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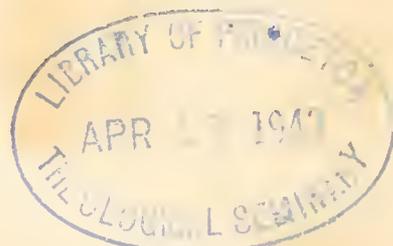
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THE

Annotated Paragraph Bible :

CONTAINING THE



OLD AND NEW TESTAMENTS,

ACCORDING TO THE AUTHORIZED VERSION,

ARRANGED IN PARAGRAPHS AND PARALLELISMS;

WITH

EXPLANATORY NOTES,

PREFACES TO THE SEVERAL BOOKS, AND AN ENTIRELY NEW SELECTION
OF REFERENCES TO PARALLEL AND ILLUSTRATIVE PASSAGES.

THE OLD TESTAMENT.

LONDON:

THE RELIGIOUS TRACT SOCIETY;

SOLD AT THE DEPOSITORIES, 56, PATERNOSTER ROW, 65, ST. PAUL'S CHURCHYARD,
AND 164, PICCADILLY; AND BY THE BOOKSELLERS.

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P R E F A C E.

THE BIBLE (or 'the Book') is the name usually given to an ancient collection of sixty-six smaller volumes, comprising narratives, poetry, moral axioms, and religious discourses, written in Hebrew, Chaldee, and Greek, by many different authors, who lived successively during a period of more than fifteen hundred years. Exceedingly valuable as containing the most ancient writings, the most remarkable and best accredited histories, the sublimest poetry, and the noblest personal, social, and political morality in the world, it has peculiar and extraordinary claims on account of its professed ORIGIN and OBJECT,—declaring itself to be a Divine revelation, in which God is made known to us, in order that he may be honoured in the restoration of our fallen race to purity and happiness.

Whilst no one can deny that it is *possible* for the Creator to give to his intelligent creatures direct revelations respecting himself and his will, his wisdom and benevolence render it highly *probable* that he should have made such communications, if they were necessary. And, when we consider the deep degradation of millions of heathen in every age and of every form of worship (compare Rom. i. 18—32 with ancient histories and modern missionary records)—the dismal uncertainty of the greatest pagan philosophers respecting the attributes and purposes of God, and the nature and destinies of the human race (compare Acts xvii. with Plato's *Phædon* and Cicero's Treatise *De Naturâ Deorum*)—and the entire failure of all modern theorists, though borrowing much from revelation, to construct any system affording adequate motives to self-improvement, or sufficient consolation under inevitable suffering—we must be convinced that it was *essential* to the well-being of man that God should so speak to him.

Now the Bible expressly and repeatedly claims to be the word of God—the only and complete written revelation of the Divine will. In proof that it is so, we observe,

1. Its numerous books, written in different ages and countries by men of different ranks and classes—shepherds, fishermen, priests, warriors, statesmen, kings—all have *one* great subject; and, amidst numerous diversities of form, style, and manner of thought, are pervaded by the same ideas, which are gradually developed, with no real contradictions, yet with such circumstantial variations as disprove the possibility of collusion; clearly showing that *one mind*, through more than fifteen hundred years, must have been engaged upon it.

2. The description which it gives of *man's state*, however opposed to his self-flattering views, exactly accords with what he sees passing around him and within him; so that the more closely any one scrutinizes the thoughts, desires, and motives of his own heart, the more will he be convinced that the Bible proceeds from One who knows all the hidden secrets of his heart, and gives a far more accurate account of his disposition and character than he himself could have done:—while the representation which it contains of the *character of God*, being altogether unlike and infinitely superior to any ideas of Him which fallen

man ever formed, evidently could not have originated in his mind, but must have been communicated to him from a higher Being. In the life of the Redeemer especially, human excellences are delineated which no biographer had ever attributed to his hero; but which are not less striking for their naturalness and reality than for their perfect agreement with the dictates of enlightened conscience.

3. All that the Bible discloses respecting the *moral government of God*, and human responsibility, and the connection between our present conduct and our future destiny, is in perfect accordance with the constitution of nature and the order of providence—as manifested in the punishments and rewards which even now follow virtue and vice, in their effects upon men's physical and mental constitution and outward circumstances—in the pleasure bestowed or the pains inflicted by conscience—in the approbation or contempt of others, and in the retributions of domestic and of civil life:—all of which sufficiently prove that, even in the present degenerate and disordered world, the Divine administration is on the side of the righteous; and amply justify the conclusion that, as this book declares, virtue, militant here, will be triumphant hereafter; and that the first-fruits of God's moral government which are perceptible now are the sure signs of its future perfection in the world to come.

4. The *plan of salvation* which it reveals, through the mediation of the Son of God, is altogether beyond the limits of human invention or conjecture; while, at the same time, it affords a matchless display of holiness and love in indissoluble union, which fully accords with our most enlightened notions of the Divine attributes, and can easily be conceived to produce effects upon the welfare and happiness of the whole universe far beyond our present powers of knowledge or comprehension. And not less does the wonderful *adaptation* of this scheme of mercy to the condition of man prove that it proceeded from the Author of his nature; for it meets all the exigences of the case—awakening conscience and satisfying its demands—supplying motives to holiness of irresistible force—providing influences fully adequate to the moral renovation of every human being, whatever be his character, condition, or circumstances—and giving solid peace to the mind; as is remarkably illustrated by the fact that no instance is on record, or can be produced, of any sincere believer in the religion of the Bible who, in the prospect of dissolution, ever repented of his faith.

5. The *moral teachings* of the Bible, which fully accord with the fainter light of natural religion, bespeak its Divine origin. The religion which it reveals is spiritual and holy, requiring universal moral rectitude, and extending to the inward principles and motives of human conduct—not overlooking the outward forms, but valuing them only as they are expressions of the internal spirit; unlike all human religions, which have respect to the garb and manners of piety rather than to its heart and soul. Among numberless illustrations of the moral dignity of

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the Bible may be instanced its truthfulness and its goodness:—its *truthfulness*, as seen in the fearless exhibition of truths the most unwelcome to human selfishness, pride, and prejudices—its candid forewarnings of the trials and sufferings incident to true piety in the present world—and its faithful delineation of good men, whom it nowhere describes as perfect, although it presents them as sincere, holy, and devoted disciples of a perfect system of truth and duty;—and its *goodness*, as manifested in the spirit of love and kindness which breathes through every part of this book—its solicitude for the young—its sympathy for the poor, the oppressed, and the suffering—and its benevolent regard for classes of the human family whom every other system of religion overlooks and despises.

6. Another evidence of the truth of Scripture is found in its perfect agreement with *personal experience*. It declares, for example, that the fruit of righteousness is ‘quietness and assurance for ever’—that sincere believing prayer to God is ever answered, either in the bestowment of the blessing asked, or of some greater—that obedience to the Divine precepts is followed by inward joy, even though it may lead to outward suffering;—in a word, it describes the history and experience of all Christians, and, with no less accuracy, those of the ungodly; and the description, in each case, is found to be true. The Bible is thus incessantly proving itself to be the word of unerring and ever-living truth.

7. The *effects* of the Bible upon those who believe it are such as no other book was ever known to produce;—altering entirely the character and conduct, producing eminent virtue, supplying extraordinary consolation, and especially giving birth to expansive and self-denying benevolence. So that if a person ‘of entire impartiality, of sound mind and holy disposition, should be shown the two companies of those who have *received* and those who have *rejected* the Scriptures; and should compare the seriousness, learning, patient investigation of truth, solid judgment, holy lives, and composure in a dying hour, without unmanly terror or indecent levity, of the one company, with the character and conduct of the other, he would be induced to take up the Bible with profound veneration, and the strongest prepossession in its favour.’—*Scott*. It has also widely diffused a vastly beneficial influence wherever it has been known; improving the moral and social state of the world to such a degree as to make its own accounts of the depravity of former times, though corroborated by many ancient writers, and by the existing practices of the dark parts of the earth, appear almost incredible; while all other professed revelations have not only proved utterly worthless for the purpose of ameliorating the condition, or reforming the character of those who have most heartily received them, but have cherished and called into action the most depraved principles of the human heart.

To these might be added (beside the whole body of external evidences) many other marks of moral beauty and Divine wisdom in the word of God: its variety combined with its unity; its brevity, and yet its inexhaustible fulness; the consistency and harmony which exist between its several portions, as seen in the mutual relations of the Old and New Testaments—the mutual connections of the historical, poetical, and didactic books—the exact correspondence of the types under the law with the substance under the gospel, and of predictions in the prophets with their fulfilment in the person and work of

the Saviour; and the complete subordination of all that is merely personal, national, or temporary, to the higher interests of universal and eternal truth and goodness.

It should also be remembered, that if this volume be not a revelation from heaven, there is no other document in the world which can substantiate its pretension to be such; so that we are left in darkness as to the origin or the destiny of the human race, the whole history of the world is unexplained, and man himself, with all his noble powers and endowments, will appear to have existed in vain.

Such are a few of the reasons which are sufficient to satisfy every honest inquirer that the Scriptures are not a merely human production, but ‘given by inspiration of God.’ But a practical belief of the gospel usually rests upon more simple grounds even than these. A man who has just views of the character of God, and of himself, will accept the Saviour here offered to him, just as a drowning man will lay hold of the arm that is stretched out to draw him to the shore; and, in proportion as the heart and conduct are influenced by these doctrines, will the understanding be opened to perceive their perfect fitness, unquestionable truth, and surpassing glory.

By the *DIVINE INSPIRATION* of the Scriptures, we mean ‘such a complete and immediate communication, by the Holy Spirit, to the minds of the sacred writers, of those things which could not have been otherwise known, and such an effectual superintendence as to those particulars concerning which they might otherwise obtain information, as sufficed absolutely to preserve them from every degree of error in all things which could, in the least degree, affect any of the doctrines or precepts contained in their writings. . . . They wrote, indeed, in such language as their different talents, educations, habits, and associations suggested or rendered natural to them; but the Holy Spirit so entirely superintended them, when writing, as to exclude every improper expression, and to guide them to all those which best suited their several subjects.’—*Scott*. See 1 Cor. ii. 13.

Although some apocryphal writings have raised questions respecting the *CANON OF SCRIPTURE*, it is not very difficult to ascertain what books are properly included in the volume of Revelation. As regards the Old Testament, we have the testimony of our Lord, in numerous instances, to the collection of sacred writings in use in his days among the Jews; and he expressly mentions the three parts of which it consisted, according to the division made at that time—the *Law*, the *Prophets*, and the *Psalms* (Luke xxiv. 44—46). And from the New Testament writers, from Josephus and other contemporaries, we learn the names of the books of which that collection was composed. The *Law* included the five books of Moses. The *Prophets* consisted of two parts: the one, called ‘the former prophets,’ comprising the historical books, to the end of 2 Kings; the other, called ‘the latter prophets,’ containing all the prophetic books except Daniel. And the third division, which was called the *Psalms*, because those Divine poems stood first in it, and also named the ‘*Writings*,’ comprehended all the rest. It is probable that the collection was made by Ezra (see note at the end of *Ezra*); and that, after his time, his own book, with those of Nehemiah and Malachi, were added. Since then, the Jews have guarded with the utmost jealousy the ‘Oracles

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of God' committed to them; and we have the evidence of early translators, and of Josephus, a priest and leader of his nation, that precisely the same books as now bear the name of the *Old Testament* were regarded by them as alone possessing religious authority.

The names given to the Old Testament in the New are 'Scripture,' or 'the Scriptures,' or 'the Holy Scriptures' (2 Pet. i. 20; Matt. xxi. 42; Rom. i. 2); 'the Sacred Writings' (2 Tim. iii. 15); 'the Law;' or, 'the Law and the Prophets;' or, 'the Law, the Prophets, and the Psalms' (John xii. 34; Luke xxiv. 44).

The genuineness of every book in the New Testament is established by a great variety of historical, critical, and internal proofs. Besides the evidence afforded by their contents, there is express and positive testimony, on the part of both friends and enemies, that these books were written by the apostles of Jesus Christ and their fellow-labourers. Indeed, there are no other ancient works the origin and age of which can be established by so many trustworthy witnesses living at or near the time when they were written. They were received with the greatest respect by the first churches, many of which had among themselves individuals competent, from their own personal knowledge and experience, to judge of the credibility of the facts related in them; copies of them were multiplied and dispersed, as the boundaries of the Christian church were extended; and in every age, from that time to the present, they have been publicly and solemnly read in the assemblies of Christians throughout the world. Wherever the Christian faith was received, these books were acknowledged as the word of God; were quoted and appealed to by persons of different sects and parties among Christians, as the standard of truth; and were explained and illustrated in numerous commentaries and expositions from the first centuries of the Christian era. And while there was this general concurrence of testimony respecting the books now received as canonical, there was no less agreement in excluding *all other books* professing to have similar authority.

At what period the writings of the New Testament were first collected together cannot be stated with certainty. As this collection took its rise from the communication of its apostolic writings by one church to another, the great distances which separated them, and other circumstances which rendered mutual intercourse difficult, would necessarily cause some churches to possess certain Scriptures earlier than others. Hence their collections of sacred writings must at first have been different, and must have remained so for a longer or shorter time, according to their different situations. But, notwithstanding the great difficulty of multiplying copies in an age when there was no quicker method of producing them than by writing every letter with the pen, it appears that the numerous Christian churches founded in the first century, as well as many private individuals, were possessed of the sacred writings. As early as the second century, a collection of the Christian Scriptures was in general use, consisting of two volumes, under the names of 'the *Gospels*' and 'the *Apostles*;' and subsequently, in about the third century, the complete volume received the title of the 'New Testament,' or rather 'New Covenant,' in contradistinction to the preceding books, which are called by St. Paul (2 Cor. iii. 14) the 'Old Covenant.' The name BIBLE ('*Biblia*,' i. e. *books*),

as applied to the whole, is supposed to have been first used in this sense in about the fifth century.

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

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

In the PRESERVATION OF THE SACRED TEXT through many dark and troubled periods, the gracious hand of an ever-watchful Providence may be clearly seen. Among many remarkable circumstances which contributed greatly to this end, may be mentioned the speedy multiplication of copies, the early execution of accurate translations, and the introduction of very extensive quotations from the books of the New Testament in the writings of the early Fathers, which now, from their abundance and their agreement with each other, form one principal criterion for the settlement of the text. As, for many ages, until the invention of printing, the Scriptures were handed down in written copies, there exist, as might be expected, literal and verbal *variations* between the different ancient manuscripts. In later times, an incalculable amount of learning and industry has been applied to the investigation and settlement of the text; the various authorities have been completely sifted; and the most minute care and attention have been employed in collating all the existing manuscript copies and ancient versions;—and the result is, that the Sacred Books are cleared from every cloud of doubt respecting their authenticity. *All the omissions* in the ancient manuscripts put together would not countenance the rejection of one essential doctrine of the gospel relative to faith or morals; and *all the additions* countenanced by the whole mass of manuscripts which have been collated, do not introduce a single essential point which is not found in the most imperfect versions. Thus the greatest discrepancies that can be found leave untouched the ground of faith and the rule of life.

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TRANSLATIONS both of the Hebrew and of the Greek Scriptures were early made into various languages. The most important of these are, (1.) The *Septuagint*, which is the name given to a Greek version (already mentioned) of the whole of the Old Testament, made about 280 years before the Christian era, at Alexandria in Egypt, for the numerous Jews who used the Greek language. It was called the Septuagint (*i. e.* *seventy*) probably because the seventy or rather seventy-two elders of the Alexandrian sanhedrim are said to have examined and approved the work. This translation is, on the whole, rather free than literal; and having been executed by different persons, it is of various degrees of excellence: but as the most ancient version of the entire Old Testament, made by learned Jews at a period long anterior to the date of our oldest existing Hebrew manuscripts, it is of important service in the establishment of the text, as well as in the elucidation of the Scriptures. It is very frequently quoted in the New Testament. (2.) The *Samaritan* version of the five books of Moses, which closely follows the Samaritan text, previously referred to, though the translator appears to have availed himself of the labours of the Chaldee paraphrast, Onkelos. This version is supposed to have been made in the first or second century of the Christian era. (3.) The *Ancient Syriae* version both of the Old and New Testaments, called the Peshito (*i. e.* 'simple' or 'single'—meaning *literal*, or free from glosses), and which was made in the first century of the Christian era. This version is faithfully translated, in a pure, easy, and vigorous style, and has been found of important use in interpretation, especially in the New Testament. (4.) The *Vulgate*, which is the name applied to the Latin translation of the Bible used in the Western Church. Several Latin translations were made in the first ages of the Christian church; and by the revision of these, Jerome, towards the end of the fourth century, formed that which is now called the Vulgate, which subsequently came into general use in the Latin church, and is of considerable value in Biblical criticism. (5.) The *Targums*, or Chaldee versions and paraphrases of the Hebrew Scriptures, which appear to have been made when the Jews began to lose their acquaintance with Hebrew as a living or spoken language; having, during their long exile in Babylon, become familiar with the dialect which was there spoken, and which they brought with them upon their return to their own land. These are of different degrees of value. The two eldest and best are that of Onkelos on the Pentateuch, and that of Jonathan on Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. These were certainly made before A. D. 300, and probably about or shortly before the time of our Lord. Their chief use is in throwing light upon the meaning of words, and upon Jewish ceremonies, customs, and laws.

There are also ancient translations in the Gothic, Georgian, Armenian, Ethiopic, Slavonic, and other languages.

Our Anglo-Saxon ancestors had translations, more or less valuable, of different parts of the Bible, by Adhelm, Bede, king Alfred, and others. The Anglo-Norman period also furnished rhyming paraphrases of portions of the Scriptures. But to *John Wycliffe* belongs the honour of first making a version of the *whole Bible* into English, which he probably completed about A. D. 1380: and although its circulation was greatly restricted, both by the

extreme costliness of copies before the invention of printing, and by the severe punishments, amounting even to death, to which any person having it in his possession was liable, it became an engine of wonderful power, and contributed greatly to prepare the way for the happy changes which afterwards took place. Wycliffe also wrote much in vindication of the right of the common people to have the Scriptures in their own tongue.

For the first *printed* copy of a portion of the Scriptures in English we are indebted to *William Tyndale*. Unable to accomplish his great enterprise at home, he went to the continent, first to Cologne, then to Worms, and afterwards to Antwerp; and there made his version of the New Testament, not, as former English translators had done, from the Latin Vulgate, but from the original Greek. It was printed in Holland to the extent of thirteen editions in the course of about ten years; the greater portion of which were imported secretly into this country, where they were soon circulated far and wide, and produced great and lasting results; so that, in the convocation of 1536, Edward Fox of Hereford declared, that 'the lay people do now know the Holy Scripture better than many of us.' Tyndale also translated from the Hebrew the Pentateuch and the book of Jonah, which were in a similar manner brought over and largely circulated here; the latter book having prefixed to it a long, bold, and seasonable warning to all England; and he had made very considerable progress in the translation of the rest of the Old Testament, when he was seized by the Romish emissaries at Antwerp, and put to death at Vilvorde, near Brussels, in the year 1536. But, happily, his manuscripts were saved, and came into the possession of his intimate friend and fellow-labourer, John Rogers (afterwards the first sufferer at Smithfield in Mary's reign), who proceeded with the work; and in the year 1537 the whole Bible, with prologues and annotations, was printed, having the letters W. T., in large flourished text capitals, placed at the end of the Old Testament, to mark the very large share which Tyndale's labours had contributed to that portion of the volume; and with 'an exhortation to the study of the Bible,' signed J. R.; thus pointing out Rogers as the editor. For the purpose of concealment, the fictitious name of 'Thomas Matthew' was put upon it; and hence it became known as *Matthew's Bible*. It was printed somewhere on the continent, but where cannot be ascertained with certainty, and thence imported into England.

In the mean time, Coverdale's Bible had been printed at Zurich, in 1535, which professed in the title-page to have been faithfully translated 'out of the Douteche (German) and Latyn:' but it was soon superseded by Tyndale's superior version, which became the basis of all subsequent editions of the English Bible.

After these there appeared (1) the *Great Bible*, which was a revision of Tyndale's version. This was commenced by Coverdale at Paris in 1538; but the printing being interrupted there by an order of the Inquisition, the sheets, types, presses, and workmen were brought to London, where the work was finished, and published in 1539 by royal license: and, through Cranmer's influence, an order was made that the clergy should provide 'one book of the whole Bible of the largest volume in English to be set up in the churches.' 'It is wonderful,' says Strype, 'to see with what joy the book was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all

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England over; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could, bought the book, or busily read it; or got others to read it to them if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear portions of the Holy Scriptures read.' (2.) *Taverner's Bible*, in 1539, which was also a revision of Tyndale's, by Richard Taverner, a learned layman. (3.) *Cranmer's Bible*, in 1540, which was a revised edition of the *Great Bible*, with a preface by the archbishop. (4.) The *Geneva Bible*, first printed in 1560. This was a new translation, with annotations, by William Whittingham and two other English ministers, who took refuge at Geneva during the persecutions of queen Mary. This became afterwards a great favourite with the English people; so that out of one hundred and thirty distinct editions of Bibles and Testaments, which were issued between 1560 and 1603, ninety were of the Geneva text. (5.) The *Bishops' Bible*, with marginal notes, 1568; so called because archbishop Parker engaged several bishops and other learned men to prepare it. It exhibits some material variations from former versions. (6.) *The Rheims and Douay Bible*, made by the Romanists; who, finding themselves unable to stop the spread of the Scriptures, resolved to have a version of their own; the New Testament being printed at Rheims, in 1582, and the Old Testament at Douay, in 1610. (7.) And, finally, the present *Authorized Version*, which arose out of a recommendation made by Dr. Reynolds, one of the Puritan ministers present at the celebrated Hampton Court Conference, to king James I. By the king's command, it was executed by forty-seven learned men, who were divided into six companies, two of which sat at Westminster, two at Oxford, and two at Cambridge. According to their instructions, they followed the Bishops' Bible then in use as closely as adherence to the original would permit. This work was commenced in 1607; and, after being revised by a committee of twelve, and then by Dr. Smith, who wrote the Preface, and by Dr. Bilson, it was printed in 1611. This translation is much admired by competent judges for its general fidelity, as well as for the simplicity, energy, and purity of the style. It would be too much to affirm that it is not susceptible of improvement: but its general excellence is attested by the fact that, with all the diversities of opinion on religious subjects, and the controversies which have been carried on between different denominations of Christians, in our country, all have agreed in appealing to the same version, and none have, in any matters of consequence, objected to it.

It would be interesting, were it possible, to ascertain what has been the whole extent of its circulation; but no certain data exist until recent times. During the last half century the number of copies of the entire English Bible, and of the New Testament separately, which have issued from the press is upwards of twenty-seven millions. This wide and general diffusion of the word of God in our land may well be regarded with devout gratitude as our greatest national blessing.

Besides the English, there were, about the period of the Reformation, translations of the Bible in most of the European languages, including the German, French, Italian, Spanish, and many others. Among these, that of Luther stands pre-eminent for its clearness and accu-

racy, and the remarkable purity and elegance of its style. The circulation of it rapidly produced wonderful effects, and contributed more than any other means to extirpate the errors and superstitions at that time prevalent. It also formed the basis of most of the translations made in the north of Europe at that period. More than one hundred and fifty translations of the whole Bible, or of parts of it, have been made during the last half century.

Whilst the essential truths of Scripture are so fully and plainly revealed that every sincere and prayerful inquirer may readily obtain a sufficient answer to his question, 'What must I do to be saved?' there is a considerable portion of the Bible which needs for its satisfactory INTERPRETATION much diligent and well-directed study. If this work be engaged in with an humble, unprejudiced, and teachable spirit, and a sound and cautious judgment, the following simple rules will be found helpful in deriving the greatest benefits from it:—

1. The *literal and primary meaning* is first to be sought; and that is to be ascertained in precisely the same way as that of any other book. The Bible was written for the people, in the common language of men.

2. In order to ascertain the precise impression intended to be produced upon the minds of those to whom the words of Scripture were originally addressed, a knowledge of the persons, places, habits, and customs referred to furnishes great assistance.

3. Attention should be paid to the *peculiar character* of each book—whether it be prose or poetry, narrative or prophecy, address or dialogue, devotional or didactic.

4. Observe the *gradual unfolding* of the Divine will to man, from the first dawn of hope in the first promise to the fulness of the gospel, when the 'Sun of righteousness' had arisen.

5. It must not be supposed that everything in the Bible can be fully comprehended. It is probable that the Divine Being intended that revelation should have its difficulties; in order to further our moral discipline, to make trial whether we would submit our reason to His will, to exercise our faith and diligence, to make us willing to wait till the light of eternity shall disclose all—perhaps also to afford us evidence that the book is Divine: for when we find difficulties surrounding us in our search into all the other works of God, was it to be expected that this one alone should be free from them? Much of the prophecy of the Old Testament was not understood till it was fulfilled: indeed, obscurity seems to be a necessary condition of prophecy; else it might be said that it had occasioned its own fulfilment. Prophecy, therefore, which is still *unfulfilled* is likely to be obscure. The time has not yet come for a clear understanding of it.

6. Let the mind be thoroughly possessed with a conviction of the infallible truth and supreme importance of the things here revealed; however opposed they may often seem to be to the opinions and principles of mankind in general, even in nominally Christian countries.

7. The Bible should be read with *self-application*; with the inquiry how it bears upon our own character and condition; and with a determination, by the grace of God, to carry out in practice what we read. Thus will our own experience both confirm and correct our interpretation of Scripture. 'Whosoever hath, to him shall be given, and he shall have more abundance,' Matt. xiii. 12. 'If any man will do His will, he shall know of the

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doctrine,' John vii. 17. And the guidance of that gracious Spirit, whose word this is, must be earnestly sought, while pressing the important question, 'What may I gather here to forward and secure my own salvation and that of others?'

It only remains to describe briefly the PLAN and DESIGN of this work.

The TEXT itself is a correct reprint of the authorized version; but it differs in its arrangement from the common editions in two particulars: (1.) Like other books, it is divided, according to the changes in the subject or pauses in the narrative, into *paragraphs* or *sections*, to which appropriate headings are given; the chapters and verses being marked in the margin for facility of reference. (2.) The poetical parts are printed, according to the natural order of the original, in *parallelisms*; by which the meaning is often more readily ascertained, and the spirit and beauty of this Divine poetry more fully exhibited. (See the General Remarks prefixed to the Poetical Books.) It is well known that the divisions into chapters and verses are no part of the original form in which the Scriptures were given; but are of comparatively modern date. In the earliest manuscripts the text was divided into lines, varying of course in length according to the width of the page; and sometimes into sentences, according to the sense; while the several books were divided into sections of greater or shorter length. Ancient authorities, however, do not agree in the numbers of these divisions; some, for example, reckoning in Matthew twenty-eight, and others upwards of sixty; so that the arrangement evidently depended on the taste or skill of the translator. The present division into *chapters* was made by cardinal Hugo about the year 1250. The subdivision of the chapters into *verses* had its origin, as regards the Old Testament, from a division of a similar description made by a Jewish rabbi named Mordecai Nathan, who prepared a concordance of the Hebrew Bible about the year 1445; and, with respect to the New Testament, it originated with Robert Stephens, a celebrated printer at Paris, who thus divided an edition of the New Testament, A. D. 1551. He, however, simply placed the figures in the margin, as in the present edition, without forming every verse into a new paragraph. The method now commonly in use was first adopted in the Geneva English Bible, printed about the year 1560; and, in the millions of copies of the Scriptures which have since been published, it has been almost universally followed. Although some division of this sort is convenient for the sake of general reference, it must be confessed that, when made in this form, it necessarily breaks the proper connection of the sentences; and, in many places, from the arbitrary and defective manner in which the division is made, it tends greatly to obscure the sense.

The MARGINAL READINGS, and translations of many Hebrew proper names, which were appended by our English translators to their work, so far as they have been retained here, have been, for the most part, incor-

porated within brackets in the text, so as to meet the eye in the most convenient form. But, as they vary much in value and importance (many of them being merely literal translations of Hebrew idiomatic phrases, the true sense of which is better conveyed by the version in the text), those only have been inserted which appear to convey an improved or illustrative rendering, or in some way to throw light upon the passage, either in itself or in its connection with some other.

In the preparation of the EXPLANATORY NOTES the chief objects have been, to give improved renderings in many instances where our present translation appears incorrect or faulty—to elucidate what is difficult or obscure—to bring out the true meaning and force of the text—to illustrate the language of the sacred writers, by references to the manners, customs, geography, and history of the countries and of the times in which the events of the Bible occurred—to show the harmony and mutual connection subsisting between different parts of the inspired writings, and the progressive development of Divine truth—and, in short, in every practicable way, so far as the limits would allow, to promote the right understanding of the Scriptures. In order to this, the help of the ablest and most judicious Biblical critics and commentators has been diligently sought; and the endeavour has been to give in a small compass—in a condensed, but at the same time convenient and popular form—the substance of what the learning and piety of successive ages have contributed to the elucidation of the word of God.

The PREFACES to the respective books contain an account, so far as authentic information is possessed, of their origin and their authors, with a description of their scope and contents; in preparing which, one aim, among others, has been to attain the objects described by bishop Percy in the preface to his 'Key to the New Testament:'—'A clear introductory illustration of the several books, showing the design of their writers, the nature of their contents, and whatsoever else is previously necessary to their being read with understanding, is a work that, if well executed, must prove the best of commentaries, and frequently supersede the want of any. Like an intelligent guide, it directs the reader right at his first setting out; and thereby saves him the trouble of much after inquiry: or, like a map of a country through which he is to travel, if consulted before-hand, it gives him a general view of the journey, and prevents his being afterwards lost and bewildered.'

There is also added an entirely new selection of REFERENCES TO PARALLEL AND ILLUSTRATIVE PASSAGES; which, it is hoped, will be found to possess great completeness, without inconvenient copiousness. Such references are of great use to all who desire to study the Scriptures accurately and deeply; as they make Scripture its own interpreter—frequently throw a satisfactory light upon the meaning of disputed passages—and in many cases bring out, in a surprising manner, most remarkable coincidences.

GENERAL REMARKS

ON

THE FIVE BOOKS OF MOSES.

THE first portion of the Bible is called, by the Jews, 'Torah,' the LAW (Luke xxiv. 44); and is also named, from the Greek, the 'Pentateuch,' or *Five rolls*. Its division into five books is attributed to the Greek translators, from whom the titles in common use are derived. The Jews have no other names for these books than the first Hebrew words of each; in which way they also designate the fifty-four sections into which they divide them for sabbath reading in the synagogue.

Both the Jews and the Samaritans always held the *Law* in the highest veneration, and preserved it with most jealous care. To us it is of inestimable value, not only as it contains authentic historical memorials of the first ages of the world, nowhere else to be obtained; but still more as it gives the only satisfactory and authoritative explanation of many facts of the deepest interest to the human race, which otherwise would be involved in impenetrable darkness—such as the origin of man and of his fallen and degraded condition, and the purposes for which such a race is continued upon the earth: and, further, as it contains the earliest communications from God to men, and those Divinely-appointed types which prefigured to ancient believers the promised Redeemer.

The unanimous testimony of antiquity, of the other Old Testament writers, and, above all, of our Lord and his apostles, shows that Moses was the author of these books; although it is possible that he may have been instructed to avail himself occasionally of earlier records of inspired patriarchs. At the same time, it is evident that some subsequent writer—perhaps Joshua, Samuel, or Ezra—has occasionally inserted a brief explanation, and has added the account of the great lawgiver's death and burial (Deut. xxxiv.)

While Moses was signally honoured in being qualified and employed to communicate to the world these important disclosures of the Divine purposes and will, he was equally distinguished by the endowments bestowed upon him for the responsibilities and duties of his active life. The forty years which he spent in Egypt, acquiring 'all the wisdom

of the Egyptians,' and learning the maxims of the best human government then known, and the other forty which were occupied in leading his flock to the wells and pastures of the wilderness, through which he was to guide the Hebrews during a similar period, had prepared him, by the grace of God, for fulfilling his high destiny. And that grace so elevated his character as to make him appear in every respect both great and amiable. Observe, for instance, his entire disinterestedness. In refusing to be called the son of Pharaoh's daughter, he renounced honour, wealth, and pleasure; and in becoming, by the command of God, the leader of the Israelites, he entered upon a course so full of trials and dangers, that there were times when, in the bitterness of his soul, he would gladly have been released from his painful pre-eminence. Nor did he use his power to aggrandize his family; he left them to occupy the rank of ordinary Levites. How intensely he loved his people is evident from his earnest intercessions for them: and equally remarkable was his confidence in God, amidst a multitude who were constantly rebelling and raising formidable conspiracies against him, while he was without any human means of maintaining his authority. Nor did he cease from his labours till the very close of a long life; so that, at the age of a hundred and twenty years, he spent his last breath in exhorting the Israelites to a remembrance of God's mercy and obedience to his laws.

Moses, however, derives his chief honour from the relation which he bore to the Great Prophet of whom he wrote (John v. 46), who was like unto him (Deut. xviii. 15; Acts iii. 22); the Divine Builder and Lord of that house in which Moses was faithful as a servant (Numb. xii. 7; Heb. iii. 2—5); and who associated him with himself and Elias in the glory of his transfiguration (Matt. xvii. 3). As the saviour of the Israelites from the bondage of Egypt; as their legislator, governor, teacher, and leader through the wilderness; and as the founder of a new dispensation, he was a distinguished precursor of Him who came from heaven to rescue men from the slavery of sin, and to conduct his people to the heavenly Canaan.

THE FIRST BOOK OF MOSES, CALLED

GENESIS.

THE book of *Genesis* was so named by the ancient Greek translators, because of the account it gives of the *creation* of all things. It is chiefly historical, relating the most wonderful events with the greatest simplicity. It gives us all the information which its Divine Author has deemed necessary or desirable for us respecting the origin of the world and of its inhabitants, and especially of *man*; informing us of his state of innocence, the occasion and consequences of his fall, and the hope of pardon and restoration which his merciful Judge was pleased to give him. It thus opens the way for the gradual development of that plan of salvation which succeeding revelations more fully unfold. Whilst it shows the deep and inveterate depravity into which man sank after his fall, it affords cheering intimations of the early commencement of true religion in the world. It everywhere presents God as Almighty to

create and to destroy; as inflexible in his hatred of sin and determination to punish it, yet mercifully forbearing, and ready to forgive the penitent; and as sovereign in his purposes and promises, and faithful in fulfilling them.

This book contains the history of 2369 years according to Usher, or 3619 on Hales's system. It may be divided as follows:—

I. FROM THE CREATION TO THE DELUGE: including the creation of the world, the formation of man in the image of God, the institution of the sabbath and of marriage (ch. i., ii.); the introduction of evil into the world, the sentence upon the tempter and upon man, and God's gracious promise of a Saviour (iii.); the account of Cain and Abel, and of Cain's descendants; the beginning of human occupations, manufactures, and arts (iv.); the

genealogy of the patriarchs from Adam to Noah (v.); the universal prevalence of wickedness, and the destruction of the ungodly world by the flood, with the preservation of Noah and his family (vi.—viii.)

II. FROM THE DELUGE TO THE TIME OF ABRAHAM: comprising God's covenant of mercy with the new world, and Noah's prophecy respecting his three sons (ix.); the re-peopling of the earth by Noah's descendants, the origin of national distinctions, and the commencement of the principal ancient empires (x.); the confusion of tongues, and the dispersion of the human family over the earth (xi.)

III. FROM THE CALLING OF ABRAHAM TO THE DEATH OF JOSEPH. In this portion of the book, the general affairs of mankind are only occasionally noticed; and it is chiefly occupied with the patriarch and his descendants,

whom God chose and separated from the rest of the world, that from their race the promised Saviour might come; and that in the meantime his church might be upheld in them, while all other people were involved in heathenism. We have the history of Abraham and his family, with incidental notices of the origin and history of some of the most ancient kings and nations (xii.—xxv.); of Isaac and his family (xxvi., xxvii.); of Jacob and his family (xxviii.—xxxv.); and more particularly of Joseph, leading to the introduction of the house of Israel into Egypt for their preservation during a general famine (xxxvii.—xlvi.); followed by Jacob's prophecy respecting his sons and their descendants and the promised Redeemer (xlvi., xlix.) The book concludes with Joseph's commandment concerning his remains, and his death (l.)

The creation; six days' work; sabbath.

- 1 IN¹ the ^abeginning² God ^bcreated the heaven and the earth.
 2 And the earth was ^cwithout form and void;³ and darkness *was* upon the face of the deep. ^dAnd the Spirit of God moved⁴ upon the face of the waters.
 3 ^eAnd God said, ^fLet there be light:⁵ and there was light. And God saw the
 5 light, that *it was* good:⁶ and God divided the light from the darkness.⁷ And God called the light ^gDay, and the darkness he called Night. And the evening and the morning were the first day.
 6 And God said, ^hLet there be a firmament⁸ [expansion] in the midst of the waters,
 7 and let it divide the waters from the waters.⁹ And God made the firmament, ⁱand divided the waters which *were*¹⁰ under the firmament from the waters which
 8 *were*^h above the firmament. And it was so. And God called the firmament Heaven.¹¹ And the evening and the morning were the second day.
 9 And God said, ^jLet the waters under the heaven be gathered together unto one
 10 place, and let the dry *land* appear. And it was so. And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw
 11 that *it was* good. And God said, Let the earth ^kbring forth grass, the herb yielding seed, *and* the fruit tree yielding ^lfruit after his kind, whose seed *is* in
 12 itself, upon the earth. And it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in
 13 itself, after his kind: and God saw that *it was* good. And the evening and the morning were the third day.
 14 And God said, ^mLet there be lights¹² in the firmament of the heaven to divide the day from the night;¹³ and let them be for signs, and ⁿfor seasons, and for days,
 15 and years: and let them be for lights in the firmament of the heaven to give light
 16 upon the earth. And it was so. ^oAnd God made¹⁴ two great lights; the greater light to rule the day, and the ^plesser light to rule the night: *he made*^s the stars
 17 also. And God set them in the firmament of the heaven to give light upon the
 18 earth, and to rule ^qover the day and over the night, and to divide the light from
 19 the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day.
 20 And God said, Let the waters bring forth abundantly the moving [*or*, creeping] creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. ^rAnd God created great whales,¹⁵ and ^severy living creature that moveth, which the waters brought forth abundantly, after their kind, and every
 21 winged fowl after his kind: and God saw that *it was* good. ^tAnd God blessed

^a John 1. 1, 2; Heb. 1. 10.
^b Ex. 31. 17; Ps. 8. 3; 33. 6; 89. 11, 12; 102. 25; 136. 5; 146. 6; 18. 42. 5; 44. 24; Jer. 10. 12; 51. 15; Zec. 12. 1; Ac. 14. 15; 17. 24; Col. 1. 16, 17; Heb. 11. 3; Rev. 4. 11; 10. 6.
^c Jer. 4. 23.
^d Job 26. 13; Ps. 33. 6; 104. 30; Is. 40. 13, 14.
^e Ps. 33. 9.
^f Ps. 148. 3, 5; Is. 45. 7; 2 Cor. 4. 6.
^g Ps. 74. 16; 104. 20; Jer. 33. 20.
^h Job 37. 18; Ps. 136. 5; Jer. 10. 12, 13; 51. 15.
ⁱ Pro. 8. 28, 29.
^k Ps. 148. 4.
^l Job 26. 10; 38. 8—11; Ps. 34. 7; 95. 5; 104. 9; 136. 6; Pro. 8. 28, 29; Jer. 5. 22; 2 Pet. 3. 5.
^m Ps. 104. 14; Heb. 6. 7.
ⁿ ver. 29; ch. 2. 9; 1 k. 6. 43, 44.

^o Deu. 4. 19; Ps. 8. 3; 74. 16; 136. 7; Is. 45. 7.
^p Ps. 74. 17; 104. 19.

^q Ps. 136. 7, 8, 9; 148. 3, 5; Am. 5. 8.
^r Ps. 8. 3.
^s Job 28. 7.

^t Jer. 31. 35.

^u ch. 6. 20; 7. 11; 8. 19; Ps. 104. 25, 26; 148. 10.
^v Ps. 59. 10, 11.
^w ch. 8. 17; Ps. 107. 38.

1 That implicit faith in every word of God which is necessary to the right use of the Bible is called into exercise by this simple and authoritative record (Heb. xi. 3). Highly poetical versions of the narrative of the creation will be found in Job xxxviii. 4—11; Psa. civ.; cxxxvi. 5—9; Prov. viii. 24—30.

2 The *beginning* here spoken of refers to a period of undefined antiquity when God created the worlds out of nothing.

3 This represents the condition of the earth just before the six days' work.

4 Or, 'brooded;' a metaphor referring to the life and beauty which the power of the Spirit would produce.

5 That is, upon the earth, which had lately been dark.

6 This is often introduced to intimate that everything as it comes from God is good; and therefore what is evil cannot proceed from him. See James i. 17.

7 The earth was turning on its axis, though the sun was not visible.

8 Or, 'expanse;' the space occupied by the atmosphere which sustains the clouds and supports life.

9 This account appears to refer to the suspension of a portion of the water in the atmosphere.

10 Rather, 'arc.'

11 This word signifies in some places the air; in others, the regions in which the sun, moon, and stars are; and in others again, the unseen dwelling-place of God.

12 Rather, 'luminaries;' not the same word as in ver. 3.

13 Or, 'Let the lights in the firmament of heaven be to divide the day from the night.' This does not necessarily signify that these lights were then first created; but it may mean that they were then made to appear, by the dispersion of the dark and heavy vapours which before hid them from the earth.

14 Probably in the sense of *appointed*: as in 1 Sam. xii. 6; 2 Chron. xiii. 9; Job xiv. 5; Psa. civ. 19.

15 Large animals of the reptile kind, and fish may be included here. See refs.

them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl
23 multiply in the earth. And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast¹ of the earth after his kind. And it was so.

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

26 And God said, ^b Let us² make man in our image, after our likeness: and ^c let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth
27 upon the earth. So God created man in his *own* image,³ in ^d the image of God
28 created he him; ^e male and female created he them. And God blessed them, and God said unto them, ^f Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.⁴

29 ^g And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree

30 yielding seed; ^h to you it shall be for meat.⁵ And to ⁱ every beast of the earth, and to every ^k fowl of the air, and to every thing that creepeth upon the earth, wherein *there is life* [a living soul], *I have given* every green herb for meat. And

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

2 Thus the heavens and the earth were finished, and ^m all the host⁶ of them. ⁿ And

2 on the seventh day God ended his work which he had made; and he rested on

3 the seventh day from all his work which he had made. And God ^o blessed the seventh day, and sanctified⁷ it: because that in it he had rested from all his work which God created and made.

Further account of creation; Eden; Adam and Eve in innocence.

4 ^p THESE are the generations⁸ of the heavens and of the earth when they were

5 created, in the day that the LORD God made the earth and the heavens, and every ^q plant of the field before it was in the earth, and every herb of the field before it grew:⁹ for the LORD God had not ^r caused it to rain upon the earth, and

6 *there was not a man* ^s to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the ^t dust of the ground, and ^u breathed into his ^x nostrils the breath of life; and ^y man became a living soul.

8 And the LORD God planted ^z a garden ^a eastward¹⁰ in ^b Eden;¹¹ and there ^c he put

9 the man whom he had formed. And out of the ground made the LORD God to grow ^d every tree that is pleasant to the sight and good for food; ^e the tree of life also in the midst of the garden,^f and the tree of knowledge of good and evil.¹²

^a ch. 2. 19.

^b ch. 3. 22; 5. 1; 9. 6; 11. 7; Job 35. 10; Ps. 109. 3; Ecc. 7. 29; Ac. 17. 26, 28, 29; 1 Cor. 11. 7; Eph. 4. 24; Col. 3. 10; Jam. 3. 9.

^c ch. 9. 2; Ps. 8. 4—8; Jan. 3. 7.

^d 1 Cor. 11. 7.

^e ch. 2. 21—25; 5. 2; Mal. 2. 15; Mt. 19. 4; Mk. 10. 6.

^f ch. 9. 1, 7; Le. 26. 9; Ps. 127. 3; 128. 3, 4.

^g Ps. 115. 16; Hos. 2. 8; 1 Tim. 6. 17.

^h ch. 9. 3; Job 36. 31; Ps. 104. 14, 15; 136. 25; 146. 7; Ac. 14. 17.

ⁱ Ps. 145. 15, 16; 147. 9; Job 38. 41; 39. 4, 8; 40. 15.

^l Ps. 19. 1; 104. 24, 31; 1 Tim. 4. 4.

^m Ps. 33. 6; Is. 45. 12, 18.

ⁿ Ex. 20. 11; 31. 17; Deu. 5. 14; Heb. 4. 4.

^o Ex. 16. 22—30; 20. 8—11; Neh. 9. 14; Is. 56. 2, 7; 58. 13, 14; Jer. 17. 21—27; Mk. 2. 27.

^p ch. 1. 1; Ps. 90. 1, 2.

^q ch. 1. 12; Ps. 104. 14.

^r Job 38. 26—28; Ps. 65. 9—11; Jer. 14. 22.

^s ch. 3. 23.

^t ch. 3. 19, 23; Ps. 103. 14; Ecc. 12. 7; Is. 64. 8; 1 Cor. 15. 47.

^u Job 33. 4; Ac. 17. 25.

^x ch. 7. 22; Is. 2. 22.

^y 1 Cor. 15. 45.

^z ch. 13. 10; Is. 51. 3; Eze. 28. 13; Joel 2. 3.

^a ch. 3. 24.

^b ch. 4. 16; 2 Ki. 19. 12; Eze. 27. 23.

^c ver. 15.

^d Eze. 31. 8.

^e ch. 3. 22; Pro. 3. 18; 11. 30; Rev. 2. 7; 22. 2, 14.

^f ver. 17.

1 This word, distinguished from 'cattle,' probably refers to animals not domesticated.

2 Many commentators are of opinion that the plural is here used to indicate the threefold distinction in the Godhead.

3 With those *intellectual* and *moral* qualities which fitted him, as God's representative on earth, to govern the lower creatures; and to know, love, and commune with his Creator. God's last and noblest work was man. He first created things which were only *material*, the heavens and the earth. He then endowed matter with *vegetable* life, and formed the grass and the trees; then with *animal* life, bringing forth living creatures, from the lower to the higher orders. Now the material and the animal are united with the *spiritual*.

4 An emphatic rebuke to all those systems of idolatry which consisted in the worship of these creatures.

5 That is, 'food.' See note on the 'meat offering,' Lev. ii. 1.

6 Or, 'array;' all that belongs to them.

7 God set it apart for special religious use by man (Mark ii. 27). The artificial division of time into weeks, which was prevalent in the earliest ages (Gen. viii. 10, 12; xxix. 27, 28), and the peculiar provision of food for the sabbath, and directions respecting it, before the law was given at Sinai (Exod. xvi. 23), show that the sabbath existed from the beginning; although it has since been subjected to various regulations, first in its temporary adaptation to the Mosaic economy (Exod. xx. 8—11;

xxx. 13, 14), and now as a memorial of the great fact of the Saviour's resurrection, and as set apart for the spiritual worship and services of his disciples (Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10, etc.)

8 Rather, 'This is the history,' or 'account.' Such a phrase commonly indicates the commencement of a new narrative (see ch. v. 1; vi. 9; xi. 10; Matt. i. 1); and frequently a *family history*. This is a record of the earliest events in *man's* history.

9 Or, 'and before any plant of the field was in the earth, and before any herb of the field grew. For the Lord God, etc.; but there went up a mist, etc.' This is probably another description of the state referred to, ch. i. 2, 6, 7.

10 To the east of Canaan, or of the place where this history was written.

11 This region must have been somewhere along the rivers Tigris and Euphrates; but its exact situation cannot be defined. Probably the surface of the country has undergone great changes, so that part of the description would not be applicable now. If, in ver. 10, we substitute 'afterwards' for 'from thence' (an alteration which the original will allow), such a change will appear to be referred to: so that what had originally been one vast stream was afterwards divided into the four great Assyrian rivers, here called 'heads.'

12 These trees were so named from the uses to which God applied them—appointing the one to be the means of preserving man's life, the other to be the test of his intelligent obedience.

10 And a river went out of Eden to water the garden; and from thence it was parted,
 11 and became into four heads. The name of the first *is* Pison: that *is* it which
 12 compasseth ^s the whole land of Havilah, where *there is* gold; and the gold of that
 13 land *is* good: ^h there *is* bdellium and the onyx stone. And the name of the second
 14 river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.¹ And
 the name of the third river *is* ⁱ Hiddekel: that *is* it which goeth toward the east
 of Assyria [*or*, eastward to Assyria]. And the fourth river *is* Euphrates.
 15 And the LORD God took the man [*or*, Adam],² and put ^k him into the garden of
 16 Eden to dress it and to keep it.³ And the LORD God commanded the man, saying,
 17 Of every tree of the garden thou mayest freely eat; ^l but of the tree of the know-
 ledge of good and evil, ^m thou shalt not eat of it: for in the day that thou eatest
 thereof ⁿ thou shalt surely die.⁴
 18 And the LORD God said, ^o *It is* not good that the man should be alone; ^p I will
 19 make him an help meet for him.⁵ ^q And out of the ground the LORD God formed
 every beast of the field, and every fowl of the air; and ^r brought *them* unto Adam
 [*or*, the man] to see what he would call them:⁶ and whatsoever Adam called
 20 every living creature, that *was* the name thereof. And Adam gave names to all
 cattle, and to the fowl of the air, and to every beast of the field. But for Adam
 there was not found an help meet for him.
 21 And the LORD God caused a ^s deep sleep to fall upon Adam, and he slept:
 22 and he took one of his ribs, and closed up the flesh instead thereof; and the rib,
 which the LORD God had taken from man, made⁷ he a woman, and ^t brought her
 23 unto the man. And Adam said, This *is* now ^u bone of my bones, and flesh of my
 flesh: she shall be called Woman [Isha], because she was ^x taken out of Man [Ish].
 24 ^y Therefore shall a man leave his father and his mother, and shall cleave unto his
 25 wife: and they shall be one flesh.⁸ ^z And they were both naked, the man and
 his wife, and were not ^a ashamed.

Temptation and fall of man; the Divine sentence and promise.

3 NOW ^b the serpent⁹ was more ^c subtil than any beast of the field which the LORD
 God had made. And he said unto the woman, Yea,¹⁰ hath God said, Ye shall not
 2 eat of every tree of the garden? And the woman said unto the serpent, We may
 3 eat of the fruit of the trees of the garden: ^d but of the fruit of the tree which *is*
 in the midst of the garden, God hath said, Ye shall not eat of it, ^e neither shall
 4 ye touch it, lest ye die. ^f And the serpent said unto the woman, Ye shall not
 5 surely die: for God doth know that in the day ye eat thereof, then ^g your eyes
 shall be opened, and ye shall be as gods,¹¹ knowing good and evil.¹²
 6 And when the woman saw that the tree *was* good for food, and that it *was*
 pleasant ^h to the eyes, and a tree to be desired to make *one* wise, she took of the
 fruit thereof, ⁱ and did eat,¹³ and gave also unto her husband with her; ^k and he

^f ch. 25. 18.
^h Num. 11. 7.
ⁱ Dan. 10. 4.
^k ver. 8.
^l ver. 9.
^m ch. 3. 1, 3, 11, 17.
ⁿ ch. 3. 3, 19; Eze. 18. 4; Ro. 6. 16, 23; 7. 10; 1 Cor. 15. 56; Jam. 1. 15; 1 John 5. 16.
^o Ecc. 4. 9.
^p ch. 3. 12; 1 Cor. 11. 9; 1 Tim. 2. 13.
^q ch. 1. 20, 24.
^r Ps. 8. 6; see ch. 6. 20.
^s ch. 15. 12; 1 Sam. 26. 12.
^t Pro. 18. 22; 19. 14; Heb. 13. 4.
^u ch. 29. 14; Judg. 9. 2; 2 Sam. 5. 1; 19. 13; Eph. 5. 30.
^x 1 Cor. 11. 8.
^y ch. 31. 15; Ps. 45. 10; Mal. 2. 15; Mt. 19. 3—9; Mk. 10. 7; 1 Cor. 6. 16; Eph. 5. 28—31; 1 Pet. 3. 7.
^z ch. 3. 7, 10, 11.
^a Ex. 32. 25; Is. 47. 3.
^b ver. 13; Rev. 12. 9; 20. 2.
^c Mt. 10. 16; 2 Cor. 11. 3, 14.
^d ch. 2. 17.
^e Ex. 19. 12, 13; 2 Cor. 6. 17; Col. 2. 21.
^f ver. 13; 2 Cor. 11. 3; 1 Tim. 2. 14.
^g ver. 7; Ac. 26. 18.
^h 1 John 2. 16.
ⁱ 1 Tim. 2. 14.
^k vers. 12, 17; Hos. 6. 7, *margin*; Ro. 5. 12—19.

¹ Heb., 'Cush.' The Cush here referred to is that in Asia, not in Africa.

² Or, 'Adam.' In our version these two renderings are used indifferently.

³ 'To cultivate it.' Paradise was not a place of exemption from work.

⁴ This is the proper English rendering of the emphatic Hebrew idiom, 'dying thou shalt die.' There is some difference of opinion as to the precise nature of the death here threatened. It seems to have included the loss of *all* the life that Adam had; and as the moral union of his soul with God, resemblance to Him, and the enjoyment of His presence and favour, may be called his *life* in its highest sense, the loss of these would be the most awful penalty to which he could be subjected. The terms *life* and *death* are frequently used in Scripture in these senses. See John iii. 36; v. 40; Rom. vi. 23; viii. 6, etc. In this sense the punishment instantaneously followed the sin of our first parents. So far as the threatening referred to temporal death—the dissolution of soul and body—it evidently depended upon the will of God, in case the punishment should be incurred, whether it should be consummated at once or be progressive. If it had been instantaneous, we cannot see how there could be room for the exercise of mercy, which God now gloriously manifests both in forbearance and in forgiveness.

⁵ Man, being made a social creature, needed a companion possessing a spiritual nature like his own.

⁶ This showed both man's dominion over the creatures,

and the powers of mind with which his Creator had endowed him.

⁷ Or, 'framed.'

⁸ Marriage, like the sabbath, though instituted in man's state of innocency, was not restricted to that. This passage, as quoted by our Lord (Matt. xix. 4—6), forbids both divorce and polygamy; for he uses the word 'twain' (*or* two), which, though not found in the present Hebrew, remains in the Samaritan copy, and in all the ancient versions.

⁹ In this account of the temptation and fall of man, we have, as in many other of the earlier narratives, only the external circumstances recorded; but from other parts of Scripture we learn that the serpent was used as the instrument of a spiritual enemy (Rev. xii. 9); that in the punishment of man spiritual death was included; that the predicted enmity and struggle between the seed of the woman and the serpent and his seed was that conflict in which Christ was to be the great sufferer, and, at the same time, the conqueror; through whom all his followers also, though afflicted, were to be finally victorious; and that the tempter's doom signified the ultimate defeat and overwhelming disgrace of Satan.

¹⁰ Or, 'indeed!'

¹¹ Or, 'God.'

¹² Satan still thus tempts, by suggesting dishonourable thoughts of God, and encouraging false hopes of advantage from sin.

¹³ The act was her own. Temptation does not exonerate the transgressor from guilt.

- 7 did eat. And 'the eyes of them both were opened, "and they knew that they *were* naked; and they sewed¹ fig leaves together, and made themselves aprons.²
- 8 And they heard "the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife °hid themselves from the presence of the LORD God amongst the trees of the garden.³ And the LORD God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, °and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?⁴ And the man said, °The woman whom thou gavest to *be* with me,⁵ she gave me of the tree, and I did eat.
- 13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, °The serpent beguiled me, and I did eat.
- 14 And the LORD God said °unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and 'dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between "thy seed and °her seed; °it shall bruise thy head, °and thou shalt bruise his heel.⁶
- 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; °in sorrow thou shalt bring forth children; °and thy desire *shall be* to thy husband, and he shall °rule over thee.
- 17 And unto Adam he said, °Because thou hast hearkened unto the voice of thy wife, °and hast eaten of the tree, °of which I commanded thee, saying, Thou shalt not eat of it: °cursed *is* the ground for thy sake; °in sorrow shalt thou eat *of* it all the days of thy life; °thorns also and thistles shall it bring forth to thee; °and °thou shalt eat the herb of the field; °in the sweat of thy face⁷ shalt thou eat bread, °till thou return unto the ground; for out of it wast thou taken: °for dust thou *art*, and °unto dust shalt thou return.
- 20 And Adam called his wife's name Eve [*i. e.* living]; because she was °the mother of all living. Unto Adam also and to his wife did the LORD God make coats of °skins,⁸ and °clothed them.
- 22 And the LORD God said, °Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, °and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, °to till the ground from whence he was taken. So he drove out the man; and he placed °at the east of the garden of Eden °cherubim,⁹ and a flaming sword which turned every way, to keep the way of the tree of life.

Cain and Abel; murder of Abel; Cain's descendants; birth of Seth.

- 4 AND Adam knew Eve his wife; and she conceived, and bare Cain [*i. e.* gotten, or acquired], and said, I have gotten a man from the LORD.¹⁰ And she again bare his brother Abel. And Abel was a keeper of sheep,¹¹ but Cain was °a tiller of the ground.
- 3 And in process of time [at the end of days] it came to pass, that Cain brought °of the fruit of the ground an offering unto the LORD. And Abel, he also brought °of °the firstlings of his flock, and of the fat¹² thereof. And the LORD had °respect °unto Abel and to his offering: but unto Cain and to his offering he had not respect.¹³

¹ ver. 5.
² ch. 2. 25.

³ Job 38. L

⁴ Job 31. 33; 34. 22; Ps. 1. 9, 1—12; Jer. 23. 24; Am. 9. 2, 3.

⁵ ch. 2. 25; Ex. 3. 6; Job 23. 15; Is. 33. 14; 1 John 3. 20.

⁶ ch. 2. 18; Job 31. 33; Pro. 28. 13.

⁷ ver. 4; 2 Cor. 11. 3; 1 Tim. 2. 14.

⁸ Ex. 21. 29, 32.

⁹ Is. 65. 25; Mic. 7. 17.

¹⁰ Mt. 3. 7; 13. 38; 23. 33; John 8. 44; Ac. 13. 10; 1 John 3. 8, 10.

¹¹ Ps. 132. 11; Is. 7. 14; Mic. 5. 2, 3; Mt. 1. 23, 25; 1 k. 1. 31, 34, 35; Gal. 4. 4.

¹² Ro. 16. 20; Col. 2. 15; Heb. 2. 14; 1 John 3. 8; 5. 5; Rev. 12. 7, 17; 20. 1—3.

¹³ Is. 53. 5, 10, 12; Dan. 9. 26; Mt. 4. 1—10; Lk. 22. 41—44.

¹⁴ ch. 35. 16—18; Ps. 48. 6; Is. 13. 8; 21. 3; John 16. 21; 1 Tim. 2. 15.

¹⁵ ch. 4. 7.

¹⁶ Num. 31. 6—8, 13; 1 Cor. 11. 3; 14. 34; Eph. 5. 22—24; 1 Tim. 2. 11, 12; Tit. 2. 5; 1 Pet. 3. 1, 5, 6.

¹⁷ 1 Sam. 15. 23, 24.

¹⁸ ver. 6.

¹⁹ ch. 2. 17.

²⁰ ch. 5. 29; Eccl. 1. 2, 3; Is. 24. 5, 6; Ro. 8. 20—22.

²¹ Job 5. 6, 7; Eccl. 2. 23.

²² Job 31. 40; Pro. 24. 31; Is. 5. 6; Mt. 13. 7.

²³ Ps. 104. 14.

²⁴ Eccl. 1. 13; 2 Thes. 3. 10.

²⁵ Ps. 90. 3.

²⁶ ch. 2. 7.

²⁷ Job 17. 16; 21. 26; 31. 15; Ps. 104. 29; Eccl. 3. 20; 12. 7; Ro. 5. 12; Heb. 9. 27.

²⁸ Ac. 17. 26.

²⁹ ch. 8. 20; Le. 1. 2; 1 Cor. 5. 7; Heb. 9. 12—14.

³⁰ Is. 61. 10; Ro. 3. 22; Phil. 3. 9.

³¹ ver. 5; like Is. 19. 12; 47. 12, 13; Jer. 22. 23.

³² ch. 2. 9.

³³ ch. 4. 2; 9. 20.

³⁴ ch. 2. 8.

³⁵ Ps. 104. 4; Eze. 1. 4—25; H-b. 1. 7.

³⁶ ch. 3. 23; 9. 20.

³⁷ 1 e. 2. 12; Num. 18. 12.

³⁸ Ex. 13. 12; Num. 18. 17; Pro. 3. 9.

³⁹ ch. 15. 7; Ps. 20. 3; Heb. 11. 4.

1 Or, 'tied.'

2 Rather, 'girdles.'

3 Shame and terror came into the world with sin, and still attend it.

4 God requires of us confession of our sins; not that he may be informed, but that we may be humbled.

5 Thus ungratefully seeking to cast the blame upon God himself.

6 Or, 'he shall wound thee as to the head' (*i. e.* vitally, incurably), 'and thou shalt wound him as to the heel' (*i. e.* partially, curably). This brief and originally obscure promise is the fountain-head of that copious stream of prophecy which became broader and more abundant as it flowed onwards.

7 Active exertion in itself is a blessing: its exhausting effects upon the body, which are associated in our ideas with the word 'labour,' are part of the curse. By these outward and sensible mementoes of their fall, our first parents were continually reminded of the melancholy change which had taken place in their condition, and admonished to avail themselves of the gracious provision made for their recovery.

8 The skins used for this purpose were probably skins of animals offered in sacrifice. There are good reasons for believing that sacrifices were now appointed by God, to

prefigure the great sacrifice, the only true and efficacious propitiation, which, in the latter ages of the world, should be offered once for all; and that sacrifices were henceforward offered by all true worshippers, as an acknowledgment of their guilt and its just desert, and as an expression of their hope in God's mercy through a Redeemer. See ch. iv. 4; viii. 20, etc. This institution of sacrifices, by a Divine revelation made to the ancestors of the whole race, accounts for the universal prevalence of sacrificial rites among the heathen.

9 The cherubim are supposed to have been either attendants (angelic or redeemed, see Rev. iv. 7—9) upon God, or symbols of His presence. Elsewhere they are introduced in connection with remarkable displays of His mercy or power (see Exod. xxv. 18, 22; Psa. lxxx. 1; xcix. 1), and are generally accompanied with a sword-like flame or a bright cloud (Ezek. i. 4, 13).

10 Or, 'a man with Jehovah;' or, 'I have gotten a man, Jehovah.'

11 Heb., 'a flock;' either sheep or goats.

12 Heb., 'fatnesses;' *i. e.* the best or finest. So Numb. xviii. 12, 29; Psa. lxxxi. 16; cxlvii. 14.

13 In Heb. xi. 4, we are told that this favour was granted to Abel's faith; which implies that what he did was in accordance with the Divine will. The two brothers

6 And Cain was very wroth, ^aand his countenance fell. ^cAnd the LORD said unto
 7 Cain, Why art thou wroth? and why is thy countenance fallen? ^dIf thou doest
 well, shalt thou not ^ebe accepted? and if thou doest not well, ^fsin lieth at the
 door. And ^gunto thee *shall be* his desire, and thou shalt rule over him.¹
 8 And Cain ^htalked² with Abel his brother: and it came to pass, when they were
 9 in the field, that Cain rose up against Abel his brother, and ⁱslew him. And the
 LORD said unto Cain, ^mWhere is Abel thy brother? And he said, ⁿI know not:
 10 *Am* I my brother's keeper? And he said, ^oWhat hast thou done? the voice of
 11 thy brother's blood ^pcrieth unto me from the ground. And now *art* thou ^qcursed
 from the earth, which hath opened her mouth to receive thy brother's blood from
 12 thy hand; when thou tillest the ground, ^rit shall not henceforth yield unto thee
 13 her strength; ^sa fugitive and a vagabond shalt thou be in the earth. And Cain
 said unto the LORD, My punishment *is* greater than I can bear [*or*, mine iniquity
 14 is greater than that it may be forgiven]. ^tBehold, thou hast driven me out this
 day from the face of the earth, and ^ufrom thy face shall I be hid; and I shall be
 a fugitive and a vagabond in the earth; and it shall come to pass, ^xthat every
 15 one that findeth me shall slay me.³ And the LORD said unto him, Therefore
 whosoever slayeth Cain, vengeance shall be taken on him ^ysevenfold. And the
 LORD ^zset a mark⁴ upon Cain, lest any finding him should kill him.
 16 And Cain ^awent out from the presence of the LORD,⁵ and dwelt in the land of
 17 Nod,⁶ on the east of Eden. And Cain knew his wife; and she conceived, and bare
 Enoch: and he builded a city, ^band called the name of the city, after the name of
 18 his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and
 Mehujael begat Methusael: and Methusael begat Lamech.
 19 And Lamech took unto him two wives: the name of the one *was* Adah, and
 20 the name of the other Zillah. And Adah bare Jabal: he was the father of such
 21 as dwell in tents, and *of such as have* cattle. And his brother's name *was* Jubal:
 22 he was the ^cfather of all such as handle the harp and organ.⁷ And Zillah, she
 also bare Tubal-cain, an instructor of every artificer⁸ in brass and iron: and the
 23 sister of Tubal-cain *was* Naamah. And Lamech said unto his wives,

^d ch. 31. 2.
^e Job 4. 4, 9.
^f Job 42. 8; Ecc. 8. 12,
 13; Is. 3. 10, 11; Ac.
 10. 35; Ro. 2. 6—11.
^g Heb. 11. 4.
^h Ro. 7. 8, 9; Jam. 1. 15.
ⁱ ch. 3. 16.
^k 2 Sam. 3. 27; Ps. 55. 21.
^l Mt. 23. 35; 1 John
 3. 12; Jude 11.
^m Ps. 9. 12.
ⁿ John 8. 44.
^o Jos. 7. 19; Ps. 50. 21.
^p Ps. 9. 12; Heb. 12.
 24; Jam. 5. 4; Rev.
 6. 10.
^q Deu. 27. 24; 28. 15—
 20.
^r Is. 26. 20; Deu. 28.
 23, 24.
^s Le. 26. 36.
^t Job 15. 20—24.
^u Ps. 51. 11; 143. 7;
 2 Thes. 1. 9.
^x ch. 9. 5, 6; Num. 35.
 19, 21, 27.
^y Ps. 79. 12.
^z Eze. 9. 4, 6; Rev. 11.
 9, 11.
^a ch. 3. 8; 2 Ki. 13. 23;
 24. 20; Jer. 23. 39;
 52. 3; John 1. 3, 10.
^b Ps. 49. 11.

^c Ro. 4. 11, 12.

^d ver. 15.

^e ch. 5. 3; 1 Chr. 1. 1;
 Lk. 3. 38.

^f ch. 5. 6.

^g 1 Ki. 18. 24; Ps. 116.
 17; Is. 44. 5; 63. 19;
 Joel 2. 32; Zeph. 3.
 9; Ac. 11. 26; 1 Cor.
 1. 2; Eph. 3. 14, 15.

^h 1 Chr. 1. 1; Lk. 3. 38.

ⁱ ch. 1. 26; 1 Cor. 11.
 7; Eph. 4. 21; Col.
 3. 10.

^k ch. 1. 27.

^l Job 14. 1; 15. 14, 15;
 25. 4; Ps. 51. 5; John
 3. 6.

^m ch. 4. 25.

ⁿ 1 Chr. 1. 1, etc.

Adah and Zillah, hear my voice;—ye wives of Lamech, hearken unto my speech:
 For I have slain a man to my wounding,—and a young man to my hurt:⁹
 24 If ^aCain shall be avenged sevenfold,—truly Lamech seventy and sevenfold.¹⁰

25 And Adam knew his wife again; and she bare a son, and ^ccalled his name Seth
 [*i. e.* appointed, *or* put]: For God, *said she*, hath appointed me another seed
 26 instead of Abel, whom Cain slew. And to Seth, ^dto him also there was born a
 son; and he called his name Enos. Then began men ^eto call upon the name of
 the LORD¹¹ [*or*, to call themselves by the name of the Lord].

Descendants of Adam through Seth to Noah.

5 THIS *is* the ^abook¹² of the generations of Adam. In the day that God created
 2 man, in ⁱthe likeness of God made he him; ^hmale and female created he them;
 and blessed them, and called their name Adam, in the day when they were
 created.

3 And Adam lived an hundred and thirty years, and begat *a son* ⁱin his own
 4 likeness,¹³ after his image; and ^mcalled his name Seth: ⁿand the days of Adam

were actuated by entirely different principles. Cain offered a *meat*, or rather *food-offering* alone; presenting himself and his property to God as if he had not been a sinner needing an atoning sacrifice. Abel offered, according to the Divine appointment, a sin-offering (accompanied probably with the other: see Exod. xxix. 38—41); thus confessing his guilt as a sinner, and declaring his faith in God's promised salvation. In all ages, there have been two such descriptions of worshippers; namely, proud despisers of the Divine method of salvation, and humble believers in it.

¹ This difficult passage may be thus rendered: 'If thou doest right, is there not acceptance [for thee]? and if not, a sin-offering coucheth at the door; and to thee shall he [*i. e.* either Abel or the sin-offering] be subject, and thou shalt have power over him [*or* it].' Or, 'If thou doest well, shalt thou not be accepted? and if thou doest not well, sin' (*i. e.* the punishment of sin) 'is at the door' (*i. e.* is ready to overtake thee). 'And unto thee shall be his' (*i. e.* thy brother's) 'desire, and thou shalt rule over him' (*i. e.* thou shalt still retain the privilege of thy birthright).

² The Septuagint, the Samaritan, and other versions

have, 'Cain said to Abel his brother, Let us go into the field.'

³ Adam and Eve had probably other children, to whose vengeance the fratricide would feel himself obnoxious.

⁴ Rather, 'gave a token;' we know not what.

⁵ That part of the earth, probably, where Adam dwelt, and where the ordinances of religion were maintained.

⁶ That is, 'wandering.'

⁷ That is, stringed and wind instruments.

⁸ Or, 'forger of every tool.'—'Brass,' or copper.

⁹ Or, 'I have killed a man who wounded me, a young man who gave me a stroke.'

¹⁰ This most ancient piece of poetry is obscure from its brevity; but it refers, probably, to a transaction in which Lamech had unintentionally (it may be in self-defence) killed a young man, and claims protection for himself on much stronger grounds than Cain.

¹¹ Or, 'to be called by the name of the Lord.'

¹² Or, 'account of his family.' This is prefixed to every new division of this book, when a fresh individual is mentioned as the head of the family whose history is to be related.

¹³ That is, his own sinful likeness; which is evidently contrasted with the 'likeness of God' (ver. 2) in which

- after he had begotten Seth were eight hundred years: ^oand he begat sons and daughters: and all the days that Adam lived were nine hundred and thirty years: ^pand he died.
- 6, 7 And Seth lived an hundred and five years, and ^qbegat Enos: and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: 8 and all the days of Seth were nine hundred and twelve years: and he died.
- 9, 10 And Enos lived ninety years, and begat Cainan: and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: and all the days of Enos were nine hundred and five years: and he died.
- 12, 13 And Cainan lived seventy years, and begat Mahalaleel: and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 and all the days of Cainan were nine hundred and ten years: and he died.
- 15, 16 And Mahalaleel lived sixty and five years, and begat Jared: and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: and all the days of Mahalaleel were eight hundred ninety and five years: and he died.
- 18 And Jared lived an hundred sixty and two years, and he begat ^rEnoch: and 19 Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: and all the days of Jared were nine hundred sixty and two years: and he died.
- 21, 22 And Enoch lived sixty and five years, and begat Methuselah: and Enoch ^swalked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and ^tEnoch walked with God: and he *was* not; ¹for God took him.
- 25 And Methuselah lived an hundred eighty and seven years, and begat Lamech: 26 and Methuselah lived after he begat Lamech seven hundred eighty and two years, 27 and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years: and he died.
- 28, 29 And Lamech lived an hundred eighty and two years, and begat a son: and he called his name ^uNoah [*i. e.* rest, or comfort], saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground ^xwhich the LORD hath cursed. And Lamech lived after he begat Noah five hundred ninety 30 and five years, and begat sons and daughters: and all the days of Lamech were seven hundred seventy and seven years: and he died.
- 32 And Noah was five hundred ²years old: and Noah begat ^yShem, Ham, ^zand Japheth.

Increasing wickedness of men.

- 6 AND it came to pass, ^awhen men began to multiply on the face of the earth, 2 and daughters were born unto them, that the ^bsons of God ³saw the daughters of men ⁴that they *were* fair; and they ^ctook them wives of all which they chose.
- 3 And the LORD said, ^dMy spirit shall not always strive ⁵with man, ^efor that he also ⁶is flesh: yet his days shall be an hundred and twenty years.
- 4 There were ^fgiants ⁷in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.
- 5 ⁸And God saw that the ^hwickedness of man *was* great in the earth, and that 6 every ⁱimagination of the thoughts of his heart *was* only evil continually. And ^kit repented ⁸the LORD that he had made man on the earth, and it ^lgrieved him

^o ch. 1. 28.

^p ch. 3. 19; 2 Sam. 14. 14; Job 30. 23; Ps. 89. 48; Ro. 5. 12—14; Heb. 9. 27.
^q ch. 4. 26.

^r Jude 14, 15

^s ch. 6. 9; 17. 1; 24. 40; 2 Ki. 20. 3; Ps. 16. 8; 116. 9; 128. 1; Am. 3. 3; Mic. 6. 8; Mal. 2. 6.
^t ch. 37. 30; 2 Ki. 2. 11; Jer. 31. 15; Lk. 23. 43; Heb. 11. 5, 6.

^u Lk. 3. 36; Heb. 11. 7; 1 Pet. 3. 20.

^x ch. 3. 17—19; 4. 11.
^y ch. 6. 10.

^z ch. 10. 21.
^a ch. 1. 28.

^b ch. 4. 26; Is. 63. 16. 2 Cor. 6. 18.

^c ch. 27. 46; Deu. 7. 3. 4; Jos. 23. 12, 13; Ezra 9. 2; 2 Cor. 6. 14—16.

^d Ne. 9. 30; Is. 63. 10; Jer. 11. 7, 8, 11; Gal. 5. 16, 17; 1 Pet. 3. 19, 20.

^e Ps. 78. 39; Ro. 8. 6 —8, 13.

^f Num. 13. 33; Deu. 2. 20, 21; 3. 11.

^g ch. 13. 13; Ps. 14. 2.
^h Job 15. 16; Ecc. 9. 3; Ro. 1. 29—31.

ⁱ ch. 8. 21; Deu. 29. 19; Pro. 6. 18; Jer. 17. 9; Mt. 15. 19; Eph. 2. 1—3; Tit. 3. 3.

^k see Num. 23. 19; 1 Sam. 15. 11, 29; 2 Sam. 24. 16; Mal. 3. 6; Jam. 1. 17.

^l Deu. 5. 29; Ps. 78. 40; 95. 10; Is. 63. 10; Lk. 19. 41, 42; Eph. 4. 30.

he himself had been created. We are clearly taught elsewhere that Adam's probation in the garden of Eden involved his posterity in its consequences. See Rom. v. 12—21; 1 Cor. xv. 45—47.

¹ That is, was no longer on earth, as explained in Heb. xi. 5: 'Enoch was translated that he should not see death.' This departure of one whose character and activity must have made him well known, was eminently fitted to awaken an ungodly generation to the realities of another world; and to afford to the righteous a cheering pledge of the immortality of the soul, and the glorification of the body.

² Shem was a hundred years old two years after the flood (ch. xi. 10), and consequently was born ninety-seven years before it, and in the five hundred and third year of Noah's age. If Ham were the younger (see ch. ix. 24), it must have been Japheth who was born when Noah was five hundred years of age; and he was therefore the eldest of the three.

³ Either the worshippers of Jehovah (see ch. iv. 26), or the chiefs of the people.

⁴ Either the descendants of Cain, or the *people* as distinguished from the *chiefs*.

⁵ Or, 'dwell,' as the Septuagint and Samaritan read.

⁶ Or, 'by his errors he is become flesh [*i. e.* sensual; or, a corrupt, perishing creature].' Or, 'by his sins' (Rom. i. 25, 26).

⁷ Perhaps literally so in stature and strength. The term, however, seems chiefly to refer to the lawless use of brute force. Vers. 1, 2, and 4, are thus paraphrased by Dr. Wall: 'When men began to multiply in the earth, the chief men took wives of all the handsome poor women they chose. There were tyrants on the earth in those days; and also, after the antediluvian days, powerful men had unlawful connections with the inferior women; and the children which sprang from this illicit intercourse were the celebrated heroes of antiquity.'

⁸ This is spoken after the manner of men, as the word 'remembered' is used (ch. viii. 1), and 'look' (ix. 16), and 'came down to see' (xi. 5, 7, etc.) All representations of God's character and doings must be adapted to the understanding of man. Hence, his abhorrence of sin

7 at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; ^m both man, and beast, and the creeping thing, and the fowls
8 of the air; for it repenteth me that I have made them. But Noah ⁿ found grace in the eyes of the LORD.

Noah and his family; construction of the ark by Divine command.

9 THESE *are* the generations ¹ of Noah: ^o Noah was a just man *and* ^p perfect [*or*,
10 upright] in his generations, ² *and* Noah ^q walked with God. And Noah begat three
11 sons, ^r Shem, Ham, and Japheth. The earth also ³ was corrupt ^s before God, and
12 the earth was ^t filled with violence. And God ^u looked upon the earth, and,
behold, it was corrupt; ^x for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, ^y The end of all flesh is come before me; for the earth
is filled with violence through them; ^z and, behold, I will destroy them with the
14 earth [*or*, from the earth]. ^a Make thee an ark ⁴ of gopher ⁵ wood; rooms shalt
15 thou make in the ark, and shalt pitch it within and without with pitch. And
this *is the fashion* which thou shalt make it of: The length of the ark *shall be*
16 cubits. A window ⁶ shalt thou make to the ark, and in a cubit shalt thou finish
it ⁷ above; and the door of the ark shalt thou set in the side thereof; *with* lower,
17 second, and third *stories* shalt thou make it. ^b And, behold, I, even I, do bring
a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life,
18 from under heaven; ^c *and* every thing that *is* in the earth shall die. But with
thee will I establish my covenant; ⁸ and ^d thou shalt come into the ark, thou, and
19 thy sons, and thy wife, and thy sons' wives with thee. And of every living thing
of all flesh, ^e two of every *sort* shalt thou bring into the ark, to keep *them* alive
20 with thee; they shall be male and female. Of fowls after their kind, and of
cattle after their kind, of every creeping thing of the earth after his kind, two of
21 every *sort* ^f shall come unto thee, to keep *them* alive. And take thou unto thee
of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food
for thee, and for them.

22 ^g Thus did Noah; ^h according to all that God commanded him, so did ⁹ he.

7 And the LORD said unto Noah, ⁱ Come thou and all thy house into the ark;
2 for ^h thee have I seen righteous before me in this generation. Of every ¹ clean ¹⁰
beast thou shalt take to thee by sevens, the male and his female: ^m and of beasts
3 that *are* not clean by two, ¹¹ the male and his female. Of fowls also of the air by
sevens, the male and the female; to keep seed alive upon the face of all the earth.
4 For yet seven days, and I ⁿ will cause it to rain upon the earth ^o forty days and
forty nights; and every living substance that I have made will I destroy from
off the face of the earth.

5 ^p And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the
7 earth. ^q And Noah went in, and his sons, and his wife, and his sons' wives with
8 him, into the ark, because of the waters of the flood. Of clean beasts, and of
beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the
9 earth, there went in two and two unto Noah into the ark, the male and the female,
10 as God had commanded Noah. And it came to pass after seven days, that the
waters of the flood were upon the earth.

The Flood.

11 IN the six hundredth year of Noah's life, in the second ¹² month, the seventeenth
day of the month, the same day were all ^r the fountains of the great deep broken
12 up, and the ^t windows [*or*, flood-gates] of heaven were opened. ^u And the rain

^m Hos. 4. 3; Zeph. 1. 3.

ⁿ ch. 19. 19; Ex. 33. 12, 13, 16, 17; 1. k. 1. 30; Ac. 7. 46; 1 Cor. 15. 10.

^o ch. 7. 1; Eze. 14. 14, 20; 1. k. 2. 25; Ac. 10. 22; Ro. 1. 17; Heb. 11. 7; 2 Pet. 2. 5.

^p 2 Chr. 15. 17; Job 1. 1, 8; Ps. 37. 37.

^q ch. 5. 22.

^r ch. 5. 32.

^s ch. 7. 1; 10. 9; 13. 13; 2 Chr. 31. 27; 1. k. 1. 6; Ro. 2. 13; 3. 19.

^t Eze. 8. 17; 28. 16; 11os. 1. 1, 2; Hab. 2. 8, 17.

^u ch. 18. 21; Ps. 14. 2; 33. 13, 14; 53. 2, 3; Pro. 15. 3.

^v Job 22. 15—17.

^w Jer. 51. 13; Eze. 7. 2, 3, 6; Am. 8. 2; 1 Pet. 4. 7.

^x ver. 17.

^y Mt. 24. 28; 1 Pet. 3. 20.

^z ver. 13; ch. 7. 4, 21—23; 2 Pet. 2. 5.

^a Ro. 5. 12—14, 21; 6. 23.

^b ch. 7. 1, 7, 13; Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 5.

^c ch. 7. 8, 9, 15, 16.

^d ch. 7. 9, 15; see ch. 2. 19.

^e Heb. 11. 7; see Ex. 40. 16.

^f ch. 7. 5, 9, 16.

^g vers. 7, 13; Ps. 91. 1—10; 1. 26, 20, 21; Zeph. 2. 3; Mt. 11. 28; 24. 38; 1. k. 17. 26; John 6. 37; Ac. 4. 12; 1 Cor. 3. 11; Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 5.

^h ch. 6. 9; Psa. 33. 18, 19; Pro. 10. 9; 11. 6; Is. 3. 10; 2 Pet. 2. 9.

ⁱ ver. 8; 1. e. ch. 11; Deu. 11. 3—20.

^j 1. e. 10. 10; Eze. 41. 23.

^k Job 37. 11—13; Jer. 5. 24; 11. 22; Am. 4. 7.

^l vers. 12, 17.

^m ch. 6. 22.

ⁿ ver. 1; Mt. 21. 38.

^o ch. 8. 2; Ps. 33. 7; Pro. 8. 28; Jer. 51. 16; Eze. 26. 19; Am. 9. 5, 6.

^p ch. 1. 7; 8. 2; Ps. 78. 23.

^q vers. 4, 17.

and his determination to punish it are spoken of as if they affected him as they would affect us (comp. Numb. xxiii. 19; Mal. iii. 6; James i. 17); whilst his forbearance and forgiveness are represented under the human guise of repentance and putting away of wrath.

¹ See note on ch. v. 1.

² This is a different word in the original from the other; and means, 'in his *age*,' which was a very corrupt one.

³ Rather, 'But the earth was,' etc., in opposition to ver. 9.

⁴ The Hebrew word here used is not that which is translated 'ark' [of the covenant]; it occurs again only in Exod. ii. 3, 5. The length of Noah's ark was probably four hundred and fifty feet, the breadth seventy-five, and the height forty-five; consequently it would be equal in size to about six or seven first-rate ships.

⁵ Probably *cypress*.

⁶ Rather, 'brightness;' *i. e.* 'thou shalt make daylight

in the ark' [by windows or openings]; or it may mean a *roof* or *deck*.

⁷ That is, the ark; bringing its top up to a ridge. Probably the roof of the ark was raised in the middle, and projected over the perpendicular sides of the ark.

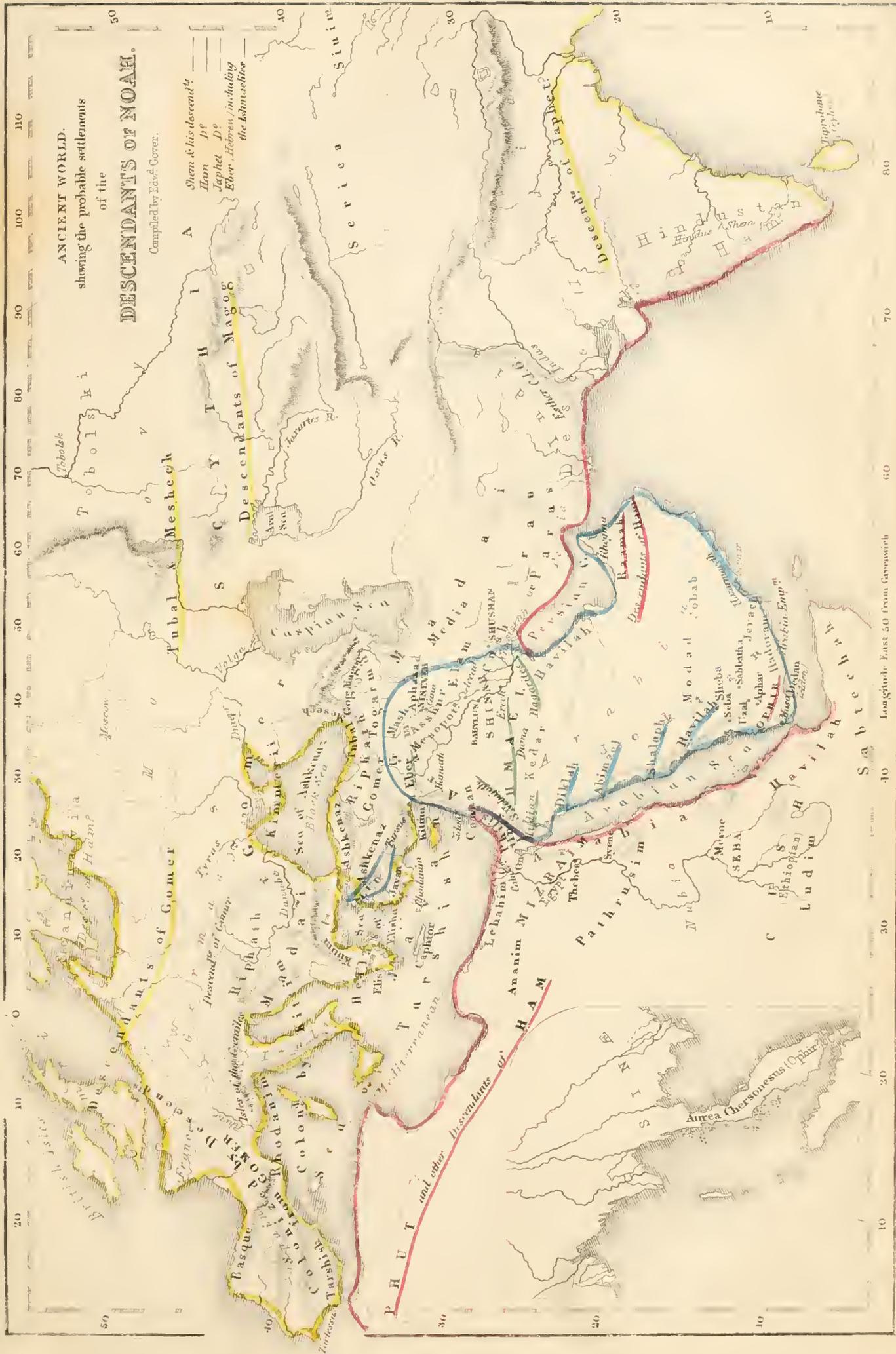
⁸ The word 'covenant,' in Scripture, frequently signifies a special and solemnly declared purpose or promise of God; relating sometimes to the earth and the lower animals (see Gen. ix. 10); but generally to man, in which case it infers correspondent obligations on his part.

⁹ A remarkable act of faith, recorded with peculiar approbation (Heb. xi. 7).

¹⁰ That is, such as were appointed to be offered in sacrifice or used for food.

¹¹ Of these only one pair was to be taken, as being generally less serviceable to man.

¹² Probably of the civil Hebrew year, or Marchesvan.



ANCIENT WORLD.
showing the probable settlements
of the

DESCENDANTS OF NOAH.

Compiled by Edw. G. Conner.

Shem & his descendents
Ham
Japheth
Eber, Hebrews, including
the Ishmaelites

Map labels and geographical features include: **Regions:** Tubal & Meshech, Gomer, Japheth, Ham, Shem, Media, Persia, Arabia, India, China, Japan, and various tribal territories like Pathrusim, Nubia, and the Kingdom of Ham. **Water Bodies:** Mediterranean Sea, Black Sea, Caspian Sea, Red Sea, Persian Gulf, Indian Ocean, and the Tiber. **Landmarks:** Mount Ararat, Mount Sinai, and the Nile River. **Coordinates:** Latitude 10, 20, 30, 40, 50; Longitude 20, 30, 40, 50, 60, 70, 80, 90, 100, 110.

13 was upon the earth forty days and forty nights. In the selfsame day ^u entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and
 14 the three wives of his sons with them, into the ark: ^x they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every
 15 sort. And they ^y went in unto Noah into the ark, two and two of all flesh, wherein
 16 is the breath of life. And they that went in, went in male and female of all flesh, ^z as God had commanded him. ^a And the LORD shut him in.¹
 17 ^b And the flood was forty days upon the earth; and the waters increased, and
 18 bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; ^c and the ark went upon the face of
 19 the waters. And the waters prevailed exceedingly upon the earth; ^d and all the
 20 high hills, that *were* under the whole heaven,² were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.
 21 ^e And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every
 22 man: all in ^f whose nostrils *was* the breath of life, of all that *was* in the dry land,
 23 died. ^g And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: ^h and Noah only remained *alive*, and
 24 they that *were* with him in the ark. ⁱ And the waters prevailed upon the earth an hundred and fifty days.
 8 And God ^k remembered³ Noah, and every living thing, ^l and all the cattle that *was* with him in the ark: ^m and God made a wind to pass over the earth, and the
 2 waters assuaged. The ⁿ fountains also of the deep and the windows of heaven
 3 were stopped, ^o and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end ^p of the hundred and fifty days the waters were abated.⁴
 4 And the ark rested in the seventh⁵ month, on the seventeenth day of the month,
 5 upon the mountains of Ararat.⁶ And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.
 6 And it came to pass at the end of forty days, that Noah opened the ^q window of
 7 the ark which he had made: and he sent forth ^r a raven, which went forth to and
 8 fro, until the waters were dried up from off the earth. Also he sent forth ^s a dove
 9 from him, to see if the waters were abated from off the face of the ground; but the dove found ^t no rest for the sole of her foot, ^u and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his
 10 hand, and took her, and pulled her in unto him into the ark. And he ^x stayed
 11 yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth *was* an ^y olive leaf plucked off: so Noah knew that the waters were abated from off the earth. ^z And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

Noah leaves the ark; God's covenant with him.

13 AND it came to pass in the six hundredth and first⁷ year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold the face of the ground
 14 was dry. And in the second⁸ month, on the seven and twentieth day of the month, was the earth dried.
 15, 16 And God spake unto Noah, saying, ^a Go forth of the ark, thou, and ^b thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee ^c every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in
 18 the earth, and be ^d fruitful, and multiply upon the earth. And Noah went forth,

^u vers. 1, 7; ch. 6. 18; Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 5.

^x vers. 2, 3, 8, 9.

^y ch. 6. 20.

^z vers. 2, 3.

^a Ps. 46. 2; Mt. 25. 10; Lk. 13. 25; John 10. 27—29; 1 Pet. 1. 5.

^b vers. 4, 12.

^c Ps. 104. 26.

^d Job 12. 15; Ps. 104. 6—9; Jer. 3. 23.

^e ver. 4; ch. 6. 13, 17; Job 22. 16; Mt. 24. 39; Lk. 17. 27; 2 Pet. 3. 6.

^f ch. 2. 7.

^g Is. 24. 1—8; Mt. 21. 37—39.

^h Eze. 14. 14—20; Mal. 3. 18; 1 Pet. 3. 20; 2 Pet. 2. 5; 3. 6.

ⁱ ch. 8. 3, 4, compared with ver. 11 of this chapter.

^k ch. 19. 29; Ex. 2. 24; 1 Sam. 1. 19; Job 14. 13; Hab. 3. 2.

^l Ps. 36. 6; Jon. 4. 11.

^m Ex. 14. 21.

ⁿ ch. 7. 11.

^o Ex. 9. 33; Job 38. 37; Is. 5. 6; Jam. 5. 17, 18.

^p ch. 7. 24.

^q ch. 6. 16.

^r Le. 11. 15; 1 Ki. 17. 4, 6.

^s Mt. 3. 16; 10. 16.

^t Deut. 28. 65; Mt. 11. 28; John 16. 33.

^u Ps. 116. 7.

^x Ps. 40. 1; Ro. 8. 25.

^y Ro. 10. 15.

^z Ps. 27. 14.

^a Ps. 121. 8.

^b ch. 7. 13.

^c ch. 7. 15.

^d ch. 1. 22.

1 Or, as the Chaldee reads, 'protected him:' referring to the wonderful providence by which he was preserved during the deluge.

2 These words are sometimes used in a restricted sense. See Deut. ii. 25. By this great event, the general course of nature was interrupted for the infliction of merited punishment, and the exhibition of distinguishing grace. In the deluge we have an earnest of the destruction which awaits the world of the ungodly; while the preservation of the one righteous man and his family manifests God's care over his people, and shadows forth their final salvation by a means provided by God himself.

3 Intimating a special act of Divine interference on his behalf. See note on ch. vi. 6.

4 Or, 'began to abate;' having increased till now.

5 Nisan, or Abib.

6 This region is part of the country since called Armenia. The plural word 'mountains' renders it unnecessary to suppose that the ark rested on the highest peak of the range.

7 That is, of Noah's life. The 'first month' is Tisri.

8 The same month in which he had entered it; having been in the ark one year and ten days according to the Hebrew text, or exactly one year according to the Sept.

19 and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ^e And Noah builded an altar unto the LORD; and took of ^f every clean beast,

21 and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled ^g a sweet¹ savour; and the LORD said in his heart, I will not again ^h curse the ground any more for man's sake; for [*or, though*] the ⁱ imagination of man's heart *is* evil from his youth; ^k neither will I again smite any more every thing

22 living, as I have done. ^l While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and ^m day and night shall not cease.²

9 And God blessed Noah and his sons, and said unto them, ⁿ Be fruitful, and multiply, and replenish the earth. ^o And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are

3 they delivered.³ ^p Every moving thing that liveth shall be meat for you:⁴ even

4 as the ^q green herb have I given you ^r all things. ^s But flesh with the life thereof,

5 *which is* the blood thereof, shall ye not eat. And surely your blood of your lives will I require; ^t at the hand of every beast will I require it, and ^u at the hand of

6 man; at the hand of every ^v man's brother will I require the life of man.⁵ ^y Whoso sheddeth man's blood, by man shall his blood be shed: ^z for in the image of God

7 made he man. And you, ^a be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8, 9 And God spake unto Noah, and to his sons with him, saying, ^b And I, behold,

10 I establish ^c my covenant with you, and with your seed after you; ^d and with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the

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

12 And God said, ^f This *is* the token of the covenant which I make between me

13 and you and every living creature that *is* with you, for perpetual generations: ^g I do set my bow⁶ in the cloud, and it shall be for a token of a covenant between

14 me and the earth. And it shall come to pass, when I bring a cloud over the

15 earth, that the bow shall be seen in the cloud: ^h and I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the

16 waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember ⁱ the everlasting covenant between God and every living creature of all flesh that *is* upon the

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

Further history of Noah; his prophecy concerning his three sons.

18 AND the sons of Noah, that went forth of the ark, were Shem, and Ham, and

19 Japheth: and ^h Ham *is* the father of Canaan. ⁱ These *are* the three sons of Noah: ^m and of them was the whole earth overspread.

20, 21 And Noah began *to be* an ⁿ husbandman, and he planted a vineyard: and he drank of the wine, and was ^o drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, ^p and told his

23 two brethren without. ^q And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

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

25 him. And he said, ^r Cursed *be* Canaan;⁷ ^s a servant of servants shall he be unto

^e Ps. 50. 5; Ro. 12. 1; Heb. 13. 15.
^f Le. ch. 11.
^g Le. 1. 9; Eze. 20. 41; 2 Cor. 2. 15; Eph. 5. 2.
^h ch. 3. 17; 6. 17.
ⁱ ch. 6. 5; Job 14. 1; 15. 14; Ps. 51. 5; 58. 3; Jer. 11. 8; 17. 9; Mt. 15. 19; Ro. 1. 21; 3. 23.
^k ch. 9. 11, 15.
^l Is. 51. 9.
^m Ps. 74. 16, 17; Jer. 5. 24; 33. 20, 25.
ⁿ vers. 7, 19; ch. 1. 28; 10. 32; Ps. 112. 1, 2; 128. 3, 4.
^o ch. 1. 28; Job 5. 22, 23; Ps. 8. 6—8; Hos. 2. 18; Jam. 3. 7.
^p Deu. 12. 15; 14. 3, 9, 11; Ac. 10. 12—15; 1 Tim. 4. 3—5.
^q ch. 1. 29, 30; Ps. 104. 14, 15.
^r Ro. 14. 14, 20; 1 Cor. 10. 23, 26, 31; Col. 2. 16; 1 Tim. 4. 3, 4.
^s Le. 3. 17; 17. 10, 11, 14; 19. 26; Deu. 12. 16, 23; 1 Sam. 14. 33, 34; Ac. 15. 20, 29.
^t Ex. 21. 28, 29.
^u ch. 4. 9, 10; Num. 35. 31—33; Ps. 9. 12.
^v Ac. 17. 26.
^y Ex. 21. 12, 14; Le. 21. 17; 1 Ki. 2. 28—31; Mt. 26. 52; Rev. 13. 10.
^z ch. 1. 27; Jam. 3. 9.
^a vers. 1, 19; ch. 1. 28.
^b ch. 6. 18.
^c Is. 51. 9.
^d Ps. 145. 9.
^e Is. 54. 9; 2 Pet. 3. 7.
^f ch. 17. 11; Ex. 12. 13; Mt. 26. 26—28.
^g Hev. 4. 3; 10. 1.

^h Ex. 28. 12; Le. 26. 42, 45; 1 Ki. 8. 23; Eze. 16. 60; 1 k. 1. 72.

ⁱ ch. 17. 13, 19.

^k ch. 10. 6.
^l ch. 5. 32.
^m ch. 10. 32; 1 Chr. 1. 4, etc.
ⁿ ch. 3. 19, 23; 4. 2; Pro. 12. 11; Ecc. 5. 9.
^o Pro. 20. 1; 23. 31, 32; Ro. 13. 13; 1 Cor. 10. 12; Gal. 5. 21.
^p Pro. 30. 17; 1 Cor. 13. 6.
^q Ex. 20. 12; Gal. 6. 1; Eph. 6. 2, 3.
^r Deu. 27. 16; Judg. 1. 28.
^s Jos. 9. 23; 1 Ki. 9. 20, 21.

¹ Literally, 'a savour of rest,' or satisfaction: often used (see Lev. xxvi. 31) to signify that the offering was acceptable to God.

² Whatever deluges, famines, etc., there may have been since this promise, have affected comparatively small portions of the world.

³ To this Divine grant we owe the advantage which results from the labour of the domestic animals, and from the use of their flesh for food.

⁴ Some suppose this to be only a renewal of a former grant, in a form adapted to man's altered condition; whilst others think that animal food had never been eaten previously to this period. Others, again, are of opinion that, from the first institution of sacrifices, a portion of the animals so offered to God was eaten by the offerer, and

that this participation in the offerings formed a part of the sacrificial rite; but that the use of animal food had, until this period, been restricted to the flesh of such victims.

⁵ God having spared man's forfeited life, that he may have time to repent, sacredly guards it against injury.

⁶ It is not said here that God first formed the rainbow after the flood: the words may be translated, 'I do appoint my bow in the cloud to be a token (or, testimony) of the covenant,' etc. See note on ch. i. 16.

⁷ Perhaps Canaan is mentioned because he had instigated or shared in his father's misconduct; or it may be that we have only that part of Noah's curse recorded which, referring to Canaan, seemed to point to the expulsion of his descendants from the land destined for the Israelites: and the same in vers. 19, 27.

26 his brethren.¹ And he said, 'Blessed be the LORD God of Shem:² and Canaan
27 shall be his servant. God shall enlarge Japheth,³ and he shall dwell in the tents
of Shem;⁴ and Canaan shall be his servant.⁴
28, 29 And Noah lived after the flood three hundred and fifty years. And all the
days of Noah were nine hundred and fifty years: and he died.

History of Noah's sons; their dispersion and settlement.

10 NOW these are the generations of the sons of Noah; Shem, Ham, and Japheth:
2 and unto them were sons⁵ born after the flood. The sons of Japheth; Gomer,
3 and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the
4 sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan;
5 Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the
Gentiles divided in their lands; every one after his tongue, after their families,
in their nations.

6, 7 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the
sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and
the sons of Raamah; Sheba, and Dedan.

8, 9 And Cush begat Nimrod: he began to be a mighty one in the earth. He was
a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the

mighty hunter before the LORD.⁷ And the beginning of his kingdom was Babel

11 [Babylon],⁸ and Erech, and Accad, and Calneh, in the land of Shinar. Out of
that land went forth Asshur [or, he went out into Assyria], and builded Nineveh,

12 and the city Rehoboth,⁹ and Calah, and Resen between Nineveh and Calah: the
same is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and

14 Pathrusim, and Casluhim, (out of whom came Philistim,¹¹) and Capthorim.

15, 16 And Canaan begat Sidon his firstborn, and Heth, and the Jebusite, and the

17 Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and

18 the Arvadite, and the Zemarite, and the Hamathite: and afterward were the

19 families of the Canaanites spread abroad. And the border¹² of the Canaanites
was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom,

20 and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons
of Ham, after their families, after their tongues, in their countries, and in their

21 nations.
21 Unto Shem also, the father of all the children of Eber, the brother of Japheth

22 the elder, even to him were children born. The children of Shem; Elam, and

23 Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and

24 Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg [i. e. division];
for in his days was the earth divided;¹³ and his brother's name was Joktan.

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

28 Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir,

30 and Havilah, and Jobab; all these were the sons of Joktan. And their dwelling

31 was from Mesha, as thou goest, unto Sephar a mount of the east. These are the

¹ Ps. 144. 15; Lk. 20. 37; Heb. 11. 16.
² Eph. 2. 13, 14; 3. 6.

² ch. 9. 1, 7, 19.
³ 1 Chr. 1. 5, etc.

⁴ Ps. 72. 10; Jer. 2. 10; 25. 22; Zeph. 2.

⁵ 1 Chr. 1. 8, etc.

⁶ Ps. 11. 5; 91. 3; Jer. 16. 16; Mic. 7. 2.
⁷ ch. 6. 11.
⁸ Is. 39. 1; Mic. 5. 6.

⁹ Jon. 1. 2; Nah. 1. 1.

¹⁰ 1 Chr. 1. 12.

¹¹ ch. 15. 18—21; Ex. 3. 8.

¹² ch. 13. 12, 14, 15, 17; 15. 18—21; Num. 34. 2—12; Jos. 12. 7, 8.

¹³ 1 Chr. 1. 17, etc.

¹⁴ ch. 11. 12; 14. 13; 40. 15.
¹⁵ 1 Chr. 1. 19.

1 That is, his descendants should be slaves of the lowest class to the posterity of Shem and Japheth.

2 Or, perhaps, 'Blessed of Jehovah, my God, be Shem.' This benediction on Shem includes the peculiar religious distinction of his family, and especially the promised Messiah.

3 Some render this, 'and God shall dwell in the tents of Shem.' In the blessing on Japheth there is an assurance of a vast and wide-spreading progeny.

4 The future family of mankind is here viewed as distributed into three great divisions; and the curse laid on Canaan, the blessing associated with Shem, and the power and enlargement assigned to Japheth, have all been realized in the history of the world. These early prophecies give only a general sketch or outline of the subjects to which they relate, corresponding with their great distance of view.

5 Many of the names in this genealogical table are plurals; and several have the formal termination used to designate a tribe. Hence it has been thought that the greater part of them are names of nations; which may, however, have been so called from their founders. These nations were early and frequently intermixed; but it is probable that the descendants of Japheth occupied Armenia, the Caucasus, and Asia Minor, spreading thence through Europe and the northern parts of Asia and India, and

perhaps also through America; that the nations descending from Shem settled in the central parts of Asia, extending their colonies into India on the east, and the north of Arabia on the west; and that Ham's family took possession of the south of Mesopotamia and Arabia, whence they passed on to Palestine and Africa.

6 From the chase he went on to war. 'Before the Lord' is probably a strong expression of his very great power.

7 His celebrity in these violent pursuits, and in deeds of rapine and blood, was proverbial in the days of Moses.

8 He founded the kingdom of Babylon, afterwards so famous.

9 Or, 'the city of streets:' so called, perhaps, on account of its size and regularity.

10 He was ancestor of the following nations; these names denoting people, not individuals, as in ch. xxv. 3, etc.

11 Or, 'the Philistines.'

12 This particular account of Canaan's posterity, and of the country they possessed, was probably inserted by Moses as being peculiarly interesting to the Hebrews, for whom this land was destined.

13 The separation of the human race into distinct tribes and nations (see ch. xi.) probably took place about the time of his birth, his name signifying 'division.'

sons of Shem, after their families, after their tongues,¹ in their lands, after their 32 nations. ^m These *are* the families of the sons of Noah, after their generations, in their nations; ⁿ and by these were the nations divided in the earth after the flood.

Building of Babel; confusion of tongues.

11 AND the whole earth was of one language, and of one speech. And it came to 2 pass, as they journeyed from the east [*or*, eastward],² that they found a plain in the land of Shinar; and they dwelt there.

3 ^p And they said one to another, Go to, let us make brick,³ and burn them 4 thoroughly. And they had brick for stone, and slime⁴ had they for mortar. And they said, Go to, ^q let us build us a city and a tower, ^r whose top *may reach* unto heaven;⁵ and let us make us a name, ^s lest we be scattered abroad upon the face 5 of the whole earth. ^t And the LORD came down⁶ to see the city and the tower, 6 which the children of men builded. And the LORD said, Behold, ^u the people *is* one, and they have all ^v one language; and this they begin to do: and now nothing 7 will be restrained from them, which they have imagined ^w to do.⁷ Go to, ^x let us go down, and there confound their language, ^y that they may not understand one 8 another's speech. ^z So the LORD scattered them abroad from thence, ^a upon the 9 face of all the earth: and they left off to build the city. Therefore is the name of it called Babel⁸ [*i. e.* confusion]; ^b because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.⁹

Shem's descendants to Terah.

10 ^c THESE *are* the generations of Shem: Shem *was* an hundred years old, and 11 begat Arphaxad two years after the flood: and Shem lived after he begat Arphaxad 12 five hundred years, and begat sons and daughters. And Arphaxad lived five and 13 thirty years, ^d and begat Salah: and Arphaxad lived after he begat Salah four 14 hundred and three years, and begat sons and daughters. And Salah lived thirty 15 years, and begat Eber: and Salah lived after he begat Eber four hundred and 16 three years, and begat sons and daughters. And ^e Eber lived four and thirty 17 years, and begat ^f Peleg: and Eber lived after he begat Peleg four hundred and 18 thirty years, and begat sons and daughters. And Peleg lived thirty years, and 19 begat Reu: and Peleg lived after he begat Reu two hundred and nine years, and 20 begat sons and daughters. And Reu lived two and thirty years, and begat ^g Serug: 21 and Reu lived after he begat Serug two hundred and seven years, and begat sons 22 and daughters. And Serug lived thirty years, and begat Nahor: and Serug lived 24 after he begat Nahor two hundred years, and begat sons and daughters. And 25 Nahor lived nine and twenty years, and begat ^h Terah: and Nahor lived after he 26 begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy¹⁰ years, and ⁱ begat Abram, Nahor, and Haran.¹¹

Terah's family; his migration to Haran.

27 NOW these *are* the generations of Terah: Terah begat Abram, Nahor, and 28 Haran; and Haran begat Lot. And Haran died before his father Terah in the 29 land of his nativity, in Ur of the Chaldees.¹² And Abram and Nahor took them wives: the name of Abram's wife *was* ^m Sarai; and the name of Nahor's wife, ⁿ Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

^m ver. 1.
ⁿ ch. 9. 19.
^o ch. 13. 11; 2 Sam. 6. 2; with 1 Chr. 13. 6.
^p Ps. 61. 5.
^q ch. 4. 17.
^r Gen. 1. 28.
^s vers. 8, 9.
^t ch. 18. 21; Ps. 33. 13, 14.
^u ch. 9. 19; Ac. 17. 26.
^v ver. 1.
^w Ps. 2. 1.
^x ch. 1. 26; Job 5. 12, 13; Ps. 2. 4; Ac. 2. 4—6.
^y ch. 42. 23; Gen. 28. 49; Ps. 55. 9; Jer. 5. 15; 1 Cor. 14. 2, 11.
^z Ps. 92. 9; Pro. 21. 30; Lk. 1. 51.
^a ch. 10. 25, 32.
^b 1 Cor. 14. 23.

^c ch. 10. 22; 1 Chr. 1. 17.
^d see Lk. 3. 26.
^e 1 Chr. 1. 19.
^f called, 1 k. 3. 35, Phalec.
^g Lk. 3. 35, Saruch.
^h Lk. 3. 34, Thara.
ⁱ Jos. 21. 2; 1 Chr. 1. 26.

^m ch. 17. 15; 20. 12.
ⁿ ch. 22. 20.

1 The division according to 'tongues,' or *languages*, is here mentioned by anticipation; it being consequent upon the events narrated in the next chapter. The fact of the dispersion is attested by profane as well as by sacred history, and supported by the present physiological peculiarities of different nations, and the mutual relations of their languages.

2 Probably these people had settled in Persia first. 'Shinar' is *Babylonia*.

3 There is no stone in this district; and the ancient bricks and pottery found here are fine and well burned.

4 Bitumen, or asphalt; a natural production of an adhesive quality, which abounds there.

5 An idiomatic expression, meaning a very great height. See Deut. i. 28; Dan. iv. 11. They would erect a structure which might be a centre of union and power.

6 See note on ch. vi. 6.

7 Or, 'Shall they not be restrained in all they have imagined to do?' If this project had been allowed to succeed, the founders of this city—perhaps Cushites, under Nimrod's sway—would have established an universal despotism, suppressing the worship of God, and fostering every crime.

8 Afterwards Babylon.

9 This narrative gives the only satisfactory explanation of the existing variety of languages; the separation of which seems to have been suddenly and violently effected.

10 As in ch. v. 32, this is the date of the birth of the eldest. Comparing ch. xi. 32 with xii. 4, we infer that Terah was one hundred and thirty years old at the birth of Abram. Probably, then, Haran was the eldest; and if, as the Jews affirm, *Sarai* was the same as *Iscah* his daughter (xi. 29), it will follow, from ch. xx. 12, that Haran and Abraham were sons of two different wives of Terah.

11 This genealogy, with those in ch. v. and in Matt. i., form together a complete genealogy of Christ, such as cannot be produced of any other person out of this line.

12 The Chaldees appear to have been originally a tribe of warriors from the north-east of Mesopotamia, probably the mountains of Kourdistan. See Habak. i. 6—11. They afterwards overran the south, which from them took the name of Chaldæa, and where they formed the caste of priests and soldiers. 'Ur' is considered to be identical with Orfah, or Urfah, a city near the Euphrates.

30 But ^o Sarai was barren; she *had* no child. And Terah¹ took ^p Abram his son,
31 and Lot the son of Haran² his son's son, and Sarai his daughter-in-law, his son
Abram's wife; and they went forth with them from ^r Ur of the Chaldees, to go
32 into ^t the land of Canaan; and they came unto Haran, and dwelt there. And the
days of Terah were two hundred and five years: and Terah died in Haran.

Call of Abram; his journeys to Canaan and to Egypt.

12 NOW the ^s LORD had said unto Abram, Get thee out of thy country, and from
thy kindred, and from thy father's house,³ unto a land that I will show thee:
2 'and I will make of thee a great nation,' and I will bless thee, and make thy
3 name great; ^x and thou shalt be a blessing:⁴ and ^y I will bless them that bless
thee, and curse him that curseth thee: ^z and in thee shall all families of the earth
be blessed.⁵

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

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

6 And Abram ^e passed through the land unto the place of Sichem,⁶ unto ^f the
7 plain⁷ of Moreh. ^g And the Canaanite⁸ *was* then in the land. ^h And the LORD
appeared⁹ unto Abram, and said, ⁱ Unto thy seed will I give this land: and there
builded he an ^k altar¹⁰ unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain¹¹ on the east of Beth-el, and
pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he
9 builded an altar unto the LORD, and ^l called upon the name of the LORD. And
Abram journeyed, ^m going on still toward the south.¹²

10 And there was ⁿ a famine in the land: and Abram ^o went down into Egypt¹³ to
11 sojourn there; for the famine *was* ^p grievous in the land. ^q And it came to pass,
when he was come near to enter into Egypt, that he said unto Sarai his wife,

12 Behold now, I know that thou *art* ^r a fair woman to look upon: therefore it shall
come to pass, when the Egyptians shall see¹⁴ thee, that they shall say, This *is* his
13 wife: and they ^s will kill me, but they will save thee alive. 'Say, I pray thee,
thou *art* my sister:¹⁵ that it may be well with me for thy sake; and my soul¹⁶
shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians
15 beheld the woman that she *was* very fair. The princes also of Pharaoh¹⁷ saw
her, and commended her before ^t Pharaoh: and the woman was ^y taken into
16 Pharaoh's house.¹⁸ And he ^z entreated Abram well for her sake: and he had sheep,
and oxen, and he-asses, and menservants, and maidservants, and she-asses, and

17 camels. And the LORD ^a plagued Pharaoh and his house with great plagues,
18 because of Sarai Abram's wife. And Pharaoh called Abram, and said, ^b What *is*
this *that* thou hast done unto me? why didst thou not tell me that she *was* thy

19 wife? why saidst thou, She *is* my sister? so I might have taken her to me to
20 wife: now therefore behold thy wife, take *her*, and go thy way. ^c And Pharaoh
commanded *his* men concerning him: and they sent him away,¹⁹ and his wife,
and all that he had.

19 wife? why saidst thou, She *is* my sister? so I might have taken her to me to
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and all that he had.

^o ch. 16. 1, 2; 18. 11, 12.
^p ch. 12. 1.

^q Ne. 9. 7; Ac. 7. 4.

^r ch. 10. 13.

^s ch. 15. 7; Ne. 9. 7;
Is. 41. 2; Lk. 14. 26;
27, 33; Ac. 7. 3-6;
Heb. 11. 8.

^t ch. 17. 5, 6; 18. 18;
Deu. 26. 5; 1 Ki. 3. 8.

^u ch. 13. 16; 14. 14-
20; 23. 5, 6; 24. 1, 35.

^x ch. 18. 18; 22. 17, 18;
28. 4; Gal. 3. 14.

^y ch. 27. 29; Ex. 23.
22; Num. 24. 9;
Mt. 25. 40, 45.

^z ch. 18. 18; 22. 18;
26. 4; Ps. 72. 17;
Ac. 3. 25; Gal. 3. 8.

^a Heb. 11. 8.
^b ch. 14. 14, 21.
^c ch. 11. 31.

^d Ps. 37. 23.
^e Heb. 11. 9.
^f Deu. 11. 30; Judg.
7. 1.

^g ch. 10. 18, 19; 13. 7.
^h ch. 17. 1.

ⁱ ch. 13. 15; 17. 8;
Ex. 31. 1; Ps. 105.
9, 11, 12.

^k ch. 13. 4, 18; John
8. 56.

^l ch. 13. 4; Ac. 2. 21;
Ro. 10. 12, 13.

^m ch. 13. 3; Heb. 11.
13, 14.

ⁿ ch. 26. 1; Ps. 107. 34.
^o Ps. 105. 13; Heb. 11.
15, 16.

^p ch. 43. 1.
^q Pro. 23. 25.

^r ver. 14; ch. 26. 7.

^s ch. 20. 11; 26. 7.
^t ch. 11. 29; 20. 2, 5,
12, 13; see ch. 26.
7; Ecc. 7. 20; Isa.
57. 11.

^u ch. 39. 7; Mt. 5. 28.

^x ch. 40. 2; 1 Ki. 3. 1;
Eze. 23. 2; see ch.
21, 22; 26. 26.

^y ch. 20. 2.
^z ch. 20. 14.

^a ch. 20. 18; 1 Chr.
16. 21; Ps. 105. 14,
15; Heb. 13. 4.

^b ch. 20. 9; 26. 10;
Ex. 32. 21.

^c Pro. 21. 1.

¹ This appears to have been in consequence of a Divine command to Abram. See Acts vii. 3.

² Properly, 'Charran,' as in Acts vii. 4.

³ Abram's father and other near relations had accompanied him from Chaldea as far as Haran, and had settled there; but he was to proceed further, and to be completely separated from them.

⁴ That is, to others; being a pattern of faith, ancestor of God's people, and progenitor of Christ.

⁵ The special blessing which had been promised to our first parents, and then to the line of Shem (ch. ix. 26), is here distinctly limited to one branch of that family. This promise to Abram is repeated, ch. xviii. 18; xxii. 18. Henceforward Abram and his descendants are almost the only subjects of the sacred history.

⁶ Or, 'Shechem,' or 'Sychar,' now Nablus, lying between mount Gerizim and mount Ebal.

⁷ Rather, 'oak,' or 'terebinth.' So ch. xiii. 18; meaning a grove of these trees. And so in subsequent passages.

⁸ These nations had already taken possession of the country, having subdued the Anakim and others who were there before. Some parts, however, appear to have been held by the family of Shem.

⁹ In what way we are not told. God sometimes ap-

peared in human form (ch. xviii.); at other times in visions or dreams (ch. xv. 1).

¹⁰ In token of his faith in the promise, and as a pledge of the maintenance of the worship of Jehovah in his family. See ch. xviii. 19.

¹¹ Rather, 'the mountain region.' Beth-el at this time was called Luz. These frequent removals were necessary, in order to obtain fresh pasture for the cattle.

¹² When Abram had arrived in Canaan, he never made any settlement in it. See Heb. xi. 8-10.

¹³ Egypt is, and always has been, the granary of other nations.

¹⁴ Veils were probably not then used; or, at least, they were not so large as since in the East. See ch. xx. 16.

¹⁵ Abram's dissimulation in this instance, and again in ch. xx., arose from want of faith. This narrative affords no excuse for such conduct; but it shows the impartiality of Scripture history.

¹⁶ This word is often used merely for *self*.

¹⁷ 'Pharaoh' was the title of the Egyptian kings down to the Babylonian conquest; derived from *Phre*, 'the sun.'

¹⁸ To undergo the purification preparatory to becoming one of his wives. See Esth. ii. 12.

¹⁹ That is, in an honourable way; probably with presents.

Abram's return to Canaan, and separation from Lot.

13 AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, ^dinto the south.¹ ^eAnd Abram *was* very rich [very heavy] in cattle, in silver, and in gold. And he went on his journeys ^ffrom the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the ^gplace of the altar, which he had made there at the first: and there Abram ^hcalled on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents. And ⁱthe land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was ^ka strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle.

8 ('And the Canaanite and the Perizzite dwelled then in the land.) And Abram said unto Lot, ^mLet there be no strife, I pray thee, between me and thee, and ⁿbetween my herdmen and thy herdmen; ^ofor we *be* brethren. ^pIs not the whole land before thee? separate thyself, I pray thee, from me: ^qif *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.²

10 And Lot lifted up his eyes, and beheld all ^rthe plain of Jordan, that it *was* well watered everywhere, before the LORD ^sdestroyed Sodom and Gomorrah, (^t*even* as the garden of the LORD, like the land of Egypt,) as thou comest unto ^uZoar.³

11 Then Lot chose him all the plain of Jordan;⁴ and Lot journeyed east.

12 And they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot ^vdwelled in the cities of the plain, and ^wpitched *his* tent toward Sodom. But the men of Sodom ^xwere wicked and ^ysinners before the LORD exceedingly.

God's promise renewed to Abram.

14 AND the LORD said unto Abram, after that Lot ^awas separated from him, Lift up now thine eyes, and look from the place where thou art ^bnorthward, and southward, and eastward, and westward: for all the land which thou seest, ^cto thee will I give it, and ^dto thy seed for ever. And ^eI will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, ^fthen shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and ^gdwelt in the plain⁵ of Mamre, ^hwhich *is* in Hebron, and built there an altar unto the LORD.

Invasion of Canaan; capture and rescue of Lot; Melchizedek.

14 AND it came to pass in the days of Amraphel king⁶ of ⁱShinar, Arioch king of Ellasar, Chedorlaomer king of ^jElam, and Tidal king of nations; *that these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^kAdmah, and Shemeber king of Zeboim, and the king of Bela, which is ^lZoar. All these were joined together in the vale of Siddim, ^mwhich is the salt sea. Twelve years ⁿthey served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that ^owere with him, and smote ^pthe Rephaims ^qin Ashteroth Karnaim; and ^rthe Zuzims in Ham, ^sand the Emims⁷ in Shaveh Kiriathaim [*or*, the plain of Kirjathaim], ^tand the Horites⁸ in their Mount Seir, unto ^uEl-paran [*or*, the plain of Paran], ^vwhich *is* by the wilderness. And they returned, and came to En-mishpat, which ^wis ^xKadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt ^yin Hazezon-tamar.⁹

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the same *is* Zoar); and they joined battle with them in the vale of Siddim; with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and

^d ch. 12. 9.
^e ch. 21. 35; Ps. 112. 3; Pro. 10. 22; Eccl. 5. 13; Hab. 2. 6; Mt. 13. 22.
^f ch. 12. 8, 9.
^g ch. 12. 7, 8.

^h Ps. 116. 17.

ⁱ ch. 36. 7.

^k ch. 26. 20.

^l ch. 12. 6; Phil. 2. 14, 15.

^m Pro. 15. 1; Mt. 5. 9;

ⁿ 1 Cor. 6. 7; Gal. 5. 22.

^o see ch. 11. 27, 31;

^p Ex. 2. 13; Ps. 133.

^q 12. 10; 1 Pet. 3. 8.

^r ch. 21. 15; 31. 10.

^s Ro. 12. 18; Heb. 12. 14; Jam. 3. 17.

^t ch. 19. 17; Deut. 34. 3; Ps. 107. 34; 1 John 2. 15, 16.

^u ch. 19. 24, 25.

^v ch. 2. 10; 15. 51. 3;

^w Eze. 28. 13.

^x ch. 14. 2, 8; 19. 22.

^y ch. 19. 29.

^z ch. 14. 12; 19. 1;

^a 2 Pet. 2. 7, 8.

^b ch. 18. 20; Eze. 16. 49, 50; 2 Pet. 2. 7, 8.

^c ch. 6. 11.

^a ver. 11.

^b ch. 28. 14.

^c ch. 12. 7; 15. 18; 17. 8; 21. 7; 26. 4; Ex. 33. 1; Num. 34. 12;

^d Deu. 34. 4; Ne. 9. 7, 8; Ac. 7. 5.

^e 2 Chr. 20. 7; Ps. 37. 22, 29; 112. 2.

^f ch. 15. 5; 22. 17; 26. 4; 28. 11; 32. 12;

^g Ex. 32. 13; Num. 23. 10; Deu. 1. 10; 1 Ki. 3. 8; 4. 20; 1 Chr. 27. 23; Is. 48. 19;

^h Jer. 33. 22; Ro. 4. 16—18; Heb. 11. 12.

ⁱ ch. 13. 13.

^j ch. 23. 2; 35. 27;

^k 37. 14.

^l ch. 10. 10; 11. 2.

^m Is. 11. 11; Ac. 2. 9.

ⁿ Deu. 29. 23; Hos. 11. 8.

^o ch. 19. 22.

^p Num. 31. 12; Deu. 3. 17; Jos. 3. 16;

^q Ps. 107. 31.

^r ch. 9. 26.

^s ch. 15. 20; Deu. 3. 11.

^t Jos. 12. 4; 13. 12.

^u Deu. 2. 20.

^v Deu. 2. 10, 11.

^w Deu. 2. 12, 22.

^x ch. 21. 21; Num. 12. 16; 13. 3.

^y Num. 29. 1.

^z 2 Chr. 20. 2.

¹ Not south of Egypt, but south of Canaan.

² Although there was every reason for Abram's choosing first, he receded from his right, for peace' sake. Such is the condescension and generosity which earnest faith and love to God will produce in human intercourse.

³ The meaning appears to be, that Lot saw that the plain of Jordan, *as far as to Zoar*, was well watered, and like Egypt in fertility.

⁴ Lot seems not to have considered the character of the people amongst whom he settled, who abused the fertility of their country to foster pride and idleness. See Ezek. xvi. 49. He soon paid dearly for his unwise choice.

⁵ See note on ch. xii. 6.

⁶ This word is often applied to the ruler of a single

town, or the chieftain of a tribe. 'Ellasar' was probably in Media. 'Elam' was the ancient Susiana, a province of Persia, now called Khuzistan. 'Nations' means, probably, the wandering tribes of the Hauran.

⁷ These nations, whose origin is unknown, occupied the country east of Jordan, and the land of Seir, and part of Palestine, before the Amorites, Edomites, and Canaanites took possession of it. Many among them were of extraordinary stature. See Deut. ii. ; iii. 11.

⁸ These people appear to have begun the practice, which their successors have continued, of dwelling in the caverns of their mountains.

⁹ Afterwards *Engedi*, now *Ain-Jidy*. This route is still taken by the Arabs in similar marauding expeditions.

10 Arioch king of Ellasar; four kings with five. And the vale of Siddim *was full of*
*slimepits.*¹ And the kings of Sodom and Gomorrah fled, and fell there; and
 11 they that remained fled ^zto the mountain. And they took ^aall the goods of
 12 Sodom and Gomorrah, and all their victuals, and went their way. And they took
 Lot, Abram's ^bbrother's son, ^cwho dwelt in Sodom, and his goods, and departed.
 13 And there came one that had escaped, and told Abram the ^dHebrew;² for ^ehe
 dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of
 14 Aner; ^fand these *were* confederate with Abram. And when Abram heard that
^ghis brother was taken captive, he armed [*or, led forth*] his trained *servants*,
^hborn in his own house, three hundred and eighteen, and pursued *them* ⁱunto
 15 Dan.³ And he divided himself against them, he and his servants, by night,
 and ^ksmote them, and pursued them unto Hobah, which *is* on the left hand of
 16 Damascus. And he brought back ^lall the goods, and also brought again his
 brother Lot, and his goods, and the women also, and the people.⁴
 17 And the king of Sodom ^mwent out to meet him ⁿafter his return from the
 slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of
 18 Shaveh, which *is* the ^oking's dale. And ^pMelchizedek⁵ king of ^qSalem brought
 19 forth bread and wine: and he *was* ^rthe priest of ^sthe most high God. And he
^tblessed him, and said, *Blessed be* Abram of the most high God, ^upossessor of
 20 heaven and earth: and ^vblessed be the most high God, ^wwhich hath delivered
 thine enemies into thy hand. And he⁶ gave him tithes ^xof all.
 21 And the king of Sodom said unto Abram, Give me the persons, and take the
 22 goods to thyself. And Abram said to the king of Sodom, I ^yhave lift up mine
 23 hand unto the LORD, the most high God, ^zthe possessor of heaven and earth, that
^aI will not *take* from a thread even to a shoelatchet, and that I will not take any
 24 thing that *is* thine, lest thou shouldst say, I have made Abram rich: ^bsave only
 that which the young men have eaten, and the portion of the men ^cwhich went
 with me, Aner, Eshcol, and Mamre; ^dlet them take their portion.

God's covenant with Abram solemnly renewed.

15 AFTER these things the word of the LORD came unto Abram ^ain a vision,
 saying, ^bFear not, Abram: I *am* thy ^cshield, and thy exceeding ^dgreat reward.⁷
 2 ^eAnd Abram said, Lord God, what wilt thou give me, ^fseeing I go⁸ childless,
 3 and the steward of my house *is* this Eliezer of Damascus? And Abram said,
^gBehold, to me thou hast given no seed: and, lo, ^hone born in my house⁹ is mine
 4 heir. And, behold, the word of the LORD *came* unto him, saying, This shall not
 5 be thine heir; but he that ⁱshall come forth out of thine own bowels shall be
 6 thine heir. And he brought him forth abroad, and said, ^jLook now toward
 heaven, and ^ktell the ^lstars, if thou be able to number them: and he said unto
 7 him, *So shall thy seed be.* And he ^mbelieved in the LORD; and he ⁿcounted it
 to him for righteousness.
 8 And he said unto him, I *am* the LORD that ^obrought thee out of ^pUr of the
 9 Chaldees, ^qto give thee this land to inherit it. And he said, Lord God, ^rwhereby
 shall I know that I shall inherit it? And he said unto him, ^sTake me an heifer
 of three years old, and a she-goat of three years old, and a ram of three years old,
 10 and a turtledove, and a young pigeon.¹⁰ And he took unto him all these, ^tand
 divided them in the midst, and laid each piece one against another; but ^uthe
 11 birds divided he not. And when the fowls came down upon the carcases, ^vAbram
 drove them away.
 12 And when the sun was going down¹¹ a deep ^wsleep¹² fell upon Abram; and, lo,
 13 an horror of great darkness fell upon him. And he said unto Abram, Know of a
 surety ^xthat thy seed shall be a stranger in a land *that is* not theirs, and shall

^y ch. 11. 3.
^z ch. 19. 17, 30.
^a vers. 16, 21.
^b ch. 12. 5.
^c ch. 13. 12; Num. 16. 26.
^d see ch. 10. 25.
^e ch. 13. 8.
^f ver. 24.
^g ch. 13. 8; Pro. 17. 17.
^h ch. 15. 3; 17. 12, 27; Ecc. 2. 7.
ⁱ Deu. 34. 1; Judg. 18. 29.
^k Is. 41. 2, 3.
^l vers. 11, 12.
^m Judg. 11. 34; 1 Sam. 18. 6.
ⁿ Heb. 7. 1.
^o 2 Sam. 18. 18.
^p Heb. 7. 1.
^q Jos. 18. 28; Ps. 76. 2; 122. 3.
^r Ps. 110. 4; Heb. 5. 6; 7. 3, 11.
^s Mic. 6. 6; Ac. 16. 17.
^t Heb. 7. 6, 7.
^u Ru. 3. 10; 2 Sam. 2. 5.
^v ver. 22; Ps. 24. 1; 115. 16; Mt. 11. 25.
^w ch. 24. 27.
^x Jos. 10. 42; Ps. 44. 3.
^y ch. 28. 22; 2 Chr. 31. 5, 6; Heb. 7. 4—9.
^z Ex. 6. 8; Deu. 32. 40; Dan. 12. 7; Rev. 10. 5, 6.
^a ver. 19; ch. 21. 33.
^b so 2 Ki. 5. 15, 16; Est. 9. 15, 16.
^c Mt. 7. 12.
^d ver. 13.
^e 1 Tim. 5. 18.
^f Dan. 10. 1; Ac. 10. 10, 11.
^g ch. 26. 24; 46. 2; Num. 12. 6; Dan. 10. 12; Lk. 1. 13, 30.
^h Deu. 33. 29; Ps. 3. 3; 5. 12; 84. 11; 91. 4; 119. 114; Pro. 30. 5.
ⁱ Ps. 16. 5; 58. 11; Pro. 11. 18.
^j Ps. 142. 1, 2.
^k Ac. 7. 5.
^l ch. 13. 16; Pro. 13. 12.
^m ch. 14. 14.
ⁿ ch. 17. 16; 21. 12; 2 Sam. 7. 12; 16. 11; 2 Chr. 32. 21.
^o see ch. 13. 16.
^p Ps. 147. 4.
^q Jer. 33. 22.
^r see refs. ch. 13. 16.
^s John 8. 56; Ro. 4. 3, 9, 18—22; Gal. 3. 6; Jam. 2. 23.
^t Ps. 106. 31.
^u ch. 12. 1; Mal. 3. 6.
^v ch. 11. 28, 31.
^w ch. 12. 7; Ne. 9. 8; Ps. 105. 42, 44; Ro. 4. 13.
^x see ch. 24. 13, 14; Judg. 6. 17, 36—40; 1 Sam. 14. 9, 10; 2 Ki. 20. 8; Ps. 86. 17; Lk. 1. 18.
^y Le. 1. 3, 10, 14.
^z Jer. 34. 18, 19.
^a Le. 1. 17.
^b Ps. 130. 5; Hab. 2. 1.
^c ch. 2. 21; Job 4. 13.
^d ch. 46. 5—7; Ex. 12. 40; Ps. 105. 23; Ac. 7. 6, 7.

1 The lake which now covers this part of the valley occasionally throws up great quantities of bitumen.
 2 Whether he was so called from his ancestor Eber, or because he was a foreigner (as the name 'Eber' signifies), it is not easy to determine.
 3 'Dan' is Laish.
 4 Never was any military expedition undertaken and finished more honourably than this of Abram.
 5 Probably a Shemitish chief; certainly a worshipper and priest of Jehovah. His name, signifying *King of Righteousness*, and the name of his kingdom, which makes him to be *King of Peace*, are referred to in Heb. vii. as illustrations of the peculiar glory of that Kingly Priest of his own order whom he prefigured (see Psa. ex. 4); while, from the circumstance that his race, parentage, time of appointment to the priestly office, and death,

are unrecorded, he strikingly represents the kingship and priesthood of our Lord Jesus.
 6 'He,' Abram: 'him,' Melchizedek.
 7 Or, 'and exceeding great is thy reward.'
 8 That is, 'pass away,' 'die.'
 9 That is, either Eliezer or his son, according to the custom of the country.
 10 These were the animals afterwards appointed to be offered in the Levitical sacrifices. Sacrifice was required by God in making a covenant, to keep men in mind of the great propitiation.
 11 Abram seems to have passed the whole day in this solemn transaction.
 12 This trance, with its usually attendant awe, was experienced by others to whom Divine revelations were given. See Job iv. 13, 14; Dan. x. 8.

14 ^k serve¹ them; and ^l they shall afflict them ^m four hundred² years; and also that nation, whom they shall serve, ⁿ will I judge: and afterward ^o shall they come out with great substance. And ^p thou shalt go ^q to thy fathers in peace; ^r thou shalt be buried in a good old age. But ^s in the fourth³ generation they shall come hither again: for the iniquity ^t of the Amorites⁴ ^{is} ^u not yet full. And it came to pass, that, when the sun went down, and it was dark, behold ^v a smoking furnace,⁵ and a burning lamp [a lamp of fire] that ^w passed between those pieces.

18 In the same day the LORD ^x made a covenant with Abram, saying, ^a Unto thy seed have I given this land, from the river⁶ of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites,⁷ and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Birth of Ishmael.

16 NOW Sarai Abram's wife ^b bare him no children: and she had an handmaid, ^c an Egyptian, whose name was ^d Hagar. ^e And Sarai said unto Abram, Behold now, the LORD ^f hath restrained me from bearing: I pray thee, ^g go in unto my maid; it may be that I may ^h obtain children by her.⁸ And Abram ⁱ hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram ^k had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ^l despised in her eyes. ^m And Sarai said unto Abram, My wrong ^{be} upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: ⁿ the LORD judge between me and thee. ^o But Abram said unto Sarai, ^p Behold, thy maid ^{is} in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, ^q she fled from her face.

7 ^r And the angel⁹ of the LORD found her by a fountain of water in the wilderness, ^s by the fountain in the way to ^t Shur.¹⁰ And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and ^u submit thyself under her hands. And the angel of the LORD said unto her, ^v I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou ^{art} with child, and shalt bear a son, ^w and shalt call his name Ishmael [*i. e.* God shall hear]; ^x because the LORD ^{hath} heard thy affliction. ^y And he will be a wild¹¹ man; ^z his hand ^{will be} against every man, and every man's hand against him; ^a and he shall dwell in the presence of all his brethren. And she called the name of the LORD that spake unto her, ^b Thou¹² God seest me: for she said, Have I also here looked after him ^c that seeth me? Wherefore the well was called ^d Beer-lahai-roi [*i. e.* the well of him that liveth and seeth me]; (behold, ^e it ^{is} ^h between Kadesh and Bered.) And ^f Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, ^h Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

The covenant renewed; circumcision enjoined; Isaac promised.

17 AND when Abram was ^l ninety years old and nine, the LORD ^m appeared to Abram, and said unto him, ⁿ I ^{am} the Almighty God; ^o walk before me, and be

^k Ex. 1. 13.
^l Ex. 1. 11; Ps. 105. 25.
^m Ex. 12. 40, 41.
ⁿ Ex. 6. 6; Deu. 6. 22;
 Jos. 24. 5—7; Ne. 9. 9—11.
^o Ex. 12. 35, 36; Ps. 105. 37.
^p ch. 25. 8; Job 5. 26.
^q Ps. 37. 37; Ac. 13. 36.
^r ch. 25. 8.
^s Ex. 12. 40.
^t 1 Ki. 21. 26.
^u Dan. 8. 23; Mt. 23. 32; 1 Thes. 2. 16.
^v Judg. 6. 20, 21; 1 Ki. 18. 24; 2 Chr. 7. 1.
^w Jer. 31. 18, 19.
^x ch. 17. 24, 7.
^y ch. 12. 7; 13. 15; 26. 4; Ex. 6. 4; 23. 31; Num. 34. 3; Deu. 1. 7, 8; 11. 24; 34. 4; Jos. 1. 4; 1 Ki. 4. 21; 2 Chr. 9. 26; Ne. 9. 8; Ps. 105. 11; 1s. 27. 12.
^z ch. 15. 2, 3.
^a ch. 21. 9.
^b Gal. 4. 24.
^c ch. 30. 3.
^d ch. 20. 18; 25. 21; 30. 2; 1 Sam. 1. 5, 6; Ps. 127. 3.
^e so ch. 30. 3, 9.
^f Rut. 4. 11.
^g ch. 3. 17.
^h ch. 12. 5.
ⁱ 2 Sam. 6. 16; Pro. 30. 21, 23.
^j Pro. 27. 4.
^k ch. 31. 53; 1 Sam. 24. 12.
^l ch. 13. 8; Pro. 15. 1; 1 Pet. 3. 7.
^m Job 2. 6; Ps. 106. 41, 42; Jer. 34. 5.
ⁿ Ex. 2. 15.
^o ch. 22. 14; Ex. 3. 2—6.
^p ch. 25. 18.
^q Ex. 15. 22.
^r Tit. 2. 9; 1 Pet. 2. 18.
^s ch. 17. 20; 21. 18; 25. 12.
^t ch. 17. 19; Mt. 1. 21; 1. k. 1. 13, 31.
^u ch. 41. 51, 52; 1 Sam. 1. 20.
^v ch. 29. 32; Ex. 3. 7; Ps. 22. 21.
^w ch. 21. 20.
^x ch. 27. 40.
^y ch. 25. 18.
^z Job 34. 21; Ps. 139. 1—12; Pro. 5. 21.
^a ch. 31. 42.
^b ch. 21. 62; 25. 11.
^c Num. 13. 26.
^d Gal. 4. 22—25.
^e ver. 11.
^f see ch. 16. 16; Ps. 37. 7; Mal. 3. 6; Ro. 11. 29.
^g ch. 12. 1.
^h ch. 18. 14; 28. 3; 35. 11; Ex. 6. 3; Deu. 10. 17; Jer. 32. 17; Mt. 19. 16; Eph. 3. 21. Old translation, *All-sufficient*, Ps. 23. 1—4; 73. 25.
ⁱ ch. 5. 22; 48. 15; 1 Ki. 2. 4; 8. 25; 2 Ki. 20. 3.

1 Or, 'they (the Egyptians) shall enslave them.'
 2 That is, about that time. From the birth of Isaac till the departure of the Israelites from Egypt was 405 years.
 3 That is, from the going down of Jacob and his family into Egypt. Moses and Caleb were the fourth generation from Levi and Judah.
 4 The Amorites being the principal nation among the Canaanites, their name is here used for the whole.
 5 This word sometimes means a portable oven used for baking bread; and is often employed to represent the punishment of God's enemies (see Ps. xxi. 9; Mal. iv. 1): whilst 'a burning lamp' is the symbol of deliverance. See Isa. lxii. 1.
 6 The Nile and Euphrates represent (as in Isa. xxvii. 12; Jer. ii. 18) the two great kingdoms which were to be the opposite limits of the territories of Israel. The dominions of David and Solomon appear to have extended thus far. Some, however, suppose that this promise is to have its fulfilment in the future restoration of the Jews to Canaan.
 7 Some of these tribes had probably merged into others, before the Israelites conquered the land.

8 A practice unhappily common in that country (see ch. xxx. 3), but wrong and mischievous. A secondary wife remained still a slave, if she had been so before.
 9 This word is of frequent occurrence in the Bible; and signifies any Divine agent or messenger, whether a providential dispensation, a man, a being of a higher order, or, as here, when called the angel [of] Jehovah, God himself appearing in human form (Exod. xxiii. 20, 21).
 10 This was the nearest way to Egypt, her native land.
 11 Nothing short of Divine prescience could predict the remarkable nomadic and predatory habits which Ishmael and his posterity, through successive ages, would adopt, and which were the less to be expected as his mother belonged to a civilized and settled nation. This prophecy has been strikingly fulfilled in the history of the various tribes of Arabs, many of whom are descended from Ishmael; and who have, even to the present day, remained a fierce, hardy, distinct, and unsubdued race, subsisting chiefly by plunder.
 12 Some translate this, 'Thou art the God that appeareth.' The other part of the verse is obscure, and may mean, 'Do I still live after seeing God?' or, 'Have

2 thou ^p perfect [*or*, upright; *or*, sincere]. And I will make my covenant between
3 me and thee, and ^q will multiply thee exceedingly. And Abram ^r fell on his face:
4 and God talked with him, saying, As for me, behold, my covenant *is* with thee,
5 and thou shalt be ^s a father of many nations.¹ Neither shall thy name any more
6 be called Abram, but ^t thy name shall be Abraham [*i. e.* father of a great multi-
7 tude]; ^u for a father of many nations have I made thee. And I will make thee
8 exceeding fruitful, and I will make ^v nations of thee, and ^w kings shall come out of
9 thee. And I will ^x establish my covenant between me and thee and thy seed after
10 thee in their generations for an everlasting² covenant, ^y to be a God unto thee, and
11 to ^z thy seed after thee. And ^a I will give unto thee, and to thy seed after thee,
12 the land ^b wherein thou art a stranger, all the land of Canaan, ^c for an everlasting
13 possession; and ^d I will be their God.

9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and
10 thy seed after thee in their generations. This *is* my covenant, which ye shall
11 keep, between me and you and thy seed after thee; ^e Every man child among you
12 shall be circumcised.³ And ye shall circumcise the flesh of your foreskin; and
13 it shall be ^f a token of the covenant betwixt me and you. And he that is eight
14 days old ^g shall be circumcised among you, every man child in your generations,
15 ^h he that is born in the house, or bought with money of any stranger, which *is*
16 not of thy seed. He that is born in thy house, and he that is bought with thy
17 money, must needs be circumcised: and my covenant shall be in your flesh for an
18 everlasting covenant. And the uncircumcised man child whose flesh of his fore-
19 skin is not circumcised, that soul ⁱ shall be cut off⁴ from his people; he hath
20 broken my covenant.

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her
16 name Sarai, but Sarah [*i. e.* princess] *shall* her name *be*. And I will bless her,
17 ^m and give thee a son also of her: yea, I will bless her, and she shall be *a mother*
18 ⁿ of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, ^o and laughed, and said in his heart, Shall
18 *a child* be born unto him that is an hundred years old? and shall Sarah, that is
19 ninety years old, bear? And Abraham said unto God, Oh that Ishmael might
20 live⁵ before thee! And God said, ^p Sarah thy wife shall bear thee a son indeed;
21 and thou shalt call his name Isaac: and I will establish my covenant with him
22 for an everlasting covenant, *and* with his seed after him. And as for Ishmael,
23 ^q I have heard thee: Behold, I have blessed him, and will make him fruitful,
24 and ^r will multiply him exceedingly; ^s twelve princes shall he beget, ^t and I will
25 make him a great nation. ^u But my covenant will I establish with Isaac, ^v which
26 Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham. And
23 Abraham took Ishmael his son, and all that were born in his house, and all that
24 were bought with his money, every male among the men of Abraham's house;
25 and circumcised the flesh of their foreskin ^y in the selfsame day, as God had said
26 unto him. And Abraham *was* ninety years old and nine, when he was circum-
27 cised in the flesh of his foreskin. And Ishmael his son *was* thirteen years old,
28 when he was circumcised in the flesh of his foreskin. In the selfsame day was
29 Abraham circumcised, and Ishmael his son. And ^z all the men of his house, born
30 in the house, and bought with money of the stranger, were circumcised with him.

The promise repeated; Abraham's intercession for Sodom.

18 AND the LORD appeared unto him ^a in the plains of Mamre: and he sat in the
2 tent door in the heat of the day; ^b and he lift up his eyes and looked, and, lo,
3 three men⁶ stood by him; ^c and when he saw *them*, he ran to meet them from the
4 tent door, and bowed himself toward the ground, and said, My Lord, if now I
5 have found favour in thy sight, pass not away, I pray thee, from thy servant:
6 let ^d a little water, I pray you, be fetched, and wash your feet,⁷ and rest yourselves
7 under the tree: and ^e I will fetch a morsel of bread, and ^f comfort ye your hearts;
8 after that ye shall pass on: ^g for therefore are ye come to your servant. And they
9 said, So do, as thou hast said.

I also here (though away from Abram's tent) beheld Him that appeared to me?⁸

¹ Abram was the *natural* progenitor of the Israelites and Edomites, as well as of many Arabian tribes; and the *spiritual* father of all believers (Rom. iv. 11, 17).

² That is, irrevocable. As far as the covenant related to *spiritual* blessings it was properly everlasting.

³ The practice of this rite by the descendants of Abraham would remind them of God's covenant, and of their own obligations to holiness as his people. See refs.

⁴ That is, from all their peculiar privileges; and, in cases of wilful disobedience, probably with further punishment.

⁵ A word often including all good. See 2 Pet. i. 3.

⁶ Two of whom were angels in human form, and the third Jehovah. See note on ch. xvi. 7. The patriarch, however, was not at first aware of their celestial nature (Heb. xiii. 2): so that he was performing only an ordinary act of hospitality, such as the Arabs still practise.

⁷ This is the first attention required in countries where

^p ch. 6. 9; Deu 18 13; Job 1. 1; Mt 5. 48.

^q see ch. 12. 2, 3; 13. 16; 22. 17.

^r ver. 17.

^s Ro. 4. 11; 12. 16, 17; Gal. 3. 29.

^t ch. 32. 28; Ne. 9. 7.

^u Ro. 4. 17.

^x ch. 35. 11.

^y ver. 16; ch. 36. 31, etc.; Mt. 1. 6, etc.

^z see ch. 15. 18; Gal. 3. 17.

^a ch. 26. 24; 28. 13; Heb. 11. 16.

^b Ro. 9. 8.

^c ch. 12. 7; 13. 15—17; Ps. 105. 9, 11.

^d ch. 23. 4; 28. 4.

^e ch. 48. 4; Ps. 103. 17.

^f Ex. 6. 7; Le. 26. 12;

^g Deu. 4. 37; 14. 2; 26. 18; 29. 13; 2 Cor. 6. 16—18.

^h Deu. 10. 16; 30. 6;

ⁱ Jer. 4. 4; Ac. 7. 8;

^j Ro. 4. 9—11; Phil. 3. 3.

^k Ex. 12. 13; Ac. 7. 8;

^l Ro. 4. 11.

^m Le. 12. 3; Lk. 2. 21;

ⁿ John 7. 22, 23; Phil. 3. 5.

^o Ex. 12. 44, 48, 49.

^p Ex. 4. 21.

^m ch. 18. 10.

ⁿ ch. 35. 11; Gal. 4. 31; 1 Pet. 3. 6.

^o ch. 18. 12; 21. 6;

^p Ps. 126. 2; Ro. 4. 19, 20.

^q ch. 18. 10—14; 21. 2, 3; Gal. 4. 28.

^r ch. 65. 2.

^s ch. 16. 10, 11.

^t ch. 25. 12, 16, 18.

^u ch. 21. 13, 18.

^v ch. 21. 10—12; 26. 2—5.

^w ch. 21. 2.

^x Ps. 119. 60; Pro. 27. 1.

^y ch. 18. 19.

^z ch. 13. 18; 14. 13.

^a Ro. 12. 13; He. 13. 2.

^b ch. 19. 1; 1 Pet. 4. 9.

^c ch. 19. 2; 43. 24; Lk. 7. 44.

^d Judg. 6. 18; 13. 15.

^e Judg. 19. 5; Ps. 104. 15.

^f ch. 19. 8; 33. 10.

^g ch. 19. 8; 33. 10.

^h ch. 19. 8; 33. 10.

ⁱ ch. 19. 8; 33. 10.

^j ch. 19. 8; 33. 10.

^k ch. 19. 8; 33. 10.

^l ch. 19. 8; 33. 10.

^m ch. 19. 8; 33. 10.

ⁿ ch. 19. 8; 33. 10.

^o ch. 19. 8; 33. 10.

^p ch. 19. 8; 33. 10.

^q ch. 19. 8; 33. 10.

^r ch. 19. 8; 33. 10.

^s ch. 19. 8; 33. 10.

^t ch. 19. 8; 33. 10.

^u ch. 19. 8; 33. 10.

^v ch. 19. 8; 33. 10.

^w ch. 19. 8; 33. 10.

^x ch. 19. 8; 33. 10.

^y ch. 19. 8; 33. 10.

^z ch. 19. 8; 33. 10.

^a ch. 19. 8; 33. 10.

^b ch. 19. 8; 33. 10.

^c ch. 19. 8; 33. 10.

^d ch. 19. 8; 33. 10.

^e ch. 19. 8; 33. 10.

^f ch. 19. 8; 33. 10.

^g ch. 19. 8; 33. 10.

^h ch. 19. 8; 33. 10.

ⁱ ch. 19. 8; 33. 10.

^j ch. 19. 8; 33. 10.

^k ch. 19. 8; 33. 10.

^l ch. 19. 8; 33. 10.

^m ch. 19. 8; 33. 10.

ⁿ ch. 19. 8; 33. 10.

^o ch. 19. 8; 33. 10.

^p ch. 19. 8; 33. 10.

^q ch. 19. 8; 33. 10.

^r ch. 19. 8; 33. 10.

^s ch. 19. 8; 33. 10.

^t ch. 19. 8; 33. 10.

^u ch. 19. 8; 33. 10.

^v ch. 19. 8; 33. 10.

^w ch. 19. 8; 33. 10.

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^f ch. 19. 8; 33. 10.

^g ch. 19. 8; 33. 10.

^h ch. 19. 8; 33. 10.

ⁱ ch. 19. 8; 33. 10.

^j ch. 19. 8; 33. 10.

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^l ch. 19. 8; 33. 10.

^m ch. 19. 8; 33. 10.

ⁿ ch. 19. 8; 33. 10.

^o ch. 19. 8; 33. 10.

^p ch. 19. 8; 33. 10.

^q ch. 19. 8; 33. 10.

^r ch. 19. 8; 33. 10.

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^t ch. 19. 8; 33. 10.

^u ch. 19. 8; 33. 10.

^v ch. 19. 8; 33. 10.

^w ch. 19. 8; 33. 10.

^x ch. 19. 8; 33. 10.

^y ch. 19. 8; 33. 10.

^z ch. 19. 8; 33. 10.

^a ch. 19. 8; 33. 10.

^b ch. 19. 8; 33. 10.

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ⁿ ch. 19. 8; 33. 10.

^o ch. 19. 8; 33. 10.

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^t ch. 19. 8; 33. 10.

^u ch. 19. 8; 33. 10.

^v ch. 19. 8; 33. 10.

^w ch. 19. 8; 33. 10.

^x ch. 19. 8; 33. 10.

^y ch. 19. 8; 33. 10.

^z ch. 19. 8; 33. 10.

^a ch. 19. 8; 33. 10.

^b ch. 19. 8; 33. 10.

^c ch. 19. 8; 33. 10.

^d ch. 19. 8; 33. 10.

^e ch. 19. 8; 33. 10.

^f ch. 19. 8; 33. 10.

^g ch. 19. 8; 33. 10.

^h ch. 19. 8; 33. 10.

ⁱ ch. 19. 8; 33. 10.

^j ch. 19. 8; 33. 10.

^k ch. 19. 8; 33. 10.

^l ch. 19. 8; 33. 10.

^m ch. 19. 8; 33. 10.

ⁿ ch. 19. 8; 33. 10.

^o ch. 19. 8; 33. 10.

^p ch. 19. 8; 33. 10.

^q ch. 19. 8; 33. 10.

^r ch. 19. 8; 33. 10.

^s ch. 19. 8; 33. 10.

^t ch. 19. 8; 33. 10.

^u ch. 19. 8; 33. 10.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly
7 three measures of fine meal, knead *it*, and make cakes upon the hearth. And
Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto
8 a young man; and he hastened to dress it. And ^h he took butter, and milk, and
the calf which he had dressed, and set *it* before them; and he stood by them
under the tree, and they did eat.

9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, ⁱ in
10 the tent. And he said, I ^h will certainly return unto thee ^j according to the time
of life; and, lo, ^m Sarah thy wife shall have a son. And Sarah heard *it* in the
11 tent door,^l which *was* behind him. Now ⁿ Abraham and Sarah *were* old and well
stricken in age; and *it* seemed to be with Sarah ^o after the manner of women.
12 Therefore Sarah ^p laughed within herself, saying, ^q After I am waxed old shall I
13 have pleasure, my ^r lord being old also? And the Lord said unto Abraham,
Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am
14 old? ^s Is any thing too hard for the Lord? ^t At the time appointed I will return
15 unto thee, according to the time of life, and Sarah shall have a son. Then Sarah
denied, saying, I laughed not; for she was afraid. And he said, ^u Nay; but thou
didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham
17 went with them ^v to bring them on the way. And the Lord said, ^w Shall I hide
18 from Abraham that thing which I do; ^x seeing that Abraham shall surely become
a great and mighty nation, and all the nations of the earth shall be ^y blessed in
19 him? ^z For I know him, ^{aa} that he will command his children and his household
after him,^{ab} and they shall keep the way of the Lord, to do justice and judgment;
that the Lord may bring upon Abraham that which he hath spoken of him.

20 And the Lord said, Because ^{ac} the cry of Sodom and Gomorrah is great, ^{ad} and
21 because their sin is very grievous; ^{ae} I will go down now, ^{af} and see ^{ag} whether they
have done altogether according to the cry of it, which is come unto me; and if
22 not, ^{ah} I will know. And the men turned their faces from thence, ^{ai} and went
toward Sodom: but Abraham ^{aj} stood yet before the Lord.

23 And Abraham ^{ak} drew near, and said, ^{al} Wilt thou also destroy the righteous with
24 the wicked? ^{am} Peradventure there be fifty righteous within the city: wilt thou
25 also destroy and not spare the place for the fifty righteous that *are* therein?
^{an} That be far from thee to do after this manner, to slay the righteous with the
wicked: ^{ao} and that the righteous should be as the wicked, that be far from thee:

26 ^{ap} Shall not the Judge of all the earth do right? And the Lord said, ^{aq} If I find in
Sodom fifty righteous within the city, then I will spare all the place for their
27 sakes. And Abraham answered and said, ^{ar} Behold now, I have taken upon me
28 to speak unto the Lord, which *am* ^{as} but dust and ashes. Peradventure there shall
beek five of the fifty righteous: ^{at} wilt thou destroy all the city for *lack* of five?

29 And he said, If I find there forty and five, I will not destroy *it*. And he spake
unto him yet again, and said, Peradventure there shall be forty found there. And
30 he said, I will not do *it* for forty's sake. And he said ^{au} unto him, Oh let not the
Lord be angry, and I will speak! ^{av} Peradventure there shall thirty be found there.

31 And he said, I will not do *it*, if I find thirty there. And he said, Behold now, I
have taken upon me to speak unto the Lord. Peradventure there shall be twenty
32 found there. And he said, I will not destroy *it* for twenty's sake. And he said,
^{aw} Oh let not the Lord be angry, and I will speak yet but this once! Peradventure
33 ten shall be found there. ^{ax} And he said, I will not destroy *it* for ten's sake.
And the Lord went his way, as soon as he had left communing with Abraham:
and Abraham returned unto his place.

Destruction of Sodom and Gomorrah; deliverance and further history of Lot.

19 AND there ^{ay} came two angels to Sodom at even; and Lot sat in the gate⁵ of
Sodom: and ^{az} Lot seeing *them* rose up to meet them; and he bowed himself with
2 his face toward the ground; and he said, Behold now, my lords, ^{ba} turn in, I pray
you, into your servant's house, and tarry all night, and ^{bb} wash your feet, and ye

^h ch. 19. 3

ⁱ ch. 21. 67.

^k ver. 14.

^l 2 Ki. 4. 10.

^m ch. 17. 19, 21; 21. 24

ⁿ Ro. 9. 9

^o ch. 17. 17; 16. 4. 19; 16. 11. 11, 12, 19

^p ch. 31. 35.

^q ch. 17. 17.

^r 1 Ki. 1. 18.

^s 1 Pet. 5. 6.

^t Gen. ch. 17. 1; Num. 11. 24; 1 Jer. 32. 17; 1 Zec. 8. 6; Mt. 3. 9; 19. 26; Lk. 1. 37

^u ch. 17. 21; ver. 10; 2 Ki. 4. 10

^v Ps. 44. 21.

^w 16. 15. 24; 3 John 6.

^x 2 Ch. 20. 7; Ps. 25. 14; 107. 43; Am. 3. 7; 1 John 15. 15

^y ch. 18. 2, 3; 22. 18; 1 Ac. 3. 25

^z 2 Sam. 7. 29; 1 Ps. 34. 15; 1 John 15. 15; 1 Cor. 3. 6

^{aa} ch. 17. 23; 27; 1 Deu. 4. 9; 19. 6, 7; 1 Jos. 24. 15; 1 Psa. 6. 3

^{ab} ch. 1. 10; 19. 13; 1s. 3. 9; 1 Jer. 5. 4

^{ac} ch. 13. 13.

^{ad} ch. 11. 5—7; 1s. 3. 9.

^{ae} Zeph. 1. 12

^{af} Deu. 8. 2; 13. 3; 1 Jer. 22. 1; Jer. 17. 19; 1 Lk. 10. 15; 2 Cor. 11. 11.

^{ag} ch. 19. 1.

^{ah} ver. 11; 1s. 196. 23; 1 Jer. 18. 20.

^{ai} 1s. 73. 28; 1 Heb. 10. 2; 1 Jer. 1. 18

^{aj} Num. 16. 22; 2 Sam. 24. 17.

^{ak} Jer. 5. 1.

^{al} Jer. 12. 1.

^{am} Job. 3. 20; 1s. 3. 10; 11; Mt. 3. 18

^{an} Deu. 32. 1; 1 Job. 8. 3; 1 33. 10; 11. 17; 1s. 59. 11; 91. 7; 16. 3. 6

^{ao} 1s. 65. 9; 1 Jer. 5. 1; 1 Eze. 22. 30; Mt. 21. 22

^{ap} Lk. 10. 4.

^{aq} ch. 2. 7; 3. 19; 1 Job. 4. 19; 1 Eze. 12. 7; 1 Cor. 15. 47; 18; 2 Cor. 5. 1.

^{ar} Num. 41. 17—19.

^{as} ch. 19. 22.

^{at} ch. 18. 1, etc.; 1 Job. 31. 32.

^{au} 1s. 43. 2.

^{av} ch. 18. 4.

people travel barefooted, or with open sandals. It is often mentioned in Scripture.

¹ Rather, 'within the tent door.'

² This narrative illustrates the high privilege of the believer in his communion with God. We see, on the one hand, God's approving testimony to Abraham's piety (ver. 19); the gracious revelation of his purposes (vers. 17, 18); and his readiness to hear and answer his servant's prayers (ver. 26, etc.); on the other, Abraham's humble boldness (ver. 23, etc.) and earnest perseverance in pleading not only for the righteous, but even also for

the reprobate sinners in Sodom.

³ It is plainly the duty, as well as the interest, of masters of families to instruct and inspect the conduct of all under their control.

⁴ Implying that God's punishments are always indisputably just. See note on ch. vi. 6.

⁵ This term, which is often used, means an open place at the entrance of the town, which was then, as it is still in some parts of the east, the place of public resort for business or amusement, and the place where the king or the judge sat to administer justice.

31 in Zoar: and he dwelt in a cave, he and his two daughters. ^y And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth ^z to come in unto us after the manner of all the earth: come, let us make our father ^a drink wine, and we will lie with him, that we ^b may preserve seed of our father. 32 And they made their father drink wine that night: and the firstborn went in, and lay with her father; ^c and he perceived not when she lay down, nor when she arose. ^d And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father. ^e And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: ^f the same *is* the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi: ^g the same *is* the father of the children of Ammon unto this day.

Abraham at Gerar denies his wife.

20 AND Abraham journeyed from ^h thence toward the south country, and dwelled ⁱ between Kadesh and Shur, and ^k sojourned in Gerar. And Abraham said of Sarah his wife, ^l She *is* my sister: and Abimelech ^m king of Gerar sent, and ⁿ took Sarah. 3 But ^o God came to Abimelech ^p in a dream by night, and said to him, ^q Behold, thou *art* but a dead man, for the woman which thou hast taken; for she *is* a man's wife. ^r But Abimelech had not come near her: and he said, LORD, ^s wilt thou slay also a righteous nation? Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: ^t in the integrity [*or*, simplicity; *or*, sincerity] of my heart ^u and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for ^v I also withheld thee from sinning ^w against me: therefore suffered I thee not to touch her. Now therefore restore the man ^x his wife; ^y for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore ^z her not, ^a know thou that thou shalt surely die, thou, ^b and all that *are* thine. 8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, ^c What hast thou done unto us? and what have I offended thee, ^d that thou hast brought on me and on my kingdom a great sin? 10 thou hast done deeds unto me ^e that ought not to be done. And Abimelech said unto Abraham, What sawest thou, ^f that thou hast done this thing? And Abraham said, Because I thought, Surely ^g the fear of God *is* not in this place; and ^h they will slay me for my wife's sake. And yet indeed ⁱ she *is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when ^j God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, ^k say of me, He *is* my brother. 14 And Abimelech ^l took sheep, and oxen, and menservants, and womenservants, and gave ^m them unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, ⁿ my land *is* before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given ^o thy brother a thousand *pieces* of silver: ^p behold, he ^q *is* to thee ^r a covering of the eyes, unto all that *are* with thee, and with all ^s other: thus she was ^t reproved. So Abraham ^u prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare 18 children. For the LORD ^v had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Birth of Isaac; dismissal of Hagar and Ishmael.

21 AND the LORD ^a visited Sarah as he had said, ^b and the LORD did unto Sarah ^c as he had spoken. For Sarah ^d conceived, and bare Abraham a son in his old age, ^e at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^f Isaac. 4 And Abraham ^g circumcised his son Isaac being eight days old, ^h as God had 5 commanded him. And ⁱ Abraham was an hundred years old, when his son Isaac 6 was born unto him. And Sarah said, ^j God hath made me to laugh, *so that* all

^y Le. 18. 6, 7; Ps. 64. 5.

^z ch. 16. 2, 4; 38. 8, 9; Deu. 25. 5.

^a see ch. 9. 21; Hab. 2. 15.

^b Nk. 12. 19.

^c Pro. 20. 1.

^d Jer. 6. 15.

^e I. k. 21. 34; 1 Cor. 10. 11, 12.

^f Deu. 2. 9; 23. 3; Ps. 83. 8.

^g Deu. 2. 19; Zeph. 2. 8, 9.

^h ch. 18. 1.

ⁱ ch. 16. 7, 14.

^k ch. 26. 6.

^l ch. 12. 11—13; 26. 7;

^m Eph. 4. 25; Col. 3. 9.

ⁿ ch. 12. 15; 26. 1.

^o Ps. 105. 14.

^p ch. 31. 24; Job 4. 12;

^q 33. 15; Mt. 1. 20; 2.

^r 12, 13.

^s ver. 7.

^t ver. 6.

^u ch. 18. 23—25; ver.

^v 18; 1 Chr. 21. 17.

^w 2 Ki. 20. 3; Ps. 7. 8;

^x 2 Cor. 1. 12.

^y Job 33. 9; Dan. 6.

^z 22; 1 John 3. 21.

^a ch. 31. 7; 35. 5; Ex.

^b 34. 24; 1 Sam. 25.

^c 26. 34; Pro. 21. 1.

^d ch. 39. 9; Le. 6. 2;

^e Ps. 51. 4.

^f 1 Sam. 7. 5, 8; 12.

^g 19, 23; 1 Ki. 13. 6;

^h 2 Ki. 5. 11; Job 42.

ⁱ 8; Jer. 27. 18; Jam.

^j 5. 14, 15; 1 John 5. 16.

^k ch. 2. 17.

^l Num. 16. 32, 33.

^m see ch. 12. 18; Pro.

ⁿ 28. 10.

^o ch. 26. 10; Ex. 32.

^p 21; Le. 20. 10; Jos.

^q 7. 25; Heb. 13. 4.

^r ch. 34. 7.

^s ch. 42. 18; Ps. 36. 1

^t —4; Pro. 8. 13; 16. 6.

^u ch. 12. 12; 26. 7.

^v see ch. 11. 29; 1 Thea.

^w 5. 22.

^x ch. 12. 1, 9, 11, etc.;

^y Heb. 11. 8.

^z ch. 12. 13; Ac. 5. 9.

^a ch. 12. 16.

^b ch. 13. 9.

^c ver. 5.

^d ch. 26. 11.

^e ch. 24. 65.

^f Pro. 27. 5.

^g Num. 12. 13; Job

^h 42. 9, 10; Jam. 5. 16.

ⁱ ch. 12. 17; 30. 2;

^j 1 Sam. 1. 6.

^k 1 Sam. 2. 21.

^l ch. 17. 19; 18. 10, 14;

^m Gal. 4. 23, 28.

ⁿ Ac. 7. 8. Ro. 9. 9;

^o Gal. 4. 22; Heb. 11.

^p 11.

^q ch. 17. 21.

^r ch. 17. 19; Heb. 11. 18.

^s Ac. 7. 8.

^t ch. 17. 10, 12.

^u ch. 17. 1, 17; Ro. 4.

^v 19.

^w see ch. 17. 17; Ps.

^x 113. 9; 126. 2; Is. 54.

^y 1; Gal. 4. 27.

1 This narrative is introduced probably because the Moabites and Ammonites were in after ages neighbours, and often enemies of Israel.

2 Abimelech appears to have been not a personal, but a regal name, like *Pharaoh* in Egypt.

3 It appears from Abimelech's question that the people of Gerar were not such open sinners as their neighbours.

4 Or, 'it (the silver) is for (i. e. to get) a veil for thee.

5 A pledge of the fulfilment of those other promises which required longer time for their accomplishment.

7 that hear ^d will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? ^e for I have born *him* a son in his old age. And the child grew, and was weaned: ¹ and Abraham made a great feast the *same* day that Isaac was weaned.

9 And Sarah saw the son of Hagar ^f the Egyptian, ^g which she had born unto Abraham, ^h mocking. Wherefore she said unto Abraham, ⁱ Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. And the thing was very grievous in Abraham's sight ^k because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for ^l in Isaac shall thy seed be called. 13 And also of the son of the bondwoman will I make ^m a nation, because he *is* thy seed. And Abraham rose up ⁿ early in the morning, and took bread, and a bottle ^o of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and ^o sent her away.

15 And she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child ³ under one of the shrubs. 16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept. And ^p God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. Arise, lift up the lad, and hold him in thine hand; for ^q I will make him a great nation. And ^r God opened ⁴ her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 20 And God ^s was with the lad; ⁵ and he grew, and dwelt in the wilderness, ^t and became an archer. And he dwelt in the wilderness of Paran: ⁶ and his mother ^u took him a wife out of the land of Egypt.

Abraham's treaty with Abimelech.

22 AND it came to pass at that time, that ^x Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, ^y God *is* with thee in all that thou doest: now therefore ^z swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* ^a according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. ^b And Abraham said, I will swear. ^c And Abraham reproved Abimelech because of a well ⁷ of water, which Abimelech's servants ^d had violently taken away. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to-day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them ^e made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, ^f What *mean* these seven ⁸ ewe lambs which thou hast set by themselves? And he said, For *these* seven ewe lambs shalt thou take of my hand, that ^g they may be a witness unto me, that I have digged this well. Wherefore he ^h called that place Beer-sheba [*i. e.* The well of the oath]; because there they sware both of them. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And *Abraham* planted a grove [*or, tree*] in Beer-sheba, and ⁱ called there on the name of the LORD, ^h the everlasting God. And Abraham sojourned in the Philistines' land many days.

Abraham, being tried, offers Isaac, and obtains new promises.

22 AND it came to pass ^l after these things that ^m God did ⁿ tempt ⁹ Abraham, and ² said unto him, Abraham: and he said, Behold, *here I am*. And he said, Take

¹ Probably when he was three years old.

² Formed of a kid-skin, the legs of which were used to fasten over the shoulder of the bearer.

³ Rather, 'placed the youth.' Ishmael was now seventeen years old, but probably less able than his mother to bear the heat; and so leaned upon her until he sank exhausted under one of the shrubs, the *retem*, with which this desert still abounds. See 1 Kings xix. 5.

⁴ Directed her attention to that which in her anxiety she had overlooked.

⁵ God protected and prospered him.

⁶ This is the name of a district between Egypt and Edom, and extending from Beersheba nearly to Sinai, which is still inhabited by wandering tribes of Arabs,

who boast their descent from Ishmael, and still retain the customs of the patriarchs.

⁷ The possession of wells of good water is a matter of great importance in such a country; and often becomes an occasion of contention between different tribes.

⁸ A number to which peculiar sacredness is still attached, and from which the Hebrew name for an *oath* is probably derived.

⁹ That is, 'proved his faith and obedience.' The remarkable words of ver. 2 indicate how severe a test this was. Abraham's faith was supported by the conviction that God could raise up Isaac from the dead (Heb. xi. 19). This extraordinary obedience was rewarded by fresh promises (vers. 15—18), confirmed by a solemn oath.

^d 1 k. 1. 58; Ro. 12. 15.

^e ch. 18. 11, 12.

^f ch. 16. 1.

^g ch. 16. 15.

^h Gal. 4. 29.

ⁱ Pro. 22. 10; Gal. 4.

^j 30; see ch. 25. 6; 36. 6, 7.

^k ch. 17. 18.

^l ch. 17. 19, 21; Ro. 9.

^m 7—9; Heb. 11. 18.

ⁿ ver. 18; ch. 16. 10;

^o 17. 20.

^p Ps. 119. 60.

^q John 8. 35.

^r ch. 16. 11; Ex. 3. 7;

^s Ps. 59. 15.

^t ver. 13.

^u Num. 22. 31; see 2

^v Ki. 6. 17, 18, 20; Lk.

^w 24. 16, 31.

^x ch. 28. 15; 39. 2, 3, 21.

^y ch. 16. 12.

^z ch. 24. 3, 4; 28. 1, 2.

^a ch. 20. 2; 26. 26.

^b ch. 12. 2; 26. 28; 39.

^c 2, 3; 1 Cor. 14. 25.

^d ch. 26. 28, 29; Jos.

^e 2. 12; 1 Sam. 24. 21.

^f ch. 20. 14.

^g Ro. 12. 18; Heb. 6. 16.

^h Pro. 17. 10; Mt. 18.

ⁱ 15.

^j see ch. 26. 15, 18, 20

^k —22.

^l ch. 26. 31.

^m ch. 33. 8.

ⁿ ch. 31. 44, 48, 52.

^o ch. 26. 33.

^p ch. 4. 26; 12. 8.

^q Den. 33. 27; Ps. 90.

^r 2; Is. 40. 28; Ro.

^s 16. 26; 1 Tim. 1. 17.

^t 1 Ki. 20. 11.

^u 1 Cor. 10. 13; Heb.

^v 11. 17; Jam. 1. 12—

^w 14; 2. 21; 1 Pet. 1. 7.

^x Ex. 16. 4; Judg. 2.

^y 12; 2 Chr. 32. 31;

^z Pro. 17. 3.

now ^o thy son, ^p thine only *son* Isaac, whom thou lovest, and get thee ^q into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham ^r rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then 4 on the third ¹ day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the 5 lad will go yonder and worship, ^s and come again to you. And Abraham took the wood of the burnt offering, and ^t laid *it* upon Isaac his son; and he took the 6 fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for 7 a burnt offering? And Abraham said, My son, ^u God will provide ² himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, ^v and bound Isaac his son, and ^w laid him on the altar upon the wood. And Abraham stretched forth his hand, and 10 took the knife to slay his son. And the angel ³ of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. And he said, 11 ^z Lay not thine hand upon the lad, neither do thou any thing unto him: for ^a now I know that thou fearest God, ^b seeing thou hast not withheld thy son, thine only 12 *son* from me. And Abraham lifted up his eyes, and looked, and behold behind *him* ^c a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh ⁴ [*i. e.* The LORD will see, *or*, provide]; as it is said *to* this day, In the mount of the LORD it shall be seen. ⁵

15 And the angel of the LORD called unto Abraham out of heaven the second time, 16 and said, ^d By myself have I sworn, saith the LORD, for because thou hast done 17 this thing, and hast not withheld thy son, thine only *son*: ^e that in blessing I will bless thee, and in multiplying I will multiply thy seed ^f as the stars of the heaven, ^g and as the sand which *is* upon the sea shore; and ^h thy seed shall possess 18 ⁱ the gate ⁶ of his enemies; ^k and in thy seed ⁷ shall all the nations of the earth be blessed; ^j because thou hast obeyed my voice.

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

Nahor's family; death and burial of Sarah.

20 AND it came to pass after these things, that it was told Abraham, saying, 21 Behold, ^o Mileah, she hath also born children unto thy brother Nahor; ⁸ Huz ^p his firstborn, and Buz his brother, and Kemuel the father ^q of Aram, and Chesed, and 22 Hazo, and Pildash, and Jidlaph, and Bethuel. And ^r Bethuel begat ^s Rebekah: 23 these eight Mileah did bear to Nahor, Abraham's brother. And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

23 And Sarah was an hundred and seven and twenty years old: *these were* the 2 years of the life of Sarah. And Sarah died in ^t Kirjath-arba; the same *is* ^u Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, 4 saying, ^v *I am* a stranger and a sojourner with you: ^w give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5, 6 And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou *art* ^x a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to 8 the children of Heth. And he communed with them, saying, If it be your mind

^o Ps. 50. 9.
^p ch. 17. 19; Heb. 11. 1.
^q 2 Chr. 3. 1.

^r ch. 21. 14; Mt. 10. 37.

^s Heb. 11. 19.

^t John 19. 17.

^u John 1. 29, 36; 1 Pet. 1. 19, 20; Rev. 5. 6, 12.

^v Ps. 118. 27; Is. 53. 7; Ac. 8. 32.

^w Is. 53. 5-8; Heb. 11. 17; Jam. 2. 21.

^x 1 Sam. 15. 22; Mic. 6. 7, 8; 1 Cor. 10. 13.

^y ch. 26. 5; Ex. 20. 20; Eccl. 8. 12; Jam. 2. 18, 21, 22.

^z John 3. 16; Ro. 8. 32; 1 John 4. 9, 10.

^a ver. 8.

^d Ps. 105. 9; Lk. 1. 73; Heb. 6. 13, 11.

^e see ch. 12. 2; 13. 16.

^f ch. 15. 5; Jer. 33. 22.

^g ch. 13. 16.

^h ch. 24. 60.

ⁱ Mic. 1. 9.

^k ch. 12. 3; 18. 18; 26. 4; Ps. 72. 17; Ac. 3. 25; Gal. 3. 8, 9, 16, 18, 28, 29.

^l vers. 3, 10; ch. 26. 5; 1 Sam. 2. 30.

^m ver. 5.

ⁿ ch. 21. 31.

^o ch. 11. 29.

^p Job 1. 1.

^q Job 32. 2.

^r ch. 24. 15.

^s called, Rom. 9. 10, Rebecca.

^t Jos. 14. 15; Judg. 1. 10.

^u ch. 13. 18; ver. 19; 2 Sam. 2. 1, 11.

^v ch. 17. 8; 1 Chr. 24. 15; 1's 105. 12; Heb. 11. 9, 13.

^w Ac. 7. 5.

^x ch. 12. 2; 13. 2; 14. 11; 24. 35.

1 The distance is about fifty miles, and takes more than twenty hours with camels.

2 Heb., 'see;' perhaps, 'choose.' See ver. 14.

3 Or, 'Angel-Jehovah.' And so elsewhere.

4 Repeating his words, ver. 8. This phrase, modified into the single word *Moriah* (which has the same meaning), was long retained as the name of the mountain on which the temple was afterwards built by Solomon.

5 Or, 'In the mount the Lord will provide,' or, 'will choose:' a proverb similar in meaning to one in frequent

use among us, 'Man's extremity is God's opportunity.'

6 The place where kings and judges held their courts. The meaning is, 'Thy seed shall rule over their enemies.'

7 Or, 'through thy seed.' This, as explained in Gal. iii. 16, intimates that the Messiah should be of the posterity of Abraham.

8 A short account of this family is given here, because of the subsequent connection of Isaac with it by marriage. This information seems to have led Abraham to send thither. See ch. xxiv. 4.

that I should bury my dead out of my sight; hear me, and intreat for me to
 9 Ephron the son of Zohar, that he may give me the cave of Machpelah, which he
 hath, which *is* in the end of his field; for as much money as it is worth he shall
 give it me for a possession of a burying-place amongst you.
 10 And Ephron dwelt among the children of Heth: and Ephron the Hittite an-
 swered Abraham in the audience of the children of Heth, *even* of all that ^a went
 11 in at the gate of his city, saying, ^b Nay, my lord, hear me: the field give I thee,
 and the cave that *is* therein, I give it thee; in the presence of the sons of my
 people give I it thee: bury thy dead.
 12, 13 And Abraham bowed down himself before the people of the land. And he
 spake unto Ephron in the audience of the people of the land, saying, But if thou
wilt give it, I pray thee, hear me: ^c I will give thee money for the field; take *it*
 of me, and I will bury my dead there.
 14, 15 And Ephron answered Abraham, saying unto him, My lord, hearken unto
 me: the land *is worth* four hundred ^d shekels of silver; what *is* that betwixt me
 and thee? bury therefore thy dead.
 16 And Abraham hearkened unto Ephron; and Abraham ^e weighed to Ephron
 the silver, which he had named in the audience of the sons of Heth, four hundred
 17 shekels of silver, current *money* with the merchant. And ^f the field of Ephron
 which *was* in Machpelah, which *was* before Mamre, the field, and the cave which
was therein, and all the trees that *were* in the field, that *were* in all the borders
 18 round about, were made sure unto Abraham for a possession in the presence of the
 children of Heth, before all that went in at the gate of his city.¹
 19 And after this, ^g Abraham buried Sarah his wife in the cave of the field of Mach-
 20 pelah before Mamre: the same *is* Hebron in the land of Canaan. And the field,
 and the cave that *is* therein, ^h were made sure unto Abraham for a possession of a
 burying-place² by the sons of Heth.

Abraham sends to Haran for a wife for Isaac.

24 AND Abraham ⁱ was old,³ and well stricken in age: and the LORD ^k had
 2 blessed Abraham in all things. And Abraham said ^l unto his eldest servant of
 his house, that ^m ruled over all that he had,⁴ Put, ⁿ I pray thee, thy hand under
 3 my thigh:⁵ and I will make thee ^o swear by the LORD, the God of heaven, and
 the God of the earth, that ^p thou shalt not take a wife unto my son of the daugh-
 4 ters of the Canaanites, among whom I dwell: ^q but thou shalt go ^r unto my
 country,⁶ and to my kindred, and take a wife unto my son Isaac.
 5 And the servant said unto him, Peradventure the woman will not be willing
 to follow me unto this land: must I needs bring thy son again unto the land
 from whence thou camest?
 6 And Abraham said unto him, Beware thou that thou bring not my son thither
 7 again. The LORD God of heaven, which ^s took me from my father's house, and
 from the land of my kindred, and which spake unto me, and that sware unto
 8 thee, and thou shalt take a wife unto my son from thence. And if the woman
 will not be willing to follow thee, then ^x thou shalt be clear from this my oath:
 9 only bring not my son thither again. And the servant put his hand under the
 thigh of Abraham his master, and sware to him concerning that matter.
 10 And the servant took ten camels of the camels of his master, and departed;
^y for all the goods of his master *were* in his hand:⁷ and he arose, and went to
 11 Mesopotamia, unto ^z the city of Nahor. And he made his camels to kneel down

^a ch. 34. 20, 24; Ru.
 3. 4
^b see 2 Sam. 24. 21—
 24: 1s. 32 s.

^c ch. 14. 21.

^d Ex. 30. 13; Eze. 45.
 12.

^e ch. 43. 21; Jer. 32.
 9; Zec. 11. 12.

^f ch. 25. 9; 49. 30—32;
 50. 13; Ac. 7. 16.

^g ch. 25. 9, 10; 49. 29—
 32; 50. 13.

^h see Ru. 4. 7—10; Jer.
 32. 10—14.

ⁱ ch. 18. 11; 21. 5
^k ver. 35; ch. 13. 2;
 Ps. 112. 1—3; Pro.
 10. 22.

^l ch. 15. 2.
^m ver. 10; ch. 39. 4—6
ⁿ ch. 47. 29; 1 Chr. 29.
 24; Lam. 5. 6.

^o ch. 13. 22; Deu. 6.
 13; Jos. 2. 12.

^p ch. 25. 35; 27. 46;
 28. 2; Ex. 34. 16;
 Deu. 7. 3, 4; 2 Cor.
 6. 14, 15.

^q ch. 23. 2

^r ch. 11. 31; 12. 1; 22.
 20—23.

^s ch. 12. 1—7.

^t ch. 12. 7; 13. 15; 15.
 18; 17. 8; Ex. 32. 13;
 Deu. 1. 8; 34. 4; Ac.
 7. 5.

^u Ex. 23. 20, 23; 33. 2;
 Ps. 34. 7; Heb. 1. 14
 1 Jos. 2. 17—20.

^y ver. 2.
^z ch. 11. 31; 27. 43.

¹ The various particulars of this transaction show considerable progress at that early period in commerce, law, and civil institutions. We find *silver* used as a standard of value, *balances* for weighing it, and forms of *sale* and *conveyance* of property before witnesses, though without written title-deeds or regularly coined money.

² A burying-place was the only portion of land Abraham possessed in Canaan: yet it was a sort of earnest of the future possession of the land by his posterity, and would tend to endear it to them.

³ One hundred and forty years of age: Isaac being, at this time, forty.

⁴ Probably Eliezer of Damascus (ch. xv. 2). As in the following narrative, the effect of good example, good instructions, and the worship of God in a family, will generally be seen in the piety, faithfulness, prudence, and affection of its various members.

⁵ A solemn form of attestation. In this chapter we have a representation of customs very different from ours,

but for the most part accordant with the present habits of the Arabs. The important commission given to the chief servant; his anxiety for a providential sign; the present of the nose-jewel and armlets, of no little weight; the prompt invitation of Laban, and the part which, as Rebekah's brother, he takes in the transaction; the refusal of the servant to partake of hospitality till the business was settled; the decision of the question without reference to Rebekah's inclinations; her sudden separation from her parents and country, and her mode of presenting herself to her destined husband; with the important assurance that 'he loved her' who thus became his wife—are all lively pictures of eastern life, made the more interesting by the peculiar aspect in which they present the piety of Abraham and of his servant.

⁶ Not to Ur, but to Charran (or Haran), where Abraham's brother had remained. See ch. xi. 31; xii. 1—5.

⁷ Or, 'and all the best things of his master with him.'

without the city by a well of water at the time of the evening, *even* the time ^a that women go out to draw *water*.

12 And he said, ^b O LORD God of my master Abraham, I pray thee, ^c send me good
 13 speed this day, and show kindness unto my master Abraham. Behold, ^d I stand
 here by the well of water; and ^e the daughters of the men of the city come out to
 14 draw water: and let it come to pass, that the damsel to whom I shall say, Let
 down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and
 I will give thy camels drink also: *let the same be* she that thou hast appointed
 for thy servant Isaac; and ^f thereby ¹ shall I know that thou hast showed kindness
 unto my master.

15 ^g And it came to pass, ^h before he had done speaking, that, behold, Rebekah
 came out, (who was born to Bethuel, son of ⁱ Milcah, the wife of Nahor, Abraham's
 16 brother,) with her pitcher upon her shoulder. And the damsel ^h was very fair
 to look upon, a virgin, neither had any man known her: and she went down ² to
 17 the well, and filled her pitcher, and came up. And the servant ran to meet her,
 18 and said, Let me, I pray thee, drink a little water of thy pitcher. ¹ And she said,
 Drink, my lord: and she hastened, and let down her pitcher upon her hand, and
 19 gave him drink. And when she had done giving him drink, she said, I will
 20 draw *water* for thy camels also, until they have done drinking. And she hastened,
 and emptied her pitcher into the trough, and ran again unto the well to draw
 21 *water*, and drew for all his camels. And the man wondering at her held his
 peace, to wit ³ whether ^m the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a
 golden ⁿ earring ⁴ [or, jewel for the forehead] of half a shekel weight, and two
 23 bracelets for her hands of ten *shekels* weight of gold; and said, Whose daughter
 art thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge
 24 in? And she said unto him, ^o I am the daughter of Bethuel the son of Milcah,
 25 which she bare unto Nahor. She said moreover unto him, We have both straw
 26 and provender enough, and room to lodge in. And the man ^p bowed down his
 27 head, and worshipped the LORD. And he said, ^q Blessed be the LORD God of my
 master Abraham, who hath not left destitute my master of ^r his mercy and his
 truth; I *being* in the way, the LORD ^s led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things. And
 29 Rebekah had a brother, and his name was ^t Laban: and Laban ran out unto the
 30 man, unto the well. And it came to pass, when he saw the earring and bracelets
 upon his sister's hands, and when he heard the words of Rebekah his sister,
 saying, Thus spake the man unto me; that he came unto the man; and, behold,
 31 he stood by the camels at the well. And he said, Come in, ^u thou blessed of the
 LORD: ⁵ wherefore standest thou without? for I have prepared the house, and
 32 room for the camels. And the man came into the house: and he ⁶ ungirded his
 camels, and ^x gave straw and provender for the camels, and water to wash his
 33 feet, and the men's feet that *were* with him. And there was set *meat* before him
 to eat: but he said, ^y I will not eat, until I have told mine errand. And he said,
 Speak on.

34, 35 And he said, I am Abraham's servant. And the LORD ^z hath blessed my master
 greatly; and he is become great: and he hath given him flocks, and herds, and
 silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife ^a bare a son to my master when she was old: and
 37 ^b unto him hath he given all that he hath. And my master ^c made me swear,
 saying, Thou shalt not take a wife to my son of the daughters of the Canaanites,
 38 in whose land I dwell: ^d but thou shalt go unto my father's house, and to my
 39 kindred, and take a wife unto my son. ^e And I said unto my master, Peradven-
 40 ture the woman will not follow me. ^f And he said unto me, The LORD, ^g before
 whom I walk, will send his angel with thee, and prosper thy way; and thou
 41 shalt take a wife for my son of my kindred, and of my father's house: ^h then
 shalt thou be clear from *this* my oath, when thou comest to my kindred; and if
 42 they give not thee *one*, thou shalt be clear from my oath. And I came this day
 unto the well, and said, ⁱ O LORD God of my master Abraham, if now thou do
 43 prosper my way which I go: ^h behold, I stand by the well of water; and it shall
 come to pass, that when the virgin cometh forth to draw *water*, and I say to her,

^a Ex. 2. 16; 1 Sam. 9. 11; John 4. 7.
^b ver. 27; ch. 15. 1; 26. 24. 28. 13; 32. 9; Ex. 3. 6, 15.
^c Ne. 1. 11; Ps. 37. 5; 90. 16, 17; 127. 1.
^d ver. 33.
^e ch. 29. 9; Ex. 2. 16.

^f ch. 15. 8; see Judg. 6. 17, 37; 1 Sam. 6. 7; 14. 9, 10; 20. 7.
^g Job 22. 27, 28.
^h Ps. 65. 2; Is. 65. 24; Dan. 9. 20—23.
ⁱ ch. 11. 29; 22. 23.
^k ch. 26. 7.

^l 1 Pet. 3. 8; 4. 9.

^m vers. 12, 56.

ⁿ Ex. 32. 2, 3; Is. 3. 19—21; Pze. 16. 11, 12.
 1 Pet. 3. 3.

^o ch. 22. 23.

^p ver. 52; Ex. 4. 31.

^q Ex. 18. 10; Ru. 4. 14. 1 Sam. 25. 32, 39; 2 Sam. 18. 28; Ps. 68. 19; Lk. 1. 68.
^r ch. 32. 10; Ps. 98. 3; Pro. 3. 6.
^s ver. 45.

^t ch. 29. 5.

^u ch. 26. 29; Judg. 17. 2; Ru. 3. 10; Ps. 115. 15; Pro. 17. 18; 18. 16.

^x ch. 18. 4; 43. 21; Judg. 19. 21.

^y Job 23. 12; Pro. 22. 29; John 4. 34; Eph. 6. 5—7.

^z ver. 1; ch. 13. 2.

^a ch. 21. 1—7.

^b ch. 21. 10; 25. 5.
^c ver. 3.

^d ver. 4.

^e ver. 5.

^f ver. 7.
^g ch. 17. 1.

^h ver. 8.

ⁱ ver. 12.

^h ver. 13.

1 Heb., 'by her.'
 2 In the East many wells are inclosed, and reached by a long flight of steps, as the well of Siloam at Jerusalem.
 3 That is, 'to know.'
 4 Rather, 'nose-ring'; an ornament common in some countries. The bracelets are made to slip over the hand, and are worn on the arms. This and other allusions

show that the arts necessary to the obtaining and refining of metals were already known and practised. See also Job xxviii. 1—11.

5 The language of the Arabs, to the present day, often expresses a piety and generosity to which, like Laban, they are really strangers.

6 That is, Laban, either personally or by his servants.

44 Give me, I pray thee, a little water of thy pitcher to drink; and she say to me,
Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman
45 whom the LORD hath appointed out for my master's son. ¹ And before I had done
² speaking in mine heart, behold, Rebekah came forth with her pitcher on her
shoulder; and she went down unto the well, and drew *water*: and I said unto
46 her, Let me drink, I pray thee. And she made haste, and let down her pitcher
from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I
47 drank, and she made the camels drink also. And I asked her, and said, Whose
daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom
Mileah bare unto him: and I ³ put the earring upon her face, and the bracelets
48 upon her hands. ⁴ And I bowed down my head, and worshipped the LORD, and
blessed the LORD God of my master Abraham, which had led me in the right way
49 to take ⁵ my master's brother's daughter unto his son. And now if ye will ⁶ deal
kindly and truly with my master, tell me: and if not, tell me; that I may turn
to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, ⁷ The thing proceedeth from the
51 LORD: we cannot ⁸ speak unto thee bad or good. Behold, Rebekah ⁹ *is* before
thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath
52 spoken. And it came to pass, that, when Abraham's servant heard their words,
53 he ¹⁰ worshipped the LORD, *bowing himself* to the earth. And the servant brought
forth ¹¹ jewels of silver, and jewels of gold, and raiment, and *gave* them to Re-
bekah: ¹² he gave also to her brother and to her mother ¹³ precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried
all night; and they rose up in the morning, and he said, ¹⁴ Send me away unto
55 my master. And her brother and her mother said, Let the damsel abide with
56 us ¹⁵ a few days, at the least ten; after that she shall go. And he said unto them,
¹⁶ Hinder me not, seeing the LORD hath prospered my way; send me away that I
57 may go to my master. And they said, We will call the damsel, and inquire at
58 her mouth. And they called Rebekah, and said unto her, Wilt thou go with
59 this man? And she said, I will go. ¹⁷ And they sent away Rebekah their sister,
60 and ¹⁸ her nurse, ¹⁹ and Abraham's servant, and his men. And they blessed
Rebekah, and said unto her, Thou *art* our sister, be thou ²⁰ *the mother* of thousands
of millions, and ²¹ let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and fol-
62 lowed the man: and the servant took Rebekah, and went his way. And Isaac
came from the way of the ²² well Lahai-roi; for he dwelt in the south country.
63 And Isaac went out ²³ to meditate [*or, to pray*] in the field at the eventide: and
64 he lifted up his eyes, and saw, and, behold, the camels *were* coming. And Re-
bekah lifted up her eyes, and when she saw Isaac, ²⁴ she lighted off the camel.
65 For she *had* said unto the servant, What man *is* this that walketh in the field
to meet us? And the servant *had* said, It *is* my master: therefore she took a
66 ²⁵ veil, and covered herself. And the servant told Isaac all things that he had
67 done. And Isaac brought her into his mother Sarah's tent, ²⁶ and took Rebekah,
²⁷ and she became his wife; and he loved her: and Isaac ²⁸ was comforted after
his mother's *death*. ²⁹

Abraham's other sons; his death and burial; Ishmael's family and death.

25 THEN again ³⁰ Abraham took a wife, and her name *was* Keturah. And ³¹ she
2 bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim,
4 and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and
Hanock, and Abidah, and Eldaah. All these *were* the children of Keturah.
5 And ³² Abraham gave all that he had unto Isaac. But unto the sons of the con-
6 cubines which Abraham had, Abraham gave gifts, and ³³ sent them away from
Isaac his son, while he yet lived, eastward, ³⁴ unto ³⁵ the east country.
7 And these *are* the days of the years of Abraham's life which he lived, an
8 hundred threescore and fifteen years. Then Abraham gave up the ghost, ³⁶ and
³⁷ died in a good old age, an old man, and full of *years*; and ³⁸ was gathered to his
9 people. And ³⁹ his sons Isaac and Ishmael buried him in the cave of Machpelah,
in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

¹ ver. 15, etc.
² 1 Sam. 1. 13

⁷ Eze. 16. 11, 12.
⁸ ver. 26.

⁷ ch. 22. 23.
⁹ ch. 47. 29; Jos. 2. 14.

⁷ Ps. 118. 23; Mt. 21.
42; Mk. 12. 11.
⁵ ch. 31. 24.
⁴ ch. 20. 15.

⁴ ver. 26.
⁵ Ex. 3. 22; 11. 2; 12.
35.
² Chr. 21. 3; Ezra
1. 6.

² vers. 56, 59.

¹ Judg. 14. 8.

¹ Tit. 2. 10.

¹ ch. 35. 8.

¹ ch. 17. 16.

¹ ch. 22. 17.

¹ ch. 16. 14; 25. 11.

⁸ Jos. 1. 8; Ps. 1. 2;
77. 12; 119. 15; 139.
17, 18; 143. 5.

¹ Jos. 15. 18.

¹ 1 Cor. 11. 5, 6, 10;

¹ Tim. 2. 9.

¹ see ch. 25. 20.

¹ Eph. 5. 22, 23

¹ ch. 38. 12.

¹ 1 Chr. 1. 32.

¹ ch. 24. 36.

¹ ch. 21. 14.

¹ Judg. 6. 3.

⁷ ch. 15. 15; 49. 29;

Job 5. 26.

⁵ ch. 35. 29; 49. 33.

¹ ch. 35. 29; 50. 13.

¹ As a purchase or dowry.

² That is, 'at once.' It was already settled (ver. 51) that she should go at some time.

³ A personal attendant exempt from the husband's control, always of great importance in an eastern family. The name of Rebekah's servant was Deborah (xxxv. 8).

⁴ Which had happened three years before.

⁵ Rather, 'also.' The age which Abraham's sons by Keturah had attained at his death, makes it likely that Keturah was a secondary wife (called in Scripture a concubine) during the latter part of Sarah's life.

⁶ Rather, 'south-east.' Moses' father-in-law was of these people.

⁷ An old English phrase for *expired*.

10 " the field which Abraham purchased of the sons of Heth : " there was Abraham
 11 buried, and Sarah his wife. And it came to pass after the death of Abraham,
 that God blessed his son " Isaac ; and Isaac dwelt by the " well Lahai-roi.
 12 Now these *are* the generations of Ishmael,¹ Abraham's son, " whom Hagar the
 13 Egyptian, Sarah's handmaid, bare unto Abraham : and " these *are* the names of
 the sons of Ishmael, by their names, according to their generations : the firstborn
 14 of Ishmael, ^b Nebajoth ; and Kedar, and Adbeel, and Mibsam, and Mishma, and
 15 Dumah, and Massa, ^c Hadar, and Tema, Jetur, Naphish, and Kedemah : these *are*
 16 the sons of Ishmael, and these *are* their names, by their towns, and by their
 17 castles ; ^d twelve princes according to their nations. And these *are* the years of
 the life of Ishmael, an hundred and thirty and seven years : and ^e he gave up the
 18 ghost and died ; and was gathered unto his people. ^f And they dwelt from
 Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria : *and* he
 died² in ^g the presence of all his brethren.

Family history of Isaac ; Esau sells his birthright.

19 AND these *are* the generations³ of Isaac, Abraham's son : ^h Abraham begat
 20 Isaac : and Isaac was forty years old when he took Rebekah to wife, ⁱ the daughter
 of Bethuel the Syrian of Padan-aram, ^k the sister to Laban the Syrian.
 21 And Isaac ^l intreated the LORD for his wife, ^m because she *was* barren : " and
 22 the LORD was intreated of him, and ⁿ Rebekah his wife conceived. And the
 children struggled together within her ; and she said, If *it be so*,⁴ why *am* I thus ?
 23 ^o And she went to inquire of the LORD. And the LORD said unto her,

^q Two nations *are* in thy womb,
 And two manner of people shall be separated from thy bowels ;
 And ^r *the one* people shall be stronger than *the other* people,
 And ^s the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, *there were* twins in
 25 her womb. And the first came out red, ' all over like a hairy garment ; and
 26 they called his name Esau. And after that came his brother out, and " his hand
 took hold on Esau's heel ; and ^t his name was called Jacob. And Isaac *was*
^u threescore years old when she bare them.

27 And the boys grew : and Esau was ^v a cunning hunter, a man of the field ; and
 28 Jacob *was* ^w a plain⁵ man, ^b dwelling in tents. And Isaac loved Esau, because he
 29 did ^c eat of *his* venison : ^d but Rebekah loved Jacob. And Jacob sod pottage :
 30 and Esau came from the field, and he *was* faint ; and Esau said to Jacob, Feed
 me, I pray thee, with that same red⁶ pottage ; for I *am* faint : therefore was his
 31 name called Edom [*i. e.* red]. And Jacob said, Sell me this day thy birthright.
 32 And Esau said, Behold, I *am* at the point to die : and what profit shall this
 33 birthright do to me ? And Jacob said, Swear to me this day ; and he sware unto
 34 him : and ^e he sold his birthright⁷ unto Jacob. Then Jacob gave Esau bread and
 pottage of lentiles ; and ^f he did eat and drink, and rose up, and went his way :
 thus Esau ^g despised *his* birthright.

Isaac at Gerar ; his treaty with Abimelech ; Esau's first wives.

26 AND there was a famine in the land, beside ^h the first famine that was in the
 days of Abraham. And Isaac went unto ⁱ Abimelech king of the Philistines
 unto Gerar.

2 ^k And the LORD appeared unto him, and said, Go not down into Egypt ; dwell
 3 in ^l the land which I shall tell thee of : ^m sojourn in this land, and ⁿ I will be with
 thee, and ^o will bless thee ; for unto thee, and unto thy seed, ^p I will give all
 these countries, and I will perform ^q the oath which I sware unto Abraham thy
 4 father : and ^r I will make thy seed to multiply as the stars of heaven, and will

" ch. 23. 9—20.
 " ch. 49. 31.

^f ch. 17. 19 ; 22. 17.
^g ch. 16. 14 ; 21. 62.
^h ch. 16. 10—15 ; 17. 20 ;
 Ps. 83. 6.
ⁱ 1 Chr. 1. 29.

^b *Nebaioth*, 1 Chr. 1.
 29 ; Is. 60. 7.
^c Or, *Hadad*, 1 Chr. 1.
 30.

^d ch. 17. 20.

^e ver. 8.

^f 1 Sam. 15. 7.

^g ch. 16. 12.

^h Mt. 1. 2.

ⁱ ch. 22. 23.

^k ch. 24. 29.

^l 1 Sam. 1. 11 ; Lk. 18. 1.
^m see ch. 17. 19.

ⁿ 1 Chr. 5. 20 ; 2 Chr.
 33. 13 ; Ezra 8. 23 ;
 Ps. 145. 19 ; Pro. 10.
 21.

^o Ro. 9. 10.

^p 1 Sam. 9. 9 ; 10. 22 ;
 Ps. 73. 16, 17.

^q ver. 27 ; ch. 17. 16 ;
 21. 60.

^r 2 Sam. 8. 14.

^s ch. 27. 29, 40 ; Mal.
 1. 3 ; Ro. 9. 10—13.

^t ch. 27. 11, 16, 23.

^u Hos. 12. 3.

^v ch. 27. 36.

^w see ver. 20.

^x ch. 27. 3, 5.

^y Job 1. 1, 8 ; 2. 3 ; Ps.
 37. 37.

^z Heb. 11. 9.
^{aa} ch. 27. 19, 25, 31.
^{ab} ch. 27. 6.

^c Heb. 12. 16.

^d Ecc. 8. 15 ; Is. 22. 13 ;
 1 Cor. 15. 32.

^e Mt. 22. 5 ; Phil. 3. 19.

^h ch. 12. 10.

ⁱ ch. 20. 2.

^j ch. 12. 7.

^k ch. 12. 1.

^l ch. 20. 1 ; Ps. 39. 12 ;
 118. 11. 9.

^m ch. 28. 15 ; Ps. 32. 8.
ⁿ vers. 12, 14 ; ch. 12. 2.

^o ch. 12. 7 ; 13. 15 ; 15.
 18.

^p ch. 22. 16—18 ; Ps.
 105. 9 ; Mic. 7. 20.

^q ch. 13. 16 ; 15. 5, 18 ;
 22. 17.

¹ This account of Ishmael is here added to close the history of Abraham, and to show that God's promise respecting him (ch. xvii. 20) was fulfilled.

² Heb., 'fell;' most probably meaning, *had his portion* (referring to ch. xvi. 12). That is, the Ishmaelites had their portion in the presence of all their brethren. They intermixed themselves with the Arab tribes (see ch. x. 26—29) ; and it is now reckoned more honourable to be descended from Ishmael than to be of pure Arab blood.

³ Isaac is now the head of the chosen family, and heir of the great promise.

⁴ Or, 'Is it so' [usually] ? How she inquired of the Lord we know not : the ancients supposed it was through Abraham. The Divine answer prophesies the future history, not of her sons, but of their descendants ; and is

used by the apostle Paul (Rom. ix. 12) to show God's sovereignty in the choice of the Jews to be his nation.

⁵ The Hebrew word is usually rendered 'perfect.' The whole phrase means, 'a mild man, dwelling at home.'

⁶ Heb., 'with that red, red.' Lentiles or pulse, boiled with oil and garlic, make a dark red pottage, still used among the Arabs.

⁷ So far as this birthright consisted of the temporal advantage of a double share in the family property, Jacob does not appear ever to have received it. But the more important religious distinction of inheriting the Divine promise, which Esau profanely despised (Heb. xii. 16), was subsequently conferred upon Jacob ; first by his father's blessing (ch. xxviii. 4), and then by immediate Divine communication (ch. xxviii. 13—15, etc.)

5 give unto thy seed all these countries; ^s and in thy seed shall all the nations of the earth be blessed; ^t because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6, 7 And Isaac dwelt in Gerar: and the men of the place asked *him* of his wife; and ^u he said, She *is* my sister: for ^x he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she ^y was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? 8 And Isaac said unto him, Because I said, Lest I die for her. And Abimelech said, ^z What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and ^a thou shouldest have brought guiltiness upon us. And Abimelech charged all *his* people, saying, He that ^b toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed¹ in that land, and received in the same year ^c an hundredfold: and the LORD ^d blessed him: and the man ^e waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines ^f envied him. For all the wells ^g which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for ^h thou art much mightier than we. 17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them ⁱ after the death of Abraham: ^j and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar ^k did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Ezek [*i. e.* Contention]; 21 because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sitnah [*i. e.* Hatred]. ^l And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth [*i. e.* Room]; and he said, For now the LORD hath made room for us, and we shall ^m be fruitful in the land.

23, 24 And he went up from thence to Beer-sheba. And the LORD appeared unto him the same night, and said, ⁿ I *am* the God of Abraham thy father: ^o fear not, for ^p I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he ^q builded an altar there, and ^r called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, ^s and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ^t ye hate me, and have ^u sent me away from you? And they said, We saw certainly that the LORD ^x was with thee: and we said, ^y Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: ^z thou *art* now the blessed of the LORD. ^a And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and ^b swore one to another: and Isaac sent them away, and they departed from him in peace. 32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah [*i. e.* an oath]: ^c therefore the name of the city is Beer-sheba [*i. e.* the well of the oath] unto this day.

34 ^d And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, ^e and Bashemath the daughter of Elon the Hittite: which ^f were a grief of mind unto Isaac and to Rebekah.³

Jacob fraudulently obtains Isaac's blessing.

27 AND it came to pass, that when Isaac was old, ^g and ^h his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and

^s see refs. ch. 12, 2, 3; 22, 18; Ac. 3, 25; Gal. 3, 16.

^t ch. 18, 19; 22, 16, 18; Ps. 128, 1.

^u ch. 12, 13, note; 20, 2, 13.

^x Pro. 29, 25.

^y ch. 24, 16.

^z see refs. ch. 12, 18, 19.

^a ch. 20, 9.

^b Ps. 105, 15.

^c Mt. 13, 8; Mk. 4, 8.

^d ver. 3; ch. 24, 1, 35; Job 42, 12; Ps. 37, 19; Is. 65, 13.

^e ch. 24, 35; Ps. 112, 3; Pro. 10, 22.

^f ch. 37, 11; Ecc. 4, 4.

^g ch. 21, 30.

^h Ex. 1, 9.

ⁱ 2 Ki. 3, 19.

^j ch. 21, 31.

^k ch. 21, 25.

^l Ps. 120, 7.

^m ch. 17, 6; 28, 3; 41, 52; Ex. 1, 7; Ps. 118, 5.

ⁿ see refs. ch. 15, 1; 17, 7; 24, 12; 28, 13; Ex. 3, 6; Ac. 7, 32.

^o ch. 15, 1; Ps. 27, 1—3; Is. 41, 10, 13, 14; Heb. 13, 6.

^p vers. 3, 4.

^q ch. 12, 7; 13, 18.

^r Ps. 116, 17.

^s ch. 21, 22.

^t Judg. 11, 7.

^u vers. 14, 16.

^x ch. 21, 22, 23; Is. 45, 14.

^y Pro. 16, 7; Rev. 3, 9.

^z ver. 12; ch. 24, 31; Ps. 115, 15.

^a ch. 19, 3; Ro. 12, 18; Heb. 12, 14; 1 Pet. 4, 9.

^b ch. 21, 31.

^c ch. 21, 31.

^d ch. 36, 2.

^e ch. 27, 46; 28, 1, 8.

^f ch. 48, 10; 1 Sam. 3, 2.

¹ This change in Isaac's habits seems to have alarmed the Philistines, as showing a design on his part to settle in their land.

² These women were Canaanites; and Esau's marriage with them was a further proof that he disregarded the peculiar blessings of his family.

³ This shows how little Isaac was at home with the people in the midst of whom he sojourned.

⁴ The ages of Isaac and his son are inferred from a comparison of the following passages: ch. xxx. 25; xxxi. 38, 41; xli 46, 53, 54; xlv. 6. Supposing Jacob to have been twenty years in Charran, he will be now

2 he said unto him, Behold, *here am I*. And he said, Behold now, I am old, I
 3 ^ε know not the day of my death: ⁴ now therefore take, I pray thee, thy weapons,
 thy quiver and thy bow, and go out to the field, and take [hunt] me *some venison*;
 4 and make me savoury meat, such as I love, and bring *it* to me, that I may eat;
 5 that my soul ⁱ may bless thee before I die.¹ And Rebekah heard when Isaac spake
 to Esau his son. And Esau went to the field to hunt *for venison, and to bring it*.
 6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father
 7 speak unto Esau thy brother, saying, Bring me venison, and make me savoury
 8 meat, that I may eat, and bless thee before the LORD before my death. Now
 9 therefore, my son, ^k obey my voice according to that which I command thee. Go
 now to the flock, and fetch me from thence two good kids of the goats; and I will
 10 make them ^l savoury meat for thy father, such as he loveth: and thou shalt bring
it to thy father, that he may eat, and that he ^m may bless thee before his death.
 11 And Jacob said to Rebekah his mother, Behold, ⁿ Esau my brother *is* a hairy
 12 man, and I *am* a smooth man: my father peradventure will ^o feel me, and I shall
 seem to him as a deceiver; and I shall bring ^p a curse upon me, and not a blessing.
 13 And his mother said unto him, ^q Upon me *be* thy curse, my son: only obey my
 14 voice, and go fetch me *them*. And he went, and fetched, and brought *them* to his
 mother: and his mother ^r made savoury meat, such as his father loved.
 15 And Rebekah took ^s goodly raiment of her eldest son Esau, which *were* with
 16 her in the house, and put them upon Jacob her younger son: and she put the
 skins² of the kids of the goats upon his hands, and upon the smooth of his neck:
 17 and she gave the savoury meat and the bread, which she had prepared, into the
 hand of her son Jacob.³
 18 And he came unto his father, and said, My father: and he said, Here *am I*;
 19 who *art* thou, my son? And Jacob said unto his father, ^t I *am* Esau thy firstborn:
 I have done according as thou badest me: arise, I pray thee, sit and eat of my
 20 venison, ^u that thy soul may bless me. And Isaac said unto his son, How *is it* that
 thou hast found *it* so quickly, my son? And he said, ^x Because the LORD⁴ thy
 21 God brought *it* to me. And Isaac said unto Jacob, Come near, I pray thee, that
 22 I ^y may feel thee, my son, whether thou *be* my very son Esau or not. And Jacob
 went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's
 23 voice, but the hands *are* the hands of Esau. And he discerned him not, because
 24 ^z his hands were hairy, as his brother Esau's hands: ^a so he blessed him. And
 25 he said, *Art* thou my very son Esau? And he said, ^b I *am*. And he said, Bring
it near to me, and I will eat of my son's venison, ^c that my soul may bless thee.
 And he brought *it* near to him, and he did eat: and he brought him wine, and he
 26 drank. And his father Isaac said unto him, Come near now, and kiss me, my
 27 son. And he came near, and kissed him: and he smelled the smell of his raiment,
 and blessed him, and said,

See, ^d the smell of my son *is* as the smell of a field which the LORD hath blessed:
 28 Therefore ^e God give thee of ^f the dew of heaven, and ^g the fatness of the earth,
 And ^h plenty of corn and wine:

29 ⁱ Let people serve thee,—and nations bow down to thee:
 Be lord over thy brethren,—and ^k let thy mother's sons bow down to thee:⁵
^l Cursed *be* every one that curseth thee,—and blessed *be* he that blesseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and
 Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his
 31 brother came in from his hunting. And he also had made savoury meat, and
 brought it unto his father, and said unto his father, Let my father arise, and ^m eat
 32 of his son's venison, that thy soul may bless me. And Isaac his father said unto
 33 him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau. And Isaac
 trembled very exceedingly, and said, Who? where⁶ *is* he that hath taken venison,

^ε Pro. 27. 1; Is. 38. 1;
 Jan. 4. 14.
⁴ ch. 25. 27, 28.

ⁱ ver. 27; ch. 48. 9, 15;
 49. 28; Deut. 33. 1;
 1 Sam. 16. 6, 7.

^k ver. 13; Ac. 4. 19;
 Eph. 6. 1.

^l ver. 4.

^m ver. 4.

ⁿ ch. 25. 25.

^o ver. 22.

^p ch. 9. 25; Deu. 27.
 18; 1 Thes. 5. 22.

^q ch. 43. 9; 1 Sam.
 25. 24; 2 Sam. 14. 9;
 Mt. 27. 25.

^r vers. 4, 9.

^s ver. 27.

^t 1 Ki. 13. 8; Zec. 13.
 3, 4.

^u ver. 4.

^x Ex. 20. 7.

^y ver. 12.

^z ver. 16.

^a Ro. 9. 11, 12; Heb.
 11. 20.

^b Pro. 12. 19, 22; Eph.
 4. 25.

^c ver. 4.

^d Hos. 14. 5—7.

^e Heb. 11. 20.

^f Deu. 33. 13, 28;

2 Sam. 1. 21.

^g ch. 45. 18; Ps. 36. 8;

^h Deu. 7. 13; 33. 28;

Joel 2. 19.

ⁱ ch. 9. 25; 25. 23;

1 Ki. 4. 21.

^k ch. 49. 8.

^l ch. 12. 3; Num. 21. 9.

^m ver. 4.

seventy-seven, and his father one hundred and thirty-seven; but if we allow forty years for that period (as seems almost necessary), he will be now only fifty-seven, and Isaac one hundred and seventeen.

¹ It is said to have been the custom for some office or service to be performed by the son, before the dying blessing was pronounced by the father.

² The hair of the young of the Syrian goat is peculiarly soft.

³ In this transaction, all the parties were to be blamed: Isaac, for endeavouring to set aside the Divine oracle (ch. xxv. 23); Esau, for wishing to deprive his brother of the blessing he had himself relinquished to him; Rebekah and Jacob, for attempting to secure it by fraudulent

means, not trusting to the providence of God. Jacob suffered for his deception in his separation from his mother for the rest of her life; in the endurance of many years of toil and hardship; and in a considerable sacrifice of property to propitiate his brother.

⁴ Deceit and falsehood are the natural parents of profanity.

⁵ In the blessing here pronounced, the spiritual promises are much less explicit than usual. A fertile country, extended power, and superiority in his own family, are the most prominent. The value of the dew in a land which was often without rain for months together is often noticed in Scripture, as well as in other books.

⁶ Or, 'Who then is he?'

and brought *it* me, and I have eaten of all before thou camest, and have blessed
 34 him? yea, ⁿ *and* he shall be blessed. And when Esau heard the words of his
 father, ^o he cried with a great and exceeding bitter cry, and said unto his father,
 35 Bless me, *even* me also, O my father! And he said, Thy brother came with
 36 subtilty, and hath taken away thy blessing. And he said, ^p Is not he rightly
 named Jacob [*i. e.* a supplanter]? for he hath supplanted me these two times:
^q he took away my birthright; and, behold, now he hath taken away my blessing.
 And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, ^r Behold, I have made him thy lord,
 and all his brethren have I given to him for servants; and ^s with corn and wine
 have I sustained [*or*, supported] him: and what shall I do now unto thee, my son?
 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me,
 39 *even* me also, O my father! And Esau lifted up his voice, ^t and wept. And Isaac
 his father answered and said unto him,

Behold, ^u thy dwelling shall be the fatness [*or*, of the fatness] of the earth,
 And of the dew of heaven from above;

40 And by thy sword shalt thou live,—and ^x shalt serve thy brother;
 And ^y it shall come to pass when thou shalt have the dominion,
 That thou shalt break his yoke from off thy neck.¹

Esau's anger; Jacob goes to Haran; Esau's other wives.

41 AND Esau ^z hated Jacob because of the blessing wherewith his father blessed
 him: and Esau said in his heart, ^a The days of mourning for my father are at
 hand; ^b then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and
 called Jacob her younger son, and said unto him, Behold, thy brother Esau, as
 43 touching thee, doth ^c comfort himself, *purposing* to kill thee. Now therefore, my
 44 son, obey my voice; and arise, flee thou to Laban my brother ^d to Haran; and
 45 tarry with him a few days, until thy brother's fury turn away; until thy
 brother's anger turn away from thee, and he forget *that* which thou hast done
 to him: ^e then I will send, and fetch thee from thence: why should I be deprived
 also of you both in one day?

46 And Rebekah said to Isaac, ^f I am weary of my life because of the daughters of
 Heth: ^g if Jacob take a wife of the daughters of Heth, such as these *which are* of
 the daughters of the land, what good shall my life do me?²

28 And Isaac called Jacob, and ^h blessed him,³ and charged him, and said unto
 2 him, ⁱ Thou shalt not take a wife of the daughters of Canaan. ^k Arise, go to
^l Padan-aram, to the house of ^m Bethuel thy mother's father; and take thee a wife
 3 from thence of the daughters of ⁿ Laban thy mother's brother. ^o And God
 Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest
 4 be a multitude of people; and give thee ^p the blessing of Abraham, to thee, and
 to thy seed with thee; that thou mayest inherit the land ^q wherein thou art a
 5 stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he
 went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of
 Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram,
 to take him a wife from thence; and that as he blessed him he gave him a charge,
 7 saying, Thou shalt not take a wife of the daughters of Canaan; and that Jacob
 8 obeyed his father ^r and his mother, and was gone to Padan-aram; and Esau⁴ see-
 9 ing ^s that the daughters of Canaan pleased not Isaac his father; then went Esau
 unto Ishmael, and took unto the wives which he had ^t Mahalath the daughter of
 Ishmael Abraham's son, ^u the sister of Nebajoth, to be his wife.⁵

Jacob's dream and vow.

10, 11 AND Jacob ^x went out from Beer-sheba, and went toward Haran.⁶ And he
 lighted upon a certain place, and tarried there all night, because the sun was set;
 and he took of the stones of that place, and put ^y *them* for his pillows, and lay
 12 down in that place to sleep. And he ^z dreamed, and behold, a ladder set up on

ⁿ ch. 28. 3, 4; Ro. 11. 29.

^o Heb. 12. 17, 20.

^p ch. 25. 26; 32. 28.

^q ch. 25. 33.

^r fulfilled, 2 Sam. 8.

14; ver. 29.

^s ver. 28.

^t Heb. 12. 17.

^u ver. 28; ch. 36. 6—8;

Heb. 11. 20.

^x ch. 25. 23; 2 Sam. 8.

14; Obad. 18—21.

^y 2 Ki. 8. 20—22.

^z ch. 4. 8; 37. 4, 8;

1 John 3. 15.

^a ch. 59. 3, 4, 10.

^b Am. 1. 11; Obad. 10.

^c Ps. 61. 5.

^d ch. 11. 31.

^e Pro. 19. 21; Lam. 3.

37.

^f ch. 26. 34, 35; 28. 8.

^g ch. 24. 3.

^h ch. 27. 33.

ⁱ ch. 24. 3; Ex. 34. 11,

16; 2 Cor. 6. 14.

^k Hos. 12. 12.

^l ch. 25. 20.

^m ch. 22. 23.

ⁿ ch. 24. 49.

^o ch. 17. 1, 6.

^p ch. 12. 1—3; 17. 7, 8.

^q ch. 17. 8.

^r ch. 27. 43.

^s ch. 24. 3; 26. 35.

^t called *Bashemath*,

ch. 26. 3.

^u ch. 25. 13.

^x Hos. 12. 12.

^y *or it*, see ver. 18.

^z ch. 41. 1; Num. 12.

6; Job 33. 15.

¹ Or, 'Away from the fertile part of the earth, and from the dew of heaven from above; for in thy desert thou shalt live: and thou shalt serve thy brother; but the time shall come when thou shalt wander freely; for thou shalt break his yoke from off thy neck.' See refs.

² This was a pretext for sending Jacob away to Haran, which Rebekah managed with her characteristic policy.

³ Not, as before, unwittingly; but designedly, and more fully—making over to him the chief promise (see ver. 4).

⁴ Or, 'then Esau saw.'

⁵ There was a similarity of condition, as well as of taste and habits, between the father and the son-in-law.

⁶ This was a journey of about four hundred miles; undertaken ostensibly for the same purpose as that of Abraham's servant to the same place, many years before; but in circumstances so different (see ch. xxiv. 10, 32), as might have made Jacob feel that he was already under the chastening hand of God.

the earth, and the top of it reached to heaven: ¹ and behold, ^a the angels of God
 13 ascending and descending on it. ^b And, behold, the LORD stood above it, and said,
^c I am the LORD God of Abraham thy father, and the God of Isaac: ^d the land
 14 whereon thou liest, to thee will I give it, and to thy seed; and ^e thy seed shall
 be as the dust of the earth, and thou shalt spread abroad ^f to the west, and to the
 east, and to the north, and to the south: and in thee and ^g in thy seed shall all
 15 the families of the earth be blessed. And, behold, ^h I am with thee, and will
ⁱ keep thee in all places whither thou goest, and will ^k bring thee again into this
 land; for ^l I will not leave thee, ^m until I have done that which I have spoken
 to thee of.
 16 ⁿ And Jacob awaked out of his sleep, and he said, Surely, the LORD is in ^o this
 17 place; and I knew it not. And he was afraid, and said, How dreadful is this
 place! this is none other but the house of God, and this is the gate of heaven.
 18 And Jacob rose up early in the morning, and took the stone that he had put
 for his pillows, and ^p set it up for a pillar, ^q and ^r poured oil upon the top of it.
 19 And he called the name of ^s that place Beth-el [*i. e.* the house of God]; but the
 20 name of that city was called Luz at the first. ^t And Jacob vowed a vow, saying,
 If ^u God will be with me, and will keep me in this way that I go, and will give
 21 me ^v bread to eat, and raiment to put on, so that ^x I come again to my father's
 22 house in peace; ^y then ^z shall the LORD be my God: and this stone, which I have
 set for a pillar, ^{aa} shall be God's house: ^{ab} and of all that thou shalt give me I will
 surely give the tenth unto thee.

Jacob serves Laban for his two daughters; Jacob's children, and growing wealth.

29 THEN Jacob went on his journey, ^b and came into the land of the people of the
 2 east. And he looked, and behold a well in the field, and, lo, there were three
 flocks of sheep lying by it; for out of that well they watered the flocks: and a
 3 great stone was upon the well's mouth. ⁴ And thither were all the flocks gathered:
 and they rolled the stone from the well's mouth, and watered the sheep, and put
 4 the stone again upon the well's mouth in his place. And Jacob said unto them,
 5 My brethren, whence be ye? And they said, Of Haran are we. And he said
 unto them, Know ye Laban the son of Nabor? And they said, We know him.
 6 And he said unto them, ^c Is he well? And they said, He is well: and, behold,
 7 Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day,
 neither is it time that the cattle should be gathered together: water ye the
 8 sheep, and go and feed them. And they said, We cannot, until all the flocks be
 gathered together, and till they roll the stone from the well's mouth; then we
 water the sheep.
 9 And while he yet spake with them, ^d Rachel came with her father's sheep: for
 10 she kept them. ^e And it came to pass, when Jacob saw Rachel the daughter of
 Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob
 went near, and ^f rolled the stone from the well's mouth, and watered the flock of
 11 Laban his mother's brother. And Jacob ^g kissed Rachel, and lifted up his voice,
 12 and wept. And Jacob told Rachel that he was ^h her father's brother, ⁱ and that
 13 he was Rebekah's son: ^j and she ran and told her father. And it came to pass,
 when Laban heard the tidings of Jacob his sister's son, that ^k he ran to meet him,
 and embraced him, and kissed him, and brought him to his house. And he told
 14 Laban all these things. And Laban said to him, ^l Surely thou art my bone and
 my flesh. And he abode with him the space of a month.
 15 And Laban said unto Jacob, Because thou art my brother, shouldest thou there-
 16 fore serve me for nought? tell me, what shall thy wages be? And Laban had
 two daughters: the name of the elder was Leah, and the name of the younger
 17 was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured.
 18 And Jacob loved Rachel: and said, ^m I will serve thee ⁿ seven years for Rachel thy
 19 younger daughter. And Laban said, ^o It is better that I give her to thee, than
 20 that I should give her to another man: abide with me. And Jacob ^p served seven

^a ch. 32. 1, 2; John 1. 51; Heb. 1. 14.
^b ch. 35. 1; 48. 3.
^c see refs. ch. 26. 21.
^d ch. 13. 15; 35. 12.
^e ch. 13. 16.
^f ch. 13. 14; Deu. 12. 20.
^g see refs. ch. 12. 3.
^h see vers. 20, 21; ch. 26. 24; 31. 3.
ⁱ ch. 48. 16; Ps. 121. 5, 7, 8.
^j ch. 35. 6.
^k Deu. 31. 6, 9; Jos. 1. 5; 1 Ki. 8. 57; John 13. 1; Heb. 13. 5.
^l Num. 23. 19; Mt. 24. 35.
^m Jer. 31. 26.
ⁿ Ex. 3. 5; Jos. 5. 15.

^p ch. 31. 13, 45; 35. 14; 1 Sam. 7. 12.
^q Le. 8. 10-12; Num. 7. 1.
^r Judg. 1. 23, 26; Hos. 4. 15.
^s ch. 31. 13; Judg. 11. 30; 2 Sam. 15. 8; Ps. 66. 13, 14.
^t ver. 15.
^u Pro. 30. 7-9; 1 Tim. 6. 8.
^v Judg. 11. 31; 2 Sam. 19. 24, 30.
^w Deu. 26. 17; 2 Sam. 15. 8; 2 Ki. 5. 17.
^x ch. 35. 7, 14.
^y ch. 14. 20; Le. 27. 30-33; 1 Chr. 20. 14.
^z Num. 23. 7; Judg. 6. 3; Hos. 12. 12.

^c ch. 43. 27.

^d Ex. 2. 16.

^e Ex. 2. 17.

^f ch. 33. 4; 45. 14, 15.

^g ch. 13. 8; 14. 14, 16.

^h ch. 21. 28.

ⁱ ch. 24. 29.

^k ch. 2. 23; Judg. 9. 2; 2 Sam. 5. 1; 19. 12, 13.

^l ch. 31. 41; 2 Sam. 3. 11.

^m Ps. 12. 2.

ⁿ ch. 30. 26; Hos. 12. 12.

1 This was a symbol of God's universal providence, carried on partly through 'ministering spirits.' This dream, with the subsequent Divine promise, would cheer the loneliness of his journey, and keep him from seeking a home in the land of his exile. It has been thought by many that our Lord refers to this, John i. 51.

2 Such pillars are frequent in Eastern countries, and it is deemed most offensive and unfortunate to remove one.

3 Rather, 'and [*i. e.* and *if*] the Lord will be my God' (referring to God's promise), 'then this stone which I have set for a pillar shall be God's house,' etc.

4 To protect it from drifting sand. Such wells are often kept locked, and are allowed to be opened only at certain times, and in the presence of the proprietors or their servants.

5 An employment in which, though very laborious, women of rank were often occupied.

6 The words denoting relationship are often used indefinitely. Jacob was Laban's nephew.

7 A wife is generally purchased in the East; and if her husband has not money, he obtains her by service to her father.

years for Rachel; ^o and they seemed unto him *but* a few days, for the love he had to her.

21 And Jacob said unto Laban, Give *me* my wife, for my days¹ are fulfilled, that
 22 I may ^p go in unto her. And Laban gathered together all the men of the place,
 23 and ^q made a feast. And it came to pass in the evening, that he took Leah² his
 24 daughter, and brought her to him; and he went in unto her. And Laban gave
 25 unto his daughter Leah Zilpah his maid *for* an handmaid. And it came to pass,
 that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this
 26 thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast
 27 thou beguiled me? And Laban said, It must not be so done in our country, to
 give the younger³ before the firstborn. ^r Fulfil her week,⁴ and we will give thee
 this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter
 29 to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be
 30 her maid. And he went in also unto Rachel, and he ^s loved also Rachel more
 than Leah, and served with him ^t yet seven other years.

31 And when the LORD ^u saw that Leah *was* hated, he ^x opened her womb: but
 32 Rachel *was* barren. And Leah conceived, and bare a son, and she called his name
 Reuben [*i. e.* see a son]: for she said, Surely the LORD hath ^y looked upon my
 33 affliction; now therefore my husband will love me.⁵ And she conceived again,
 and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath
 therefore given me this *son* also: and she called his name Simeon [*i. e.* hearing].
 34 And she conceived again, and bare a son; and said, Now this time will my
 husband be joined unto me, because I have born him three sons: therefore was
 35 his name called ^z Levi [*i. e.* joined]. And she conceived again, and bare a son:
 and she said, Now will I praise the LORD: therefore she called his name ^a Judah
 [*i. e.* praise]; and left bearing.

30 And when Rachel saw that ^b she bare Jacob no children, Rachel ^c envied her
 2 sister; and said unto Jacob, Give me children, ^d or else I die.⁶ And Jacob's anger
 was kindled against Rachel: and he said, ^e Am I in God's stead, who hath with-
 3 held from thee the fruit of the womb? And she said, Behold ^f my maid Bilhah,
 go in unto her; ^g and she shall bear upon my knees, ^h that I may also have
 4 children by her. And she gave him Bilhah her handmaid ⁱ to wife: and Jacob
 5 went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel
 6 said, God hath ^k judged me,⁷ and hath also heard my voice, and hath given me a
 7 son: therefore called she his name Dan [*i. e.* judging]. And Bilhah Rachel's
 8 maid conceived again, and bare Jacob a second son. And Rachel said, With great
 wrestlings have I wrestled with my sister, and I have prevailed: and she called
 his name ^l Naphtali [*i. e.* my wrestling].

9 When Leah saw that she had left bearing, she took Zilpah her maid, and ^m gave
 10 her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said,
 11 A troop⁸ cometh: and she called his name Gad [*i. e.* a troop, *or,* companyⁿ].
 12 And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I,
 13 for the daughters ^o will call me blessed: and she called his name Asher [*i. e.* happy].
 14 And Reuben went in the days of wheat harvest, and found ^p mandrakes⁹ in the
 field, and brought them unto his mother Leah. Then Rachel said to Leah, ^q Give
 15 me, I pray thee, of thy son's mandrakes. And she said unto her, ^r Is it a small
 matter that thou hast taken my husband? and wouldest thou take away my son's
 mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for
 16 thy son's mandrakes. And Jacob came out of the field in the evening, and Leah
 went out to meet him, and said, Thou must come in unto me; for surely I have
 hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.
 18 And Leah said, God hath given me my hire, because I have given my maiden to

^o S. Song 8. 7.

^p Judg. 15. 1.

^q Judg. 11. 10; John 2. 1, 2.

^r Judg. 14. 12.

^s ver. 20; Deu. 21. 15.

^t ch. 30. 26; 31. 41; Hos. 12. 12.

^u Ps. 127. 3.

^x see refs. ch. 25. 21; 30. 1.

^y Ex. 3. 7; 4. 31; Deu. 26. 7; Ps. 25. 18; 106. 44; Lk. 1. 25.

^z see Num. 18. 2, 4.

^a Mt. 1. 2.

^b ch. 29. 31.
^c ch. 16. 4; 37. 11; Pro. 4. 30.

^d see ch. 35. 16—19; Job 5. 2; John 4. 3.

^e ch. 16. 2; 1 Sam. 1. 5.

^f ch. 16. 2.

^g ch. 50. 23; Job 3. 12.

^h ch. 16. 2.

ⁱ ch. 16. 3; 35. 22.

^k Ps. 35. 24; 43. 1; Lam. 3. 59.

^l called, Mt. 4. 13, *Nephtalim*.
^m ver. 4.

ⁿ Is. 65. 11.

^o Pro. 31. 28; Lk. 1. 48.

^p S. Song 7. 13.

^q ch. 25. 30.

^r Num. 16. 9, 13.

¹ The days here spoken of may be days of *service*; meaning that Jacob's seven years of service had expired: but it is more probable that the reference is to the days of *betrothment*, or of marriage festivity. This latter supposition assumes that the marriage took place at the commencement of the seven years of servitude; and thus affords a longer period before Jacob's departure into Egypt, which seems to be required by the number of his grandchildren. In this case, ver. 20 is to be considered as a parenthesis.

² The bride being wholly concealed by a large veil, this deception was easily practised.

³ A similar prejudice still prevails in the East, and leads to similar impositions.

⁴ That is, her week of marriage festivity. Laban probably practised this deception in order to secure Jacob's valuable services for a longer time.

⁵ Knowing the importance attached to a son, especially in Abraham's family.

⁶ She who said this afterwards died in childbirth: see ch. xxxv. 16—19.

⁷ That is, hath taken cognizance of my cause.

⁸ Or, 'prosperity.'

⁹ This, though probable, is only a conjectural rendering. The fruit of the mandrake (*atropa mandragora*) is round and yellow, like a small orange, very fragrant and luscious. It is still eaten in the East by women desirous of offspring.

19 my husband: and she called his name Issachar [*i. e.* an hire]. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name *Zebulun* [*i. e.* dwelling]. And afterwards she bare a daughter, and called her name Dinah [*i. e.* judgment].
 22 And God *remembered* Rachel, and God hearkened to her, and *opened* her womb. And she conceived and bare a son; and said, God hath taken away *my* reproach: and she called his name Joseph [*i. e.* adding]; and said, *The Lord* shall add to me another son.
 25 And it came to pass, when Rachel had born Joseph, that Jacob¹ said unto Laban, *Send me away*, that I may go unto *mine own place*, and to my country.
 26 Give *me* my wives, and my children, *for whom* I have served thee, and let me go: for thou knowest my service which I have done thee.
 27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* ^c I have learned by experience that the Lord hath blessed me ^d for thy sake. And he said, *Appoint me thy wages*, and I will give *it*.
 29 And he said unto him, *Thou knowest how* I have served thee, and how thy cattle was with me. For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the Lord hath blessed thee since² my coming: and now when shall I ^e provide for mine own house also?
 31 And he said, ^h What shall I give thee?
 And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing
 32 for me, I will again feed *and* keep thy flock: I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats;
 33 and ⁱ of *such* shall be my hire.³ So shall my ^k righteousness answer for me ^l in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.
 34 And Laban said, Behold, I would it might be according to thy word.
 35 And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of
 36 his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.
 37 And ^m Jacob took him rods of green poplar, and of the hazel and chesnut⁴ tree; and pilled white strakes in them, and made the white appear which *was* in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive
 38 when they came to drink. And the flocks conceived before the rods, and brought
 39 forth cattle ringstraked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them
 40 not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that
 41 they might conceive among the rods: but when the cattle were feeble, he put
 42 *them* not in. So the feebler were Laban's and the stronger Jacob's. And the man ⁿ increased exceedingly, and ^o had much cattle, and maidservants, and menservants, and camels, and asses.
 31 And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this
 2 ^p glory. And Jacob beheld ^q the countenance of Laban, and, behold, it *was* not ^r toward him ^s as before.

Jacob's flight from Haran, and treaty with Laban.

3 AND the Lord said unto Jacob, *Return* unto the land of thy fathers, and to thy kindred; and I will be with thee.
 4, 5 And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, *I see your father's countenance*, that it *is* not toward me as before;
 6 but the God of my father ^x hath been with me. And ^y ye know that with all
 7 my power I have served your father. And your father hath deceived me, and

^j called, Mt. 4. 13, Zebulun.

^l ch. 8. 1; 21. 1; 1 Sam. 1. 19.

^m ch. 29. 31; Ps. 113. 9; 127. 3.

ⁿ ch. 29. 31; 1 Sam. 1. 6; 1s. 4. 1; Lk. 1. 25.

^o ch. 35. 17.

^p ch. 24. 54, 56.

^q ch. 18. 33; 31. 55.

^r ch. 29. 20, 30.

^c ch. 29. 3, 5; Ps. 1. 3; 1s. 61. 9.

^d see ch. 26. 24.

^e ch. 29. 15.

^f ch. 31. 6, 3^s—10; Mt. 24. 45; Tit. 2. 10; 1 Pet. 2. 15, 18.

^g 2 Cor. 12. 14; 1 Tim. 5. 8.

^h Ps. 118. 8; Heb. 13. 5.

ⁱ ch. 31. 8.

^k ch. 31. 37; Ps. 37. 6.

^l Ex. 13. 14.

^m see ch. 31. 9—12.

ⁿ ver. 30.

^o ch. 13. 2; 24. 35; 26. 13, 11; Eze. 59. 10.

^p or, weight. see ch. 13. 2; Ps. 49. 16; 61. 3, 4; Ecc. 4. 4.

^q ch. 4. 5.

^r Deu. 28. 54.

^s 1 Sam. 19. 7.

^t ch. 28. 15, 20, 21; 32. 9; Ps. 46. 1.

^u ver. 2.

^x ver. 3.

^y vers. 38—12; ch. 30. 20.

¹ His term of service for his wives being finished.

² Heb., 'at my foot'; *i. e.* 'by my labour.'

³ Not those already speckled, but those which shall be born so, after these have been removed from the flock. Laban took all the speckled sheep and goats to a distance, and put them under the care of his sons; pro-

bably thinking that the advantage was all on his side. Not finding it so, he repeatedly changed the terms of his agreement; sometimes allowing Jacob only the spotted, and sometimes only the streaked. See ch. xxxi. 8.

⁴ More likely, 'almond' and 'plane.' 'Pilled' is now spelt *peeled*.

8 ^z changed my wages ^a ten¹ times; but God ^b suffered him not to hurt me. If he said thus, ^c The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. Thus God hath ^d taken away the cattle of your father, and given 9 ^e them to me. And it came to pass at the time that the cattle conceived, that I 10 lifted up mine eyes, ^e and saw in a dream, and, behold, the rams which leaped 11 upon the cattle *were* ringstraked, speckled, and grised. And ^f the angel of God 12 spake unto me in a dream, *saying*, Jacob: and I said, Here *am* I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grised: for ^g I have seen ^h all that Laban doeth unto thee. 13 I *am* the God of Beth-el, ⁱ where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now ^k arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, ^l *Is there* yet any portion or 15 inheritance for us in our father's house? Are we not counted of him strangers? 16 for ^m he hath sold us, and hath quite devoured also our money.² For all the riches ⁿ which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17, 18 Then Jacob rose up, and set his sons and his wives upon camels; and he carried away³ all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, ^o for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the 19 ^p images⁴ that *were* her father's. And Jacob stole away unawares to Laban the 20 Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river,⁵ and ^q set his face *toward* the mount Gillead.

22, 23 ^r And it was told Laban on the third day that Jacob was fled. And he took ^s his brethren with him, and pursued after him seven days' journey; and they 24 overtook him in the mount Gillead. And God ^t came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^u speak not to Jacob 25 either good or bad⁶ [*Heb.* from good to bad]. Then Laban overtook Jacob.

Now Jacob had pitched his tent in the mount: and Laban with his brethren 26 pitched in the mount of Gillead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and ^x carried away my daughters, 27 as captives *taken* with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, ^y that I might have sent thee away 28 with mirth, and with songs, with tabret, and with harp? and hast not suffered me ^z to kiss my sons and my daughters? ^a thou hast now done foolishly in *so* doing.

29 ^b It is in the power of my hand to do you hurt: but the ^c God of your father spake unto me ^d yesternight, saying, Take thou heed that thou speak not to Jacob either 30 good or bad. And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou ^e stolen my gods?

31 And Jacob answered and said to Laban, ^f Because I was afraid: for I said, 32 Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, ^g let him not live: ^h before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and 34 entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but 35 found *them* not. And she said to her father, Let it not displease my lord that I cannot ⁱ rise up⁷ before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued 37 after me? Whereas thou hast searched all my stuff, ^k what hast thou found of all thy household stuff? ^l set *it* here before my brethren and thy brethren, that they 38 may judge betwixt us both. This twenty⁸ years *have* I *been* with thee; thy ewes

^z ver. 41.
^a Num. 14. 22; No. 4. 14; Job 19. 3; Zec. 8. 23.
^b ch. 20. 6; Job 1. 10; Ps. 105. 14, 15; 1s. 54. 17.
^c ch. 30. 32.
^d vers. 1, 16; Ps. 50. 10; Pro 13. 22.
^e see ch. 20. 6.
^f vers. 5, 13; ch. 48. 16.

^g Ex. 3. 7, 9; Ps. 12. 5.
^h Le. 19. 13; Deu. 24. 15; Eph. 6. 9.
ⁱ ch. 28. 12—22; 35. 7.
^k ver. 3; ch. 32. 9.

^l ch. 2. 24.

^m ver. 41; ch. 29. 15—20, 27—30.
ⁿ ver. 9; ch. 30. 25—43.

^o ch. 28. 21; 35. 27.

^p see ch. 35. 2; Judg. 17. 5; 1 Sam. 19. 13; 2 Ki. 23. 24; Hos. 3. 4; Zec. 10. 2.
^q ch. 46. 28; 2 Ki. 12. 17; Lk. 9. 51, 53.
^r Job 5. 12, 13.

^s ch. 13. 8.

^t ver. 10; ch. 20. 3; Job 33. 15—17; Mt. 1. 20.
^u ch. 24. 50; Num. 24. 13.

^x 1 Sam. 30. 2.

^y Pro. 26. 23—26.

^z ver. 55; Ru. 1. 9, 11; 1 Ki. 19. 20; Ac. 20. 37.

^a 1 Sam. 13. 13; 2 Chr. 16. 9.
^b Ps. 52. 1; John 19. 10, 11.
^c ver. 53; ch. 28. 13.
^d ver. 24; Ac. 5. 38, 39.
^e ver. 19; Judg. 18. 24.
^f Pro. 29. 25.

^g see ch. 41. 9.
^h 2 Cor. 8. 21.

ⁱ Ex. 20. 12; Le. 19. 32.

^k 1 Sam. 12. 3.

^l Mt. 18. 16; 1 Pet. 3. 16.

¹ Ten is most likely used here as a round number, meaning 'a great many.'

² Rather, 'price;' for Jacob had paid for them by labour.

³ The inhabitants of the Syrian deserts have few household goods; so that a large body can break up their encampment and remove everything in a few hours.

⁴ Heb., 'Teraphim.' These were images which are supposed to have had a head in human form; and they appear to have been used as *family idols*, frequently in

connection with the worship of Jehovah. They are often mentioned in the subsequent history of the Israelites. See refs.

⁵ That is, the Euphrates.

⁶ Either to allure or to deter him from his purpose.

⁷ As a son or daughter is expected to do in the presence of a father.

⁸ This is supposed, by Kennicott and others, not to be the same twenty as in ver. 41.

and thy she-goats have not cast their young, and the rams of thy flock have I not
 39 eaten. ^m That which was torn *of beasts* I brought not unto thee; I bare the loss
 of it; of ⁿ my hand didst thou require it, *whether* stolen by day, or stolen by
 40 night. *Thus* I was; in the day the drought consumed me, and the frost by
 41 night; ¹ and my sleep departed from mine eyes. Thus have I been twenty years
 42 for thy cattle; and ^p thou hast changed my wages ten times. ^q Except the God
 of my father, the God of Abraham, and ^r the Fear² of Isaac, had been with me,
 surely thou hadst sent me away now empty. ^s God hath seen mine affliction and
 the labour of my hands, and ^t rebuked *thee* yesternight.

43 And Laban answered and said unto Jacob, *These daughters are* my daughters,
 and *these children are* my children, and *these cattle are* my cattle, and all that
 thou seest *is* mine: and what can I do this day unto these my daughters, or unto
 44 their children which they have born? Now therefore come thou, ^u let us make a
 covenant, I and thou; ^x and let it be for a witness between me and thee.

45, 46 And Jacob ^y took a stone, and set it up *for* a pillar. And Jacob said unto his
 brethren, Gather stones; and they took stones, and made an heap; and they did
 47 eat there upon the heap. And Laban called it Jegar-sahadutha [*i. e.* the heap of
 witness: *Chald.*]; but Jacob called it Galeed [*i. e.* the heap of witness: *Heb.*].

48 And Laban said, ^z This heap *is* a witness between me and thee this day. There-
 49 fore was the name of it called Galeed; and ^a Mizpah [*i. e.* a beacon, or watch-
 tower]; for he said, The LORD watch between me and thee, when we are absent
 50 one from another. If thou shalt afflict my daughters, or if thou shalt take *other*
 51 wives beside my daughters, no man *is* with us; see, ^b God *is* witness betwixt me
 52 and thee. And Laban said to Jacob, Behold this heap, and behold *this* pillar,
 53 which I have cast betwixt me and thee; this heap *be* witness, and *this* pillar *be*
 witness, that I will not pass over this heap to thee, and that thou shalt not pass
 over this heap and this pillar unto me, for harm. The God of Abraham, and the
 God of Nahor, the God of their father, ^c judge betwixt us. And Jacob ^d swore by
^e the Fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat
 55 bread: and they did eat bread, and tarried all night in the mount. And early in
 the morning Laban rose up, and kissed his sons and his daughters, and ^f blessed
 them: and Laban departed, and ^g returned unto his place.

Jacob's vision, prayer, and contest with the angel; his fear of Esau, and present to him.

32 AND Jacob went on his way, and ^h the angels³ of God met him. And when
 2 Jacob saw them, he said, This *is* God's ⁱ host: and he called the name of that
 place Mahanaim [*i. e.* two hosts, or camps].

3 And Jacob sent messengers before him to Esau his brother ^k unto the land of
 4 Seir, ^l the country of Edom. And he commanded them, saying, ^m Thus shall ye
 speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with
 5 Laban, and stayed there until now: and ⁿ I have oxen, and asses, flocks, and
 menservants, and womenservants: and I have sent to tell my lord, that ^o I may
 find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau,
 and also ^p he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and ^q distressed: and he divided the people that
 8 *was* with him, and the flocks, and herds, and the camels, into two bands; and
 said, If Esau come to the one company, and smite it, then the other company
 which is left shall escape.

9 ^r And Jacob said, ^s O God⁴ of my father Abraham, and God of my father Isaac,
 the LORD ^t which saidst unto me, Return unto thy country, and to thy kindred,
 10 and I will deal well with thee: I am not worthy of the least of all the ^u mercies,
 and of all the truth, which thou hast showed unto thy servant; for with ^v my
 11 staff I passed over this⁵ Jordan; ^w and now I am become two bands. ^z Deliver
 me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear
 12 him, lest he will come and smite me, and ^a the mother with the children. And
^b thou saidst, I will surely do thee good, and make thy seed as the sand of the
 sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand
 14 ^c a present for Esau his brother; two hundred she-goats, and twenty he-goats, two

^m Ex. 22. 10, etc.ⁿ Ex. 22. 12.^o ch. 29. 27, 28.^p ver. 7.^q ver. 21; Ps. 124. 1—

3.

^r ver. 53; Is. 8. 13.^s ver. 12; ch. 29. 32;

Ex. 3. 7.

^t 1 Chr. 12. 17; Jude 9.^u ch. 26. 28; Pro. 16. 7.^v Jos. 24. 27.^w ch. 28. 18.^z Jos. 24. 27.^a Judg. 11. 29; 1 Sam.

7. 5.

^b Jer. 42. 5; Mic. 1. 2.^c ch. 16. 5.^d ch. 14. 22; 21. 23, 24.^e ver. 42; Deu. 6. 13.^f ch. 28. 1.^g ch. 18. 33; 39. 25.^h Ps. 34. 7; 91. 11;

11eb. 1. 14.

ⁱ Jos. 5. 14; Ps. 103.

21; 148. 2; Lk. 2. 13.

^k ch. 33. 14, 16.^l ch. 36. 6—8; Deu.

2. 5; Jos. 24. 4.

^m Pro. 15. 1; Ecc. 10

4; 1k. 14. 11.

ⁿ ch. 30. 43.^o ch. 33. 8, 15.^p ch. 33. 1.^q ch. 35. 3; Mt. 8. 26.^r 1 Sam. 30. 6; Ps. 31.

4—6; 50. 15; Phil.

4. 6, 7.

^s ch. 28. 13.^t ch. 31. 3, 13; Ps. 119.

49.

^u ch. 24. 27.^v ch. 28. 10, 11; Job

8. 5—7.

^w ver. 5; Ps. 18. 35.^x 1 Sam. 21. 15; Ps.

59. 1, 2; Pro. 18. 19.

^y Hos. 10. 11.^z ch. 28. 13—15; Num.

23. 19; Mt. 24. 35.

^a ch. 43. 11; Pro. 17.

8; 18. 16; 21. 11.

¹ In the high open plains of Syria the night is often bitterly cold, though the day may be intensely hot.

² The object of reverence. See ver. 53.

³ In a visible appearance, in great numbers. This seems to be referred to in Psa. xxxiv. 7.

⁴ This excellent prayer contains four pleas, derived from (1) God's covenant; (2) his command; (3) his past mercies; (4) his promises.

⁵ From the high land of Gilead the whole course of the Jordan is visible.

15 hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine,
16 and ten bulls, twenty she-asses, and ten foals. And he delivered *them* into the
hand of his servants, every drove by themselves; and said unto his servants,
17 Pass over before me, and put a space betwixt drove and drove. And he com-
manded the foremost, saying, When Esau my brother meeteth thee, and asketh
thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these
18 before thee? Then thou shalt say, *They be* thy servant Jacob's; *it is* a present
19 sent unto my lord Esau: and, behold, also he *is* behind us. And so commanded
he the second, and the third, and all that followed the droves, saying, On this
20 manner shall ye speak unto Esau, when ye find him. And say ye moreover,
Behold, thy servant Jacob *is* behind us. For he said, I will ^d appease him with
the present that goeth before me, and afterward I will see his face; peradventure
he will accept of me.¹

21 So went the present over before him: and himself lodged that night in the
22 company. And he rose up that night, and took his two wives, and his two
23 womenservants, and his eleven sons, ^e and passed over the ford Jabbok.² And he
took them, and sent them over the brook, and sent over that he had.

24 And Jacob was left alone. And there ^f wrestled a man³ with him until the
25 breaking of the day. And when he saw ^g that he prevailed not against him, he
touched the hollow of his thigh; and ^h the hollow of Jacob's thigh was out of

26 joint,⁴ as he wrestled with him. And ⁱ he said, Let me go, for the day breaketh.

27 And he said, ^k I will not let thee go, ^l except thou bless me.⁵ And he said unto

28 him, What *is* thy name? And he said, Jacob. And he said, ^m Thy name shall

be called no more Jacob, but Israel [*i. e.* a prince of God]: for as a prince hast

29 thou ⁿ power with God and ^o with men, and hast prevailed.⁶ And Jacob asked

him, and said, Tell me, I pray thee, thy name. And he said, ^p Wherefore *is* it

30 that thou dost ask after my name? ^q And he blessed him there. And Jacob

called the name of the place Peniel [*i. e.* the face of God]: for ^r I have seen God

face to face, and my life is preserved.⁷

31 And as he passed over Peniel the sun rose upon him, and he halted upon his

32 thigh.⁸ Therefore the children of Israel eat not *of* the sinew which shrank, which

is upon the hollow of the thigh, unto this day: because he touched the hollow of

Jacob's thigh in the sinew that shrank.

The friendly meeting of Jacob and Esau.

33 AND Jacob lifted up his eyes, and looked, and, behold, ^s Esau came, and with

him four hundred men. And he divided the children unto Leah, and unto

2 Rachel, and unto the two handmaids. And he put the handmaids and their

children foremost, and Leah and her children after, and Rachel and Joseph

3 hindermost. And he passed over before them, and ^t bowed himself to the ground

4 seven times, until he came near to his brother. ^u And Esau ran to meet him, and

5 embraced him, ^v and fell on his neck, and kissed him: and they wept. And he

lifted up his eyes, and saw the women and the children; and said, Who *are* those

with thee? And he said, The children ^w which God hath graciously given thy

6 servant. Then the handmaidens came near, they and their children, and they

7 bowed themselves. And Leah also with her children came near, and bowed

themselves: and after came Joseph near and Rachel, and they bowed them-

selves.

8 And he said, What *meanest* thou by ^x all this drove which I met? And he

9 said, *These are* ^a to find grace in the sight of my lord. And Esau said, I have

10 enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I

pray thee, if now I have found grace in thy sight, then receive my present at my

hand: for therefore I ^b have seen thy face, as though I had seen the face of God,⁹

11 and thou wast pleased with me. Take, I pray thee, ^c my blessing that is brought

^d ch. 43. 11; Pro. 21.
14.

^e Deu. 3. 16.

^f ver. 28, 30; ch. 48.
16; Hos. 12. 3, 4;
Lk. 22. 41; Eph. 6.
12, 18.

^g Mt. 15. 22—28; Lk.
11. 5—8.

^h see Mt. 26. 41; 2 Cor.
12. 7.

ⁱ see S. Song 7. 5; Lk.
24. 28.

^k S. Song 3. 4; Hos.
12. 4; Mt. 11. 12; 15.
21—23; Lk. 18. 1;
1 Cor. 15. 58.

^l 1 Chr. 4. 10.

^m ch. 17. 5; 35. 10;
2 Ki. 17. 34.

ⁿ Hos. 12. 3—5.

^o ch. 25. 31; 27. 33;
Pro. 16. 7.

^p Deu. 29. 29; Judg.
13. 17, 18; Job 11. 7.

^q ver. 26; Hos. 6. 1.

^r ch. 16. 13; Ex. 24.
11; 33. 20; Deu. 5.
24; Judg. 6. 22; 13.
22; Is. 6. 5.

^s ch. 32. 6.

^t ch. 18. 2; 32. 4; 42.
6; 43. 26.

^u ch. 32. 28.

^v ch. 45. 14, 15.

^w ch. 48. 9; 1 Chr. 28.
5; Ps. 127. 3; Is. 8.
18.

^x ch. 32. 16.

^a ch. 32. 5.

^b ch. 43. 3; 2 Sam. 3.
13; 14. 24, 28, 32;
Mt. 18. 10.

^c Judg. 1. 15; 1 Sam.
25. 27; 31. 26; 2 Ki.
5. 15.

¹ Jacob's prayer did not make him presume upon God's mercy, apart from his own prudence and diligence. God answers our prayers by teaching us discretion.

² Or 'ford of Jabbok.' The Jabbok is a rapid but narrow stream, which flows into the Jordan from the east.

³ Or, Jehovah himself in a human form (ver. 30). This contest appears to have been partly corporeal (see ver. 25); but that it was also partly spiritual is evident from Hos. xii. 3, 4; where we learn that Jacob 'wept and made supplication' to the angel: nor would he cease till he had obtained his request.

⁴ Reminding Jacob that his success was not owing to his own strength or sufficiency, but to the condescension and kindness of his opponent.

⁵ In begging this blessing he owns his inferiority, though he had prevailed in the struggle.

⁶ Or, 'and with men also thou shalt prevail.' This successful importunity with God is made a pledge of his success with Esau.

⁷ It was the prevailing notion that no one could see any manifestation of the Deity, and live.

⁸ He went lame, or limped; thus carrying with him a token of the reality of what had occurred, and one which perhaps served, like Paul's thorn in the flesh, to keep him from being unduly lifted up (2 Cor. xii. 7).

⁹ This phrase is used sometimes to give intensity to an expression; as where Moses is said to be 'fair to God' (Acts vii. 20, marg. reading).

to thee; because God hath dealt graciously with me, and because I have ^e enough.
^f And he urged ¹ him, and he took *it*.

- 12 And he said, Let us take our journey, and let us go, and I will go before thee.
 13 And he said unto him, My lord knoweth that the children *are* tender, and the
 14 flocks and herds with young *are* with me: and if men should overdrive them
 15 one day, all the flock will die. Let my lord, I pray thee, pass over before his
 16 servant: and I will lead on softly, according as the cattle that goeth before me
 17 and the children be able to endure, until I come unto my lord ^g unto Seir. And
 Esau said, Let me now leave with thee *some* of the folk that *are* with me. And
 he said, What needeth it? ^h let me find grace in the sight of my lord.
 16, 17 So Esau returned that day on his way unto Seir. And Jacob journeyed to
ⁱ Succoth, and built him an house, and made booths for his cattle: therefore the
 name of the place is called Succoth [*i. e.* booths].

Jacob at Shechem; violence to Dinah; murder of the Shechemites.

- 18 AND Jacob came to Shalem,² a city of ^k Shechem, which *is* in the land of
 Canaan, when he came from Padan-aram; and pitched his tent before the city.
 19 And ^l he bought a parcel of a field, where he had spread his tent, at the hand of
 20 the children of ^m Hamor, Shechem's father, for an hundred pieces of money.³ And
 he erected there an altar, and ⁿ called it El-clohe-Israel [*i. e.* God the God of Israel].
 34 And ^o Dinah the daughter of Leah, which she bare unto Jacob, ^p went out to
² see the daughters of the land. And when Shechem the son of Hamor the Hivite,
 prince of the country, ^q saw her, he ^r took her, and lay with her, and defiled
 3 [^s humbled]⁴ her. And his soul clave unto Dinah the daughter of Jacob, and he
 4 loved the damsel, and spake kindly unto the damsel. And Shechem ^t spake unto
 5 his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he
 had defiled Dinah his daughter: now his sons were with his cattle in the field:
 and Jacob ^u held his peace until they were come.
 6 And Hamor the father of Shechem went out unto Jacob to commune with him.
 7 And the sons of Jacob came out of the field when they heard *it*: and the men
 were grieved, and they ^v were very wroth, because he ^w had wrought folly in
 Israel in lying with Jacob's daughter; ^z which thing ought not to be done.
 8 And Hamor communed with them, saying, The soul of my son Shechem longeth
 9 for your daughter: I pray you give her him to wife. And make ye marriages
 with us, *and* give your daughters unto us, and take our daughters unto you.
 10 And ye shall dwell with us: and ^a the land shall be before you; dwell and ^b trade
 11 ye therein, and ^c get you possessions therein. And Shechem said unto her father
 and unto her brethren, Let me find grace in your eyes, and what ye shall say
 12 unto me, I will give. Ask me never so much ^d dowry and gift, and I will give
 according as ye shall say unto me: but give me the damsel to wife.
 13 And the sons of Jacob answered Shechem and Hamor his father ^e deceitfully,
 14 and said, because he had defiled Dinah their sister: and they said unto them, We
 cannot do this thing, to give our sister to one that is uncircumcised; for ^f that
 15 *were* a reproach unto us: but in this will we consent unto you: If ye will be as
 16 we *be*, that every male of you be circumcised; then will we give our daughters
 unto you, and we will take your daughters to us, and we will dwell with you,
 17 and we will become one people. But if ye will not hearken unto us, to be
 circumcised; then will we take our daughter, and we will be gone.
 18, 19 And their words pleased Hamor, and Shechem Hamor's son. And the young
 man deferred not to do the thing, because he had delight in Jacob's daughter:
 20 and he *was* ^g more honourable than all the house of his father. And Hamor and
 Shechem his son came unto the gate of their city, and communed with the men of
 21 their city, saying, These men *are* peaceable with us; therefore let them dwell in
 the land, and trade therein; for the land, behold, *it is* large enough for them; let
 us take their daughters to us for wives, and let us give them our daughters.
 22 Only herein will the men consent unto us for to dwell with us, to be one people,
 23 if every male among us be circumcised, as they *are* circumcised. *Shall* not their
 cattle and their substance and every beast of theirs *be* ours? only let us consent
 24 unto them, and they will dwell with us. And unto Hamor and unto Shechem
 his son hearkened all that went out of the gate of his city; and every male was
 circumcised, all that ^h went out of the gate of his city.

^e Phil. 4. 18.

^f 2 Ki. 5. 23.

^f ch. 32. 3.

^h ch. 34. 11; 47. 25;
Ru. 2. 13.

ⁱ Jos. 13. 27; Judg. 8.
5; Ps. 69. 6.

^k called, Ac. 7. 16,
Sychem; Jos. 21. 1;
Judg. 9. 1.

^l Jos. 24. 32; John
4. 5.

^m called, Ac. 7. 16,
Emmor.
ⁿ ch. 35. 7.

^o ch. 30. 21.

^p Ps. 119. 37; 1 Cor.
15. 33; Tit. 2. 5; 1
John 2. 14, 15.

^q ch. 6. 2; Judg. 11. 1.

^r ch. 20. 2.
^s Deu. 22. 29; Judg.
20. 5; 2 Sam. 13.
12, 11.

^t Judg. 14. 2.

^u 1 Sam. 10. 27; 2
Sam. 13. 22.

^x ch. 49. 7; 2 Sam.
13. 21.

^y Jos. 7. 15; Judg.
20. 6.

^z Deu. 23. 17; 2 Sam.
13. 12.

^a ch. 13. 9; 20. 15.

^b ch. 42. 31.

^c ch. 47. 27.

^d Ex. 22. 16, 17; Deu.
22. 29; 1 Sam. 18. 25.

^e see 2 Sam. 13. 24,
etc.; Pro. 21. 28, 29;
Ro. 12. 9; 1 Thes.
5. 15.

^f Jos. 5. 9.

^g 1 Chr. 4. 9.

^h ch. 23. 10.

1 The acceptance of a present is deemed of peculiar importance in the East, as a ratification of friendship.

2 Rather, 'And Jacob came safe,' or 'in peace.'

3 In the other two places where this Hebrew word occurs (namely, Josh. xxiv. 32; Job xlii. 11), as well as

here, it is rendered 'lambs' in the ancient versions. Jacob seems to have been anxious for a possession in Canaan; from which, however, he was soon driven, probably never to revisit it.

4 The Hebrew word commonly implies force.

25 And it came to pass on the third day, when they were sore, that two of the
sons of Jacob, ⁱ Simeon and Levi, ¹ Dinah's brethren, took each man his sword,
26 and came upon the city boldly, and slew all the males. And they slew Hamor
and Shechem his son with the edge of the sword, and took Dinah out of Shechem's
27 house, and went out. The sons of Jacob came upon the slain, and spoiled the
28 city, because they had defiled their sister. They took their sheep, and their
oxen, and their asses, and that which *was* in the city, and that which *was* in the
29 field, and all their wealth, and all their little ones, and their wives took they
captive, and spoiled even all that *was* in the house.²
30 And Jacob said to Simeon and Levi, ^k Ye have ^ltroubled me ^mto make me to
stink among the inhabitants of the land, among the Canaanites and the Perizzites:
ⁿand I *being* few in number, they shall gather themselves together against me,
31 and slay me; and I shall be destroyed, I and my house. And they said, Should
he deal with our sister as with an harlot?

Jacob fulfils his vow at Bethel; death of Rachel.

35 AND God said unto Jacob, Arise, go up to ^o Beth-el, and dwell there: and
make there an altar unto God, ^p that appeared unto thee ^q when thou fleddest from
^r the face of Esau thy brother.³ Then Jacob said unto his ^s household, and to all
that *were* with him, Put away ^t the strange gods that *are* among you, and ^u be
clean,⁴ and change your garments: and let us arise, and go up to Beth-el; and I
will make there an altar unto God, ^v who answered me in the day of my distress,
4 ^w and was with me in the way which I went. And they gave unto Jacob all the
strange gods which *were* in their hand, and *all their* ^y earrings⁵ which *were* in
5 their ears; and Jacob hid them under ^z the oak which *was* by Shechem. And
they journeyed. And ^a the terror of God was upon the cities that *were* round
about them, and they did not pursue after the sons of Jacob.
6 So Jacob came to ^b Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and
7 all the people that *were* with him. And he ^c built there an altar, and called the
place El-beth-el [*i. e.* The God of Beth-el]; because ^d there God appeared unto
him, when he fled from the face of his brother.
8 But ^e Deborah Rebekah's nurse died, and she was buried beneath Beth-el under
an oak:⁶ and the name of it was called Allon-bachuth [*i. e.* The oak of weeping].
9 And ^f God appeared unto Jacob again, when he came out of Padan-aram, and
10 blessed him. And God said unto him, Thy name *is* Jacob: ^g thy name shall not
be called any more Jacob, ^h but Israel shall be thy name: and he called his name
11 Israel. And God said unto him, ⁱ I *am* God Almighty: be fruitful and multiply;
^k a nation and a company of nations shall be of thee, and kings shall come out of
12 thy loins; and the land ^l which I gave Abraham and Isaac, to thee I will give it,
13 and to thy seed after thee will I give the land. And God ^m went up from him in
14 the place where he talked with him. And Jacob ⁿ set up a pillar in the place
where he talked with him, *even* a pillar of stone: and he poured a drink-offering
15 thereon, and he poured oil thereon. And Jacob called the name of the place where
God spake with him, ^o Beth-el.
16 And they journeyed from Beth-el; and there was but ^p a little way to come to
17 Ephrath:⁷ and Rachel travailed, and she had hard labour. And it came to pass,
when she was in hard labour, that the midwife said unto her, Fear not; ^q thou
18 shalt have this son also. And it came to pass, as her soul was in departing,
(^r for she died) that she called his name Ben-oni [*i. e.* the son of my sorrow];
19 but his father called him Benjamin⁸ [*i. e.* the son of the right hand]. And
^s Rachel died, and was buried in the way to ^t Ephrath, which *is* Beth-lehem.
20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave
^u unto this day.
21 And Israel journeyed, and spread his tent beyond ^x the tower of Edar.
22 And it came to pass, when Israel dwelt in that land, that Reuben went and
^y lay with Bilhah his father's concubine: and Israel heard *it*.⁹

i ch. 49. 5-7.

k ch. 49. 6.
l Jos. 7. 25.
m Ex. 5. 21; 1 Sam. 13. 4.
n Deu. 4. 27; Ps. 105. 12.o ch. 28. 19; 31. 13; Ecc. 5. 4-6.
p ch. 28. 13.
q ch. 27. 43-45; Ps. 66. 13, 14.
r ch. 18. 19; Jos. 24. 15.
s ch. 31. 19, 24; Jos. 24. 2, 23; 1 Sam. 7. 3; 1 Cor. 10. 7; Gal. 4. 8.
t Ex. 19. 10, 20; Eze. 36. 25; 2 Cor. 7. 1.
u ch. 28. 12, 13; 32. 7, 24; Ps. 107. 6.
x ch. 28. 15, 20; 31. 3, 42.
y Hos. 2. 13.
z Jos. 21. 26; Judg. 9. 6.
a Ex. 15. 16; 23. 27; 34. 24; Deu. 11. 25; Jos. 2. 9; 5. 1; 1 Sam. 14. 15; 2 Chr. 14. 14; Ps. 14. 5.
b ch. 28. 19, 22.
c Ecc. 5. 4.
d ch. 28. 13.
e ch. 24. 59.

f Hos. 12. 4.

g ch. 17. 5.

h ch. 32. 27, 28.

i ch. 17. 1; 48. 3, 4; Ex. 6. 3.
k ch. 17. 5-7, 16; 28. 3; 48. 4.
l ch. 12. 7; 13. 15; 26. 3, 4; 28. 13.
m ch. 17. 22.
n ch. 28. 18.

o ch. 28. 19.

p 2 Ki. 5. 19.

q ch. 30. 24; 1 Sam. 4. 20.

r ch. 30. 1.

s ch. 48. 7.
t Ru. 1. 2; 4. 11; Mic. 5. 2; Mt. 2. 6.
u 1 Sam. 10. 2; 2 Sam. 18. 18.

x Mic. 4. 8.

y ch. 49. 4; 1 Chr. 5. 1; see 2 Sam. 16. 22; 20. 3; 1 Cor. 5. 1.

¹ These two were the leaders; probably accompanied by their servants, and possibly by some of their brothers.

² This narrative shows, in a painful manner, how one sin leads to another. Intimacy with sinners leads either to seduction, or, as in this case, to violence: this produces wrath; wrath thirsts for revenge; and revenge issues in treachery, murder, and lawless depredation.

³ Jacob seems to have forgotten his vow (ch. xxviii. 22), or at least to have too long delayed its performance.

⁴ Personal cleanliness has always been regarded as a natural symbol of moral purity.

⁵ Ornaments representing the objects of idolatrous

worship were, and still are, common among the heathen, and are used as charms. See Hos. ii. 13.

⁶ Or, 'terebinth tree.' This verse implies that Jacob had had some intercourse with his father's house, and that his mother was probably dead.

⁷ Or, 'Ephratah:' see Mic. v. 2.

⁸ The Samaritan has 'Benjamin,' 'the son of days,' or 'of old age;' the Aramaic form of which was 'Benjamin.' As it is not unlikely that Jacob was now accustomed to this dialect, this may perhaps have been his meaning.

⁹ That is, with displeasure, as he afterwards showed by taking away the birthright. See ch. xlix. 4.

Jacob's family; Isaac's death and burial; Esau's descendants and connections.

23 NOW the sons of Jacob were twelve: The sons of Leah; ^a Reuben, Jacob's
24 firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: the sons
25 of Rachel; Joseph, and Benjamin: and the sons of Bilhah, Rachel's handmaid;
26 Dan, and Naphtali: and the sons of Zilpah, Leah's handmaid; Gad, and Asher.
These *are* the sons of Jacob, which were born to him in Padan-aram.¹

27 And Jacob came unto Isaac his father unto ^a Mamre, unto the ^b city of Arbah,
28 which *is* Hebron, where Abraham and Isaac sojourned. And the days of Isaac
29 were an hundred and fourscore years. And Isaac gave up the ghost, and died,
and ^c was gathered unto his people, *being* old and full of days: and ^d his sons
Esau and Jacob buried him.

36 Now these *are* the generations of Esau,² who ^e *is* Edom. ^f Esau took his wives
2 of the daughters of Canaan; Adah the daughter of Elon the Hittite, and ^g Aholi-
3 bamah the daughter of Anah the daughter of Zibeon the Hivite; and ^h Bashemath
4 Ishmael's daughter, sister of Nebajoth. And ⁱ Adah bare to Esau Eliphaz; and
5 Bashemath bare Reuel; and Aholibamah bare Jeush, and Jaalam, and Korah:
these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons
of his house, and his cattle, and all his beasts, and all his substance, which he
7 had got in the land of Canaan; and went into the country from the face of his
8 brother Jacob. ^k For their riches were more than that they might dwell together;
and ^l the land wherein they were strangers could not bear them because of their
9 cattle. Thus dwelt Esau in ^m mount Seir: ⁿ Esau *is* Edom.

9 And these *are* the generations of Esau the father of the Edomites in mount
10 Seir: these *are* the names of Esau's sons; ^o Eliphaz the son of Adah the wife of
11 Esau, Reuel the son of Bashemath the wife of Esau. And the sons of Eliphaz
12 were Teman, Omar, ^p Zepho, and Gatam, and Kenaz. And Timna was concubine
to Eliphaz, Esau's son; and she bare to Eliphaz ^q Amalek: these *were* the sons
13 of Adah, Esau's wife. And these *are* the sons of Reuel; Nahath, and Zerah,
14 Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife. And
these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon,
Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of
16 Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke
Gatam, and duke Amalek: these *are* the dukes *that came* of Eliphaz in the land
17 of Edom; these *were* the sons of Adah. And these *are* the sons of Reuel, Esau's
son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the
18 dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath,
Esau's wife. And these *are* the sons of Aholibamah, Esau's wife; duke Jeush,
duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the
19 daughter of Anah, Esau's wife. These *are* the sons of Esau, who *is* Edom, and
these *are* their dukes.

20 ^r These *are* the sons of Seir ^s the Horite, who inhabited the land; Lotan, and
21 Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan: these *are* the
22 dukes of the Horites, the children of Seir, in the land of Edom. And the children
23 of Lotan were Hori and ^t Hemam; and Lotan's sister *was* Timna. And the
children of Shobal *were* these; ^u Alvan, and Manahath, and Ebal, ^x Shepho, and
24 Onam. And these *are* the children of Zibeon; both Ajah, and Anah: *this was*
that Anah *that found* ^y the mules³ in the wilderness, as he fed the asses of Zibeon
25 his father. And the children of Anah *were* these; Dishon, and Aholibamah the
26 daughter of Anah. And these *are* the children of Dishon; ^z Hemdan, and Eshbau,
27 and Ithran, and Cheran. The children of Ezer *are* these; Bilhan, and Zaavan,
28 and ^a Akan. The children of Dishan *are* these; Uz, and Aran. These *are* the
29 dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke
30 Anah, duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of
Hori, among their dukes in the land of Seir.

^a ch. 46. 8; Ex. 1. 2.^a ch. 13. 18; 23. 2, 19.
^b Jos. 11. 15; 15. 13.^c ch. 15. 15; 25. 8.
^d so ch. 25. 9; 49. 31.^e ch. 25. 39.
^f ch. 26. 31.
^g ver. 25.^h ch. 28. 9.ⁱ 1 Chr. 1. 35.^k ch. 13. 6, 11.^l ch. 17. 8; 28. 4.^m ch. 32. 3; Deu. 2. 5;
Jos. 24. 4.
ⁿ ver. 1.^o 1 Chr. 1. 35, etc.^p or, Zephi, 1 Chr. 1.
36.^q Ex. 17. 8, 14; Num.
21. 20; 1 Sam. 15.
2, 3, etc.^r 1 Chr. 1. 38.
^s ch. 14. 6; Deu. 2.
12, 22.^t or, Homam, 1 Chr.
1. 39.^u or, Alan, 1 Chr. 1.^x or, Shephi, 1 Chr. 1.
40.
^y see Lev. 19. 19.^z or, Amram, 1 Chr.
1. 41.^a or, Jakan, 1 Chr.
1. 42.¹ All but Benjamin, who was born in Canaan (16—19).² Here (as in ch. xxv. 12—18, with respect to Ishmael) the history of Isaac's family is closed with a brief notice of Esau's descendants, who were afterwards intimately connected with the Israelites, either as enemies, or allies, or subjects. Many of the names here given differ somewhat from those found in other passages; but it was common to have several names, and to have a name varied into different forms, retaining the same meaning. The same name, also, was common to many persons; such

as Amalek, Eliphaz, Teman, Aholibamah. The 'dukes' were apparently heads of tribes, now called sheikhs; and over the whole were kings. The kingdom was probably, at first, elective; and afterwards hereditary. The Horites of Seir are introduced, as Esau's family intermarried with them; though they afterwards destroyed or expelled them.

³ This Hebrew word occurs nowhere else; and is rendered by some 'Emim,' or giants (see Deut. ii. 10), but by others, with more probability, 'warm springs'—a valuable discovery.

31 And ^b these *are* the kings that reigned in the land of Edom, before there reigned
 32 any king over the children of Israel.¹ And Bela the son of Beor reigned in Edom :
 33 and the name of his city *was* Dinhabah. And Bela died, and Jobab the son of
 34 Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land
 35 of Temani reigned in his stead. And Husham died, and Hadad the son of Bedad,
 who smote Midian in the field of Moab, reigned in his stead : and the name of his
 36 city *was* Avith. And Hadad died, and Samlah of Masrekah reigned in his stead.
 37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead. And
 39 Saul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-
 hanan the son of Achbor died, and ^c Hadar² reigned in his stead : and the name of
 his city *was* Pau ; and his wife's name *was* Mehetabel, the daughter of Matred,
 the daughter of Mezahab.
 40 And these *are* the names of ^d the dukes *that came* of Esau, according to their
 families, after their places, by their names ; duke Timnah, duke ^e Alvah, duke
 41 Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman,
 43 duke Mibzar, duke Magdiel, duke Iram : these *be* the dukes of Edom, according
 to their habitations in the land of their possession : he *is* Esau the father of the
 37 Edomites. And ³ Jacob dwelt in the land ^f wherein his father was a stranger, in
 the land of Canaan.

Family history of Jacob ; Joseph hated and sold by his brethren.

2 THESE *are* the generations⁴ of Jacob.
 Joseph⁵ *being* seventeen years old, was feeding the flock with his brethren ; and
 the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's
 3 wives : and Joseph brought unto his father ^g their evil report. Now Israel loved
 Joseph more than all his children, because he *was* ^h the son of his old age : and
 4 he made him a coat of *many* ⁱ colours [*or*, pieces]. And when his brethren saw
 that their father loved him more than all his brethren, they ^j hated him, and
 could not speak peaceably unto him.
 5 And Joseph dreamed a dream,⁶ and he told *it* his brethren : and they hated him
 6 yet the more. And he said unto them, Hear, I pray you, this dream which I
 7 have dreamed : for, ^k behold, we *were* binding sheaves in the field, and, lo, my
 sheaf arose, and also stood upright ; and, behold, your sheaves stood round about,
 8 and made obeisance to my sheaf. And his brethren said to him, ^l Shalt thou
 indeed reign over us ? or shalt thou indeed have dominion over us ? And they
 9 hated him yet the more for his dreams, and for his words. And he dreamed yet
 another dream, and told it his brethren, and said, Behold, I have dreamed a dream
 more ; and, behold, ^m the sun and the moon and the eleven stars made obeisance
 10 to me. And he told *it* to his father, and to his brethren : and his father rebuked
 him, and said unto him, What *is* this dream that thou hast dreamed ? Shall I
 and thy mother and ⁿ thy brethren indeed come to bow down ourselves to thee to
 11 the earth ? And ^o his brethren envied him ; but his father ^p observed the saying.
 12, 13 And his brethren went to feed their father's flock in Shechem. And Israel
 said unto Joseph, Do not thy brethren feed *the flock* in Shechem ? ^q come, and I
 14 will send thee unto them. And he said to him, Here *am* I. And he said to him,
 Go, I pray thee, see whether it be well with thy brethren, and well with the
 flocks ; and bring me word again. So he sent him out of the vale of ^r Hebron,
 15 and he came to Shechem.⁷ And a certain man found him, and, behold, *he was*
 16 wandering in the field : and the man asked him, saying, What seekest thou ? And
 he said, I seek my brethren : ^s tell me, I pray thee, where they feed *their flocks*.
 17 And the man said, They are departed hence ; for I heard them say, Let us go to
 Dothan. And Joseph went after his brethren, and found them in ^t Dothan.
 18 And when they saw him afar off, even before he came near unto them, ^u they
 19 conspired against him to slay him. ^v And they said one to another, Behold, this
 20 dreamer cometh. ^w Come now therefore, and let us slay him, and cast him into
 some pit, and we will say, Some evil beast hath devoured him : ^x and we shall see
 21 what will become of his dreams. And ^a Reuben heard *it*, and he delivered him

^b 1 Chr. 1. 43.

^c 1 Chr. 1. 50, *Hadad, the name of whose city was Pai.*

^d 1 Chr. 1. 51.

^e 1 Chr. 1. 51, *Aliah.*

^f ch. 17. 8 ; 23. 4 ; 28. 4 ; 36. 7 ; Heb. 11. 9.

^g 1 Sam. 2. 22—24 ; John 7. 7.

^h ch. 44. 20.

ⁱ Judg. 5. 30 ; 2 Sam. 13. 18.

^j ch. 27. 41 ; 49. 23 ; John 7. 3—5.

^k ch. 42. 6, 9 ; 43. 26 ; 44. 14.

^l Lk. 19. 14 ; 20. 17.

^m ch. 46. 29.

ⁿ ch. 27. 29.

^o Mt. 27. 18 ; Ac. 7. 9.

^p Dan. 7. 28 ; Lk. 2. 19, 51.

^q Lk. 20. 13.

^r ch. 35. 27.

^s S. Song 1. 7.

^t 2 Ki. 6. 13.

^u 1 Sam. 19. 1 ; Ps. 31.

13 ; 37. 12, 32 ; 94. 21 ;

Mt. 27. 1 ; Mk. 14. 1 ;

John 11. 53 ; Ac.

23. 12.

^v Ps. 64. 5 ; Mt. 12. 7.

^w Pro. 1. 11, 16 ; 6. 17 ;

27. 4.

^x Mt. 27. 40—42.

^a ch. 42. 22.

1 Matthew Henry quaintly observes, that in external prosperity and honour the children of the covenant are often behind others ; but, all things considered, it is better to have Canaan in promise than Mount Seir in possession.

2 Or, 'Hadad.' As his death is not recorded, it is supposed that he was contemporary with Moses, and is the king mentioned in Numb. xx. 14. The name was common, in later times, in the royal families of Edom and Syria.

3 Or, 'But.'

4 Or, 'the family history of Jacob,' who is now the head of the chosen race.

5 The history of Joseph, which is so remarkably divided between his humiliation and his exaltation, affords many interesting analogies to that of the Saviour of the world, and of all his faithful followers.

6 These were significant dreams sent by God ; hastening their own fulfilment by the malice which the narration of them excited.

7 About fifty miles from Hebron. Dothan was probably about twelve or fifteen miles further.

22 out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, ^b that they stript

24 Joseph out of his coat, *his* coat of *many* colours that *was* on him; and they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 ^c And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of ^d Ishmeelites¹ came from Gilead with their camels bearing

26 spicery and ^e balm and myrrh,² going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is* *it* if we slay our brother, and ^f conceal his

27 blood? Come, and let us sell him to the Ishmeelites, and ^g let not our hand be upon him; for he *is* ^h our brother *and* ⁱ our flesh. And his brethren were content.

28 Then there passed by ^k Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, ^l and sold Joseph to the Ishmeelites for ^m twenty *pieces* of

29 silver: and they brought Joseph into Egypt. And Reuben returned unto the

30 pit; and, behold, Joseph *was* not in the pit: and he ⁿ rent his clothes.³ And he returned unto his brethren, and said, The child ^o *is* not; and I, whither shall I go?

31 And they took ^p Joseph's coat, and killed a kid of the goats, and dipped the

32 coat in the blood; and they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's

33 coat or no. And he knew it, and said, *It is* my son's coat; an ^q evil beast hath

34 devoured him; Joseph *is* without doubt rent in pieces. And Jacob ^r rent his clothes, and put sackcloth⁴ upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters ^s rose up to comfort him; but he refused to be comforted; and he said, For ^t I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And ^u the Midianites sold him into Egypt⁵ unto Potiphar, an officer⁶ of Pharaoh's, *and* captain of the guard.⁷

Occurrences in Judah's family.

38 AND it came to pass at that time,⁸ that Judah went down from his brethren, and ^x turned in to a certain Adullamite, whose name *was* Hirah. And Judah ^y saw there a daughter of a certain Canaanite, whose name *was* ^z Shuah; and he

3 took her, and went in unto her. And she conceived, and bare a son; and he

4 called his name ^a Er. And she conceived again, and bare a son; and she called

5 his name ^b Onan. And she yet again conceived, and bare a son; and called his name ^c Shelah: and he was at Chezib, when she bare him.

6 And Judah ^d took a wife for Er, his firstborn, whose name *was* Tamar. And

7 ^e Er, Judah's firstborn, was wicked in the sight of the LORD; ^f and the LORD

8 slew him. And Judah said unto Onan, Go in unto ^g thy brother's wife, and marry

9 her,⁹ and raise up seed to thy brother. And Onan knew that the seed should not

10 be ^h his; and it came to pass, when he went in unto his brother's wife, that he

11 spilled *it* on the ground, lest that he should give seed to his brother. And the

12 thing which he did displeased the LORD: wherefore he slew ⁱ him also. Then said Judah to Tamar his daughter-in-law, ^k Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt ^l in her father's house.

12 And in process of time the daughter of Shuah, Judah's wife, died; and Judah ^m was comforted, and went up unto his sheepshearers to Timnath, he and his friend

13 Hirah the Adullamite. And it was told Tamar, saying, Behold thy father-in-law

^b Mt. 27. 28.

^c Pro. 30. 20; Am. 6. 6.
^d see vers. 28, 36.
^e Jer. 8. 22.
^f ch. 4. 10; ver. 20; Job 16. 18.
^g 1 Sam. 18. 17.
^h ch. 42. 21.
ⁱ ch. 29. 14.
^k Judg. 6. 3.
^l ch. 45. 4, 5; Ps. 105. 17; Ac. 7. 9.
^m see Mt. 27. 9.
ⁿ Job 1. 20.
^o ch. 42. 13, 36; Jer. 31. 15.
^p ver. 23.

^q ver. 20; ch. 41. 28.
^r ver. 29; 2 Sam. 3. 31.
^s 2 Sam. 12. 17.
^t ch. 42. 28; 41. 29, 31.

^u ch. 39. 1.

^x ch. 19. 3; 2 Ki. 4. 8;
Pro. 13. 20.
^y ch. 34. 2.
^z 1 Chr. 2. 3.

^a ch. 46. 12; Num. 26. 19.
^b ch. 46. 12; Num. 26. 19.
^c ch. 46. 12; Num. 26. 20.
^d ch. 21. 21.
^e ch. 46. 12; Num. 26. 19.
^f 1 Chr. 2. 3; Ps. 55. 23; 1 Tim. 5. 24.
^g Gen. 25. 5; Mt. 22. 24.
^h Deu. 25. 6.

ⁱ ch. 46. 12; Num. 26. 19.
^k Ru. 1. 13.

^l Le. 22. 13.

^m 2 Sam. 13. 39.

1 In ver. 28, 'Midianites' are mentioned; and these two nations are found united against Israel (Judg. viii. 22, 24). Living in the same wilderness, they were probably soon intermixed. In the Hebrew, ver. 36 has *Medanites*, which, if not a mere variety of spelling, is the name of another of the Abrahamic tribes. See ch. xxv. 1.

2 The same articles were sent as presents to Joseph (ch. xliii. 11), and were probably gum tragacanth, balm of Gilead, and ladanum, from the *cistus creticus*. Although this occurred more than 3500 years ago, it has all the genuine features of a caravan crossing the desert at the present day. The line of commercial communication here described is probably one of the oldest in the world.

3 A frequent sign of mourning in the East; the outer or inner garment, or both, being torn down the front, from the neck to the girdle. The Jews now make a slit downwards, of a hand's breadth, on the right side.

4 Another frequent token of grief, used also by persons

professing a special disregard for bodily comfort. See Isa. xx. 2.

5 Egypt has always been a great mart for slaves.

6 Heb., 'eunuch;' but the word signifies also chamberlains, courtiers, and officers.

7 Heb., 'chief of the slaughtermen,' or 'executioners,' an officer of high rank, charged with the punishment of offences against the sovereign. The kapidji-pacha, in the Turkish court, has a similar office.

8 That is, during this period, though before the later events of the previous chapter. This narrative is necessary to complete the genealogy of our Lord; and it shows how the neglect of religious privileges may lead to the grossest crimes.

9 The firstborn of such a marriage being reckoned the child of the deceased brother. This custom, which had widely prevailed, was afterwards placed under some restrictions by the law of Moses (Deut. xxv. 5—10).

14 goeth up ⁿ to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and ^o sat in an open place, which *is* by the way to Timnath; for she saw ^p that Shelah was grown, and
 15 she was not given unto him to wife. When Judah saw her, he thought her *to be*
 16 an harlot; because she had covered¹ her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, What wilt thou give me, that
 17 thou mayest come in unto me? And he said, ^q I will send *thee* a kid from the
 18 flock. And she said, ^r Wilt thou give *me* a pledge, till thou send *it*? And he said, What pledge shall I give thee? And she said, ^s Thy signet,² and thy bracelets,³ and thy staff that *is* in thine hand. And he gave *it* her, and came in unto
 19 her, and she conceived by him. And she arose, and went away, and ^t laid by her
 20 veil from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the
 21 woman's hand: but he found her not. Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way-side? And they said,
 22 There was no harlot in this *place*. And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this
 23 *place*. And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.
 24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath ^u played the harlot; and also, behold, she *is*
 25 with child by whoredom. And Judah said, Bring her forth, ^x and let her be burnt.⁴ When she *was* brought forth, she sent to her father-in-law, saying, By
 26 the man, whose these *are*, ^y am I with child: and she said, ^z Discern, I pray thee, whose *are* these, ^a the signet, and bracelets, and staff. And Judah ^a acknowledged *them*, and said, ^b She hath been more righteous⁵ than I; because that ^c I gave her not to Shelah my son. And he knew her again ^d no more.
 27 And it came to pass in the time of her travail, that, behold, twins *were* in her
 28 womb. And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This
 29 came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be*
 30 upon thee: therefore his name was called ^e Pharez [*i. e.* a breach]. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Joseph's servitude, virtues, and imprisonment.

39 AND Joseph was brought down to Egypt; and ^f Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ^g bought him of the hands of the Ishmeelites,
 2 which had brought him down thither. And ^h the LORD was with Joseph, and he was a prosperous man; and he was in the house⁶ of his master the Egyptian.
 3 ⁱ And his master saw that the LORD *was* with him, and that the LORD ^h made all
 4 that he did to prosper in his hand. And Joseph ⁱ found grace in his sight, and he served him: and he made him ^m overseer over his house, and all *that* he had he
 5 put into his hand. And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that ⁿ the LORD blessed the
 6 Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.⁷ And he left all that he had in Joseph's
 7 hand; and he knew not aught he had, save the bread⁸ which he did eat. And Joseph ^o was *a* goodly *person*, and well-favoured.
 8 And it came to pass after these things, that his master's wife ^p cast her eyes upon Joseph; and she said, Lie with me. ^q But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and
 9 he hath committed all that he hath to my hand; *there is* none greater in this house than I; neither hath he kept back any thing from me but thee, because
 10 thou *art* his wife: ^r how then can I do this great wickedness, and ^s sin against God?⁹ And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, ^t or to be with her.

ⁿ Jos. 15. 10, 57; Judg. 14. 1.
^o Pro. 7. 12.
^p vers. 11, 26.
^q Eze. 16. 33.
^r ver. 20.
^s ver. 25.
^t ver. 14.
^u Judg. 19. 2.
^x Le. 21. 9; Deu. 22. 21.
^y ch. 37. 32.
^z ver. 18.
^a ch. 37. 33.
^b 1 Sam. 24. 17.
^c ver. 14.
^d Job 34. 31, 32.
^e ch. 46. 12; Num. 26. 20; 1 Chr. 2. 4; Mt. 1. 3.
^f ch. 37. 36; Ps. 105. 17.
^g ch. 37. 28.
^h ver. 21; ch. 21. 22; 26. 24, 28; 28. 15; 1 Sam. 16. 18; 18. 14, 28; Ac. 7. 9.
ⁱ ch. 21. 22; 1 Sam. 18. 28.
^k 2 Chr. 26. 5; Ps. 1. 3.
^l ch. 18. 3; 19. 19; ver. 21.
^m ch. 24. 2.
ⁿ ch. 30. 27.
^o 1 Sam. 16. 12.
^p 1 John 2. 16.
^q Pro. 6. 23—25; 7. 25—27; 1 Pet. 1. 11.
^r Job 31. 9—12; Pro. 6. 29, 32; Ro. 7. 13.
^s ch. 20. 6; Le. 6. 2; Num. 32. 23; 2 Sam. 12. 13; Ps. 51. 4.
^t Pro. 1. 15; 5. 8; 1 Thes. 5. 22.

1 Or, 'muffled;' so that he did not recognise her.
 2 A seal-ring, worn on the right hand, or suspended from the neck.
 3 Or, 'cord,' or 'chain,' by which the seal-ring was suspended.
 4 Judah, being head of the family, pronounces a most rigorous sentence; and treats Tamar as an adulteress, as she was legally Shelah's wife.

5 That is, 'I was the occasion of her crime.'
 6 A situation better than that of a field-slave.
 7 An ungodly family is here blessed for the sake of one good servant in it.
 8 A proverbial expression signifying the full confidence which Potiphar put in Joseph, though a slave.
 9 The contrast between Judah falling at once into Tamar's snare, and Joseph steadfastly resisting repeated

11 And it came to pass about this time, that *Joseph* went into the house to do his
 12 business; and *there was* none of the men of the house there within. And ^x she
 caught him by his garment,¹ saying, Lie with me: and he left his garment in her
 13 hand, and fled, and got him out. And it came to pass, when she saw that he had
 14 left his garment in her hand, and was fled forth, that she called² unto the men of
 her house, and spake unto them, saying, See he hath brought in an Hebrew unto
 us to mock us; he came in unto me to lie with me, and I cried with a loud voice:
 15 and it came to pass, when he heard that I lifted up my voice and cried, that he
 16 left his garment with me, and fled, and got him out. And she laid up his garment
 17 by her, until his lord came home. And she ^y spake unto him according to these
 words, saying, The Hebrew servant, which thou hast brought unto us, came in
 18 unto me to mock me: and it came to pass, as I lifted up my voice and cried, that
 19 he left his garment with me, and fled out. And it came to pass, when his master
 heard the words of his wife, which she spake unto him, saying, After this manner
 20 did thy servant to me; that his ^z wrath was kindled. And Joseph's master took
 him, and ^a put him into the ^b prison, a place where the king's prisoners *were*
 bound. And he was there in the prison.
 21 ^c But the LORD was with Joseph, and showed him mercy, and ^d gave him favour
 22 in the sight of the keeper of the prison. And the keeper of the prison ^e committed
 to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they
 23 did there, he was the doer of it. The keeper of the prison looked not to any
 thing that *was* under his hand; because ^f the LORD was with him, and that
 which he did, the LORD made it to prosper.

Joseph interprets his fellow-prisoners' dreams.

40 AND it came to pass after these things, that the ^g butler of the king of Egypt
 2 and his baker had offended their lord the king of Egypt. And Pharaoh was
^h wroth against two of his officers, against the chief of the butlers, and against
 3 the chief of the bakers.³ ⁱ And he put them in ward in the house of the captain
 4 of the guard, into the prison, the place where Joseph *was* bound. And the
 captain of the guard charged Joseph with them, and he served them: and they
 continued a season in ward.
 5 And they dreamed a dream both of them, each man his dream in one night,
 each man according to the interpretation of his dream,⁴ the butler and the baker
 6 of the king of Egypt, which *were* bound in the prison. And Joseph came in unto
 7 them in the morning, and looked upon them, and, behold, they *were* sad. And
 he asked Pharaoh's officers that *were* with him in the ward of his lord's house,
 8 saying, Wherefore look ye so sadly to-day? And they said unto him, ^k We have
 dreamed a dream, and *there is* no interpreter⁵ of it. And Joseph said unto them,
^l Do not interpretations belong to God? tell me them, I pray you.
 9 And the chief butler told his dream to Joseph, and said to him, In my dream,
 10 behold, a vine *was* before me; and in the vine *were* three branches: and it *was*
 as though it budded, and her blossoms shot forth; and the clusters thereof
 11 brought forth ripe grapes: and Pharaoh's cup *was* in my hand: and I took the
 grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's
 12 hand. And Joseph said unto him, ^m This is the interpretation of it: The three
 13 branches ⁿ are three days: yet within three days shall Pharaoh ^o lift [*or*, reckon]
 up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's
 14 cup into his hand, after the former manner when thou wast his butler. But
^p think on me when it shall be well with thee, and ^q show kindness, I pray thee,
 unto me, and make mention of me unto Pharaoh, and bring me out of this house:
 15 for indeed ^r I was stolen away out of the land of the Hebrews: ^s and here also
 have I done nothing that they should put me into the dungeon.
 16 When the chief baker saw that the interpretation was good, he said unto Joseph,
 I also *was* in my dream, and, behold, *I had* three white baskets⁶ on my head:
 17 and in the uppermost basket *there was* of all manner of bake-meats for Pharaoh;
 18 and the birds did eat them out of the basket upon my head. And Joseph answered
 and said, ^t This is the interpretation thereof: The three baskets *are* three days:
 19 ^u yet within three days shall Pharaoh lift [*or*, reckon thee, and take thy office

^x Jer. 23. 24.
^y Pro. 7. 13, etc.; Ecc. 7. 26.

^y Ex. 23. 1; Ps. 120. 3.

^z Pro. 6. 34, 35.

^a Ps. 105. 19; 1 Pet. 2. 19.

^b see ch. 40. 3, 15;

41. 14.

^c see refs. ver. 2; Ps. 69. 33.

^d Ex. 3. 21; 11. 3; 12. 36; Ps. 106. 46; Pro. 16. 7; Dan. 1. 9;

Ac. 7. 9, 10.

^e ch. 40. 3, 4.

^f vers. 2, 3; Ps. 37. 3—11.

^g Ne. 1. 11.

^h Pro. 16. 14.

ⁱ ch. 39. 20, 23.

^k ch. 41. 15.

^l see ch. 41. 16; Dan. 2. 11, 28, 47.

^m ver. 18; ch. 41. 12.

25; Judg. 7. 14;

Dan. 2. 36; 4. 19.

ⁿ ch. 41. 26; Mt. 26. 26; 1 Cor. 10. 4;

Gal. 4. 25.

^o 2 Ki. 25. 27; Ps. 3. 3;

Jer. 52. 31.

^p 1 Sam. 23. 31; Lk. 23. 42.

^q Jos. 2. 12; 1 Sam. 20. 11, 15; 2 Sam. 9. 1;

1 Ki. 2. 7.

^r ch. 37. 28.

^s ch. 39. 20; 1 Sam. 24. 11; 1's 59. 3, 4;

John 15. 25; 1 Pet. 2. 22, 23.

^t ver. 12.

^u ver. 13.

entreaties, shows the great moral influence of true piety; and proves that 'the Lord was with Joseph' in temptation, as well as in business and in suffering.

1 The hyke, or upper garment, was a large robe rather loosely fastened.

2 Sinful love commonly changes into violent hatred; and the tempter becomes the accuser.

3 That is, the principal cup-bearer, and the chief cook:

both officers of high rank at the Egyptian court.

4 Having a meaning and corresponding explanation.

5 The Egyptian sages prided themselves upon their interpretation of dreams: but God, through his servant, was about to teach them that this belongs to him.

6 Or, 'baskets of wicker-work,' or 'of fine bread.' The Hebrew word occurs here only, and is variously rendered in the ancient versions.

from thee] up thy head from off thee, and shall hang thee on a tree: and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, *which was* Pharaoh's ^x birthday, that he ^y made a feast unto all his servants: and he ^z lifted up [*or*, reckoned] the head of
21 the chief butler and of the chief baker among his servants. And he ^a restored the chief butler unto his butlership again; and ^b he gave the cup into Pharaoh's
22 hand: but he ^c hanged the chief baker: as Joseph had interpreted to them. Yet
23 did not the chief butler remember Joseph, but ^d forgot him.

Joseph interprets Pharaoh's dream.

41 AND it came to pass at the end of ^e two full years, that Pharaoh dreamed:
2 and, behold, he stood by ^f the river. And, behold, there came up out of the river ¹
3 seven well-favoured kine and fat-fleshed; and they fed in a meadow.² And,
4 behold, seven other kine came up after them out of the river, ill-favoured and
5 lean-fleshed; and stood by the *other* kine upon the brink of the river. And the
6 ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine.
7 So Pharaoh awoke. And he slept and dreamed the second time: and, behold,
8 seven ears of corn came up upon one stalk,³ rank [fat] and good. And, behold,
9 seven thin ears and blasted with the east wind⁴ sprung up after them. And the
10 seven thin ears devoured the seven rank and full ears. And Pharaoh awoke,
11 and, behold, *it was* a dream.

8 And it came to pass in the morning⁵ that his spirit was troubled; and he sent
and called for all ^h the magicians of Egypt, and all the ⁱ wise men thereof: and
Pharaoh told them his dream; but *there was* none that could interpret⁶ them
9 unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember
10 my faults this day: Pharaoh was ^j wroth with his servants, ^k and put me in ward in
11 the captain of the guard's house, *both* me and the chief baker: and ^l we dreamed a
12 dream in one night, I and he; we dreamed each man according to the interpreta-
13 tion of his dream. And *there was* there with us a young man, an Hebrew,
14 ^m servant to the captain of the guard; and we told him, and he ⁿ interpreted to us
15 our dreams; to each man according to his dream he did interpret. And it came
16 to pass, ^o as he interpreted to us, so it was; me he restored⁷ unto mine office, and
17 him he hanged.

14 ^p Then Pharaoh sent and called Joseph, and they ^q brought him hastily ^r out of
the dungeon: and he shaved⁸ *himself*, and changed his raiment, and came in unto
15 Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none
that can interpret it: ^s and I have heard say of thee, *that* thou canst understand a
dream to interpret it: [*or*, that when thou hearest a dream, thou canst interpret it].
16 And Joseph answered Pharaoh, saying, *It is* not in me: "God shall give
Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, ^x In my dream, behold, I stood upon the bank
18 of the river: and, behold, there came up out of the river seven kine, fat-fleshed
19 and well-favoured; and they fed in a meadow: and, behold, seven other kine
20 came up after them, poor and very ill-favoured and lean-fleshed, such as I never
21 saw in all the land of Egypt for badness: and the lean and the ill-favoured kine
22 did eat up the first seven fat kine: and when they had eaten them up, it could
23 not be known that they had eaten them; but they *were* still ill-favoured, as at
24 the beginning. So I awoke. And I saw in my dream, and, behold, seven ears
25 came up in one stalk, full and good: and, behold, seven ears, withered, thin, and
26 blasted with the east wind, sprung up after them: and the thin ears devoured
27 the seven good ears. And ^y I told *this* unto the magicians; but *there was* none
that could declare *it* to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: ^z God hath
26 showed Pharaoh what he *is* about to do.⁹ The seven good kine ^a are seven years;
27 and the seven good ears *are* seven years: the dream is one. And the seven thin
and ill-favoured kine that came up after them *are* seven years; and the seven
28 empty ears blasted with the east wind shall be ^b seven years of famine. ^c This is

^r Mt. 14. 6.

^y Mk. 6. 21.

^z vers. 13, 19; Mt. 25.

19.

^a ver. 13.

^b Ne. 2. 1.

^c ver. 19.

^d 2 Sam. 16. 17; Joh.

19. 14; Ps. 31. 12;

Ecc. 9. 15, 16; Am.

6. 6.

^e Ps. 105. 19; Hab. 2. 3.

^f that is, *the Nile*.

^g Dan. 2. 1; 4. 5, 19.

^h Ex. 7. 11, 22; Ps. 25.

14; Is. 29. 14; Dan.

1. 20; 2. 2; 4. 7.

ⁱ Mt. 2. 1.

^j ch. 40. 2, 3.

^k ch. 39. 20.

^l ch. 40. 5.

^m ch. 37. 36.

ⁿ ch. 40. 12, etc.

^o ch. 40. 22.

^p Ps. 105. 20.

^q Dan. 2. 25.

^r 1 Sam. 2. 8; Ps. 113.

7, 8.

^s ver. 12; Ps. 25. 14;

Dan. 5. 16.

^t ch. 40. 8; Dan. 2. 30;

Ac. 3. 12; 2 Cor. 3. 5.

^u ch. 40. 8; Dan. 2.

22, 28, 47; 4. 2.

^x ver. 1.

^y ver. 8; Dan. 4. 7.

^z Dan. 2. 28, 29, 45;

Rev. 4. 1.

^a see refs. ch. 40. 12.

^b 2 Ki. 8. 1.

^c ver. 25.

1 The cattle in Egypt are fond of immersing themselves in water, except the head, in the heat of the day.

2 Rather, 'among the sedge:' and so in ver. 18. See Job viii. 11; and the apocryphal book Ecclesiasticus, xl. 16, whose author lived in Egypt. This was probably the *cyperus esculentus*, a plant nearly allied to the papyrus; and a favourite food of cattle in Egypt, both when green and when dried.

3 The wheat grown in Egypt (*triticum compositum*) has several ears clustered on one stalk.

4 Coming over the hot and sandy deserts of Arabia.

5 Believing that the dreams had a meaning which he could not discover.

6 That is, not to his satisfaction, though they probably tried. Soothsaying is still practised in Egypt.

7 That is, 'foretold my restoration.'

8 Which the Egyptians were most particular in doing.

9 In this way God revealed himself to Pharaoh as the God of providence; and, at the same time, provided for the fulfilment of his promise to Abraham (ch. xv. 13).

the thing which I have spoken unto Pharaoh: What God *is* about to do he showeth
 29 unto Pharaoh. Behold, there come ^d seven years of great plenty throughout all
 30 the land of Egypt: and there shall ^e arise after them seven years of famine; and
 all the plenty shall be forgotten in the land of Egypt; and the famine ^f shall
 31 consume the land; and the plenty shall not be known in the land by reason of
 32 that famine following; for it *shall be* very grievous. And for that the dream was
 doubled unto Pharaoh twice; *it is* because the ^g thing *is* established by God, and
 33 God will shortly bring it to pass. Now therefore let Pharaoh look out a man
 34 discreet and wise, and set him over the land of Egypt. Let Pharaoh do *this*, and
 let him appoint officers over the land, and ^h take up the fifth ¹ part of the land of
 35 Egypt in the seven plenteous years. And ⁱ let them gather all the food of those
 good years that come, and lay up corn under the hand of Pharaoh, and let them
 36 keep food in the cities. And that food shall be for store to the land against the
 seven years of famine, which shall be in the land of Egypt; that the land ^k perish
 not through the famine.

Joseph's advancement, marriage, children, and administration.

37 AND ^l the thing was good in the eyes of Pharaoh, and in the eyes of all his
 38 servants. And Pharaoh said unto his servants, Can we find *such a one* as this *is*,
 39 a man ^m in whom the spirit of God *is*? And Pharaoh said unto Joseph, Foras-
 much as God hath showed thee all this, *there is* none so discreet and wise as thou
 40 *art*: "thou shalt be over my house, and according unto thy word ² shall all my
 41 people be ruled: only in the throne will I be greater than thou. And Pharaoh
 42 said unto Joseph, See, I have ^o set thee over all the land of Egypt. And Pharaoh
^p took off his ring ³ from his hand, and put it upon Joseph's hand, and ^q arrayed
 43 him in vestures of fine linen, ⁴ and ^r put a gold chain about his neck; and he made
 him to ride in the second chariot which he had; ^s and they cried before him,
 44 'Bow the knee: and he made him *ruler* ^u over all the land of Egypt. And
 Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up
 45 his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name
 Zaphnath-paaneah; ⁵ and he gave him to wife Asenath the daughter of Poti-pherah
 priest ⁶ [*or*, prince ^x] of On.

46 And Joseph went out over *all* the land of Egypt. And Joseph *was* thirty years
 old when he ^y stood before Pharaoh king of Egypt. And Joseph went out from
 47 the presence of Pharaoh, and went throughout all the land of Egypt. And in the
 48 seven plenteous years the earth brought forth by handfuls. ⁷ And he gathered
 up all the food of the seven years, which were in the land of Egypt, and laid up
 the food in the cities: the food of the field, which *was* round about every city,
 49 laid he up in the same. And Joseph gathered corn ^z as the sand of the sea, very
 much, until he left numbering; for *it was* without number.

50 ^a And unto Joseph were born two sons before the years of famine came, which
 Asenath the daughter of Poti-pherah priest [*or*, prince] of On bare unto him.
 51 And Joseph called the name of the firstborn Manasseh [*i. e.* forgetting]: ⁸ For God,
 52 *said he*, hath made me forget all my toil, and all my father's house. And the name
 of the second called he Ephraim [*i. e.* fruitful]: For God hath caused me to be
^b fruitful in the land of my affliction.

53 And the seven years of plenteousness, that was in the land of Egypt, were
 54 ended. ^c And the seven years of dearth began to come, ^d according as Joseph had
 said: and the dearth was in all lands; but in all the land of Egypt there was
 55 bread. And when all the land of Egypt was famished, the people cried to Pharaoh
 for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he
 56 saith to you, do. And the famine was over all the face of the earth: ⁹ and Joseph
 opened all the storehouses, and ^e sold unto the Egyptians; and the famine waxed
 57 sore in the land of Egypt. ^f And all countries came into Egypt to Joseph for to
 buy *corn*; because that the famine was *so* sore in all lands.

d ver. 47.
 e ver. 51.
 f ch. 47. 13.

g Num. 23. 19; Is. 14.
 24; 46. 10, 11.

h Pro. 6. 6—8.
 i ver. 48.

k ch. 47. 15, 19.

l Ps. 105. 19; Ac. 7. 10.

m Num. 27. 18; Job
 32. 8; Pro. 2. 6;
 Dan. 4. 8, 18; 5. 11,
 14; 6. 3.

n Ps. 105. 21, 22; Pro.
 22. 29; Dan. 2. 48;
 Ac. 7. 10.

o Dan. 6. 3.

p Est. 3. 10; 8. 2, 8;
 Dan. 2. 46.

q Est. 8. 15.

r Dan. 5. 7, 29.

s Est. 6. 9.

t *or*, Tender father,
 ch. 45. 8.

u ch. 42. 6; 45. 8, 26;
 Ac. 7. 10.

x Ex. 2. 16; 2 Sam. 8.
 18; 20. 26.

y 1 Sam. 16. 21; 1 Ki
 12. 6, 8; Dan. 1. 19.

z ch. 22. 17; Judg. 7.
 12; 1 Sam. 13. 5;
 Ps. 78. 27.

a ch. 46. 20; 48. 5.

b ch. 49. 22.

c Ps. 105. 16; Ac. 7. 11.
 d ver. 30.

e ch. 42. 6; 47. 11, 24.
 f Deu. 9. 28.

¹ As, in ordinary times, Egypt exports great quantities of corn, a fifth of the produce of the years of plenty would suffice to provide for the years of famine.

² Or, 'thy kiss;' perhaps alluding to the custom of kissing the written mandates of a superior. See Ps. ii. 12. Ancient records mention a viceroy named Phanceh (Paaneah), who governed Egypt through part of three reigns, and married Amenath the sister of the queen. It appears probable that this history refers to Joseph.

³ Documents being at that time only sealed, and not signed, the bestowment of a signet-ring involved the control of the property or kingdom of him who gave it.

⁴ Rather, 'white cotton;' a description of fine muslin

which formed the material of the robe of honour.

⁵ Which, in the Coptic, signifies 'a revealer of secrets;' or, 'the man to whom secrets are revealed.' The meaning 'saviour of the world' is, however, equally probable.

⁶ The priests being the highest caste of nobility and of state-officers in Egypt, it was natural that Pharaoh should connect Joseph with them. Probably, 'Poti-pherah' means priest of On, or the *Sun*. The city 'On' was called by the Greeks 'Heliopolis,' or the *city of the sun*.

⁷ Or, 'in full bundles,' or 'sheaves.'

⁸ Joseph's prosperity might make him forget his toil; but it did not make him forget his God.

⁹ Or, 'land:' Egypt, and some neighbouring countries.

The first journey of Jacob's sons into Egypt.

42 NOW when ^g Jacob saw that there was corn in Egypt, Jacob said unto his sons,
 2 Why do ye look one upon another? And he said, Behold, I have heard that there
 is corn in Egypt: get you down thither, and buy for us from thence; that we
 3 may ^h live, and not die. And Joseph's ten brethren went down to buy corn in
 4 Egypt. But Benjamin, ⁱ Joseph's brother, Jacob sent not with his brethren; for
 he said, ^j Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the
 6 famine was ^k in the land of Canaan. And Joseph *was* the governor ^l over the land,
and he it was that sold to all the people of the land: and Joseph's brethren came,
 7 and ^m bowed down themselves before him *with* their faces to the earth. ⁿ And
 Joseph saw his brethren, and he knew them, but made himself strange unto them,
 and spake roughly unto them; ¹ and he said unto them, Whence come ye? And
 8 they said, From the land of Canaan to buy food. And Joseph knew his brethren,
 9 but they knew not him. ² And Joseph ^o remembered the dreams which he
 dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the
 10 land ye are come. And they said unto him, Nay, my lord, but to buy food are
 11 thy servants come. We *are* all one man's sons; ³ we *are* true *men*, thy servants
 12 are no spies. And he said unto them, Nay, but to see the nakedness of the land
 13 ye are come. And they said, Thy servants *are* twelve brethren, the sons of one
 14 man in the land of Canaan; and, behold, the youngest *is* this day with our father,
 15 and one ^p *is* not. And Joseph said unto them, That *is* it that I spake unto you, ⁴
 16 saying, Ye *are* spies: hereby ye shall be proved: ^q By the life of Pharaoh ⁵ ye
 shall not go forth hence, except your youngest brother come hither. Send one of
 you, and let him fetch your brother, and ye shall be kept in prison, that your
 words may be proved, whether *there be any* truth in you: or else by the life of
 17 Pharaoh surely ye *are* spies. And he put them all together into ward three days.
 18 And Joseph said unto them the third day, This do, and live; ^r for I fear God: if
 19 ye *be* true *men*, let one of your brethren be bound in the house of your prison:
 20 go ye, carry corn for the famine of your houses: but ^s bring your youngest brother
 unto me; so shall your words be verified, and ye shall not die. And they did so.
 21 And they said one to another, ^t We *are* verily guilty concerning our brother, in
 that we saw the anguish of his soul, when he besought us, and we would not
 22 hear; ^u therefore is this distress come upon us. And Reuben answered them,
 saying, ^v Spake I not unto you, saying, Do not sin against the child; and ye
 23 would not hear? therefore, behold, also his blood is ^w required. And they knew
 not that Joseph understood *them*; for he spake unto them by an interpreter.
 24 And he turned himself about from them, and wept; and returned to them again,
 and communed with them, and took from them Simeon, and bound him before
 their eyes.

25 Then Joseph commanded to fill their sacks with corn, and to restore every
 man's money into his sack, and to give them provision for the way: and ^z thus
 26 did he unto them. And they laded their asses with the corn, and departed thence.
 27 And as ^a one of them opened his sack to give his ass provender in the inn, ⁶ he
 28 espied his money; for, behold, it *was* in his sack's mouth. And he said unto his
 brethren, My money is restored; and, lo, *it is* even in my sack: and their heart
 failed *them*, and they were afraid, saying one to another, What *is* this *that* God
 hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and told him
 30 all that befell unto them; saying, The man, *who is* the lord of the land, ^b spake
 31 roughly to us, and took us for spies of the country. And we said unto him, We
 32 *are* true *men*; we are no spies: we *be* twelve brethren, sons of our father; one *is*
 33 not, and the youngest *is* this day with our father in the land of Canaan. And the
 man, the lord of the country, said unto us, ^c Hereby shall I know that ye *are* true
men; leave one of your brethren *here* with me, and take *food* for the famine of
 34 your households, and be gone: and bring your youngest brother unto me: then

g Ac. 7. 12.

h ch. 43. 8; Ps. 118. 17;
Is. 33. 1.

i see ch. 36. 21.

j ver. 38.

k ch. 12. 10; 26. 1;

Ac. 7. 11.

l ch. 41. 41.

m ch. 37. 7.

n Ac. 7. 10.

o ch. 37. 5, 9.

P ch. 37. 39; Lam. 5.

7; see ch. 41. 20.

q see 1 Sam. 1. 26; 17.

55; 20. 3; 1 Ki. 2. 2.

r Le. 25. 43; Ne. 5. 15.

s ver. 31; ch. 43. 5;
44. 23.t ch. 37. 23—28; Job
36. 8, 9; Pro. 24. 11,
12; Hos. 5. 15.

u Pro. 21. 13; Mt. 7. 2.

v ch. 37. 21, 22, 29, 30.

w ch. 4. 10; 9. 5, 6;
1 Ki. 2. 32; 2 Chr.
24. 22; Ps. 9. 12;
Lk. 11. 50, 51.z Mt. 5. 44; Ro. 12.
17, 20, 21.

a see ch. 43. 21.

b ver. 7.

c vers. 15, 19, 20.

1 Joseph's design appears to have been to bring his brethren to repentance, and to ascertain the real state of his father's family. Not seeing his brother Benjamin with them, he probably suspected that he had been ill-treated like himself.

2 It was full twenty years since they had sold him; and his rank and dress, of course, added to his disguise.

3 No man would expose *all* his sons to such peril.

4 A Hebrew form of speech conveying a strong assertion, to be found, with slight variations, in many parts of the Bible. See Matt. xxvii. 11.

5 It is still common in the East to protest 'by the head,' or the life 'of the king;' and the king himself does the same, as did Pharaoh (ch. xli. 44). In the New Testament the commandment is, 'Swear not at all' (Matt. v. 34).

6 Eastern inns, called *khans*, are merely large open courts, surrounded with piazzas: no food is provided; but the travellers attend to their own wants. In the days of Joseph, it is likely that even these did not exist; but that the word 'inn' only denotes a place where it was customary for travellers to stop for the night, probably near a well.

shall I know that ye *are* no spies, but *that ye are true men*: so will I deliver you your brother, and ye shall ^d traffic in the land.

35 And it came to pass as they emptied their sacks, that, behold, ^e every man's bundle of money *was* in his sack: and when *both* they and their father saw the
36 bundles of money, they were afraid. And Jacob their father said unto them, Me have ye ^f bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will
37 take Benjamin *away*; ^g all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him
38 into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for ^h his brother is dead, and he is left alone: ⁱ if mischief befall him by the way in the which ye go, then shall ye ^k bring down my gray hairs with sorrow to the grave.

The second journey; Joseph made known to his brethren; Jacob sent for into Egypt.

43 AND the famine *was* ^l sore in the land. And it came to pass, when they had
2 eaten up the corn which they had brought out of Egypt, their father said unto
3 them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your
4 ^m brother *be* with you. If thou wilt send our brother with us, we will go down
5 and buy thee food: but if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether
7 ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad ⁿ with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little
9 ones. I will be surety for him; of my hand shalt thou require him: ^o if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:
10 for except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits ^p in the land in your vessels, and ^q carry down the man a present, a
12 little ^r balm, ^s and a little honey, ^t spices, and myrrh, nuts, and almonds: and take ^v double money in your hand; and the money ^w that was brought again in the
13 month of your sacks, carry *it* again in your hand; peradventure it *was* an oversight: take also your brother, and arise, go again unto the man: and God
14 Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. ^x If I be bereaved *of my children*, I am bereaved.

15 And the men took that present, and they took double money in their hand, and
16 Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ^y ruler of his house, Bring
these men home, and slay, and make ready; for *these* men shall dine with me at
17 noon. And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and
19 take us for bondmen, and our asses. And they came near to the steward of
20 Joseph's house, and they communed with him at the door of the house, and said,
21 O sir, ^z we came indeed down at the first time to buy food: and ^{aa} it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's
22 money *was* in the mouth of his sack, our money in full weight: ^{ab} and we have brought it again in our hand. And other money have we brought down in our
23 hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and ^{ac} gave *them* water, and
25 they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should
26 eat bread there. And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^{ad} bowed themselves to him to the

^d ch. 34. 10.

^e see ch. 43. 21.

^f ch. 43. 14.

^g 1 Sam. 27. 1; Is. 38. 10; Jam. 5. 11.

^h ver. 13; ch. 37. 33; 41. 28.

ⁱ ver. 4; ch. 41. 29.
^k ch. 37. 35; 41. 31.

^l ch. 41. 51, 57.

^m ch. 42. 20; 44. 23.

ⁿ ch. 41. 32; Philem. 18, 19.

^o ch. 32. 20; Pro. 18. 16; 21. 14.

^p ch. 37. 25; Jer. 8. 22.

^q Ro. 12. 17; 1 Thes. 5. 21.

^r ch. 42. 25, 35.

^s Est. 4. 16.

^t ch. 24. 2; 39. 4; 44. 1.

^u ch. 42. 3, 10.

^v ch. 42. 27, 35.

^w Heb. 13. 18.

^x ch. 18. 4; 24. 32.

^y ch. 37. 7, 10.

1 So called as the youngest, though he was married.

2 Heb., 'song;' *i. e.* most famous produce.

3 See note on ch. xxxvii. 25.

4 Or, 'syrup.' Egypt abounded in honey; but a syrup made from grapes is still imported from Palestine. The 'nuts' were of the pistachio.

27 earth. And he asked them of *their* welfare, and said, *Is* your father well, the
 28 old man ^b of whom ye spake? *Is* he yet alive? And they answered, Thy servant
 our father *is* in good health, he *is* yet alive. ^c And they bowed down their heads,
 29 and made obeisance. And he lifted up his eyes, and saw his brother Benjamin,
^d his mother's son, and said, *Is* this your younger brother, ^e of whom ye spake
 unto me? And he said, God be gracious unto thee, my son.
 30 And Joseph made haste; for ^f his bowels did yearn upon his brother: and he
 31 sought *where* to weep; and he entered into *his* chamber, and ^g wept there. And
 he washed his face, and went out, and refrained himself, and said, Set on ^h bread.
 32 And they set on for him by himself, and for them by themselves,¹ and for the
 Egyptians which did eat with him, by themselves: because the Egyptians might
 not eat bread with the Hebrews; for that *is* ⁱ an abomination unto the Egyptians.²
 33 And they sat before him, the firstborn according to his birthright, and the
 34 youngest according to his youth: and the men marvelled one at another. And
 he took *and sent* messes unto them from before him: but Benjamin's mess was
^k five times as much as any of theirs. And they drank, and were merry with him.
 44 And he commanded the steward of his house, saying, Fill the men's sacks *with*
 food, as much as they can carry, and put every man's money in his sack's mouth.
 2 And put my cup, the silver cup, in the sack's mouth of the youngest,³ and his
 corn money. And he did according to the word that Joseph had spoken.
 3 As soon as the morning was light, the men were sent away, they and their
 4 asses. And when they were gone out of the city, *and not yet* far off, Joseph said
 unto his steward, Up, follow after the men; and when thou dost overtake them,
 5 say unto them, Wherefore have ye rewarded evil for good? *Is* not this *it* in
 which my lord drinketh, and whereby⁴ indeed he divineth⁵ [*or, maketh trial*]?
 6 ye have done evil in so doing. And he overtook them, and he spake unto them
 7 these same words. And they said unto him, Wherefore saith my lord these
 8 words? God forbid that thy servants should do according to this thing: behold,
 'the money, which we found in our sacks' mouths, we brought again unto thee
 out of the land of Canaan: how then should we steal out of thy lord's house silver
 9 or gold? With whomsoever of thy servants it be found, ^m both let him die, and
 10 we also will be my lord's bondmen. And he said, Now also *let it be* according
 unto your words: he with whom it is found shall be my servant; and ye shall
 11 be blameless. Then they speedily took down every man his sack to the ground,
 12 and opened every man his sack. And he searched, *and* began at the eldest, and
 left at the youngest: and the cup was found in Benjamin's sack.
 13 Then they ⁿ rent their clothes, and laded every man his ass, and returned to the
 14 city. And Judah and his brethren came to Joseph house; for he *was* yet there:
 15 and they ^o fell before him on the ground. And Joseph said unto them, What deed
is this that ye have done? wot ye not that such a man as I can certainly divine
 16 [*or, make trial*]? And Judah said, What shall we say unto my lord? what shall
 we speak? or how shall we clear ourselves? ^p God hath found out the iniquity
 of thy servants: behold, ^q we *are* my lord's servants, both we, and *he* also with
 17 whom the cup is found. And he said, ^r God forbid that I should do so: *but* the
 man in whose hand the cup is found, he shall be my servant; and as for you, get
 you up in peace unto your father.
 18 Then Judah came near unto him, and said,⁶ O my lord, let thy servant, I pray
 thee, speak a word in my lord's ears, and ^s let not thine anger burn against thy
 19 servant: for thou *art* even as Pharaoh. My lord asked his servants, saying,
 20 Have ye a father, or a brother? And we said unto my lord, We have a father,
 an old man, and ^t a child of his old age, a little one; and his brother is dead, and
 21 he alone is left of his mother, and his father loveth him. And thou saidst unto
 thy servants, ^u Bring him down unto me, that I may set mine eyes upon him.
 22 And we said unto my lord, The lad cannot leave his father: for *if* he should
 23 leave his father, *his father* would die. And thou saidst unto thy servants,
^v Except your youngest brother come down with you, ye shall see my face no
 24 more. And it came to pass when we came up unto thy servant my father, we
 25 told him the words of my lord. And ^w our father said, Go again, *and* buy us a
 26 little food. And we said, We cannot go down: if our youngest brother be with

b ch. 42. 11, 13.

c ch. 37. 7, 10.

d ch. 30. 22—24; 35.

e ch. 42. 13.

f 1 Ki. 3. 26.

g ch. 42. 21.

h ver. 25.

i ch. 46. 34; Ex. 8. 26.

k ch. 45. 22.

l ch. 43. 21.

m ch. 31. 32.

n ch. 37. 29, 34; Num. 14. 6; 2 Sam. 1. 11.

o ch. 37. 7.

p Num. 32. 23.

q ver. 9; see ch. 37. 8.

r 2 Sam. 23. 3; Pro. 17. 15.

s ch. 18. 30, 32; Ex. 32. 22.

t ch. 37. 3.

u ch. 42. 15, 20.

v ch. 43. 3, 5.

w ch. 43. 2.

¹ This would not be difficult according to Eastern custom, as there is a separate tray for every two or three guests, who form a group round it. And it is a mark of honour towards a person to put as many dishes as possible upon the tray set before him. See ver. 34.

² The Egyptians were as careful of ceremonial purity as were the Pharisees, in after time, among the Jews.

³ Joseph desired to ascertain how his brethren were affected towards Benjamin.

⁴ Or, 'about which.'

⁵ This was probably a popular mode of expressing Joseph's superhuman wisdom.

⁶ The simple earnestness of truth in Judah's pleading was well fitted to affect Joseph's heart.

us, then will we go down: for we may not see the man's face, except our youngest
 27 brother *be* with us. And thy servant my father said unto us, Ye know that ^z my
 28 wife bare me two *sons*: and the one went out from me, and I said, ^a Surely he is
 29 torn in pieces; and I saw him not since: and if ye ^b take this also from me, and
 mischief befell him, ye shall bring down my gray hairs with sorrow to the grave.
 30 Now therefore when I come to thy servant my father, and the lad *be* not with us,
 31 (seeing that ^c his life is bound up in the lad's life,) it shall come to pass, when he
 seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring
 32 down the gray hairs of thy servant our father with sorrow to the grave. For thy
 servant became surety for the lad unto my father, saying, ^d If I bring him not
 33 unto thee, then I shall bear the blame to my father for ever. ^e Now therefore,
 I pray thee, ^f let thy servant abide instead of the lad a bondman to my lord;
 34 and let the lad go up with his brethren. For how shall I go up to my father,
 and the lad *be* not with me? lest peradventure I see the evil that shall come on
 my father.

45 Then Joseph could not refrain himself¹ before all them that stood by him; and
 he cried, Cause every man to go out from me. And there stood no man with
 2 him, while Joseph made himself known unto his brethren. And he ^g wept
 3 aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said
 unto his brethren, ^h I am Joseph; doth my father yet live? And his brethren
 could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they
 came near. And he said, I am Joseph your brother, ⁱ whom ye sold into Egypt.
 5 Now therefore ^k be not grieved,² nor angry with yourselves, that ye sold me
 6 hither: ^l for God did send me before you to preserve life. For these two years
 hath the famine *been* in the land: and yet *there are* five years, in the which *there*
 7 shall neither *be* earing³ nor harvest. And God sent me before you to preserve
 8 you a posterity in the earth, and to save your lives by a great deliverance. So
 now *it was* not you *that* sent me hither, but God: and he hath made me ^m a
 father to Pharaoh, and lord of all his house, and a ruler throughout all the land
 9 of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy
 son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:
 10 and ⁿ thou shalt dwell in the land of Goshen,⁴ and thou shalt be near unto me,
 thou, and thy children, and thy children's children, and thy flocks, and thy
 11 herds, and all that thou hast: ^o and there will I nourish thee; for yet *there are*
 five years of famine; lest thou, and thy household, and all that thou hast, come
 12 to poverty. And behold, your eyes see, and the eyes of my brother Benjamin,
 13 that *it is* ^p my mouth that speaketh unto you. And ye shall tell my father of all
 my glory in Egypt, and of all that ye have seen; and ye shall haste and ^q bring
 down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept
 15 upon his neck. Moreover he kissed all his brethren, and wept upon them: and
 after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren
 17 are come: and it pleased Pharaoh well, and his servants. And Pharaoh said
 unto Joseph, Say unto thy brethren, This do ye; lade your beasts; and go, get
 18 you unto the land of Canaan; and take your father and your households, and
 come unto me: and I will give you the good of the land of Egypt, and ye shall
 19 eat ^r the fat of the land. Now thou art commanded, this do ye; take you
 wagons⁵ out of the land of Egypt for your little ones, and for your wives, and
 20 bring your father, and come. Also regard not your stuff;⁶ for the good of all
 the land of Egypt is yours.

21 And the children of Israel did so. And Joseph gave them wagons, according
 22 to the commandment of Pharaoh, and gave them provision for the way. To all
 of them he gave each man changes of raiment; but to Benjamin he gave three
 23 hundred *pieces* of silver, and ^s five changes of raiment. And to his father he sent
 after this *manner*; ten asses laden with the good things of Egypt, and ten she-
 24 asses laden with corn and bread and meat for his father by the way. So he sent

^z ch. 16. 19.^a ch. 37. 33.^b see ch. 42. 36, 38.^c 1 Sam. 18. 1.^d ch. 43. 9; John 13.

35; Heb. 13. 1.

^e Ro. 5. 7—10.^f Ex. 32. 32; Heb. 7.

22; 1 John 3. 16.

^g Num. 11. 4.^h Ac. 7. 13.ⁱ ch. 37. 28.^k 1s. 40. 2; 2 Cor. 2. 7.^l ch. 50. 20; Ps. 105.

16, 17; see 2 Sam.

16. 10, 11; Ac. 4.

27, 28.

^m ch. 41. 43; Judg. 17.

10; Job 29. 16.

ⁿ ch. 47. 1; Ex. 8. 22.^o ch. 47. 12.^p ch. 42. 23.^q Ac. 7. 11, 15.^r ch. 27. 28; Num. 18.

12, 29.

^s ch. 43. 34.

1 Overcome by the filial affection and fraternal regard which Judah's proposal displayed, Joseph found it impossible, as it was unnecessary, to maintain any longer the sternness with which he had treated his brethren.

2 To see what good God has brought out of our sins should increase rather than diminish our contrition; though, at the same time, it may well allay the anxiety we should feel respecting their injurious results.

3 This is an old English word signifying *ploughing*.

4 Near the north-east frontier of Egypt, which they might protect from irruption; whilst they would have room for the pasture of their numerous cattle and sheep.

5 Wheeled carriages appear never to have been common in Palestine; though much used in very early times in the level country of Egypt, both for war and other purposes, as is shown by ancient paintings.

6 Such property as they could not conveniently carry away.

his brethren away, and they departed: and he said unto them, 'See that ye fall not out¹ by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob
26 their father, and told him, saying, Joseph *is* yet alive, and he *is* governor over all
27 the land of Egypt. " And Jacob's heart fainted, for he believed them not. And
they told him all the words of Joseph, which he had said unto them: and when
he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their
28 father revived: and Israel said, *It is enough*; " Joseph my son *is* yet alive: I
will go and see him before I die.

God encourages Jacob; his family enumerated.

46 AND Israel took his journey with all that he had, and came to ^vBeer-sheba,²
2 and offered sacrifices ^zunto the God of his father Isaac. And God spake unto
Israel ^ain the visions of the night, and said, Jacob, Jacob. And he said, Here
3 *am* I. And he said, I *am* God, ^bthe God of thy father: fear not to go down into
4 Egypt; for I will there ^cmake of thee a great nation: ^dI will go down with thee
into Egypt; and I will also surely ^ebring thee³ up *again*: and ^fJoseph shall put
5 his hand upon thine eyes. And ^gJacob rose up from Beer-sheba: and the sons
of Israel carried Jacob their father, and their little ones, and their wives, in the
6 wagons ^hwhich Pharaoh had sent to carry him. And they took their cattle,
and their goods, which they had gotten in the land of Canaan, and came into
7 Egypt, ⁱJacob, and all his seed with him: and his sons, and his sons' sons with
him, his daughters, and his sons' daughters, and all his seed brought he with
him into Egypt.

8 And ^hthese *are* the names of the children of Israel, which came into Egypt,
9 Jacob and his sons: ^lReuben, Jacob's firstborn. And the sons of Reuben;
10 Hanoeh, and Phallu, and Hezron, and Carmi. And ^mthe sons of Simeon;
Jemuel, and Jamin, and Ohad, and Jachin, and ⁿZohar, and Shaul the son of a
11 Canaanitish woman. And the sons of ^oLevi; Gershon, Kohath, and Merari.
12 And the sons of ^pJudah; Er, and Onan, and Shelah, and Pharez, and Zarah: but
^qEr and Onan died in the land of Canaan. And ^rthe sons of Pharez were Hezron
13 and Hamul. ^sAnd the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.
14 And the sons of Zebulun; Seread, and Elon, and Jahleel. These *be* the sons of
15 Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah. All
16 the souls of his sons and his daughters *were* thirty and three.⁴ And the sons of
17 Gad; ^tZiphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. " And
the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their
18 sister: and the sons of Beriah; Heber, and Malchiel. ^xThese *are* the sons of
Zilpah, ^ywhom Laban gave to Leah his daughter, and these she bare unto Jacob,
19 *even* sixteen souls. The sons of Rachel ^zJacob's wife; Joseph, and Benjamin.
20 " And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which
Asenath, the daughter of Poti-pherah priest [*or*, prince] of On, bare unto him.
21 ^bAnd the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and
22 Naaman, ^cEhi, and Rosh, ^dMuppin, and ^eHuppin, and Ard. These *are* the sons
23 of Rachel, which were born to Jacob: all the souls *were* fourteen. ^fAnd the
24 sons of Dan; ^gHushim. ^hAnd the sons of Naphtali; Jahzeel, and Guni, and
25 Jezer, and Shillem. ⁱThese are the sons of Bilhah, ^hwhich Laban gave unto
Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.
26 ^lAll the souls that came with Jacob into Egypt, which came out of his loins,
27 besides Jacob's sons' wives, all the souls *were* threescore and six:⁵ and the sons
of Joseph, which were born him in Egypt *were* two souls: ^mall the souls of the
house of Jacob, which came into Egypt, *were* threescore and ten.

Jacob's arrival and settlement in Egypt with all his family.

28 AND he sent Judah before him unto Joseph, ⁿto direct his face unto Goshen;
29 and they came ^ointo the land of Goshen. And Joseph made ready his chariot,
and went up to meet Israel his father, to Goshen, and presented himself unto
30 him; and he ^pfell on his neck, and wept on his neck a good while. And Israel
said unto Joseph, ^qNow let me die, since I have seen thy face, because thou *art*
31 yet alive. And Joseph said unto his brethren, and unto his father's house, ^rI
will go up, and show Pharaoh, and say unto him, My brethren, and my father's
32 house, which *were* in the land of Canaan, are come unto me; and the men *are*

^c sec ch. 42. 22; Ps. 133; Phil. 2. 2-5; 1 Thes. 5. 13.

^u Job 29. 24; Ps. 126. 1; Lk. 24. 11, 41.

^x ch. 46. 30.

^y ch. 21. 31, 33; 28. 10.

^z ch. 26. 24, 25; 28. 13; 31. 42.

^a ch. 15. 1; Job 33. 14, 15.

^b ch. 15. 13; 28. 13; Is. 41. 10.

^c ch. 12. 2; 35. 11; Ex. 1. 7-10; Deu. 26. 5.

^d ch. 28. 15; 48. 21.

^e ch. 15. 14-16; 50. 13, 24, 25; Ex. 3. 8.

^f ch. 50. 1.

^g Ac. 7. 15.

^h ch. 45. 19, 21.

ⁱ Deu. 26. 5; Jos. 24. 4; Ps. 105. 23; Is. 52. 4; Ac. 7. 15.

^j Deu. 26. 5; Jos. 24. 4; Ps. 105. 23; Is. 52. 4; Ac. 7. 15.

^k Ex. 1. 1; 6. 14.

^l Num. 26. 5; 1 Chr. 5. 1.

^m Ex. 6. 15; 1 Chr. 4. 24.

ⁿ 1 Chr. 4. 24.

^o 1 Chr. 6. 1, 16.

^p 1 Chr. 2. 3; 4. 21.

^q ch. 38. 3, 7, 10.

^r ch. 38. 29; 1 Chr. 2. 5.

^s 1 Chr. 7. 1.

^t Num. 26. 15, etc., Zephon.

^u 1 Chr. 7. 30.

^x ch. 30. 10.

^y ch. 29. 24.

^z ch. 44. 27.

^a ch. 41. 50.

^b 1 Chr. 7. 6; 8. 1.

^c Num. 26. 38, *Ahiram*.

^d Num. 26. 39, *Shupham*; 1 Chr. 7. 12, *Shuppin*.

^e *Hupham*, Num. 26. 39.

^f 1 Chr. 7. 12.

^g *or*, *Shuham*, Num. 26. 42.

^h 1 Chr. 7. 13.

ⁱ ch. 30. 5, 7.

^j ch. 29. 29.

^k Ex. 1. 5.

^l Deu. 10. 22; see Ac. 7. 11.

^m ch. 31. 21.

ⁿ ch. 47. 1.

^o ch. 47. 1.

^p so ch. 45. 14.

^q so Lk. 2. 29, 30

^r ch. 47. 1.

1 Probably fearing that mutual reproaches might produce a quarrel. See ch. xlii. 21, 22.

2 Jacob did not pass the place where he and his fathers had worshipped, nor cross the boundary of Canaan, without obtaining the sanction and blessing of God.

3 Referring to his descendants.

4 In this number, Er and Onan are of course omitted.

5 That is, beside Jacob himself: when he is added, with Joseph and his two children, 'all the souls of his house' are seventy: see ver. 27.

shepherds, for their trade hath been to feed cattle; and they have brought their
33 flocks, and their herds, and all that they have. And it shall come to pass, when
34 Pharaoh shall call you, and shall say, ³What is your occupation? that ye shall
say, Thy servants' ⁴trade hath been about cattle ⁵from our youth even until now,
both we, *and* also our fathers: that ye may dwell in the land of ¹Goshen; for
every shepherd ²is ^xan abomination unto the Egyptians.

47 Then Joseph ^ycame and told Pharaoh, and said, My father and my brethren,
and their flocks, and their herds, and all that they have, are come out of the land
2 of Canaan; and, behold, they *are* in ^zthe land of Goshen. And he took some of
3 his brethren, *even* five men, and ^apresented them unto Pharaoh. And Pharaoh
said unto his brethren, ^bWhat is your occupation? And they said unto Pharaoh,
4 ^cThy servants *are* shepherds, both we, *and* also our fathers. They said moreover
unto Pharaoh, ^dFor to sojourn in the land are we come; for thy servants have no
pasture for their flocks; ^efor the famine *is* sore in the land of Canaan: now there-
fore, we pray thee, let thy servants ^fdwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are
6 come unto thee: ^gthe land of Egypt *is* before thee; in the best of the land
make thy father and brethren to dwell; ^hin the land of Goshen let them dwell:
and if thou knowest *any* men of activity among them, then make them rulers
over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and
8 Jacob blessed³ Pharaoh. And Pharaoh said unto Jacob, How old *art* thou
9 [How many are the days of the years of thy life]? And Jacob said unto Pharaoh,
ⁱThe days of the years of my pilgrimage *are* an hundred and thirty years: ^kfew
and evil have the days of the years of my life been, and ^lhave not attained unto
the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob ^mblessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in
the land of Egypt, in the best of the land, in the land of ⁿRameses, ^oas Pharaoh
12 had commanded. And Joseph nourished his father, and his brethren, and all his
father's household, with bread, according to *their* families.

Joseph's administration in Egypt during the famine.

13 AND *there was* no bread in all the land; for the famine *was* very sore, ^pso
that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 ^qAnd Joseph gathered up all the money that was found in the land of Egypt,
and in the land of Canaan, ^rfor the corn which they bought: and Joseph brought
15 the money into Pharaoh's house. And when money failed in the land of Egypt,
and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give
16 us bread: for ^swhy should we die in thy presence? for the money faileth. And
Joseph said, Give your cattle; and I will give you for your cattle, if money fail.
17 And they brought their cattle unto Joseph: and Joseph gave them bread *in ex-*
change for horses, and for the flocks, and for the cattle of the herds, and for the
asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second⁵ year, and said unto
him, We will not hide *it* from my lord, how that our money is spent; my lord
also hath our herds of cattle; there is not aught left in the sight of my lord, but
19 our bodies, and our lands: wherefore shall we die before thine eyes, both we and
our land? ^tbuy us and our land for bread, and we and our land will be servants¹
unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be
20 not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the
Egyptians sold every man his field, because the famine prevailed over them: so
21 the land became Pharaoh's. And as for the people, he removed them to cities

^r ch. 47. 2, 3.
^t ver. 32; 1 Cor. 7. 21.
^u ch. 30. 35; 31. 5;
37. 12.
^v ch. 43. 32; Ex. 8. 26.
^y ch. 46. 31.
^z ch. 45. 10; 46. 28.
^a Ac. 7. 13.
^b ch. 46. 33.
^c ch. 46. 31.
^d ch. 15. 13; Deu. 25. 5.
^e ch. 43. 1; Ac. 7. 11.
^f ch. 46. 31.
^g ch. 20. 15; 45. 18—20.
^h ver. 4.
ⁱ 1 Chr. 29. 15; Ps.
39. 12; 119. 54; Heb.
11. 9, 13; 1 Pet. 2. 11.
^k Job 14. 1; Ps. 39. 4,
5; 90. 12; Jam. 4. 14.
^l ch. 5. 27; 11. 11; 25.
7; 35. 28; Job 42. 16.
^m ver. 7.
ⁿ Ex. 1. 11; 12. 37.
^o ver. 6.

^p ch. 41. 30; Ac. 7. 11.
^q ch. 41. 56.
^r ver. 19.
^s No. 5. 2, 3

¹ Thus, while enjoying a fertile settlement, they would be kept distinct from the Egyptians, and preserved from the contamination of their idolatry and vices.

² That is, every *wandering* shepherd; for Pharaoh and the Egyptians had cattle themselves (ch. xlvii. 6, 18). The dislike of a settled people to the predatory habits of the wandering tribes was, in their case, augmented by the recent oppression of the Hyksos. We learn from ancient historians that Egypt had been overrun and subdued by a wandering pastoral people from the north-east, who were afterwards expelled, probably not long before Joseph was brought thither.

³ Eastern salutations still retain the form, though they have lost the spirit, of religious benediction.

⁴ Joseph's provident care, whilst it preserved the lives of many beside the Egyptians, must have greatly enriched that monarchy with the wealth of other nations.

⁵ Rather, 'the next year;' for it was probably the last of the seven.

⁶ Ancient records lead us to suppose that, till now, the authority of the Pharaohs over several districts and petty princes of Egypt had been often little more than nominal. Now, however, that monarchy was consolidated by the purchase of the land, which was henceforth to be rented of the crown (see vers. 24, 26); by the provision made for a regular revenue derived from a moderate taxation; and by the formation of cities, as centres both of authority and of wealth.

22 from *one* end of the borders of Egypt even to the *other* end thereof.¹ ' Only the land of the "priests [*or*, princes] bought he not; for the priests² had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the ^x fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, ^y Thou hast saved our lives: ^z let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; ^a except the land of the priests [*or*, princes] only, *which* became not Pharaoh's.

Jacob gives directions respecting his burial, and blesses Joseph and his two sons.

27 AND Israel ^b dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and ^c grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time ^d drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ^e put, I pray thee, thy hand under my thigh, and ^f deal kindly and truly with me; ^g bury me not, I pray thee, in Egypt:³ but ^h I will lie with my fathers, and thou shalt carry me out of Egypt, and ⁱ bury me in their burying-place. And he said, I will do as thou hast said. And he said, Swear unto me. And he swore unto him. And ^k Israel bowed himself upon the bed's head.⁴

48 And it came to pass after these things, that *one* told Joseph, Behold, thy father ^l is sick: and he took with him his two sons, Manasseh and Ephraim. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at ^m Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee ⁿ for an everlasting possession. And now thy ^o two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine;⁵ as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, ^p Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these? And Joseph said unto his father, ^q They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and ^r I will bless them. Now ^s the eyes of Israel were dim for age, *so that* he could not see.⁶ And he brought them near unto him; and ^t he kissed them, and embraced them. And Israel said unto Joseph, ^u I had not thought to see thy face: and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees,⁷ and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought *them* near unto him. ^v And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, ^x guiding his hands wittingly; for Manasseh *was* the firstborn.

15 And ^y he blessed Joseph, and said, God, ^z before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel⁸ which ^a redeemed me from all evil, bless the lads; and let ^b my name be named on them, and the name of my fathers Abraham and Isaac; and let them

^t Ezra 7. 24.

^u ch. 41. 45; 2 Sam. 8. 18.

^x ch. 41. 34; Le. 27. 32.

^y ch. 45. 7; Pro. 11. 26.

^z ch. 33. 15.

^a ver. 22.

^b ver. 11.

^c ch. 28. 14; 46. 3.

^d so Deu. 31. 14; 1 Ki. 2. 1; Job 7. 1; Heb. 9. 27.

^e ch. 24. 2.

^f ch. 21. 49.

^g so ch. 50. 25.

^h ch. 25. 9; 2 Sam. 19. 37; Heb. 11. 14.

ⁱ ch. 49. 29; 50. 5, 13.

^k ch. 48. 2; 1 Ki. 1. 47; Heb. 11. 21.

^l ch. 28. 13, 19; 25. 6, 9, etc.

^m ch. 17. 8.

ⁿ ch. 41. 50; 46. 20;

Jos. 13. 7; 14. 4;

ch. 16 and 17; 1 Chr. 5. 1, 2.

^o ch. 35. 9, 16—19.

^p see refs. ch. 33. 5.

^q ch. 27. 4.

^r ch. 27. 1.

^s ch. 27. 27.

^t ch. 37. 33; 42. 36; 45. 26.

^u Heb. 11. 21.

^x ver. 19.

^y Heb. 11. 21.

^z ch. 17. 1; 24. 40.

^a ch. 28. 15; 31. 11, 13, 24; Ps. 34. 22; 121. 7.

^b Am. 9. 12; Ac. 15. 17.

¹ That is, throughout the country; the people who cultivated the land being removed to the adjacent towns.

² The caste of nobles.

³ This would remind Joseph, and all his family, that Canaan, not Egypt, was to be their country.

⁴ The Greek translators, differing only in a vowel point, render the word 'staff.' The idea, however, is the same; as the spear of the warrior and the staff of the chief were set at the bed's head. The patriarch turned himself in a posture of devotion. See Heb. xi. 21.

⁵ Ephraim and Manasseh thus became heads of tribes; and Joseph, Rachel's firstborn, inherited the double portion of the birthright which Reuben had forfeited. See ver. 22; 1 Chron. v. 1, 2.

⁶ That is, not clearly.

⁷ That is, Jacob's; retiring with them a little distance, that they might prostrate themselves.

⁸ See notes on ch. xviii. 2; xxxii. 24. The word 'redeemed' is probably alluded to by Isaiah, ch. xlv. 23; xlix. 7.

17 grow into a multitude in the midst of the earth. And when Joseph saw that his father ^c laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head. And his father refused, and said, ^d I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly ^e his younger brother shall be greater¹ than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, ^f In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: ^g and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but ^h God shall be with you, and ⁱ bring you again unto the land of your fathers. Moreover ^j I have given to thee one portion above thy brethren, which I took² out of the hand ^k of the Amorite with my sword and with my bow.

Jacob prophetically blesses his sons.

49 AND Jacob called unto his sons, and said, Gather yourselves together, that I may ^l tell you *that* which shall befall you ^m in the last days.³

2 Gather yourselves together, and hear, ye sons of Jacob; And ⁿ hearken unto Israel your father.

3 Reuben, thou *art* ^o my firstborn,—my might, ^p and the beginning of my strength, The excellency of dignity, and the excellency of power:

4 Unstable as water, ^q thou shalt not excel:⁴ Because thou ^r wentest up to thy father's bed; Then defiledst thou *it*: he went up to my couch.

5 ^s Simeon and Levi *are* ^t brethren; ^u Instruments of cruelty *are* in their habitations.⁵

6 O my soul, ^v come not thou into their secret; ^w Unto their assembly, ^x mine honour, be not thou united: For ^y in their anger they slew a man, And in their selfwill they digged down a wall.⁶

7 ^z Cursed *be* their anger, for *it was* fierce;—and their wrath, for it was cruel: ^a I will⁷ divide them in Jacob,—and scatter them in Israel.

8 ^b Judah, thou *art* ^c he whom thy brethren shall praise:⁸ ^d Thy hand *shall be* in the neck of thine enemies;⁹ ^e Thy father's children shall bow down before thee.¹⁰

9 Judah *is* ^f a lion's whelp:—from the prey, my son, thou art gone up: ^g He stooped down, he couched as a lion, And as an old lion;¹¹ who shall rouse him up?

10 ^h The sceptre shall not depart from Judah,—nor ⁱ a lawgiver ^j from between his feet, ^k Until Shiloh¹² come;—^l and unto him *shall* the gathering of the people *be*.

11 ^m Binding his foal unto the vine,—and his ass's colt unto the choice vine;¹³

^c ver. 14.

^d ver. 11; ch. 17. 20, 21; 25. 23.

^e Num. 1. 33—35; 2. 19, 21; Deu. 33. 17; Rev. 7. 6, 8.
^f so Ru. 4. 11, 12.

^g Num. 10. 22, 23.

^h ch. 46. 4; 50. 24.

ⁱ ch. 33. 19; Jos. 24. 32; 1 Chr. 5. 1, 2; John 4. 5.
^k ch. 15. 16; 31. 28; Jos. 17. 14, etc.

^l Deu. 33. 1; Am. 3. 7.
^m Deu. 4. 30; Num. 24. 14; 1. 2; 39. 5; Jer. 23. 20; Dan. 2. 24, 29; Ac. 2. 17; Heb. 1. 2.
ⁿ Ps. 31. 11.
^o ch. 29. 32.
^p Deu. 21. 17; Ps. 78. 51.
^q 1 Chr. 5. 1; Jan. 1. 8.
^r ch. 35. 22; Deu. 27. 20; 1 Chr. 5. 1.
^s ch. 29. 33, 34.
^t Pro. 18. 9.
^u ch. 34. 25—29.
^v Pro. 1. 15, 16.
^w Ps. 26. 4, 5, 9; 28. 3; Eph. 5. 11.
^x Ps. 16. 9; 30. 12; 57. 8.
^y ch. 34. 26.
^z Mt. 5. 22.
^a Jos. 19. 1—9; 21. 5—7; 1 Chr. 4. 21, 30.
^b ch. 29. 35; Deu. 33. 7.
^c Judg. 1. 1, 2; Ps. 18. 40.
^d ch. 27. 20; 1 Chr. 5. 2.
^e Hos. 5. 11; Rev. 5. 5.
^f Num. 23. 24; 21. 9.
^g Num. 24. 17; Jer. 30. 21; Zec. 10. 11.
^h Ps. 60. 7; 108. 8; Num. 21. 18.
ⁱ Deu. 28. 57.
^j Is. 9. 6; 11. 1—5; 62. 11; Jer. 23. 5, 6; Eze. 21. 27; Dan. 9. 25, 26; Mt. 1. 21; 21. 9; Lk. 1. 32, 33.
^k Ps. 72. 8, 11; Is. 2. 2; 11. 10, 11; 42. 1, 4; 49. 6, 7, 22, 23; 55. 4, 5; 61. 1, 3—5; Hag. 2. 7; Lk. 1. 32, 33; 2. 30—32; John 12. 32; Ro. 15. 12; Rev. 11. 15.
^l 2 Ki. 18. 32.

1 Though Manasseh had more land, Ephraim was always the more powerful tribe, ranking next to Judah; so that the ten tribes, after their separation from the kingdom of Judah, were called collectively by the name of *Ephraim*. See Hosca, ch. viii., ix.

2 This is supposed by many to refer to an event otherwise unnoticed in Jacob's life, when he had to regain by force the land he had purchased near Shechem.

3 Or, 'hereafter.' This chapter contains prophecies of the future destinies and characters of the tribes, as well as references to their founders. It should be compared with Deut. xxxiii.; and with the allotments of the different tribes, as recorded in Josh. xiii.—xix.

4 No judge, prophet, prince, or person of renown is found of this tribe; nor was the tribe itself ever distinguished for anything good. See Judg. v. 15, 16.

5 Or, 'Their swords are weapons of violence;' but perhaps it is better to read, with the Septuagint and Samaritan, 'They perpetrated wickedness by their schemes.'

6 Or, 'they houghed oxen;' or, perhaps, 'destroyed a prince;' *i. e.* Hamor or Shechem (ch. xxxiv.)

7 Jacob is said to *do* that which he predicts. Similar phraseology is common in the prophetic writings.

8 In allusion to the meaning of his name (*Praise*).

9 Or, 'Over all thine enemies thou shalt be victorious.'

10 The supremacy, and the great promise of Messiah, are separated from the rest of the birthright and given

to Judah. See 1 Chron. v. 2, and note on ch. xlviii. 5.

11 Rather, 'lioness.' These figures, rising in a beautiful climax, indicate the warlike character and power of the tribe. First, it is compared to a *lion's whelp*; then to a full-grown *lion*; then to a *lioness*, which, when roused in defence of her cubs, exceeds all in fierceness.

12 Some of the most ancient versions give this word the meaning, 'He to whom it (*i. e.* the sceptre or kingdom) belongs.' But as the text now stands it is better to render it 'peace,' or 'the peaceful one.' Having announced the sovereignty of Judah, the patriarch goes on to declare that it should have no end, until one should come bearing the name of 'Shiloh,' whose sway both Israel and all mankind should acknowledge. The subsequent history presents the fulfilment of this prediction. In the journeyings of the Israelites through the wilderness, and under the theocracy in the promised land, this tribe took the precedence; after the return of the people from Babylon, it absorbed the others, and gave its name to the whole nation; and even under the dominion of the Romans it retained a measure of authority. But, on the appearance of Christ, all this quickly passed away to make room for the spiritual and ultimately universal reign of the Prince of peace.

13 On the hills of Judah the vine was extensively cultivated, and numerous flocks were pastured.

- He washed his garments in wine,—^p and his clothes in the blood of grapes :
 12 His ^q eyes *shall be* red with wine,—and his teeth white with milk.¹
 13 ^r Zebulun shall dwell at the haven of the sea ;
 And he *shall be* for an haven of ships ;—and his border *shall be* unto Zidon.²
 14 Issachar *is* a strong ass—couching down between two ^s burdens :³
 15 And he saw that rest *was* good,—and the land that *it was* pleasant ;
 And bowed ^t his shoulder to bear,—and became a servant unto tribute.
 16 ^u Dan shall judge⁴ his people,—as one of the tribes of Israel.
 17 ^x Dan shall be a serpent by the way,—an adder in the path,
 That biteth the horse heels,—so that his rider shall fall backward.
 18 ^y I have waited for thy salvation, O LORD.⁵
 19 ^z Gad, a troop⁶ shall overcome him :—but he shall overcome at the last.
 20 ^a Out of Asher his bread *shall be* fat,—and he shall yield royal dainties.⁷
 21 ^b Naphtali *is* a hind let loose :—he giveth goodly words.⁸
 22 Joseph *is* ^c a fruitful bough,—*even* a fruitful bough by a well ;
 Whose branches run over the wall :
 23 The archers have ^d sorely grieved him,—and shot *at him*, and hated him :
 24 But his ^e bow abode in strength,—and the arms of his hands were made strong
 By the hands of ^f the mighty God of Jacob :
 (^g From thence *is*⁹ ^h the shepherd, ⁱ the stone of Israel :)
 25 ^k *Even* by the God of thy father, who shall help thee ;
^l And by the Almighty, ^m who shall bless thee—with blessings of heaven above,
 Blessings of the deep that lieth under,—blessings of the breasts, and of the womb :
 26 ⁿ The blessings of thy father have prevailed above the blessings of my progenitors
^o Unto the utmost bound of the everlasting hills :¹⁰
^p They shall be on the head of Joseph,
 And on the crown of the head of him ^q that was separate from his brethren.
 27 Benjamin shall ^r ravin *as* a wolf :—in the morning he shall devour the prey,
^s And at night he shall divide the spoil.¹¹
 28 All these *are* the twelve tribes of Israel : and this *is it* that their father spake
 unto them, and blessed them ; every one according to his blessing he blessed
 29 them. And he charged them, and said unto them, I ^t am to be gathered unto my
 people : ^u bury me with my fathers ^x in the cave that *is* in the field of Ephron the
 30 Hittite, in the cave that *is* in the field of Machpelah, which *is* before Mamre, in the
 land of Canaan, ^y which Abraham bought with the field of Ephron the Hittite for
 31 a possession of a burying-place. ^z There they buried Abraham and Sarah his wife ;
^a there they buried Isaac and Rebekah his wife ; and there I buried Leah. The
 32 purchase of the field and of the cave that *is* therein *was* from the children of Heth.

- ^p S. Song 5. 10—16.
^q Pro. 23. 29.
^r Deu. 33. 18, 19 ; Jos. 19. 10, 11.
^s Judg. 5. 16.
^t 1 Sam. 10. 9.
^u Deu. 33. 22 ; Judg. 13. 2, 24, 25 ; 15. 20 ; 18. 1, 2.
^x Judg. 18. 27.
^y Ps. 25. 5 ; 40. 1 ; 119. 166, 174 ; Is. 25. 9 ; Mic. 7. 7.
^z Deu. 33. 20 ; 1 Chr. 5. 18—22.
^a Deu. 33. 24 ; Jos. 19. 24.
^b Deu. 33. 23.
^c ch. 41. 52 ; 48. 19 ; Jos. 17. 14, 17.
^d ch. 37. 4, 24, 28 ; 39. 7—20 ; 42. 21 ; Ps. 64. 3 ; 118. 13.
^e Job 29. 20 ; Ps. 28. 8 ; 37. 15.
^f Ps. 18. 32—35 ; 132. 2, 5.
^g ch. 45. 11 ; 47. 12 ; 50. 21.
^h Ps. 80. 1 ; Is. 40. 11.
ⁱ Deu. 32. 4 ; Is. 28. 16 ; Eph. 2. 20.
^k ch. 28. 13, 21 ; 35. 3 ; 43. 23.
^l ch. 17. 1 ; 35. 11.
^m Deu. 33. 13—16.
ⁿ ch. 27. 27—29.
^o Deu. 33. 15 ; Hab. 3. 6.
^p Deu. 33. 16.
^q ch. 37. 28.
^r Judg. 20. 21, 25 ; Eze. 22. 25, 27.
^s Num. 23. 24 ; Est. 8. 11 ; Eze. 39. 10 ; Zec. 14. 1, 7.

¹ The appearance of the people would indicate their happy lot. These verses (11, 12) describe, in poetical terms, the peace and plenty of Messiah's reign.

² Probably not the *city*, which lay far to the north, but the *territory* of the Zidonians: the word 'haven' referring either to the Zidonian ports, or, more probably, to the coast of Zebulun on the sea of Galilee. Tiberias was in this tribe. See Josh. xix. 10—16, and map of Canaan.

³ Or, 'borders.' In the portion of this tribe lay the rich plain of Jezreel, bordered by the range of Carmel and the hills of Galilee. The patient and laborious ass aptly represents an orderly, industrious people, who prefer agricultural pursuits to military or commercial enterprise. The men of Issachar, however, occasionally displayed both valour and wisdom. See Judg. v. 15 ; 1 Chron. xii. 32.

⁴ So the name 'Dan' signifies. The stealthy character of their warfare (resembling that of the Bedouin) is illustrated in Judg. xviii. ; and aptly represented by the attack of the *cerastes*, or horned viper, which lies unperceived in the sand.

⁵ Or, 'I am expecting thy salvation, O Jehovah:' possibly referring to some unrecorded revelations of the great redemption.

⁶ The words 'troop' and 'overcome' are allusions to the name *Gad*, whose tribe was much exposed to predatory incursions from the Syrian and Arabian deserts. 'At last' may be rendered 'in the rear,' or 'in return.'

⁷ Partly from his proximity to the commercial Phœnicians, and partly from the fruitfulness of his own land on the western mountain-slopes.

⁸ This verse is very obscure ; and may be translated, as by Bochart, from the Greek, 'Naphtali is a spreading (terebinth or oak) tree, producing beautiful branches ;' or, 'Naphtali is a free (or, graceful) hind, bringing forth beautiful young ones (or, occasioning beautiful sayings).'

⁹ Or rather, as the Samaritan and Syriac, 'by the name of ;' answering to the former part of the parallel, 'by the hands of.' This blessing on Joseph, which was fulfilled in the portions of Ephraim and Manasseh, is the fullest and most elaborate of all. 'Heaven above,' with its rains and dews,—'the deep,' the western sea, the lake of Tiberias, and the Jordan through much of its course,—and 'the everlasting hills,' mount Ephraim, and mount Gilead,—promoted the increase of their families and of their possessions, and made Joseph as a 'fruitful bough by a well.' See Deut. xxxiii. 13—17.

¹⁰ Or, 'The blessings of thy father exceed the blessings of the eternal mountains, the desirable things of the everlasting hills.' Comp. Deut. xxxiii. 15.

¹¹ In the first times of Israel, the Benjamites were noted for their courage and success in war. From them sprang Ehud the second judge, and Saul the first king. They were afterwards united with Judah, shared in its privileges, and returned in large numbers from Babylon.

Jacob dies in Egypt, and is buried in Canaan.

33 AND when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and ^b was gathered unto his people.

50 And Joseph ^c fell upon his father's face, and ^d wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians ¹ to ^e embalm his father: and

3 the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians ^f mourned

4 for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto ^g the house of Pharaoh, saying, If now I have found grace in

5 your eyes, speak, I pray you, in the ears of Pharaoh, saying, ^h My father made me swear, saying, Lo, I die: in my grave ⁱ which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray

6 thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father: and with him went up all ² the servants

8 of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little

9 ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which *is* beyond ³ Jordan, and there they ^k mourned with a great and very sore lamentation: ^l and he made a mourning

11 for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-Mizraim [*i. e.* the

12 mourning of the Egyptians], which *is* beyond Jordan. And his sons did unto

13 him according as he commanded them: for ^m his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham

14 bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Joseph's assurance to his brethren; his old age, and dying charge.

15 AND when Joseph's brethren saw that their father was dead, ^o they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy

17 father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ^p for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of ^q the God

18 of thy father. And Joseph wept when they spake unto him. And his brethren also went and ^r fell down before his face; and they said, Behold, we *be* thy

19 servants. And Joseph said unto them, ^s Fear not: ^t for *am* I in the place of God?

20 ^u but as for you, ye thought evil against me; *but* ^x God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. Now therefore fear ye not: ^y I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an

23 hundred and ten ⁴ years. And Joseph saw Ephraim's children ^z of the third generation: ^a the children also of Machir the son of Manasseh ^b were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and ^c God will surely visit you, ⁵ and bring you out of this land unto the land ^d which he sware to Abraham, to Isaac,

25 and to Jacob. And ^e Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, *being* an hundred and ten years old: and they ^f embalmed him, and he was put in a coffin in Egypt. ⁶

b ver. 29.
c ch. 46. 4.
d 2 Ki. 13. 14.
e ver. 25; 2 Chr. 16. 11; Mt. 26. 12; Mk. 14. 8; 16. 1; Lk. 24. 1; John 12. 7; 19. 39, 40.
f Num. 20. 29; Deu. 31. 8.
g Est. 4. 2.
h ch. 47. 29—31.
i 2 Chr. 16. 14; Is. 22. 16; Mt. 27. 60.

k 2 Sam. 1. 17; Ac. 8. 2.
l 1 Sam. 31. 13; Job 2. 13.

m ch. 49. 29, 30; Ac. 7. 16.

n ch. 23. 16.

o Job 15. 21, 22; Ro. 2. 15.

p Pro. 28. 13.

q ch. 49. 25.

r ch. 37. 7—11.

s ch. 45. 5.
t Den. 32. 35; 2 Ki. 5. 7; Job 31. 29; Ro. 12. 19; Heb. 10. 30.

u Ps. 56. 5; Is. 10. 7.
x ch. 45. 5—8; Ps. 105. 16, 17; Ac. 3. 13—15.
y ch. 45. 10, 11; 47. 12; Mt. 5. 44; Ro. 12. 20, 21.

z Job 42. 16.
a Num. 32. 39.
b ch. 30. 3.

c ch. 15. 11—16; 46. 4; 48. 21; Ex. 3. 16, 17; Heb. 11. 22.
d ch. 15. 18; 26. 3; 35. 12; 46. 4.
e Ex. 13. 19; Jos. 24. 32; Ac. 7. 16.

f ver. 2.

1 Persons of high rank in Egypt had a number of family physicians, each devoting himself to one class of diseases. In later times, the embalmers formed a distinct class. This art was carried to such perfection by the Egyptians, that their mummies remain to the present day, after a lapse of more than 2000 years. It afforded facilities for their pompous and lengthened funeral ceremonies, of which representations are seen in their tombs.

2 That is, a great number. See note on ch. vii. 19.

3 The west of Jordan; *beyond* the river to a person on the east of it, where Moses probably finished his books:

or it may be rendered, 'near the passage of Jordan.' This was probably the greatest funeral procession that was ever known. The journey was about 300 miles.

4 Until the seventy-first year after his family came to Egypt. Comp. ch. xli. 46, 47, with ch. xlv. 11.

5 Neither his own alliance and prosperity in Egypt, nor the length of time which had elapsed since the promise was given, had impaired his faith.

6 That his remains might be ready for removal at the proper time. This would serve to keep up among the Israelites the expectation of a return to Canaan.

CHRONOLOGY OF GENESIS.

NOTE ON THE CHRONOLOGY OF THE BOOK OF GENESIS.

THERE is great difference of opinion as to the chronology of the earlier portion of Genesis, arising from variations between the Hebrew and Samaritan texts, the Greek version of the Seventy, and the statements of Josephus, Theophilus, and others, who profess to follow the Scripture as it existed in their time. These authorities generally agree as to the ages which the several patriarchs attained; but they assign the births of some of them to different periods in the lives of their fathers. Thus, Seth is said in the Hebrew (Gen. v. 3) to have been born when Adam was a hundred and thirty years of age; in the Septuagint it is *two* hundred and thirty. These variations, which apply to six of the patriarchs before the flood, make together a difference of 600 years in that portion of the chronology:—while, after the flood, the name of Cainan, which is not in the Hebrew, is found in the Septuagint (and in Luke iii. 37), thus adding 130 years; and there is an addition of 100 years, as before, in every instance from Arphaxad to Serug, and of 50 years in the case of Nahor; making together 650 (or with Cainan 780) years, after the flood. This amounts to a total difference of 1250 (or 1380) years down to the time of Terah, who was 130 years old at Abraham's birth.

Upon these conflicting data two systems of chronology have been constructed, which are commonly known in this country by the names of their chief supporters, *Usher* and *Hales*: the former of whom follows the present Hebrew text, adopting the shorter computation; whilst the latter generally prefers the longer reckoning of the Septuagint and Josephus, which is in part sustained by the Samaritan text. The table below exhibits some of the leading epochs of this period, according to both schemes. The longer chronology adopted by Hales is by many considered to be the best entitled to confidence, and among other reasons for the following:—

1. The Hebrew is deemed the more likely to have been altered; inasmuch as, for some time after the Christian era, its use was almost entirely confined to the Jews (and chiefly to the more learned amongst them), who had a motive for shortening the period between the creation and the birth of Jesus, in order to make it appear that the epoch in the world's history which their expositors had always fixed for the appearance of the Messiah had not yet arrived:—whilst, on the other hand, no *motive* for lengthening the chronology can be supposed to have existed on the part of the Jewish translators of the Septuagint; nor could there have been an *opportunity* to alter the Greek text afterwards; for it was in extensive circulation, and in constant public use, both among Jews and Christians. And there is good reason to believe that, from the year 280 B. C., when the Greek version was made, to the end of the first century of the Christian era, these numbers in the Hebrew and Greek texts were identical.

2. The length of time assigned by the Septuagint, the Samaritan text, and Josephus, to the period between the deluge and the birth of Abraham (about 1000 years), is deemed more consistent with historical facts than the shorter time assigned by the Hebrew (about 350 years), which appears insufficient for the great multiplication and extended dispersion of Noah's descendants over immense tracts of country, extending from India and Assyria to Ethiopia, Egypt, and Greece; and for the establishment of the organized and powerful monarchies of Babylon, Nineveh, and Egypt; besides numerous lesser chieftaincies, such as those of Canaan, which seem to have been founded by descendants of Ham, after the expulsion of some other tribes who had previously settled in the country.

3. The longer chronology appears to bring the duration of the successive generations into better proportion to the gradually diminished length of human life, at the several stages of the history.

Those who adhere to the shorter computation urge principally the following considerations:—

1. The authority and accuracy of the original Hebrew text, which has been supposed to have been preserved by the Jews with such jealous care as to exclude all possibility of error. It must, however, be remembered, that the extended researches of modern times have brought to light numerous verbal discrepancies, which, though not affecting a single truth of Scripture, weaken the force of this argument, especially when applied to dates and numbers.

2. The facilities afforded by the shorter genealogy for the safe and rapid transmission of revealed truth in the earliest ages; Lamech being contemporary both with Adam and with Shem, whilst Shem was contemporary with Abraham. This is, however, of little moment, if we suppose more numerous revelations of the Divine will.

3. The coincidence (at least, within a few years) of the date hereby fixed for the creation with a remarkable astronomical epoch, when the major axis of the earth's orbit coincided with the line of the equinoxes. But there is no necessity for supposing the creation to have taken place at this rather than at some other period.

4. The objection drawn from the shortness of the interval between the deluge and the birth of Abraham is met by adducing the rapid increase of mankind in some newly-peopled districts, such as the United States of America, where the population has doubled itself in fifteen years. This, however, is clearly owing, in the case adduced, to extensive immigration and the absence of war.

Upon the whole, the evidence preponderates in favour of the longer period after the deluge; it is more nearly balanced in the antediluvian period, the chronology of which is of less importance.

TABULAR VIEW OF THE PRINCIPAL EPOCHS IN THE BOOK OF GENESIS.

USHER.		EVENTS.	HALES.		USHER.		EVENTS.	HALES.	
Before Christ.	Year of the World.		Before Christ.	Year of the World.	Before Christ.	Year of the World.		Before Christ.	Year of the World.
4004		The Creation	5411		2281	1723	Birth of Heber	2888	2523
3874	130	Birth of Seth	5181	230			Death of Noah	2805	2606
3769	235	Birth of Enos	4976	435	2247	1757	Birth of Peleg	2754	2657
3679	325	Birth of Cainan	4786	625	2233	1771	Dispersion		
3609	395	Birth of Mahalaleel	4616	795	2217	1787	Birth of Reu	2624	2787
		Death of Adam	4481	930			Dispersion	2554	2857
3544	460	Birth of Jared	4451	960	2185	1819	Birth of Serug	2492	2919
3382	622	Birth of Enoch	4289	1122	2155	1849	Birth of Nahor	2362	3049
3317	687	Birth of Methuselah	4124	1287	2126	1878	Birth of Terah	2283	3128
3130	874	Birth of Lamech	3937	1474	1998	2006	Death of Noah		
3074	930	Death of Adam			1996	2008	Birth of Abram	2153	3258
3017	987	Translation of Enoch	3914	1487	1921	2083	Abram arrives in Canaan	2078	3333
2948	1056	Birth of Noah	3755	1656	1896	2108	Birth of Isaac	2053	3358
2348-9	1656	Deluge	3155	2256	1836	2168	Birth of Jacob and Esau	1993	3418
2346	1658	Birth of Arphaxad	3153	2258	1728	2276	Joseph goes to Egypt	1885	3526
2311	1693	Birth of Salah	3018	2393	1635	2369	Death of Joseph	1792	3619

THE SECOND BOOK OF MOSES, CALLED EXODUS.

THE title 'EXODUS,' signifying 'going out,' was given to this book by the Greek translators, because the *departure* of the Israelites from Egypt is here related.

By the call of Abraham, and the covenant of circumcision, the people from whom the promised Saviour was to come, and who were to be for many ages the depository of Divine revelation, had been in some measure distinguished from the rest of the world. But, whilst they remained mixed with other nations who had degenerated into idolatry, they were in danger of losing the true religion. God therefore now proceeds to separate them entirely from all other people. To this end, he allows them to be subjected to cruel servitude and oppression, consequent upon the altered policy of the Egyptians—changing their home of plenty into a house of bondage, and causing them to desire deliverance (ch. i.) He prepares for them a deliverer, Moses, who undertook the mission, not by choice and self-will, but in obedience to an immediate call from Jehovah, who revealed himself by his covenant name (ch. ii.—iv.) He shows forth his glory in Israel, by releasing them from their bondage; and Pharaoh, by punishing his opposition to himself and his people (ch. vi.—xv.) Then taking the Israelites under his special guidance and discipline, he manifests himself to them with that material splendour which was most suited to their low spiritual state; and, amidst thunder, lightning, and earthquake, promulgates his law, renews his promises, and solemnly avouches them to be his people; while they avouch him to be their God (ch. xvi.—xx.) And, as their Divine King, he further develops the regulations of his government and the manner of his worship, appoints his ministers, and directs the construction of his dwelling-place among them (ch. xxi.—xl.)

In the *moral laws*, so clearly enjoined, God shows that his claims are not affected by man's fall; and convinces the sinner of his guilt and misery, and consequent need of a Saviour; whilst he supplies his redeemed people with a rule of life, showing them the path in which they must walk on their way to heaven. The *ceremonial institutions* were expressive of great truths and principles, presented in a simple and palpable form, adapted to the comparative childhood of the church; and they were, at the same time, types and figures of Christian blessings. In particular, the Passover was an impressive emblem of the sacrifice of Christ, 'the Lamb of God, who taketh away the sin of the world.'

This book embraces a period of 145 years; and may be divided into two principal parts:—

I. THE DELIVERANCE OF THE ISRAELITES FROM EGYPT: including their oppressed state after the death of Joseph, and their wonderful increase (ch. i.): the birth, preservation, and history of Moses; and his preparation for his great office (ii.—vi.): the plagues inflicted on Egypt; the departure of the Israelites, and the destruction of their enemies (vii.—xv. 1—21).

II. THE MANIFESTATION OF GOD IN THE MIDST OF ISRAEL, AND THE GIVING OF THE LAW: comprising the entrance of the Israelites into the wilderness, and the miraculous provision made for their guidance and support (xv. 22—xviii. 27): their national covenant with God, made, broken, and renewed; together with judicial laws, and directions respecting the sanctuary, priesthood, and ritual (xix.—xxxiv.): the tabernacle built, and solemnly occupied by God (xxxv.—xl.)

Increase and oppressed state of the Israelites.

1 NOW ^a these *are* the names of the children of Israel, which came into Egypt; 2 every man and his household came with Jacob. Reuben, Simeon, Levi, and 3 Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. 5 And all the souls that came out of the loins of Jacob were ^b seventy souls: for 6 Joseph was in Egypt *already*. And ^c Joseph died, and all his brethren, and all 7 that generation. ^d And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 Now there ^e arose up a new ¹ king over Egypt, which knew not Joseph. And 9 he said unto his people, Behold, ^f the people of the children of Israel *are* more and 10 mightier than we: ² ^g come on, let us ^h deal wisely with them; lest they multiply. 11 and it come to pass, that, when there falleth out any war, they join also unto our 12 enemies, and fight against us, and *so* get them up out of the land. Therefore they 13 did set over them taskmasters ⁱ to afflict them with their ^h burdens. And they 14 built for Pharaoh treasure cities, Pithom ¹ and Raamses. ³ But the more they 15 afflicted them, the more they multiplied and grew. And they were grieved 16 because of the children of Israel. And the Egyptians made the children of Israel 17 to serve ^m with rigour: and they ⁿ made their lives bitter with hard bondage, ^o in 18 mortar, and in brick, and in all manner of service in the field: all their service, 19 wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of 16 the one *was* Shiphrah, and the name of the other Puah: and he said, When ye do 17 the office of a midwife to the Hebrew women, and see *them* upon the stools; if it 18 *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live. 19 But the midwives ⁿ feared God, and did not ^q as the king of Egypt commanded 20 them, but saved the men children alive. And the king of Egypt called for the 21 midwives, and said unto them, Why have ye done this thing, and have saved 22 the men children alive? And ^r the midwives said unto Pharaoh, Because the

^a Ge. 46. 8; ch. 6. 14.

^b Ge. 46. 26, 27; ver. 20; Gen. 10. 22.

^c Ge. 50. 26; Ac. 7. 15.

^d Ge. 13. 16; 15. 5; 28. 14; 46. 3; Gen. 26. 5; Ps. 105. 24; Ac. 7. 17.

^e Ac. 7. 18.

^f Ps. 105. 24, 25.

^g Ps. 10. 2; 83. 3, 4. ^h Job 5. 13; Ps. 105. 25; Pro. 16. 25; 21. 30; Ac. 7. 19.

ⁱ ch. 3. 7; Ge. 15. 13; Deu. 26. 6.

^k ch. 2. 14; 5. 4, 5. ^l Ps. 81. 6.

^m Ge. 47. 11.

ⁿ ch. 5. 7—19.

^o ch. 2. 23; 6. 9; Num. 20. 15; Ac. 7. 19, 34. ^p Ps. 81. 6.

^q Pro. 16. 6. ^r Dan 3. 16, 18; 6. 13; Ac. 5. 29.

^s see Jos. 2. 1, etc.; 2 Sam. 17. 19, 20.

1 Probably of a new dynasty; perhaps from Thebes.

2 The dominant party of the new king.

3 Josephus says they also constructed pyramids and dykes, and dug canals.

Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them. ^s Therefore God dealt well with the midwives. And the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, ^t that he made them houses.¹

22 And Pharaoh charged all his people, saying, ^u Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Birth and preservation of Moses, and his flight to Midian.

2 AND there went ^x a man² of the house of Levi, and took *to wife* a daughter of Levi. And the woman conceived, and bare a son:³ and ^y when she saw him that he *was a goodly child*, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes,⁴ and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink. ^z And his sister⁵ stood afar off, to wit what would be done to him.

5 And the ^a daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, *This is one* of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, ^b and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became ^c her son. And she called his name Moses [*i. e.* drawn out]: and she said, Because I drew him out of the water.

11 And it came to pass in those days, ^d when Moses was grown,⁶ that he went out unto his brethren, and looked on their ^e burdens:⁷ and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he ^f slew the Egyptian, and hid him in the sand. And ^g when he went out the second day, behold two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, ^h Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, ⁱ he sought to slay Moses. But ^k Moses fled from the face of Pharaoh, and dwelt in the land of Midian:⁸ and he sat down by ^l a well. ^m Now the priest [*or*, princeⁿ] of Midian had seven daughters: ^o and they came and drew *water*, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and ^p watered their flock. And when they came to ^q Reuel⁹ their father, he said, How *is it that* ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock. And he said unto his daughters, And where *is* he? why ^r is it *that* ye have left the man? call him, that he may ^s eat bread. And Moses was content to dwell with the man: and he gave Moses ^t Zipporah his daughter.

22 And she bare *him* a son, and he called his name ^u Gershom [*i. e.* a stranger here]: for he said, I have been ^v a stranger in a strange land.

Divine manifestation and commission to Moses.

23 AND it came to pass ^x in process of time, that the king of Egypt died: and the children of Israel ^y sighed by reason of the bondage, and they cried, and ^z their cry came up unto God by reason of the bondage. And God ^a heard¹⁰ their groaning, and God ^b remembered his ^c covenant with Abraham, with Isaac, and with Jacob. And God ^d looked upon the children of Israel, and God ^e had respect unto *them*.

^s Pro. 11. 18; Ecc. 8. 12; Is. 3. 10; Heb. 6. 10.

^t see 1 Sam. 2. 35; 2 Sam. 7. 11, 13, 27--29; 1 Ki. 2. 24; 11. 38; Ps. 127. 1.

^u Ac. 7. 19.

^x ch. 6. 20; Num. 26. 59; 1 Chr. 23. 14.

^y Ac. 7. 10; Heb. 11. 23.

^z ch. 15. 20; Num. 26. 59.

^a Ac. 7. 21.

^b Ac. 7. 21.

^c Ac. 7. 21.

^d Ac. 7. 23, 24; Heb. 11. 24--26.

^e ch. 1. 11.

^f Ac. 7. 24--25.

^g Ac. 7. 26.

^h Ac. 7. 27, 28.

ⁱ ch. 4. 19.

^k Ac. 7. 29; Heb. 11. 27.

^l Ge. 24. 11; 29. 2.

^m ch. 3. 1.

ⁿ Ge. 41. 45.

^o Ge. 24. 11; 29. 10;

1 Sam. 9. 11.

^p Ge. 29. 10.

^q Num. 10. 29; called also *Jethro*, or *Jethther*, ch. 3. 1; 4. 18;

18. 1, 5, etc.

^r Ge. 31. 54; 43. 25.

^s ch. 4. 25; 18. 2.

^t ch. 18. 3.

^u Ac. 7. 29; Heb. 11. 13, 14.

^v ch. 7. 7; Ac. 7. 30.

^w Num. 20. 16; Deu. 26. 7; Ps. 12. 5.

^x ch. 3. 9; 22. 23, 27;

Ge. 4. 10; 18. 20;

Deu. 24. 15; Jam. 5. 4.

^a ch. 6. 5; Ps. 102. 20.

^b ch. 6. 5; Ps. 105. 8, 42; 106. 45.

^c Ge. 15. 14--18; 26. 3;

46. 4.

^d ch. 4. 31; 1 Sam. 1. 11; 2 Sam. 16. 12;

1 K. 1. 25.

^e ch. 3. 7.

1 Or, 'increased and prospered their families.'
2 Amram, the son of Kohath, and grandson of Levi. See ch. vi. 18, 20. His wife's name was Jochebed.
3 Jochebed's two other children, Miriam and Aaron, were born, probably, before the last edict of Pharaoh.
4 The *papyrus* (*cyperus papyrus*) of which boats were often made. The flags were another kind of *cyperus*, from which the Red Sea took its Hebrew name.
5 Probably Miriam.
6 Moses was now full forty years old (Acts vii. 23). See general remarks on the Five Books of Moses, p. 1.
7 It is plain, from Heb. xi. 24--27, that Moses now

boldly espoused the cause of God's people; renouncing the advantages of his rank among the Egyptians.

8 The Midianites, like some other Oriental nations, were partly settled and partly nomadic; and associated with the Ishmaelites (Gen. xxxvii. 25, 28), the Amalekites (Numb. xxiv. 20; Judg. vii. 12), and the Moabites (Numb. xxii. 7). They frequented the deserts south-east of Palestine. The tribe with which Moses was allied were called *Kenites*.

9 Perhaps the same as Jethro (ch. iii. 1); or, more likely, Jethro's father.

10 This is spoken after the manner of men; and means that God interposed to deliver them. See note on Gen. vi. 6.

3 Now Moses kept the flock of Jethro his father-in-law, ^fthe priest of Midian: and he led the flock to the backside of the desert, and came to ^gthe mountain of 2 God,¹ *even* to Horeb. And ^hthe angel² of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned 3 with fire, and the bush *was* not consumed. And Moses said, I will now turn 4 aside, and see this ⁱgreat sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called ^junto him out of the midst of the bush, 5 and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not nigh hither: ^kput off thy shoes³ from off thy feet, for the place whereon thou standest 6 *is* holy ground. Moreover he said, ^lI *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for ^mhe was afraid to look upon God. 7 And the LORD said, ⁿI have surely seen the affliction of my people which *are* in Egypt, and have heard their cry ^oby reason of their taskmasters; for ^pI know 8 their sorrows; and ^qI am come down to ^rdeliver them out of the hand of the Egyptians, and to bring them up out of that land ^sunto a good land⁴ and a large, unto a land ^tflowing with milk and honey; unto the place of ^uthe Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the 9 Jebusites. Now therefore, behold, ^vthe cry of the children of Israel is come unto me: and I have also seen the ^woppression wherewith the Egyptians oppress them. ^xCome now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 10 And Moses said unto God, ^yWho *am* I, that I should go unto Pharaoh, and 11 that I should bring forth the children of Israel out of Egypt? And he said, ^zCertainly I will be with thee; and this *shall be* a token⁵ unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ^aye shall serve God upon this mountain. 12 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name?⁶ what shall I say unto them?' 13 And God said unto Moses, I AM THAT I AM:⁷ and he said, Thus shalt thou say unto the children of Israel, ^bI AM hath sent me unto you. 14 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob,⁸ hath sent me unto you: this *is* ^cmy name for ever, and 15 this *is* my memorial unto all generations. Go, and ^dgather the elders⁹ of Israel together, and say unto them, the LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^eI have surely visited you, and 16 *seen* that which is done to you in Egypt: and I have said, ^fI will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a 17 land flowing with milk and honey. And ^gthey shall hearken to thy voice: and ^hthou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath ⁱmet with¹⁰ us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may 18 sacrifice to the LORD our God. And I am sure that the king of Egypt ^mwill not let you go, no, not by a mighty hand [*or*, but by strong hand]. And I will 19 stretch out my hand, and smite Egypt with ^oall my wonders which I will do in the midst thereof: and ^pafter that he will let you go. And ^qI will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when 20 ye go, ye shall not go empty: ^rbut every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and

^f ch. 2. 16.
^g ch. 18. 5; 1 Ki. 19. 8.
^h vers. 4. 6; Ge. 16. 7; Deu. 33. 16; Is. 63. 9; Ac. 7. 30—35.
ⁱ Ps. 111. 2; Ac. 7. 31—33.
^j Deu. 33. 16.
^k ch. 19. 12; Jos. 5; 15; Ecc. 5. 1; Ac. 7. 32.
^l ver. 15; ch. 4. 5; Ge. 28. 13; Mt. 22. 32; Mk. 12. 26; Lk. 20. 37; Ac. 7. 32.
^m so 1 Ki. 19. 13; Is. 6. 1, 5.
ⁿ ch. 2. 23—25; Ne. 9. 9; Ps. 106. 44; Ac. 7. 34.
^o ch. 1. 11.
^p Ge. 18. 21; ch. 2. 25.
^q Ge. 11. 5, 7; 18. 21; 50. 24.
^r ch. 6. 6, 8; 12. 51; Ge. 15. 14; 50. 24.
^s Deu. 1. 25; 8. 7—9.
^t ver. 17; ch. 13. 5; 33. 3; Num. 13. 27; Deu. 26. 9, 15; Ne. 9. 25; Jer. 11. 5; 32. 22; Eze. 20. 6.
^u Ge. 15. 18—21.
^v ch. 2. 23.
^w ch. 1. 11, 13, 14, 22; Pro. 22. 22, 23; Ecc. 5. 8.
^x Ps. 103. 6, 7; 105. 26; Mic. 6. 4; Ac. 7. 35.
^y see ch. 6. 12; 1 Sam. 18. 18; Is. 6. 5, 8; Jer. 1. 6.
^z ch. 4. 12, 15; Ge. 31. 3; Deu. 31. 23; Jos. 1. 5; Ro. 8. 31.
^a ch. 19.
^b ch. 6. 3; Ps. 68. 4; John 8. 58; 2 Cor. 1. 20; Heb. 13. 8; Rev. 1. 4, 8, 17.
^c Ps. 135. 13; Hos. 12. 5.
^d ch. 4. 29.
^e ch. 2. 25; 4. 31; Ge. 50. 24; 1 k. 1. 68.
^f ver. 8; Ge. 15. 13—21; 48. 4.
^g ch. 4. 31.
^h ch. 5. 1, 3.
ⁱ Num. 23. 3, 4, 15, 16.
^m ch. 5. 2; 7. 4.
ⁿ ch. 6. 6; 7. 5; 9. 15.
^o ch. 7. 3; 11. 9; Deu. 6. 22; Ne. 9. 10; Ps. 105. 27; 135. 8, 9; Jer. 32. 20; Ac. 7. 36; see ch. 7 to ch. 13.
^p ch. 12. 31.
^q ch. 11. 5; 12. 36; Ps. 106. 46; Pro. 16. 7.
^r ch. 11. 2; 12. 35, 36; Ge. 15. 14.

1 So called here by anticipation: see ch. xix. 'Horeb' (meaning *dried*, or *waste*) was probably the name of the group; 'Sinai' of a single mountain. See ch. xvii. 6; xix. 11.
 2 The Divine Mediator, who is called the 'Messenger of the covenant,' Mal. iii. 1. The fire which did not injure the bush is an expressive symbol of God's omnipotence; which, even when put forth to destroy, can preserve those whom he designs to deliver. But the burning bush has been commonly supposed to represent the church unhurt by the fire of persecution.
 3 As is still done in the East, on entering a sacred place, where God is supposed to be especially present.
 4 Canaan was large compared with Goshen, and was very fruitful (Deut. viii. 7). Few countries have so great a diversity of climate and productions within a similar space.

5 This was a token not that it was God who spoke to him, but that he should have Divine help, so as to be enabled to accomplish successfully his great mission.
 6 This seems to imply that the Israelites had fallen into idolatry, and forgotten the God of their fathers.
 7 These words were (ch. vi. 3) modified into the name JEHOVAH. This name expresses God's faithfulness and unchangeableness.
 8 Reminding the Israelites of the covenant into which he had entered with their forefathers, and with them.
 9 The Hebrews, like other nations of Western Asia, were divided into tribes, and subdivided into families, the heads of which held some authority over the rest.
 10 The Chaldee and Samaritan, changing a letter, read, 'is named upon us;' i. e. *is our God*. The Septuagint and Vulgate, by a slightly different change, read, 'hath called us.'

raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

- 4 And Moses answered and said, But, behold, they will not believe me,¹ nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.
- 2 And the LORD said unto him, What *is* that in thine hand? And he said, 'A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.
- 6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous² as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*.
- 10 And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but *I am* slow of speech, and of a slow tongue.
- 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be *d* with thy mouth, and teach thee what thou shalt say.
- 13 And he said, O my Lord, send, I pray thee, by the hand of *him whom* thou wilt send.
- 14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and *h* put words in his mouth: and I will be with thy mouth, and with his mouth, and *i* will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and *h* thou shalt be to him instead of God.³ And thou shalt take *l* this rod in thine hand, wherewith thou shalt do signs.
- 18 And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Moses returns to Egypt; and is joined by Aaron.

- 19 AND the LORD said unto Moses in Midian, Go, return into Egypt: for *m* all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those *o* wonders before Pharaoh which I have put in thine hand: but *p* I will harden his heart,⁴ that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, *q* Israel *is* my son,⁵ *r* *even* my firstborn:⁶ and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, *s* I will slay thy son, *even* thy firstborn.
- 24 And it came to pass by the way in the inn, that the LORD *t* met him, and *u* sought to *v* kill him.⁷ Then Zipporah took *x* a sharp stone,⁷ and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

¹ Job 27. 16, 17; Pro. 13. 22; Eze. 39. 10.

² vers. 17, 20.

³ ch. 19. 9.

⁴ ch. 3. 15, 18.

⁵ Num. 12. 10; 2 Ki. 5. 27.

⁶ Num. 12. 13, 14; Deu. 32. 39; 2 Ki. 5. 14; Mt. 8. 3.

⁷ ch. 7. 19.

⁸ ch. 6. 12; Jer. 1. 6.

⁹ Ps. 51. 15; 94. 9; Jer. 1. 9.

¹⁰ Is. 50. 4; Jer. 1. 9; Eze. 33. 22; Mt. 10. 19, 20; Mk. 13. 11; Lk. 12. 11, 12; 21. 14, 15.

¹¹ see Jon. 1. 3.

¹² ver. 27; 1 Sam. 10. 2, 3, 5.

¹³ ch. 7. 1, 2.

¹⁴ Num. 22. 38; 23. 5, 12, 16; Deu. 18. 18; Is. 51. 16; Jer. 1. 9.

¹⁵ Deu. 5. 31.

¹⁶ ch. 7. 1; 18. 19.

¹⁷ ver. 2.

¹⁸ ch. 2. 15, 23; Mt. 2. 20.

¹⁹ ch. 17. 9; Num. 20. 8, 9.

²⁰ ch. 3. 20.

²¹ ch. 7. 3, 13; 9. 12, 35; 10. 1; 14. 8;

Deu. 2. 30—33, 36;

Jos. 11. 20; Is. 63. 17; John 12. 40; Ro. 1. 28; 9. 18.

²² Hos. 11. 1; Ro. 9. 4;

2 Cor. 6. 18;

Jer. 31. 9; Jam. 1. 18.

²³ ch. 11. 5; 12. 29.

²⁴ Num. 22. 22; 1 Chr. 21. 16.

²⁵ Ge. 17. 14.

²⁶ Jos. 5. 2, 3.

1 The following signs were designed to satisfy, not Moses, but the people.

2 The sudden appearance and disappearance of this incurable disease would be a palpable miracle.

3 The Chaldee reads, 'Master.' It may mean, 'thou shalt direct him what he shall say, as God directs thee.'

4 In the whole of the transactions which followed in Egypt, we see the controlling agency of God: not interfering with the liberty of Pharaoh, or obliging him to sin; but, in judgment for his previous cruelty and impiety, placing him in circumstances which would have influenced

aright a well-disposed mind; while they led a man of his character to the extraordinary course of wickedness and hardness which he pursued.

5 These terms are often used afterwards to express the love which God cherishes towards his people. The threat which follows was literally fulfilled (ch. xii. 29).

6 He who neglects a known command is not fit for the service of God. See Gen. xvii. 10—14.

7 Sharpened stones were anciently used instead of knives. The word rendered 'husband' is often applied by the Jews to a child when circumcised.

27 And the LORD said to Aaron, Go into the wilderness ^v to meet Moses. And he
28 went, and met him in ^z the mount of God, and kissed him. And Moses ^a told
Aaron all the words of the LORD who had sent him, and all the ^b signs which he
had commanded him.

^v ver. 11.
^z ch. 3. 1.
^a vers. 15, 16.
^b vers. 8, 9.

29 And Moses and Aaron ^c went and gathered together all the elders of the
30 children of Israel: ^d and Aaron spake all the words which the LORD had spoken
31 unto Moses, and did the signs in the sight of the people. And the people
^e believed: and when they heard that the LORD had ^f visited the children of
Israel, and that he ^g had looked upon their affliction, then ^h they bowed their
heads and worshipped.

^c ch. 3. 16.
^d ver. 16.
^e ch. 3. 18; vers. 8, 9.
^f ch. 3. 16.
^g ch. 2. 25; 3. 7.
^h ch. 12. 27; Ge. 21.
26; 1 Chr. 29, 20.

Message to Pharaoh; his reply, and increased cruelty.

5 AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the
LORD God of Israel, Let my people go, that they may hold ⁱ a feast unto me in
2 the wilderness. And Pharaoh said, ^k Who is the LORD, that I should obey his
voice to let Israel go? I know not the LORD, ^l neither will I let Israel go.

ⁱ ch. 10. 9; see Lev. 23.
^k 2 Ki. 18. 35; Job 21.
15; Ps. 12. 1; 14. 1.
^l ch. 3. 19.

3 And they said, ^m The God of the Hebrews hath met with us: let us go, we pray
thee, three days' journey into the desert, and sacrifice unto the LORD our God;
4 lest he fall upon us with pestilence, or with the sword. And the king of Egypt
said unto them, Wherefore do ye, Moses and Aaron, let ⁿ the people from their
5 works? get you unto your ^o burdens. And Pharaoh said, Behold, the people of
the land now ^p are many, and ye make them rest from their burdens.

^m ch. 3. 18.
ⁿ ch. 1. 11.
^o ch. 1. 7. 9.
^p ch. 1. 11.

6 And Pharaoh commanded the same day the ^q taskmasters of the people, and
7 their officers, saying, Ye shall no more give the people straw to make brick, as
8 heretofore: let them go and gather straw for themselves. And the tale of the
bricks, which they did make heretofore, ye shall lay upon them; ye shall not
diminish ^r aught thereof: for they ^s be idle; therefore they cry, saying, Let us go
9 and sacrifice to our God. Let there more work be laid upon the men, that they
may labour therein; and let them not regard vain words.

10 And the taskmasters of the people went out, and their officers, and they spake
11 to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye,
get you straw where ye can find it: yet not aught of your work shall be
12 diminished. So the people were scattered abroad throughout all the land of
13 Egypt to gather stubble instead of straw. And the taskmasters hasted ^t them,
14 saying, Fulfil your works, ^u your daily tasks, as when there was straw. And the
officers of the children of Israel, which Pharaoh's taskmasters had set over them,
were beaten, ^v and demanded, Wherefore have ye not fulfilled your task in
making brick both yesterday and to-day, as heretofore?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying,
16 Wherefore dealest thou thus with thy servants? There is no straw given unto
thy servants, and they say to us, Make brick: and, behold, thy servants ^w are
17 beaten; but the fault ^x is in thine own people. But he said, Ye ^y are idle, ^z ye are
18 idle: therefore ye say, Let us go and do sacrifice to the LORD. Go therefore
now, and work; for there shall no straw be given to you, yet shall ye deliver the
19 tale of bricks. And the officers of the children of Israel did see ^{aa} that they were
in evil ^{ab} case, after it was said, Ye shall not diminish ^{ac} aught from your bricks of
your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth
21 from Pharaoh: ^{ad} and they said unto them, The LORD look upon you, and judge;
because ye have made our savour to be abhorred in the eyes of Pharaoh, and in
the eyes of his servants, to put a sword in their hand to slay us.

^w ch. 6. 9.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou ^{ae} so
23 evil entreated this people? why ^{af} is it that thou hast sent me? For since I came
to Pharaoh to speak in thy name, he hath done evil to this people; neither hast
6 thou delivered thy people at all. Then the LORD said unto Moses, Now shalt
thou see what I will do to Pharaoh: for ^{ag} with a strong hand shall he let them
go, and with a strong hand ^{ah} shall he drive them out of his land.

^{ae} ch. 3. 19.
^{af} ch. 11. 1; 12. 31, 33.
39.
^{ag} 14. 22. 8; 43. 15;
Mal. 3. 6.
^{ah} Ge. 17. 1; 28. 3; 25.
11; 48. 3.
^{ai} ch. 3. 14; Ps. 68. 1;
83. 18; John 8. 58;
Rev. 1. 4.

God's commands and promises renewed to Moses.

2 AND God spake unto Moses, and said unto him, ^{ai} I am the LORD [or,
3 JEHOVAH]: and I appeared unto Abraham, unto Isaac, and unto Jacob, by ^{aj} the
name of ^{ak} God Almighty; but by my name ^{al} JEHOVAH ^{am} was I not known to

1 That is, 'I acknowledge him not as my God.'
2 An old English word, meaning 'hinder.'
3 The officers being held responsible for their subordi-
nates, as they are in China.
4 The names of God are expressive of his revealed per-
fections. The name JEHOVAH had probably been used in

common with others; but as his *unchanging faithfulness*
in the fulfilment of his promise was now about to be
especially displayed, he chooses that significant title (ch.
iii. 14; James i. 17; Rev. i. 8) to designate himself as
the God of Israel. In like manner the Divine Redeemer
speaks of his 'new name,' Rev. iii. 12.

4 them. ^y And I have also established my covenant with them, ^z to give them the
5 land of Canaan, the land of their pilgrimage, wherein they were strangers. And
^a I have also heard the groaning of the children of Israel, whom the Egyptians
6 keep in bondage; and I have remembered my covenant. Wherefore say unto the
children of Israel, ^b I *am* the Lord, and ^c I will bring you out from under the
burdens of the Egyptians, and I will rid you out of their bondage, and I will
7 ^d redeem you with a stretched out arm, and with great judgments; and I will
^e take you to me for a people, and ^f I will be to you a God: and ye shall know
that I *am* the Lord your God, which bringeth you out ^g from under the burdens
8 of the Egyptians. And I will bring you in unto the land, concerning the which
I did ^h swear [lift up my hand ⁱ] to give it to Abraham, to Isaac, and to Jacob;
and I will give it you for an heritage: I *am* the Lord.

9 And Moses spake so unto the children of Israel: ^j but they hearkened not unto
Moses for anguish of spirit, and for cruel bondage.¹
10, 11 And the Lord spake unto Moses, saying, Go in, speak unto Pharaoh king of
12 Egypt, that he let the children of Israel go out of his land. And Moses spake
before the Lord, saying, Behold, the children of Israel have not hearkened
unto me; how then shall Pharaoh hear me, who *am* of ^k uncircumcised ² lips?
13 And the Lord spake unto Moses and unto Aaron, and gave them a charge unto
the children of Israel, and unto Pharaoh king of Egypt, to bring the children of
Israel out of the land of Egypt.

Sons of Reuben and Simeon; genealogy of Moses and Aaron.

14 THESE *be* the heads of their fathers' houses:³ ^l The sons of Reuben the first-
born of Israel; Hanoah, and Pallu, Hezron, and Carmi: these *be* the families of
15 Reuben. ^m And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin,
and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families
of Simeon.

16 And these *are* the names of ⁿ the sons of Levi according to their generations;
Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an
17 hundred thirty and seven years. ^o The sons of Gershon; ^p Libni, and ^q Shimi,
18 according to their families. And ^r the sons of Kohath; Amram, and Izhar, and
Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty
19 and three years. And ^s the sons of Merari; ^t Mahali and Mushi: these *are* the
20 families of Levi according to their generations. And ^u Amram took him Jochebed
his father's sister ⁴ to wife; and she bare him Aaron and Moses: and the years of
21 the life of Amram *were* an hundred and thirty and seven years. And ^x the sons
22 of Izhar; Korah, and Nephthali, and Zithri. And ^y the sons of Uzziel; Mishael,
23 and Elzaphan, and Zithri. And Aaron took him Elisheba, daughter of ^z Ammina-
dab, sister of Naashon, to wife; and she bare him ^a Nadab, and Abihu, Eleazar,
24 and Ithamar. And the ^b sons of Korah; Assir, and Elkanah, and Abiasaph:
25 these *are* the families of the Korhites. And Eleazar Aaron's son took him *one* of
the daughters of Putiel to wife; and ^c she bare him Phinehas: these *are* the
heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the Lord said, Bring out the
27 children of Israel from the land of Egypt, according to their ^d armies. These *are*
they which ^e spake to Pharaoh king of Egypt, ^f to bring out the children of Israel
from Egypt: these *are* that Moses and Aaron.

Further directions to Moses and Aaron; Aaron's rod is turned into a serpent.

28 AND it came to pass on the day *when* the Lord spake unto Moses in the land
29 of Egypt, that the Lord spake unto Moses, saying, ^g I *am* the Lord: ^h speak
30 thou unto Pharaoh king of Egypt all that I say unto thee. And Moses said
before the Lord, Behold, ⁱ I *am* of uncircumcised lips, and how shall Pharaoh
7 hearken unto me? And the Lord said unto Moses, See, I have made thee ^k a
2 god to Pharaoh: and Aaron thy brother shall be ^l thy prophet. Thou ^m shalt
speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh,
3 that he send the children of Israel out of his land. And ⁿ I will harden Pharaoh's
4 heart, and ^o multiply my ^p signs and my wonders in the land of Egypt: but
Pharaoh shall not hearken unto you, ^q that I may lay my hand upon Egypt, and
bring forth mine armies, and my people the children of Israel, out of the land of
5 Egypt ^r by great judgments. And the Egyptians ^s shall know that I *am* the

^y Ge. 15. 18; 17. 4, 7.
^z Ge. 17. 8; 26. 3;
28. 4.

^a ch. 2. 24; 3. 16.

^b vers. 2, 8, 29.
^c ch. 3. 17; 7. 4; Den.
26. 8; Ps. 81. 6;

136. 11, 12.
^d ch. 15. 13; Deu. 7.
8; 1 Chr. 17. 21;
Ne. 1. 10.

^e Deu. 4. 20; 7. 6, 14.
2; 26. 18; 2 Sam. 7
23, 21.

^f Ge. 17. 7, 8; ch. 29.
45, 46; Deu. 29. 13;
2 Cor. 6. 17; Rev.
21. 7.

^g ch. 5. 4, 5; Ps. 81. 6.
^h Ge. 15. 18; 26. 3; 28.
13; 35. 12.

ⁱ see Ge. 14. 22; Den.
32. 40; Is. 62. 8;
Dan. 12. 7.

^j ch. 5. 21.

^k ver. 30; ch. 4. 10;
Jer. 1. 6; 6. 10; 9. 26.

^l Ge. 46. 9; 1 Chr.
5. 3.

^m Ge. 46. 10; called
*Nemuel, Janan, Ja-
rib, Zerah, & Shaul,*
1 Chr. 4. 24.

ⁿ Ge. 46. 11; Num. 3.
17; 1 Chr. 6. 1, 16.

^o 1 Chr. 6. 17; 23. 7.
^p called *Laadan,*
1 Chr. 23. 7.

^q called *Shimei,* 1 Chr.
6. 17; 23. 7.

^r Num. 26. 57; 1 Chr.
6. 2, 18.

^s 1 Chr. 6. 19; 23. 21.
^t called *Mahli,* 1 Chr.
6. 19; 23. 21.

^u ch. 2. 1, 2; Num.
26. 59.

^v Num. 16. 1; 1 Chr.
6. 37, 38.

^w Le. 10. 4; Num. 3. 30.

^x Ru. 4. 19, 20; 1 Chr.
2. 10; Mt. 1. 4.

^y Le. 10. 1; Num. 3. 2;
26. 60; 1 Chr. 6. 3;
24. 1.

^z Num. 26. 11.

^a Num. 25. 7, 11; Jos.
24. 33.

^b ch. 7. 4; 12. 17, 51,
Num. 33. 1.

^c ch. 5. 1, 3; 7. 10.

^d ver. 13; ch. 32. 7;
33. 1; Ps. 77. 20.

^e ver. 2.

^f ver. 11; ch. 7. 2.

^g ver. 12; ch. 4. 10,
Is. 6. 5.

^h ch. 4. 16; Jer. 1. 10.

ⁱ ch. 4. 16.

^j ch. 4. 15; Jer. 1. 7,
17.

^k ch. 4. 21.

^l ch. 11. 9; Ps. 78. 43
—51.

^m ch. 4. 7.

ⁿ ch. 10. 1; 11. 9.

^o ch. 6. 6.

^p ver. 17; ch. 8. 22;
14. 4, 18; Ps. 9. 16.

¹ God has special comforts for times of peculiar suffering; but we need beware lest mistrust should rob us of them.

² This word is frequently applied to that which is displeasing or unfit for use: see refs.

³ This genealogy (vers. 14—27) seems intended not only to exhibit the pedigree of the leaders of Israel, but also to show that God brought the people out of Egypt in the *fourth* generation, as he had promised (Gen. xv. 16).

⁴ Perhaps, as in the Septuagint and Syriac, 'cousin.'

LORD, when I ^t stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

^t see refs. ch. 3. 20.

6 And Moses and Aaron ^u did as the LORD commanded them; so did they. And 7 Moses ^v was ^x fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

^u ver. 2.

^v Deu. 29. 5; 31. 2; 34. 7; Ac. 7. 23, 39.

8, 9 And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, ^y Show a miracle for you: then thou shalt say unto Aaron, ^z Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

^y Is. 7. 11; John 2. 18;

6. 30.

^z ch. 4. 2, 17.

10 And Moses and Aaron went in unto Pharaoh, and they did so ^a as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants,

^a ver. 9.

11 and it ^b became a serpent. Then Pharaoh also ^c called the wise men¹ and ^d the sorcerers. Now the magicians of Egypt, they also ^e did in like manner with their

^b ch. 4. 3.

^c Ge. 41. 8.

^d Deu. 13. 1—3; 2 Tim.

3. 8.

^e ver. 22; ch. 8. 7, 18.

12 enchantments. For they cast down every man his rod, and they became serpents: 13 but Aaron's rod swallowed up their rods. ^f And he hardened Pharaoh's heart,² that he hearkened not unto them; ^g as the LORD had said.

^f see ver. 22.

^g ch. 4. 21; ver. 4.

First plague on Egypt—water turned into blood.

14 AND the LORD said unto Moses, ^h Pharaoh's heart is hardened, he refuseth to 15 let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and ⁱ the

^h ch. 8. 15; 10. 1, 20, 27.

16 rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, ^k The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^l that they may serve me in the wilderness: and,

ⁱ ver. 10; ch. 4. 2, 3.

17 behold, hitherto thou wouldest not hear. Thus saith the Lord, In this ^m thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river,³ and ⁿ they shall be turned

^k ch. 3. 18.

^l ch. 3. 12, 18; 5. 1, 3.

^m ver. 5; ch. 5. 2.

18 ^o to blood. And the fish⁴ that *is* in the river shall die, and the river shall stink; and the Egyptians shall ^p lothe to drink of the water of the river.

ⁿ ch. 4. 9.

^o Rev. 16. 4, 6.

^p ver. 21.

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and ^q stretch out thine hand upon the waters of Egypt, upon their ^r streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels*⁵ of wood, and in *vessels* of stone.

^q ch. 8. 5, 6, 16; 9. 22;

10. 12, 21; 11. 21, 26.

^r see Is. 11. 15.

20 And Moses and Aaron did so, as the LORD commanded; and he ^s lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the ^t waters that *were* in the river were turned

^s ch. 17. 5.

21 to blood.⁶ And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood

^t Ps. 78. 44; 105. 23.

22 throughout all the land of Egypt. ^u And the magicians of Egypt did so with their enchantments. And Pharaoh's heart was hardened, neither did he

^u ver. 11.

23 hearken unto them; ^x as the LORD had said. And Pharaoh turned and went 24 into his house, neither did he set his heart to this also. And all the Egyptians

^x ver. 3.

25 digged round about the river for water to drink: for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.

Second plague—frogs.

8 AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus 2 saith the LORD, Let my people go, ^y that they may serve me. And if thou

^y ch. 3. 12, 18.

3 ^z refuse to let *them* go, behold, I will smite all thy borders with ^a frogs:⁷ and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into ^b thy bedchamber, and upon thy bed, and into the house of thy

^z ch. 7. 11; 9. 2.

^a Rev. 16. 13.

^b Ps. 105. 30.

1 The names of two of them, Jannes and Jambres, are given by the apostle Paul, 2 Tim. iii. 8. It is a question whether these magicians performed real miracles by satanic power; or whether they only practised feats of jugglery, such as the Egyptians still perform. Their failure in the case of the lice, or gnats (ch. viii. 18), seems to render the latter supposition the more probable. But the superiority of Aaron's miracle, as effected by the power of God, was clearly demonstrated; and it sufficiently proved that the demand which had been made (ch. v. 1) was by Divine authority.

2 All the ancient versions and best modern translators render this, 'And the heart of Pharaoh was hardened.' See ver. 22, where the Hebrew expression is the same.

3 The Nile was an object of reverence, and its water is proverbially pleasant and salubrious.

4 Fish were worshipped by many; and they constituted

the principal food of a large portion of the people.

5 Rather, *cisterns*, or reservoirs.

6 As the first miracle, which was merely demonstrative, had been disregarded, those which followed were to be acts of judgment. Of these, the first nine were preparatory to the tenth, the great act of judgment, which, as previously announced (ch. iv. 22, 23), was to carry with it the complete prostration of the adversary, and the deliverance of Israel. They manifested the absolute sovereignty of Jehovah over all creation, especially over the favourite objects of Egyptian idolatry, and whatever they deemed most valuable. There is also discernible in them a gradual ascent from the lower to the higher departments of nature. They probably succeeded each other very rapidly; and were all comprised between January and April.

7 Which the Egyptians revered.

servants, and upon thy people, and into thine ovens, and into thy kneading
4 troughs: and the frogs shall come up both on thee, and upon thy people, and
upon all thy servants.

5 And the LORD spake unto Moses, Say unto Aaron, ^c Stretch forth thine hand
with thy rod over the streams, over the rivers, and over the ponds, and cause
6 frogs to come up upon the land of Egypt. And Aaron stretched out his hand
over the waters of Egypt; and ^d the frogs came up, and covered the land of
7 Egypt. ^e And the magicians did so with their enchantments, and brought up
frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, ^f Intreat the LORD, that
he may take away the frogs from me, and from my people; and I will let the
9 people go, that they may do sacrifice unto the LORD. And Moses said unto
Pharaoh, Glory over me: ¹ when [*or*, against when] shall I intreat for thee, and
for thy servants, and for thy people, to destroy the frogs from thee and thy houses,
10 *that* they may remain in the river only? And he said, To-morrow. And he said,
Be it according to thy word: that thou mayest know ² that *there is* none like unto
11 the LORD our God. And the frogs shall depart from thee, and from thy houses,
and from thy servants, and from thy people; they shall remain in the river only.
12 And Moses and Aaron went out from Pharaoh: and Moses ^h cried unto the
13 LORD because of the frogs which he had brought against Pharaoh. And the
LORD did according to the word of Moses; and the frogs died out of the houses,
14 out of the villages, and out of the fields. And they gathered them together upon
15 heaps: and the land stank. But when Pharaoh saw that there was ⁱ respite, ^k he
hardened his heart, and hearkened not unto them; as the LORD had said.

Third plague—lice.

16 AND the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and
smite the dust of the land, that it may become lice ³ throughout all the land of
17 Egypt. And they did so; for Aaron stretched out his hand with his rod, and
smote the dust of the earth, and ^l it became lice in man, and in beast; all the
18 dust of the land became lice throughout all the land of Egypt. And ^m the
magicians did so with their enchantments to bring forth lice, but they ⁿ could
19 not. So there were lice upon man, and upon beast. Then the magicians said
unto Pharaoh, This *is* ^o the finger of God. And Pharaoh's ^p heart was hardened,
and he hearkened not unto them; as the LORD had said.

Fourth plague—flies.

20 AND the LORD said unto Moses, ^q Rise up early in the morning, and stand
before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith
21 the LORD, ^r Let my people go, that they may serve me. Else, if thou wilt not
let my people go, behold, I will send swarms ^s of *flies* ⁴ upon thee, and upon thy
servants, and upon thy people, and into thy houses: and the houses of the
Egyptians shall be full of swarms of *flies*, and also the ground whereon they *are*.
22 And ^t I will sever in that day the land of Goshen, in which my people dwell,
that no swarms of *flies* shall be there; to the end thou mayest know that I *am*
23 the LORD in the midst of the earth: and I will put a division between my
24 people and thy people. To-morrow shall this sign be. And the LORD did so;
and ^u there came a grievous swarm of *flies* into the house of Pharaoh, and *into*
his servants' houses, and into all the land of Egypt: the land was corrupted [*or*,
destroyed] by reason of the swarm of *flies*.
25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your
26 God in the land. ^v And Moses said, It is not meet so to do; for we shall sacrifice
the abomination ⁵ of the Egyptians to the LORD our God: lo, shall we sacrifice
^x the abomination of the Egyptians before their eyes, and will they not stone
27 us? we will go ^y three days' journey into the wilderness, and sacrifice to the
28 LORD our God, as ^z he shall command us. And Pharaoh said, I will let you go,
that ye may sacrifice to the LORD your God in the wilderness; only ye shall not
29 go very far away: ^a intreat for me. And Moses said, Behold, I go out from thee,
and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh,

^c ch. 7. 19.

^d Ps. 78. 45; 105. 30.
^e ch. 7. 11.

^f ch. 9. 28; 10. 17;
Num. 21. 7; 1 Ki.
13. 6; Ac. 8. 24.

^g ch. 9. 14; Deut. 33.
26; 2 Sam. 7. 22;
1 Chr. 17. 20; Ps.
86. 8; Is. 46. 9; Jer.
10. 6, 7.

^h ver. 30; ch. 9. 33;
10. 18; 32. 11; Jam.
5. 16—18.

ⁱ Ecc. 8. 11; Is. 26. 10
^k ch. 7. 14.

^l Ps. 105. 31.

^m ch. 7. 11.

ⁿ Ge. 41. 8; 1 k. 10. 18;
2 Tim. 3. 8, 9.

^o 1 Sam. 6. 3, 9; Ps.
8. 3; Mt. 12. 28; Lk.
11. 20.
^p ver. 15.

^q ch. 7. 15.

^r ver. 1.

^s *or*, a mixture of
noisome beasts, etc.;
see Ps. 78. 45; 105. 31.

^t ch. 9. 4, 6, 26; 10.
23; 11. 6, 7; 12. 13;
Mal. 3. 18.

^u Ps. 78. 45; 105. 31.

^v 2 Cor. 6. 14—17.

^x Ge. 43. 32; 46. 34;
Deu. 7. 25, 26; 12. 31.
^y ch. 3. 18.

^z ch. 3. 12.

^a ver. 8; ch. 9. 28;
1 Ki. 13. 6.

1 Or, as the old versions render it, 'Appoint to me
a time.'

2 The sudden removal of the plague at the fixed time
was as strong a proof of God's power as its infliction.

3 A common annoyance of the country intensely aggra-
vated on this occasion. The Greek translators, who lived in
Egypt, suppose *gnats*, or rather *mosquitos*, to be meant.

4 The marginal reading (which is that of the Jews)

shows the difficulty of fixing the meaning. Some think
that the *beetle* is here intended, which was one of the
sacred animals of the Egyptians, and is extremely vora-
cious, sometimes severely biting men.

5 This word is often used in Scripture to represent the
objects of heathen worship as hateful to God. Some have
inferred from Pharaoh's proposal that he was not a native
Egyptian, but one of the shepherd-kings.

from his servants, and from his people, to-morrow: but let not Pharaoh ^b deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30, 31 And Moses went out from Pharaoh, and ^cintreated the LORD. And the LORD did according to the word of Moses; and he removed the swarms of *flics* from
32 Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh ^dhardened his heart at this time also, neither would he let the people go.

Fifth plague—murrain of cattle.

9 THEN the LORD said unto Moses, ^eGo in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.
2 For if thou ^frefuse to let *them* go, and wilt hold them still, behold, the ^ghand of
3 the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very
4 grievous murrain. And ^hthe LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of
5 Israel. And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and ⁱall the cattle¹ of Egypt died:
7 but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead.² And ^kthe heart of Pharaoh was hardened, and he did not let the people go.

Sixth plague—boils and blains on man and beast.

8 AND the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of
9 Pharaoh. And it shall become small dust³ in all the land of Egypt, and shall be ^la boil breaking forth with blains upon man, and upon beast, throughout all
10 the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became ^ma boil breaking forth
11 with blains upon man, and upon beast. And the ⁿmagicians⁴ could not stand before Moses because of the boils; for the boil was upon the magicians, and upon
12 all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; ^oas the LORD had spoken unto Moses.

Seventh plague—hail and fire.

13 AND the LORD said unto Moses, ^pRise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews,
14 Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^qthat
15 thou mayest know that *there is* none like me in all the earth. For now I will⁵
^rstretch out my hand, that I may smite thee and thy people with pestilence;
16 and thou shalt be cut off from the earth. And in very deed for ^sthis *cause* have I raised thee up, ^tfor to show *in* thee my power; and that my name may be
17 declared throughout all the earth. ^uAs yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time I
18 will cause it to rain a very grievous hail,⁶ such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, *and* gather thy
19 cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come
down upon them, and they shall die.

20 ^xHe that feared the word of the LORD among the servants of Pharaoh made his
21 servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.

22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be ^yhail in all the land of Egypt, upon man, and upon beast, and upon
23 every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and ^zthe LORD sent thunder and hail, and the fire ran
24 along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was
25 none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and

^b ver. 15; Jer. 42. 20, 21.

^c ver. 12.

^d ver. 15; ch. 4. 21.

^e ch. 8. 1.

^f ch. 8. 2.
^g ch. 7. 4.

^h ch. 8. 22.

ⁱ Ps. 78. 48, 50.

^k ch. 7. 14; 8. 32; Job 9. 4.

^l Rev. 16. 2.

^m Deu. 28. 27.

ⁿ ch. 8. 18, 19; 2 Tim. 3. 9.

^o ch. 4. 21.

^p ch. 8. 20.

^q ch. 8. 10.

^r ch. 3. 20.

^s Ro. 9. 17; see ch. 14. 17; Pro. 16. 4; 1 Pet. 2. 9.

^t ch. 14. 1; Ps. 61. 9; 83. 18; Is. 63. 12.

^u Job 9. 4; Is. 10. 15.

^x Jon. 3. 5, 6.

^y Rev. 16. 21.

^z Jos. 10. 11; 1 Sam. 12. 17; Ps. 18. 13; 29. 3; 78. 47; 105. 32; 148. 8; Is. 30. 30; Eze. 38. 22; Rev. 8. 7.

¹ That is, there was death among all the cattle of Egypt; no kind was spared.

² Showing that the plague was from Jehovah.

³ The irritation produced by dust and heat occasions many purulent diseases in Egypt, especially ophthalmia.

⁴ The preceding Divine judgments had been principally directed against the objects of idolatrous worship. This

plague affected the chief supporters of this idolatry, who now retire, and do not appear again in the history.

⁵ Rather, 'I might stretch out,' etc.; 'and thou shouldst be cut off from the earth. But in very deed,' etc. Pharaoh was not destroyed at once, that God might make the more varied and signal displays of his power.

⁶ Hail is almost unknown in Lower Egypt.

beast; and the hail ^asmote every herb of the field, and brake every tree of
26 the field. ^bOnly in the land of Goshen, where the children of Israel *were*, was
there no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, ^cI
have sinned this time: ^dthe LORD is righteous, and I and my people *are* wicked.

28 ^eIntreat the LORD (for *it is* enough) that there be no *more* mighty thunderings
[voices of God^f] and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will ^gspread
abroad my hands unto the LORD; *and* the thunder shall cease, neither shall

30 LORD's. But as for thee and thy servants, ⁱI know that ye will not yet fear
the LORD God.

31 And the flax and the barley was smitten: ^hfor the barley *was* in the ear, and
32 the flax *was* bolled.¹ But the wheat and the rye were not smitten: for they
were not grown up.

33 And Moses went out of the city from Pharaoh, and ^lspread abroad his hands
unto the LORD: and the thunders and hail ceased, and the rain was not poured

34 upon the earth. And when Pharaoh saw that the rain and the hail and the
thunders were ceased, he sinned yet more, and hardened his heart, he and his

35 servants. And ^mthe heart of Pharaoh was hardened, neither would he let the
children of Israel go; as the LORD had spoken by Moses.

Eighth plague—locusts.

10 AND the LORD said unto Moses, Go in unto Pharaoh: ⁿfor I have hardened
his heart, and the heart of his servants, ^othat I might show these my signs before
2 him: and that ^pthou mayest tell in the ears of thy son, and of thy son's son, what
things I have wrought in Egypt, and my signs which I have done among them;
^qthat ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith
the LORD God of the Hebrews, How long wilt thou refuse to ^rhumble thyself

4 before me? let my people go, that they may serve me. Else, if thou refuse to
let my people go, behold, to-morrow will I bring the ^slocusts into thy ^tcoast:²

5 and they shall cover the face of the earth, that one cannot be able to see the earth:
and ^uthey shall eat the residue of that which is escaped, which remaineth unto
you from the hail, and shall eat every tree which groweth for you out of the field:

6 and they ^vshall fill thy houses, and the houses of all thy servants, and the houses
of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have
seen, since the day that they were upon the earth unto this day. ^wAnd he turned
himself and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man³ be ^ya snare
unto us? let the men go, that they may serve the LORD their God: knowest thou

8 not yet that Egypt is destroyed? And Moses and Aaron were brought again
unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are*

9 they that shall go? And Moses said, We will go with our young and with our
old, with our sons and with our daughters, with our flocks and with our herds

10 will we go; for ^zwe *must hold* a feast unto the LORD. And he said unto them,
Let the LORD be so with you, as I will let you go, and your little ones: ^alook *to*

11 *it*; for evil *is* before you. Not so: go now ye *that are* men, and serve the LORD;
for that ye did desire. And they were driven out from Pharaoh's presence.

12 And the LORD said unto Moses, ^bStretch out thine hand over the land of Egypt
for the locusts, that they may come up upon the land of Egypt, and ^ceat every

13 herb of the land, *even* all that the hail hath left. And Moses stretched forth his
rod over the land of Egypt, ^dand the LORD brought an east wind upon the land
all that day, and all *that* night; *and* when it was morning, the east wind brought

14 the locusts. And the ^elocusts went up over all the land of Egypt, and rested in
all the coasts of Egypt: very grievous *were they*; ^fbefore them there were no

15 such locusts as they, neither after them shall be such. For they ^gcovered the
face of the whole earth, so that the land was darkened; ^hand they *did* eat every
herb of the land, and all the fruit of the trees which the hail had left: and there
remained not any green thing in the trees, or in the herbs of the field, through
all the land of Egypt.

1 'Bolled' means *riscen to a stalk*. In the case of the barley and the flax, the stalk being stiff was broken by the hail. The wheat and rye (rather *spelt*) had not shot; and the blade would yield, and so escape serious injury. This fixes the time of this plague to February.

2 The word 'coast,' in old English, means *district*, or *bor-*

der, without any reference to the sea and land. See refs.

3 The word 'man' is not in the Hebrew. Some render it, 'How long shall this *course of conduct* be a snare to us?' referring to Pharaoh's obstinate opposition.

4 As is the case even with ordinary swarms of locusts. These, however, were unusual in size and number.

^a Ps. 105. 32, 33.

^b ch. 8. 22; 9. 4, 6; 10. 23; 11. 7; 12. 13; 13. 32, 18, 19.

^c ch. 10. 16.

^d 2 Chr. 12. 6; Ps. 129. 4; 145. 17; Lam. 1. 18; Dan. 9. 14; Ro. 3. 19.

^e ch. 8. 8, 28; 10. 17; Ac. 8. 24.

^f Ps. 29. 3, 4.

^g 1 Ki. 8. 22, 38; Ps. 143. 6; Is. 1. 15.

^h Deu. 10. 14; Ps. 24. 1, 2; 1 Cor. 10. 26, 28; 13. 26. 10.

^k Ru. 1. 22; 2. 23

^l ver. 29; ch. 8. 12; Jam. 5. 17, 18.

^m ch. 4. 21.

ⁿ ch. 4. 21; 7. 14.

^o ch. 7. 4.

^p ch. 13. 8, 9, 14; Deu. 4. 9; 6. 20—22; Ps. 44. 1; 71. 18; 78. 5—7; Joel 1. 3.

^q ch. 7. 17.

^r 1 Ki. 21. 29; 2 Chr. 7. 14; 34. 27; Job 42. 6; Jer. 13. 18; Jam. 4. 10; 1 Pet. 5. 6.

^s Pro. 30. 27; Rev. 9. 3.

^t ver. 14; Jos. 1. 4;

^u Mt. 2. 16.

^v ch. 9. 32; Joel 1. 4;

^w ch. 8. 3, 21.

^x Heb. 11. 27.

^y ch. 23. 33; Jos. 23. 13; 1 Sam. 18. 21; Ec. 7. 26; 1 Cor. 7. 35.

^z ch. 5. 1.

^a 2 Chr. 32. 15.

^b ch. 7. 19.

^c vers. 4, 5.

^d Ps. 78. 26; Jon. 1. 1; 4. 8.

^e Deu. 28. 42; Ps. 78. 46; 105. 34.

^f Joel 2. 2.

^g ver. 5.

^h Ps. 105. 35.

16 Then Pharaoh called for Moses and Aaron in haste; and he said, ⁱ I have sinned
17 against the LORD your God, and against you. Now therefore forgive, I pray
18 thee, my sin only this once, and ^k intreat the LORD your God, that he may take
19 the LORD. And the LORD turned a mighty strong west wind, which took away
20 all the locusts, and cast them ^m into the Red Sea; there remained not one locust in
all the coasts of Egypt. But the Lord ⁿ hardened Pharaoh's heart, so that he
would not let the children of Israel go.

Ninth plague—three days' darkness; the tenth plague threatened.

21 AND the LORD said unto Moses, ^o Stretch out thy hand toward heaven, that
there may be darkness over the land of Egypt, even darkness *which* may be felt.
22 ^p And Moses stretched forth his hand toward heaven; and there was a ^q thick
23 darkness ¹ in all the land of Egypt three days: ² they saw not one another, neither
rose any from his place for three days: ^r but all the children of Israel had light
in their dwellings.

24 And Pharaoh called unto Moses, and ^s said, Go ye, serve the LORD; only let your
25 flocks and your herds be stayed: let your ^t little ones also go with you. And Moses
said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice
26 unto the LORD our God. Our cattle also shall go with us; there shall not an
hoof be left behind; for thereof must we take to serve the LORD our God; and
we know not with what we must serve the LORD, until we come thither.

27 But the LORD ^u hardened Pharaoh's heart, and he would not let them go.
28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face
29 no more; for in *that* day thou seest my face thou shalt die. And Moses said,
Thou hast spoken well, ^v I will see thy face again no more.

11 And ³ the LORD said unto Moses, Yet will I bring one plague *more* upon
Pharaoh, and upon Egypt; ^y afterwards he will let you go hence: ^z when he shall
2 let *you* go, he shall surely thrust you out hence altogether. Speak now in the
ears of the people, and let every man borrow ⁴ of his neighbour, and every woman
3 of her neighbour, ^a jewels of silver, and jewels of gold. ^b And the LORD gave the
people favour in the sight of the Egyptians. Moreover the man ^c Moses was
very great in the land of Egypt, in the sight of Pharaoh's servants, and in the
sight of the people.

4 And Moses said, Thus saith the LORD, ^d About midnight will I go out into the
5 midst of Egypt: and ^e all the firstborn in the land of Egypt shall die, from the
firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the
6 maidservant that *is* behind the mill; ⁵ and all the firstborn of beasts. ^f And there
shall be a great cry throughout all the land of Egypt, such as there was none like
7 it, nor shall be like it any more. ^g But against any of the children of Israel
^h shall not a dog move his tongue, against man or beast: that ye may know how
8 that the Lord doth put ⁱ a difference between the Egyptians and Israel. And
^k all these thy servants shall come down unto me, and bow down themselves unto
me, saying, Get thee out, and all the people that follow thee: and after that I
will go out. And he went out from Pharaoh in a great anger.

9 And the LORD said unto Moses, ^l Pharaoh shall not hearken unto you; that
^m my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: ⁿ and the LORD
hardened Pharaoh's heart, so that he would not let the children of Israel go out
of his land.

The Passover instituted.

12 AND the LORD spake ⁶ unto Moses and Aaron in the land of Egypt, saying,
2 ^o This month ⁷ shall be unto you the beginning of months: it shall be the first
month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this
month they shall take to them every man ^p a lamb, according to the house of *their*
4 fathers, a lamb for an house: and if the household be too little ⁸ for the lamb, let

ⁱ ch. 9. 27

^k ch. 8. 8; 9. 28; 1
Ki. 13. 6.
^l ch. 8. 30.

^m Joel 2. 20.

ⁿ see ch. 4. 21; 11. 10.

^o ch. 9. 22.

^p Am. 4. 13.
^q Ps. 105. 28.

^r ch. 8. 22, 23; 9. 4-6.

^s ver. 8.

^t ver. 10.

^u ver. 20; ch. 4. 21;
14. 1, 8.

^v 2 Chr. 25. 16; Heb.
11. 27.

^y Ge. 15. 14.
^z ch. 12. 31-33, 39.

^a ch. 3. 22; 12. 35.
^b ch. 3. 21; 12. 36;
Ps. 106. 46.
^c 2 Sam. 7. 9; Est. 9. 4.

^d ch. 12. 12, 23, 29;
Job 34. 20; Is. 42.
13; Am. 5. 17.
^e ch. 12. 12, 29; Am.
4. 10.

^f ch. 12. 30; Am. 5. 17.

^g ch. 8. 22.

^h Jos. 10. 21.

ⁱ see ch. 8. 23.

^k ch. 12. 33.

^l ch. 3. 19; 7. 1; 10. 1.

^m ch. 7. 3.

ⁿ ch. 10. 20, 27; Ro
2. 5; 9. 22.

^o ch. 13. 4; Deu. 16. 1.

^p Ge. 4. 4; 22. 8; John
1. 29, 36; 1 Cor. 5.
7; Rev. 5. 6-13.

1 Obscuring the sun, which was one of the chief objects of Egyptian worship. See Gen. xli. 45, and note.

2 The thick mists and vapours which might 'be felt' (ver. 1) probably rendered all artificial light useless.

3 The first three verses are to be taken as a parenthesis; either repeating what God *had* said to Moses before his last interview with Pharaoh, or recording a secret revelation made to him while in the monarch's presence, which, after a short silence, he begins to utter in ver. 4.

4 See note on ch. xii. 35.

5 The lowest slaves in the household ground the corn for the family, in a hand-mill made of two stones.

6 Or, 'had spoken;' certainly before the tenth of the month. Probably these full instructions respecting the Passover had been given while the earlier miracles were being wrought, so that the Israelites might be prepared.

7 *Abib*, or *Nisan*, the seventh civil month, beginning in March or April, was now made the first of the sacred year.

8 The Jewish practice was, that not fewer than ten, nor more than twenty, should partake of one lamb.

him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

- 5 Your lamb shall be ^q without blemish, a male of the first year: ye shall take *it*
6 out from the sheep, or from the goats: and ye shall keep it up until the ^r fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening¹ [between the two evenings^s].
7 And they shall take of ^t the blood, and strike *it* on the two side posts and on the upper door post of the houses,² wherein they shall eat it.
8 And they shall eat the flesh in that night, roast with fire, and ^u unleavened bread; and ^v with bitter *herbs* they shall eat it. Eat not of it raw,³ nor sodden at all with water, but ^x roast *with* fire; his head with his legs, and with the purtenance thereof. ^y And ye shall let nothing of it remain until the morning; and
10 that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; ^z with your loins girded, your shoes on your feet,⁴ and your staff in your hand; and ye shall eat it in haste: ^a it is the LORD's passover.⁵
12 For I ^b will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and ^c against all the gods⁶
13 [or, princes^d] of Egypt I will execute judgment: ^e I am the LORD. And the blood shall be to you for ^f a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.
14 And this day shall be unto you ^g for a memorial;⁷ and ye shall keep it a ^h feast to the LORD throughout your generations; ye shall keep it a feast ⁱ by an ordinance for ever.⁸ ^k Seven days shall ye eat unleavened bread;⁹ even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^l that soul shall be cut off from Israel.¹⁰ And in the first day ^m there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save ⁿ that which every man must eat, that only may be done of you. And ye shall observe ^o the feast of unleavened bread; for ^p in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. ^q In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. ^r Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^s even that soul shall be cut off from the congregation of Israel, whether
20 he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

The Passover kept.

- 21 THEN Moses called for all the elders of Israel, and said unto them, ^t Draw out and take you a lamb according to your families, and kill the passover. ^u And ye shall take a bunch of ^v hyssop, and dip *it* in the blood that ^w is in the basin, and ^x strike the lintel and the two side posts with the blood that ^y is in the basin; and
23 none of you shall go out at the door of his house until the morning. ^z For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and
24 ^a will not suffer ^b the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.
25 And it shall come to pass, when ye be come to the land which the LORD will give you, ^c according as he hath promised, that ye shall keep this service. ^d And it shall come to pass, when your children shall say unto you, What mean ye by this

- ^q Le. 1. 3, 10; 22. 19—21; Mat. 1. 8, 14; Lk. 1. 35; Heb. 7. 26; 9. 13, 14; 1 Pet. 1. 18, 19.
^r Le. 23. 5; Num. 9. 3; 28. 16; Deu. 16. 1, 6.
^s ch. 16. 12.
^t Eph. 1. 7; Heb. 9. 22.
^u ch. 34. 25; Num. 9. 11; Deu. 16. 3; 1 Cor. 5. 6—8.
^v see Zec. 12. 10.
^w Deu. 16. 7.
^x ch. 23. 18; 29. 34; 34. 25; 1e. 22. 30; Deu. 16. 4.
^y Lk. 12. 35; 1 Pet. 1. 13.
^z Le. 23. 5; Deu. 16. 5; 1 Cor. 5. 7.
^a ch. 11. 4, 5; Am. 5. 17.
^b Num. 33. 4; Is. 19. 1.
^c ch. 21. 6; 22. 28; Ps. 82. 1, 6; John 10. 31, 35.
^d ch. 6. 2; Is. 43. 11—15.
^e Ge. 17. 11; Heb. 11. 28.
^f ch. 13. 9; Jos. 4. 7; Ps. 111. 4.
^g Le. 23. 4, 5; 2 Ki. 23. 21.
^h vers. 24, 43; ch. 13. 10.
ⁱ ch. 13. 6, 7; 23. 15; 34. 18, 25; Le. 23. 5, 6; Num. 28. 17; Deu. 16. 3, 8; 1 Cor. 5. 7.
^j Ge. 17. 14; Num. 9. 13.
^k Le. 23. 7, 8; Num. 28. 18, 25.
^l ch. 13. 3.
^m Le. 23. 5; Num. 28. 16.
ⁿ ch. 23. 15; 31. 18; Deu. 16. 3; 1 Cor. 5. 7, 8.
^o Num. 9. 13.
^p ver. 3; Num. 9. 4; Jos. 5. 10; 2 Ki. 23. 21; Ezra 6. 20; Mt. 26. 18, 19; Mk. 14. 12—16; Lk. 22. 7, etc.
^q Ps. 51. 7; Heb. 9. 19; 11. 28; 12. 24; 1 Pet. 1. 2.
^r 1 Ki. 4. 32.
^s ver. 7.
^t vers. 12, 13.
^u Eze. 9. 6; Rev. 7. 3; 9. 4.
^v 2 Sam. 24. 16; 1 Cor. 10. 10; Heb. 11. 28.
^w ch. 3. 8, 17.
^x ch. 13. 8, 14; Deu. 32. 7; Jos. 4. 6; Ps. 78. 6.

¹ At the end of the fourteenth day, just before evening twilight, when the fifteenth began, the Passover was killed.

² That it might be a ceremonial expiation for all who should eat of the lamb in that house. This reminded them that they were distinguished from the Egyptians by God's mercy, not because of their own righteousness.

³ These prohibitions probably refer to some practices of the Egyptians at their idolatrous festivals.

⁴ That is, as travellers; for in the house the robe was usually left loose, and the sandals taken off. This part of the institution does not appear to have been permanent.

⁵ This word represents the meaning of the Hebrew 'Pesach,' or Chaldee 'Pascha,' which, however, includes the idea of *protection*. See ver. 27.

⁶ This may mean either *princes* (see Isa. xix. 1), or the objects of idolatrous worship; but, perhaps, it rather

signifies *powers* in general, referring to whatever constituted the chief objects of their dependence.

⁷ The Passover was both a memorial of Israel's preservation and deliverance out of Egypt, and a remarkable type of the great Sacrifice by which an infinitely greater deliverance was to be accomplished, of which this redemption from Egypt was a pledge and type.

⁸ The annual observance of this feast by the Israelites, through a long course of centuries, even down to the present day, corroborates the history of the miraculous events in which it originated.

⁹ Hence it is frequently called 'the feast of unleavened bread.' This command appears to have been designed to commemorate the circumstances mentioned in ver. 34.

¹⁰ Certainly from the privileges of an Israelite; probably with some other mark of Divine anger—perhaps death.

27 service? that ye shall say, ^b It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

28 And the people ^c bowed the head and worshipped. And the children of Israel went away, and ^d did as the LORD had commanded Moses and Aaron, so did they.

Death of the firstborn of the Egyptians; departure of the Israelites; sanctification of the firstborn.

29 ^e AND it came to pass, that at midnight ^f the LORD smote all the firstborn in the land of Egypt, ^g from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a ^h great cry in Egypt; for *there was* not a house ⁱ where *there*

31 *was* not one dead. And ^j he called for ^k Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, ^l both ye and the children of Israel;

32 and go, serve the LORD, as ye have said. ^m Also take your flocks and your herds, as ye have said, and be gone; and ⁿ bless me also.

33 ^o And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, ^p We *be* all dead *men*. And the people

34 took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according

35 to the word of Moses; and they borrowed ^q of the Egyptians ^r jewels ^s of silver, and jewels of gold, and raiment: ^t and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. ^u And ^v they spoiled the Egyptians.

37 And ^w the children of Israel journeyed from ^x Rameses to Succoth, ^y about ^z six

38 hundred thousand on foot *that were* men, beside children. And ^{aa} a mixed multitude ^{ab} went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because ^{ac} they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* ^{ad} four

41 hundred and thirty years. ^{ae} And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all ^{af} the hosts of the LORD went out from the land of Egypt.

42 It *is* ^{ag} a night to be much observed unto the LORD for bringing them out from the land of Egypt: *this is* that night of the LORD to be observed of all the children of Israel in their generations.

43 And the LORD said unto Moses and Aaron, *This is* ^{ah} the ordinance of the pass-

44 over: There shall no stranger eat thereof: but every man's servant that is bought over for money, when thou hast ^{ai} circumcised him, then shall he eat thereof. ^{aj} A

46 foreigner and an hired servant shall not eat thereof. ^{ak} In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house;

47 ^{al} neither shall ye break a bone thereof. ^{am} ^{an} All the congregation of Israel shall

48 keep it. And ^{ao} when a stranger shall sojourn with thee, and will keep the pass-over to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised

49 person shall eat thereof. ^{ap} One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. ^{aq}

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 ^{ar} And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt ^{as} by their armies.

^b vers. 11, 23.

^c ch. 4. 31.

^d see Heb. 11. 28.

^e ch. 11. 4.

^f Num. 8. 17; 33. 4; Ps. 78. 51; 105. 36; 135. 8; 136. 10.

^g ch. 4. 23; 11. 5.

^h ch. 11. 6; Pro. 21. 13; Am. 5. 17; Jam. 2. 13.

ⁱ ch. 11. 1; Ps. 105. 38.

^k ch. 10. 9.

^l ch. 10. 26.

^m Ge. 27. 24.

ⁿ ch. 11. 8; Ps. 105. 38.

^o Ge. 20. 3.

^p ch. 3. 22; 11. 2; Ps. 105. 37.

^q ch. 3. 21; 11. 3.

^r ch. 3. 22; Ge. 15. 14; Ps. 105. 37.

^s Num. 33. 3, 5.

^t Ge. 47. 11.

^u ch. 38. 26; Ge. 12. 2; 46. 3; Num. 1. 46; 11. 21.

^v Num. 11. 4.

^w ver. 33; ch. 6. 1; 11. 1.

^x Ge. 15. 13; Ac. 7. 6; Gal. 3. 17.

^y ver. 51; ch. 7. 4.

^b see Den. 16. 1—6.

^c Le. 22. 10; Num. 9. 14.

^d Ge. 17. 12, 13.

^e Le. 22. 10.

^f 1 Cor. 12. 12.

^g Num. 9. 12; John 19. 33, 36.

^h ver. 6; Num. 9. 13.

ⁱ Num. 9. 14.

^k Num. 9. 11; 15. 15, 16; Gal. 3. 28; Col. 3. 11.

^l ver. 41; Ac. 13. 17.

^m ch. 6. 26.

1 This word often means 'family.' This was a solemn act of retributive justice: see ch. i. 22.

2 Or, 'sent to;' see ch. x. 29.

3 The words 'borrowed' and 'lent,' in this and the parallel verses, may be better translated 'asked' and 'granted;' as in the early English versions. The same Hebrew word here rendered 'borrow,' is in Psa. cxxii. 6 translated 'pray for.'

4 Or, 'vessels.'

5 Thus God took care that the Israelites should obtain their hard-earned wages from their oppressors, and should be well provided for their journey.

6 Or, 'booths.' This was their first station. The whole number of the Israelites was probably upwards of two millions; a wonderful increase in 215 years.

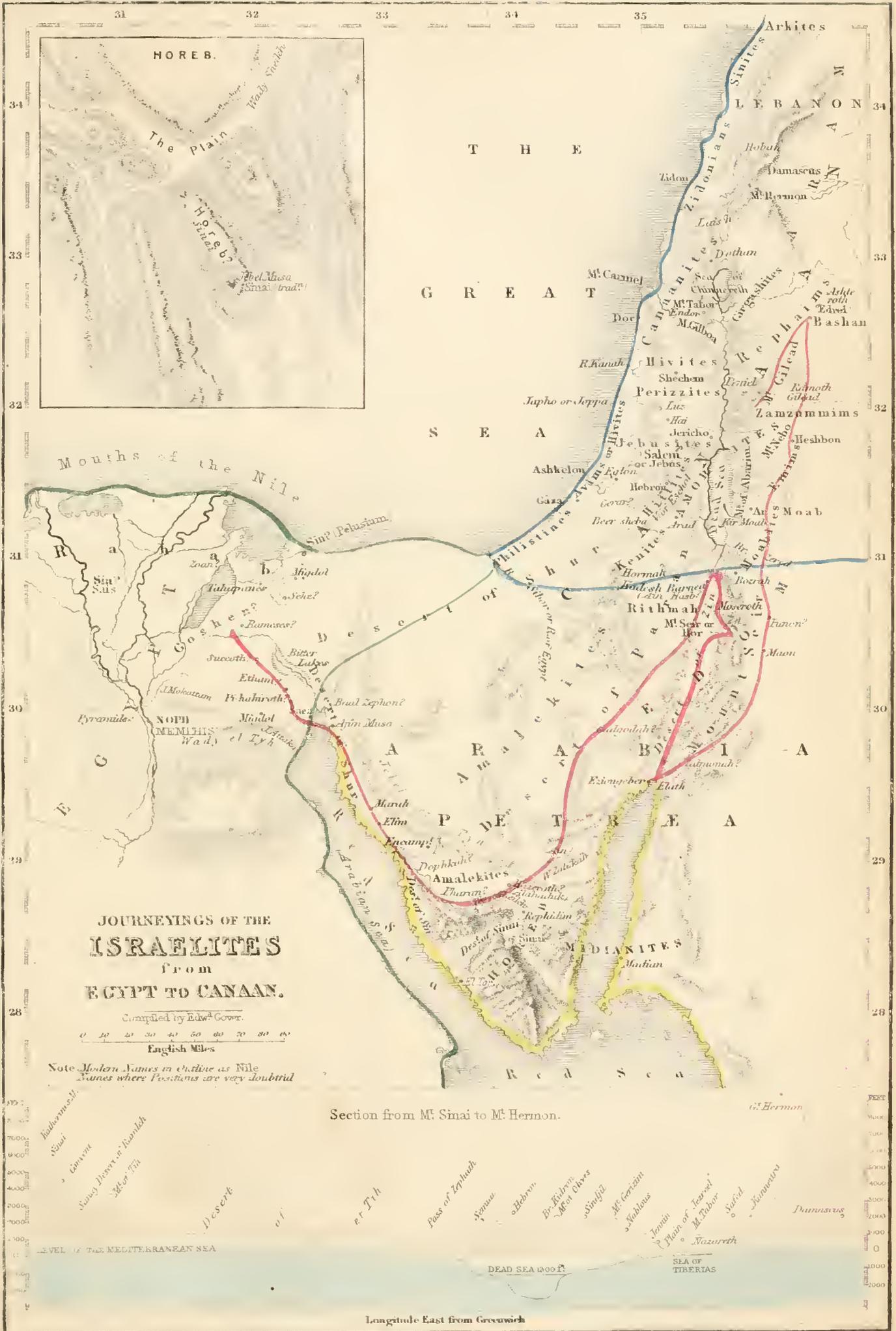
7 The 'mixed multitude' were probably in part Egyp-

tians, and children of mixed marriages (Lev. xxiv. 10, 11).

8 From the first calling of Abraham (Gen. xii.) to this time, exactly four hundred and thirty years elapsed. The Greek and Samaritan read, 'The sojourning of the children of Israel and of their fathers in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.' See note on Gen. xv. 13; and Gal. iii. 17.

9 This command was added probably because the Passover was intended to be typical as well as commemorative. By making the sprinkling of the blood the only preservative from death, God taught the Hebrews to look to the great Atonement, one peculiarity of which is here distinctly pre-figured: see John xix. 33, 36.

10 This taught the Jews that their dedication to God, rather than their descent from Abraham, entitled them to their privileges. See Matt. iii. 9.



JOURNEYS OF THE ISRAELITES
 From
EGYPT TO CANAAN.

Compiled by Edw. A. Cover.

0 10 20 30 40 50 60 70 80 90
 English Miles

Note Modern Names in outline as Nile
 Names where Positions are very doubtful

Section from Mt. Sinai to Mt. Hermon.

Longitude East from Greenwich

- 13** And the LORD spake unto Moses, saying, "Sanctify unto me all the firstborn,¹
2 whatsoever openeth the womb among the children of Israel, *both* of man and of
 beast: it is mine.
3 And Moses said unto the people, "Remember this day, in which ye came out
 from Egypt, out of the house of bondage; for ^pby strength of hand the LORD
4 brought you out from this *place*: ^qthere shall no leavened bread be eaten. ^rThis
5 day came ye out in the month Abib. And it shall be when the LORD shall ^sbring
 thee into the land of the Canaanites, and the Hittites, and the Amorites, and the
 Hivites, and the Jebusites, which he ^tsware unto thy fathers to give thee, a land
 flowing with milk and honey, ^uthat thou shalt keep this service in this month.
6 ^vSeven days thou shalt eat unleavened bread, and in the seventh day *shall be* a
7 feast to the LORD. Unleavened bread shall be eaten seven days; and there shall
^wno leavened bread be seen with thee, neither shall there be leaven seen with
8 thee in all thy quarters. And thou shalt ^xshow thy son in that day, saying, *This*
9 *is done* because of that *which* the LORD did unto me when I came forth out of
 Egypt. And it shall be for ^aa sign unto thee upon thine hand, and for a
 memorial between thine eyes,² that the LORD's law may be in thy mouth: for
10 with a strong hand hath the Lord brought thee out of Egypt. ^bThou shalt
 therefore keep this ordinance in his season from year to year.
11 And it shall be when the LORD shall bring thee into the land of the Canaanites,
12 as he sware unto thee and to thy fathers, and shall give it thee, ^cthat thou shalt
 set apart unto the LORD all that openeth the matrix, and every firstling that
13 cometh of a beast which thou hast; the males *shall be* the LORD's. And ^devery
 firstling of an ass³ thou shalt redeem with a lamb; and if thou wilt not redeem
 it, then thou shalt break his neck: and all the firstborn of man among thy
 children ^ethou shalt redeem.
14 ^fAnd it shall be when thy son asketh thee in time to come, saying, *What is*
 this? that thou shalt say unto him, ^gBy strength of hand the LORD brought us
15 out from Egypt, from the house of bondage: and it came to pass, when Pharaoh
 would hardly let us go, that ^hthe LORD slew all the firstborn in the land of
 Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice
 to the LORD all that openeth the matrix, being males; but all the firstborn of
16 my children I redeem. And it shall be for ⁱa token upon thine hand, and for
 frontlets between thine eyes: for by strength of hand the LORD brought us forth
 out of Egypt.

Journey of the Israelites; Pharaoh pursues, and is destroyed, with his army.

- 17** AND it came to pass, when Pharaoh had let the people go, that God led them
^knot *through* the way of the land of the Philistines, although that *was* near;⁴ for
 God said, Lest peradventure the people ^lrepent when they see war, and ^mthey return
18 to Egypt: but God ⁿled the people about, *through* the way of the wilderness of the
 Red Sea. And the children of Israel went up harnessed⁵ out of the land of Egypt.
19 And Moses took the bones of Joseph with him: for he had straitly sworn the
 children of Israel, saying, ^oGod will surely visit you; and ye shall carry up my
 bones away hence with you.
20 And ^pthey took their journey from Succoth, and encamped in Etham, in the
21 edge of the wilderness. And ^qthe LORD went before them by day in a pillar of
 a cloud,⁶ to lead them the way; and by night in a pillar of fire, to give them
22 light; to go by day and night: he took not away the pillar of the cloud by day,
 nor the pillar of fire by night, *from* before the people.
14 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
2 ^rthat they turn⁷ and encamp before ^sPi-hahiroth,⁸ between ^tMigdol and the sea,

- ¹ vers. 12, 13, 15; ch. 22, 29, 30; 31, 19; Le. 27, 26; Num. 3, 13; 8, 16, 17; 18, 15; Deu. 15, 19; Lk. 2, 23.
² ch. 12, 42; Deu. 15, 15; 16, 3.
³ ch. 6, 1.
⁴ ch. 12, 8, 15.
⁵ ch. 23, 15; 34, 18; Deu. 16, 1.
⁶ ch. 3, 8.
⁷ ch. 6, 8.
⁸ ch. 12, 25, 26.
⁹ ch. 12, 15, 16.
¹⁰ ch. 12, 14—20.
¹¹ ver. 14; ch. 12, 26.
¹² see ver. 16; ch. 12, 14; Num. 15, 39; Deu. 6, 8; 11, 18; Pro. 1, 9; Is. 49, 16; Jer. 22, 24; Mt. 23, 5.
¹³ ch. 12, 14, 24.
¹⁴ ver. 2; ch. 22, 29; 34, 19; Le. 27, 26; Num. 8, 17; 18, 15; Deu. 15, 19; Eze. 44, 30.
¹⁵ ch. 34, 20; Num. 18, 15, 16.
¹⁶ Num. 3, 46, 47; 18, 15, 16.
¹⁷ ch. 12, 26; Deu. 6, 20; Jos. 4, 6, 21.
¹⁸ ver. 3.
¹⁹ ch. 12, 29.
²⁰ ver. 9.
²¹ Ps. 107, 7.
²² ch. 14, 11, 12; Num. 14, 1—4.
²³ Deu. 17, 16; Ne. 9, 17.
²⁴ ch. 14, 2; Num. 33, 6, etc.; Deu. 32, 10.
²⁵ Ge. 50, 24, 25; Jos. 24, 32; Ac. 7, 16.
²⁶ Num. 33, 6.
²⁷ ch. 14, 19, 20, 24; 40, 38; Num. 9, 15—23; 10, 34; 14, 14; Deu. 1, 33; Ne. 9, 12, 19; Ps. 78, 14; 99, 7; 105, 39; Is. 4, 5, 6; 1 Cor. 10, 1.
²⁸ ch. 13, 18.
²⁹ Num. 33, 7.
³⁰ Jer. 44, 1.

¹ This applied only, as afterwards explained (vers. 12, 15), when the mother's first child was a son.

² This figurative command is derived from the Egyptian custom of wearing jewels upon the hand and forehead. The Jews, however, of later times, have interpreted it literally, and wear passages of the Law written on parchment, called *phylacteries*.

³ The ass is probably put for all domestic animals (of which it was the chief), not fit for sacrifice.

⁴ Namely, the route by Gaza, which would have taken very few days. Thus God mercifully proportions his people's trials to their strength.

⁵ That is, 'in an orderly manner;' having assembled, and arranged their march, at Rameses or Succoth.

⁶ This symbol of the Divine presence, called the Shekinah, seems to have had the appearance of a lofty column.

⁷ That is, to the right, so as to pass along the western or Egyptian shore of the Red Sea, instead of rounding its head near Suez. This unexpected movement, which brought them apparently into a position of imminent danger, gave opportunity for the great final act of deliverance to Israel and punishment on Pharaoh.

⁸ This word, if it be Hebrew, means 'the mouth of the hollow,' or 'caverns.' But if, as is likely, it be Egyptian, it means 'a place where grass grows.' The place where the Israelites crossed the sea is generally supposed to have been south of Suez; and probably to the north of the promontory now called Ras Ataka. It is evident that nothing short of a miracle could give a dry passage to the Hebrews over the very place where, in a few hours afterwards, the Egyptian army was overwhelmed. The gulf was at that time broader and deeper than it is now.

3 over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, "They *are* entangled in the land, the wilderness
 4 hath shut them in. And "I will harden Pharaoh's heart, that he shall follow after them; and I "will be honoured upon Pharaoh, and upon all his host; "that the Egyptians may know that I *am* the LORD. And they did so.
 5 And it was told the king of Egypt that the people fled: and "the heart of Pharaoh and of his servants was turned against the people, and they said, Why
 6 have we done this, that we have let Israel go from serving us? And he made
 7 ready his chariot, and took his people with him: and he took ^bsix hundred chosen chariots, and all the chariots¹ of Egypt, and captains over every one of
 8 them. And the LORD ^chardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel. And ^dthe children of Israel went out with
 9 an high hand:² but the ^eEgyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.
 10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the
 11 children of Israel ^fcried out unto the LORD. ^gAnd they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of
 12 Egypt? ^hIs not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.
 13 And Moses said unto the people, ⁱFear ye not, stand still, and see the salvation of the LORD, which he will show to you to-day: for the Egyptians whom ye have
 14 seen to-day, ^kye shall see them again no more for ever. ^lThe LORD shall fight for you, and ye shall ^mhold your peace.³
 15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: but ⁿlift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel
 17 shall go on dry *ground* through the midst of the sea. And I, behold, I will ^oharden the hearts of the Egyptians, and they shall follow them: and I will ^pget me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his
 18 horsemen. And the Egyptians ^qshall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.
 19 And the angel of God, ^rwhich went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and
 20 stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and ^sit was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.
 21 And Moses ^tstretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind⁴ all that night, and ^umade the sea dry *land*, and the waters were ^vdivided. And ^wthe children of Israel went into the midst of the sea upon the dry *ground*: and the waters ^xwere ^za wall unto them on their right hand, and on their left.
 23 And the Egyptians pursued, and went in after them to the midst of the sea,
 24 *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch ^athe LORD looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ^bfighteth for them against the Egyptians. And the LORD said unto Moses, ^cStretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea ^dreturned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD ^eoverthrew the Egyptians in the midst of the sea. And ^fthe waters returned, and ^gcovered the chariots, and the horsemen, *and* all the host⁵ of Pharaoh that came into the sea after them; there
 29 remained not so much as one of them. But ^hthe children of Israel walked upon

^a Ps. 71. 11.
^b ch. 4. 21; 7. 3.
^c vers. 17, 18; ch. 9. 16; Ro. 9. 17, 22, 23.
^d ch. 7. 5—17.
^e Ps. 105. 25.
^f ch. 15. 4.
^g ver. 4.
^h ch. 6. 1; 13. 9; Num. 33. 3; Ac. 13. 17.
ⁱ ch. 15. 9; Jos. 24. 6.
^j Jos. 24. 7; Ne. 9. 9; Ps. 34. 17; 107. 6.
^k ch. 13. 17; Ps. 106. 7, 8.
^l ch. 5. 21; 6. 9.
^m Num. 14. 9; 2 Chr. 20. 15, 17; Is. 41. 10, 13, 14.
ⁿ see ver. 30.
^o ver. 25; Deu. 1. 30; 3. 22; 20. 4; Jos. 10. 14, 42; 23. 3; 2 Chr. 20. 29; Ne. 4. 20; Is. 31. 4.
^p Is. 30. 15.
^q vers. 21, 26; ch. 7. 19.
^r ver. 8; ch. 4. 21; 7. 3.
^s ver. 4.
^t ver. 4; ch. 7. 5, 17.
^u ch. 13. 21; 23. 20; 32. 31; Num. 20. 16; Is. 63. 9.
^v see Is. 8. 11; 2 Cor. 4. 3.
^w ver. 16.
^x Ps. 65. 6.
^y ch. 15. 8; Jon. 3. 16; 4. 23; Ne. 9. 11; Ps. 74. 13; 105. 9; 111. 3; Is. 63. 12.
^z Num. 29; ch. 15. 19; Num. 33. 8; Ps. 65. 6; 78. 13; Is. 63. 13; 1 Cor. 10. 1; Heb. 11. 29.
^a Hab. 3. 10.
^b see Ps. 77. 17, etc.
^c vers. 11, 18.
^d ver. 16.
^e Jos. 1. 18.
^f ch. 15. 1, 7.
^g Deu. 11. 4; Ne. 9. 11; Ps. 78. 53; Heb. 3. 8, 13; Heb. 11. 29.
^h Ps. 106. 9—11.
ⁱ ver. 22; Ps. 65. 6; 77. 20; 78. 52, 53; Is. 51. 10; 63. 12, 13.

1 The ancient monuments of Egypt represent its military force as consisting entirely of war-chariots and infantry.
 2 As conquerors rather than as fugitives.
 3 That is, 'leave it to Him.' The frequent murmurings and rebellions of the Israelites are pathetically commemorated in Psa. cvi.; and forcibly contrasted with God's mercies in Psa. lxxviii.
 4 The use of intermediate agents may be observed in

many miracles both of the Old and New Testaments.
 5 So that their bodies could not be embalmed; which would be a further dishonour to all the nation. This entire overthrow of the Egyptian army freed the Hebrews from all apprehensions from that quarter during their journeyings; whilst the fame of it among surrounding nations aided their subsequent conquests: see ch. xv. 16; Josh. ii. 9—11.

dry *land* in the midst of the sea; and the waters *were* ⁱ a wall unto them on their right hand, and on their left.

- 30 Thus the LORD ^k saved Israel that day out of the hand of the Egyptians; and
31 Israel ^l saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and ^m believed the LORD, and his servant Moses.

Moses' song of praise.

- 15 THEN sang ⁿ Moses and the children of Israel this song¹ unto the LORD, and spake, saying,

I will ^o sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

- 2 The LORD *is* my strength and ^p song,—and he is become my salvation:
^q He *is* my God, and I will prepare him ^r an habitation; ²
My ^s father's God, and I ^t will exalt him.
- 3 The LORD *is* a man of ^u war: ³ the LORD *is* his ^x name.
- 4 ^y Pharaoh's chariots and his host hath he cast into the sea:
^z His chosen captains also are drowned in the Red Sea.
- 5 ^a The depths have covered them:—^b they sank into the bottom as a stone.
- 6 ^c Thy right hand, O LORD, is become glorious in power:
^d Thy right hand, O LORD, hath dashed in pieces the enemy.
- 7 And in the greatness of thine ^e excellency thou hast overthrown them that rose up against thee:
Thou sentest forth thy wrath, *which* ^f consumed them ^g as stubble.
- 8 And ^h with the blast of thy nostrils the waters were gathered together,
ⁱ The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.
- 9 ^k The enemy said, I will pursue, I will overtake,
I will ^l divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
- 10 Thou didst ^m blow with thy wind, ⁿ the sea covered them:
They sank as lead in the mighty waters.
- 11 ^o Who *is* like unto thee, O LORD, among the gods?
Who *is* like thee, ^p glorious in holiness,—^q fearful *in* praises, ^r doing wonders?
- 12 Thou stretchedst out ^s thy right hand, the earth swallowed them.
- 13 ^t Thou in thy mercy hast ^u led forth the people *which* thou hast redeemed:
Thou hast guided *them* in thy strength unto ^x thy holy habitation.
- 14 ^y The people shall hear, and be afraid:
^z Sorrow shall take hold on the inhabitants of Palestina.⁴
- 15 ^a Then ^b the dukes of Edom shall be amazed;
^c The mighty men of Moab, trembling shall take hold upon them;
^d All the inhabitants of Canaan shall melt away.
- 16 ^e Fear and dread shall fall upon them;
By the greatness of thine arm they shall be *as still* ^f as a stone;
Till thy people pass over, O LORD,
Till the people pass over, ^g *which* thou hast purchased.
- 17 Thou shalt bring them in, and ^h plant them in the mountain⁵ of thine inheritance,
In the place, O LORD, *which* thou hast made for thee to dwell in,
In the ⁱ Sanctuary, O LORD, *which* thy hands have established.
- 18 ^k The LORD shall reign for ever and ever.
- 19 For the ^l horse of Pharaoh went in with his chariots and with his horsemen into the sea, and ^m the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.
- 20 And Miriam⁶ ⁿ the prophetess, ^o the sister of Aaron, ^p took a timbrel in her hand; and all the women went out after her ^q with timbrels and with dances.
- 21 And Miriam ^r answered them,⁷
^s Sing ye to the LORD, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

ⁱ Jos. 3. 16

^k Ps. 106. 8, 10.

^l Ps. 58. 10; 59. 10; 91. 8; 92. 9—11.

^m ch. 4. 31; 19. 9; Ps. 106. 12; John 2. 11; 11. 45.

ⁿ Judg. 5. 1; 2 Sam. 22. 1; Ps. 106. 12.

^o ver. 21.

^p Deu. 10. 21; Ps. 18. 1, 2; 22. 3; 59. 17; 62. 6; 68. 20; 109. 1; 118. 14; 140. 7; Is. 12. 2; Hab. 3. 18, 19; Phil. 4. 13.

^q ch. 4. 22; Jer. 31. 33; Zec. 13. 9.

^r Ge. 28. 21, 22; 2 Sam. 7. 5; Ps. 132. 5.

^s ch. 3. 15, 16.

^t 2 Sam. 22. 47; Ps. 30. 1; 99. 5; 118. 28; Is. 25. 1.

^u Ps. 24. 8; Rev. 19. 11.

^v ch. 3. 13—15; 6. 3, 6; Ps. 83. 18; Is. 42. 8.

^w ch. 14. 13—28.

^x ch. 14. 7.

^y ch. 14. 28.

^z Ne. 9. 11.

¹ Chr. 29. 11, 12; Ps. 118. 15, 16.

² Ps. 2. 9; Rev. 2. 27.

³ ch. 9. 16; Deu. 33. 26.

⁴ Ps. 59. 13.

⁵ Is. 5. 24; 47. 14; Mal. 4. 1.

⁶ ch. 14. 21; 2 Sam. 22. 16; Job 4. 9; 2 Thes. 2. 8.

⁷ ch. 14. 22; Ps. 78. 13; Hab. 3. 10.

^k Judg. 5. 30.

^l Ge. 49. 27; Is. 10. 8—13; 53. 12; Lk. 11. 22.

^m ch. 14. 21; Ps. 147. 18; Is. 11. 15; Mt. 8. 27.

ⁿ ver. 5; ch. 14. 28.

^o Deu. 3. 24; 1 Sam. 2. 2; 2 Sam. 7. 22;

1 Ki. 8. 23; Ps. 71. 19; 86. 8; 89. 6, 8;

Jer. 10. 6; 49. 19.

^p Le. 19. 2; Is. 6. 3;

Rev. 4. 8.

^q Ps. 89. 5, 7; Is. 64. 2, 3; Rev. 15. 4.

^r Ps. 77. 14.

^s ver. 6.

^t Ge. 19. 16; Eph. 2. 4.

^u Ps. 77. 15, 20; 78. 52; 80. 1; 106. 9; Is. 63. 12, 13; Jer. 2. 6.

^v Ps. 78. 54.

^w Num. 14. 14; Deu. 2. 25; Jos. 2. 9, 10.

^x Ps. 48. 6.

^y Ge. 36. 15.

^z Deu. 2. 4.

¹ Num. 22. 3—5; Hab. 3. 7.

² Jos. 2. 11; 5. 1.

³ Deu. 2. 25; 11. 25; Jos. 2. 9.

⁴ 1 Sam. 25. 37.

⁵ ch. 19. 5, 6; Deu. 32. 6, 9; 2 Sam. 7. 23; Ps. 74. 2; Is. 43. 1, 3; 51. 10; Jer. 31. 11; Tit. 2. 14; 1 Pet. 2. 9; 2 Pet. 2. 1.

⁶ Ps. 44. 2; 80. 8.

⁷ Ps. 78. 54, 55, 68, 69; 132. 13, 14.

^k Ps. 10. 16; 29. 10; 146. 10; Is. 57. 15; Rev. 11. 15—17.

^l ch. 14. 23; Pro. 21. 31.

^m ch. 14. 28, 29.

ⁿ Judg. 4. 4; 1 Sam. 10. 5; 1 k. 2. 36.

^o ch. 2. 1; Num. 26. 59; Mic. 6. 4.

^p 1 Sam. 18. 6.

^q Judg. 11. 34; 21. 21; 2 Sam. 6. 16; Ps. 68. 11, 25; 149. 3; 150. 4.

^r 1 Sam. 18. 7.

^s ver. 1.

1 When books were almost unknown, national histories were preserved in songs. God, therefore, on this as on other occasions (see Deut. xxxii.), directed Moses to use this mode of perpetuating the remembrance of his mercies.

2 Rather, 'I will glorify him.' So it is rendered in the old English versions, in accordance with the Greek, Syriac, Latin, etc., and with the parallelism of the passage.

3 We should now say 'warrior.'

4 The Philistines, who were among the most warlike of

the enemies of Israel. See ch. xiii. 17; 1 Sam. iv., xxxi.

5 The whole of Canaan was hilly; but this seems prophetically to designate the site of the future temple.

6 Or, 'Mary;' it being the same name. She is called a prophetess, as speaking under Divine direction, though not necessarily inspired to utter predictions.

7 Rather, 'led the response;' the women singing the following words as a chorus to the various parts of the preceding ode.

Entrance into the wilderness; Marah and Elim.

- 22 SO Moses brought Israel from the Red Sea, and they went out into the wilderness of 'Shur;¹ and they went three days in the wilderness, and found no water.²
- 23 And when they came to "Marah, they could not drink of the waters of Marah, for they *were* bitter:³ therefore the name of it was called Marah [*i. e.* bitterness⁴].
- 24 And the people ^y murmured⁴ against Moses, saying, What shall we drink? And he ^zcried unto the LORD; and the LORD showed him a tree,⁵ ^awhich when he had cast into the waters, the waters were made sweet. There he ^bmade for them
- 26 a statute⁶ and an ordinance, and there ^che proved them, and said, ^dIf thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these ^ediseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD ^fthat healeth thee.
- 27 ^gAnd they came to Elim,⁷ where *were* twelve wells of water, and threescore and ten palm trees: and they encamped⁸ there by the waters.

Gift of manna and of quails.

- 16 AND they ^htook their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of 'Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the
- 2 land of Egypt. And the whole congregation of the children of Israel ^kmurmured
- 3 against Moses and Aaron in the wilderness: and the children of Israel said unto them, ^lWould to God we had died by the hand of the LORD in the land of Egypt, ^mwhen we sat by the flesh pots, *and* when we did eat bread to the full;⁹ for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.
- 4 Then said the LORD unto Moses, Behold, I will rain ⁿbread from heaven for you; and the people shall go out and gather a certain rate every day [the portion of a day in ^ohis day], that I may ^pprove them, whether they will walk in my
- 5 law, or no. And it shall come to pass, that ^qon the sixth day¹⁰ they shall prepare *that* which they bring in; and ^rit shall be twice as much as they gather daily.
- 6 And Moses and Aaron said unto all the children of Israel, ^sAt even, then ye
- 7 shall know that the LORD hath brought you out from the land of Egypt: and in the morning, then ye shall see ^tthe glory of the LORD; for that he heareth your murmurings against the LORD: and ^uwhat *are* we, that ye murmur against us?
- 8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that ^xthe LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings
- 9 *are* not against us, but ^yagainst the LORD. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, ^zCome near before the LORD: for he hath heard your murmurings.
- 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the
- 11 LORD ^aappeared in the cloud. And the LORD spake unto Moses, saying, ^bI have
- 12 heard the murmurings of the children of Israel: speak unto them, saying, ^cAt even ye shall eat flesh, and ^din the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.
- 13 And it came to pass, that at even ^ethe quails¹¹ came up, and covered the camp:

t Ge. 16. 7; 25. 18.

u Num. 33. 8.

v Ru. 1. 20.

y ch. 16. 2; 17. 3.

z ch. 14. 10; 17. a.

a Ps. 50. 15.

b see 2 Ki. 2. 21; 4. 41.

c see Jos. 24. 21—25.

d ch. 16. 4; Deu. 8. 2.

e 16; Judg. 2. 22; 3.

f 1, 4; 1 P. 65. 10; 81.

g 7; 1 P. 1. 6, 7.

h Le. 26. 3—13; Deu.

i 7. 12—15.

j Deu. 28. 27, 60.

k ch. 23. 25; Ps. 41. 3.

l 4; 103. 3; 147. 3;

m Jer. 33. 6; Hos. 6. 1.

n Num. 33. 9.

o Num. 33. 10, 11.

p Eze. 30. 15.

q ch. 15. 21; Ps. 106. 7.

r 13, 25; 1 Cor. 10. 10.

s Num. 20. 3—5; Lam.

t 4. 9.

u Num. 11. 4, 5.

v Ps. 78. 24, 25; 105.

w 40; John 6. 31, 32;

x 1 Cor. 10. 3.

y Pro. 30. 8; Mt. 6. 11.

z ch. 15. 25; Deu. 8.

a 2, 16.

b ver. 23; ch. 35. 2, 3.

c see ver. 22; 1 e. 25, 21.

d see ver. 8, 12, 13;

e ch. 6. 7; Num. 16.

f 28—39.

g see ver. 10, 13; 1s.

h 35. 2; 40. 5; John

i 11. 4, 40.

j Num. 16. 11.

k Num. 14. 27.

l see 1 Sam. 8. 7; Lk.

m 10. 16; John 10. 13,

n 20; Ro. 13. 2.

o Num. 16. 16.

p ver. 7; ch. 13. 21, 22;

q 40. 31—38; Num. 16.

r 19; 1 Ki. 8. 10, 11.

s ver. 8.

t ver. 6.

u ver. 7.

v Num. 11. 31—33; Ps.

w 78. 27, 28; 105. 10.

¹ Surrounding the head of the Gulf of Suez, and called Etham (Numb. xxxiii. 8), from the town of that name on its edge (ch. xiii. 20).

² Here the Israelites entered upon a course of training exactly suited to their condition and destiny; one great object of which was to give them a better knowledge of God's character and of their own. See Hos. ii. 14, 15.

³ The brackish water found in the wells of the desert would be very distasteful after the water of the Nile; but this seems to have been worse than usual. The Arabs now regard the water of Marah as the worst in the desert. These trials, first by thirst, and then by hunger, were calculated to teach them implicit trust in God's providence.

⁴ If our praises proceed only from gratified self-love, they will soon be changed into murmurs when our circumstances alter. See Psa. cvi. 12—14.

⁵ In some countries, water is purified naturally by similar means; but neither Moses, who was well acquainted with this part of the desert, nor its present Arab inhabitants, to whom such a remedy would be invaluable, appear to know anything of it. Some have supposed that

the tree was the *ghurkud*, which is found near the bitter springs of Arabia, and bears a refreshing berry, which might make water palatable. But these berries are not ripe at the time of year when the Israelites were at Marah. 'Marah' is probably the modern Hawarah.

⁶ A special command, occasioned by the recent murmuring, to confide in His provision and guidance.

⁷ Probably Wady Ghurundel—a fertile valley.

⁸ That is, for some days. The places of encampment mentioned through the subsequent narrative were probably the head quarters of Moses and the priests; the people spreading themselves over the neighbourhood, wherever they could find pasturage. A list of the principal encampments will be found in Numbers, ch. xxxiii.

⁹ A striking example of the manner in which discontent mildly praises the past, and vilifies the present.

¹⁰ This is an indication that the Sabbath was known among the Hebrews before the Law was given at Sinai.

¹¹ One of those vast flocks which in spring migrate northwards from Africa and Arabia was brought by God over this spot. This recurred the next year. See refs.

14 and in the morning ^f the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* ^g a small round thing, *as small as the hoar frost on the ground.* And when the children of Israel saw *it*, they said one to another, *It is manna:*¹ for they wist not what it *was.* And Moses said unto them, ^h *This is the bread which the LORD hath given you to eat.* This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, ⁱ an omer² for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete *it* with an omer, ^k he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.³ And Moses said, ^l Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, *that* ^m on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.⁴ And he said unto them, *This is that* which the LORD hath said, *To-morrow is* ⁿ the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not ^o stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD: ^p to-day ye shall not find it in the field. ^q Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long ^r refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and ^s it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 And Moses said, *This is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, ^t Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up ^u before the Testimony,⁵ to be kept. And the children of Israel did eat manna ^v forty years, ^w until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer *is* the tenth *part* of an ephah.

God sends water out of the rock.

17 AND ^x all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink. ^y Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^z tempt the LORD? And the people thirsted there for water; and the people ^a murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses ^b cried unto the LORD, saying, What shall I do unto this people? they be almost ready to ^c stone me. And the LORD said unto Moses, ^d Go on before the people, and take with thee of the elders of Israel; and thy rod,

^f Num. 11. 9.

^g Num. 11. 7; Deu. 8. 3; Ne. 9. 15; Ps. 78. 24; 105. 40.

^h ver. 4; John 6. 31, 49, 58; 1 Cor. 10. 3.

ⁱ ver. 36.

^k 2 Cor. 8. 14, 15.

^l Mt. 6. 14, 31.

^m see vers. 5, 16.

ⁿ ch. 20. 8—11; 31. 15; 35. 3; Ge. 2. 2, 3; Le. 23. 3; Lk. 23. 56.

^o vers. 20, 23.

^p ver. 23.

^q ch. 20. 9, 10.

^r Num. 11. 11; 2 Ki. 17. 14; Ps. 78. 10, 22; 105. 13; Eze. 20. 13—16.

^s see Num. 11. 7, 8.

^t Heb. 9. 4.

^u ch. 25. 16, 21; 40. 20; Num. 17. 10; Deu. 10. 5; 1 Ki. 8. 9.

^v Num. 33. 38; Deu. 8. 2, 3; Ne. 9. 20, 21; John 6. 31, 49.

^w Jos. 5. 12; Ne. 9. 15.

^x ch. 16. 1; Num. 33. 12, 14.

^y Num. 20. 3—5.

^z Deu. 6. 16; Ps. 78. 18, 41, 56; Is. 7. 12; Mt. 4. 7; 1 Cor. 10. 9; Heb. 3. 9.

^a ch. 16. 2.

^b ch. 14. 15.

^c 1 Sam. 30. 6; John 8. 59; 10. 31.

^d Eze. 2. 6.

1 Rather, 'What is this?' This provision began just when other food failed, accompanied the Hebrews in all their forty years' wanderings, and ceased on the day after they had eaten the corn of Canaan: it was doubled and preserved every sixth day, and withheld every Sabbath. It was, therefore, clearly a miraculous production, entirely different from the ordinary 'mann,' or manna, of that neighbourhood, with which the Hebrews were undoubtedly acquainted, as the tree which produces it grows spontaneously in Egypt.

2 'Omer' is probably the name of a bowl or vessel in

common use (vers. 18, 33). As a *measure*, it occurs only in this chapter; and must be distinguished from the homer, of which it was the hundredth part. An omer contained about five pints, English measure.

3 Each gathered according to the number of persons he had to eat of it.

4 Of the double quantity that was found, evidently to obtain his directions as to the supply for the Sabbath.

5 That is, the Ark of the testimony, which was soon afterwards made. This book being written after the ark was made, the fact is anticipated in the history.

6 wherewith ^g thou smotest the river, take in thine hand, and go. ^h Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, ⁱ that the people may drink.¹ And Moses
7 did so in the sight of the elders of Israel. And he called the name of the place
^k Massah [*i. e.* temptation], and Meribah, [*i. e.* chiding, *or*, strife], because of the
chiding of the children of Israel, and because they tempted the LORD, saying, Is
the LORD among us, or not?

Victory over the Amalekites.

8 ^l THEN came Amalek,² and fought with Israel in Rephidim. And Moses said
9 unto ^m Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I
10 will stand on the top of the hill with ⁿ the rod of God³ in mine hand. So Joshua
did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and
11 Hur went up to the top of the hill. And it came to pass, when Moses ^c held up
his hand, that Israel prevailed: and when he let down his hand, Amalek pre-
12 vailed. But Moses' hands *were* heavy;⁴ and they took a stone, and put *it* under
him, and he sat thereon; and Aaron and Hur ^p stayed up his hands, the one on
the one side, and the other on the other side; and his hands were steady until the
13 going down of the sun. And Joshua discomfited Amalek and his people with the
14 edge of the sword. And the LORD said unto Moses, ^q Write this *for* a memorial
in a book, and rehearse *it* in the ears of Joshua: for ^r I will utterly put out the
15 remembrance of Amalek from under heaven. And Moses built an ^s altar, and
16 called the name of it JEHOVAH-nissi [*i. e.* the LORD my banner]: for he said,
Because⁵ the LORD hath sworn *that* the LORD *will have* war with Amalek from
generation to generation.

Jethro's visit and advice.

18 WHEN ^t Jethro,⁶ the priest of Midian, Moses' father-in-law, heard of all that
^u God had done for Moses, and for Israel his people, *and* that the LORD had
2 brought Israel out of Egypt; then Jethro, Moses' father-in-law, took Zipporah,
3 Moses' wife, ^v after he had sent her back,⁷ and her ^w two sons, (of which the
^x name of the one *was* Gershom [*i. e.* a stranger there]); for he said, I have been
4 an alien in a strange land: and the name of the other *was* Eliezer [*i. e.* my God
is an help]; for the God of my father, *said he, was* mine help, and delivered me
5 from the sword of Pharaoh,) and Jethro, Moses' father-in-law, came with his
sons and his wife unto Moses into the wilderness, where he encamped at ^a the
6 mount of God: and he said⁸ unto Moses, I, thy father-in-law Jethro, am come
7 unto thee, and thy wife, and her two sons with her. And Moses ^b went out to
meet his father-in-law, and did obeisance, and ^c kissed him; and they asked each
other of *their* welfare; and they came into the tent.
8 And Moses told his father-in-law all that the LORD had done unto Pharaoh
and to the Egyptians for Israel's sake, ^d and all the travail that had come upon
9 them by the way, and *how* the LORD ^e delivered them. And Jethro rejoiced for
all the goodness which the LORD had done to Israel, whom he had delivered out
10 of the hand of the Egyptians. And Jethro said, ^f Blessed *be* the LORD, who hath
delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh,
11 who hath delivered the people from under the hand of the Egyptians. ^g Now I
know that the LORD *is* ^h greater than all gods: ⁱ for in the thing wherein they
12 dealt ^k proudly *he was* above them. And Jethro, Moses' father-in-law, took a
burnt offering and sacrifices for God: and Aaron came, and all the elders of
Israel, to eat bread⁹ with Moses' father-in-law ^l before God.
13 And it came to pass on the morrow, that Moses sat to judge the people: and
14 the people stood by Moses from the morning unto the evening. And when Moses'
father-in-law saw all that he did to the people, he said, What *is* this thing that

^g ch. 7. 20; Num. 24. 8.
^h Num. 20. 8—11; Ps.
78. 15, 16, 20; 105.
41; 114. 8; 1 Cor.
10. 4.
ⁱ Ps. 41. 17, 18; 43. 19,
20; John 4. 10, 14;
7. 37, 38; Rev. 22. 17.
^k Num. 21. 13; Ps. 81.
7; 95. 8; Heb. 3. 8.

^l Ge. 36. 12; Num. 24.
20; Deu. 25. 17; 1
Sam. 15. 2.
^m ch. 24. 13; Num. 11.
28; called *Jesus*, Ac.
7. 45; Heb. 4. 8.
ⁿ ch. 4. 20.
^o Ps. 28. 2; 56. 9; 111.
2; Lk. 18. 1; 1 Tim.
2. 8; Jam. 5. 16.

^p Is. 35. 3; 2 Cor. 1. 11;
Heb. 12. 12.

^q ch. 12. 14; 31. 27.

^r Num. 24. 20; Deu.
25. 17—19; 1 Sam.
15. 3, 7, 18; 30. 1, 17;
2 Sam. 8. 12; Ezra
9. 14.
^s Judg. 6. 21.

^t ch. 2. 16; 3. 1.

^u Ps. 41. 1; 77. 14, 15;
78. 4; 105. 5, 43; 106.
2, 8.

^v ch. 4. 26.
^w Ac. 7. 29.
^x ch. 2. 22.

^a ch. 3. 1, 12; 1 Ki.
19. 8.

^b Ge. 14. 17; 18. 2; 19.
1; 1 Ki. 2. 19.
^c Ge. 29. 13; 33. 4.

^d ch. 15. 22—24; 16. 3;
17. 2.
^e Ps. 78. 42; 81. 7; 106.
10; 107. 2.

^f Ge. 14. 20; 2 Sam.
18. 28; Lk. 1. 68.

^g ch. 9. 16; 1 Ki. 17. 24.

^h ch. 15. 11; 2 Chr. 2.
5; Ps. 95. 3; 97. 9;
135. 5.

ⁱ ch. 1. 10, 16, 22; 5.
2, 7; 11. 8, 14.
^k 1 Sam. 2. 3; Ne. 9.
10; 16. 29; Job 40.
11, 12; Ps. 31. 23;
119. 21; Lk. 1. 51.

^l Deu. 12. 7; 1 Chr.
29. 22; 1 Cor. 10. 18,
21, 31.

1 As the people remained in this neighbourhood a whole year, it is probable that the water thus miraculously produced yielded them a constant supply.

2 The tribes of the Amalekites appear to have wandered through the wilderness of Paran (now called Et-Tyh), which occupied the table-land between Horeb and Palestine. It appears, from Deut. xxv. 17, 18, that this attack was marked by peculiar craftiness and cruelty.

3 Reminding the Hebrews that this victory was as much the work of Jehovah as were the other wonders wrought with the rod of Moses. The lifting up the hands (vs. 11, 12) evidently implies prayer to God: see Ps. cxli. 2.

4 Our Divine Mediator in heaven faints not, nor becomes weary.

5 The Hebrew text, as it stands, is somewhat obscure; but a slight change in it affords a meaning more agreeable to the context: 'For it shall be known as my banner [or signal] of the war of Jehovah with Amalek,' etc.

6 Jethro's visit probably occurred some time during the Israelites' stay at Sinai; and is inserted here (its exact date not being important) that the subsequent account of the giving of the Law might not be interrupted. See vers. 13, 16; Deut. i. 6, 9.

7 Probably after the occurrence recorded in ch. iv. 25.

8 That is, by a messenger. See note on ch. xii. 31.

9 A thanksgiving feast. Friendship should be sanctified by united worship.

15 thou doest to the people? why sittest thou thyself alone, and all the people stand
16 by thee from morning unto even? And Moses said unto his father-in-law,
16 Because ^m the people come unto me to inquire of God: when they have ⁿ a matter,
they come unto me; and I judge between one and another, and I do ^o make *them*
know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.
18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for
this thing *is* too heavy for thee; ^p thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and ^q God shall be with
thee: Be thou ^r for the people to God-ward, that thou mayest ^s bring the causes
unto God: and thou shalt ^t teach them ordinances and laws, and shalt show them

21 ^u the way wherein they must walk, and ^v the work that they must do. Moreover
thou shalt provide out of all the people ^y able men, ¹ such as ^z fear God, ^a men of
truth, ^b hating covetousness; and place *such* over them, *to be* rulers of thousands,

22 *and* rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge
the people ^c at all seasons: ^d and it shall be, *that* every great matter they shall
bring unto thee, but every small matter they shall judge: so shall it be easier

23 for thyself, and ^e they shall bear *the burden* with thee. If thou shalt do this
thing, and God command thee *so*, then thou shalt be ^f able to endure, and all this
people shall also go to ^g their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had
25 said. And ^h Moses chose able men out of all Israel, and made them heads over
the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of

26 tens. And they ⁱ judged the people at all seasons: the ^k hard causes they brought
27 unto Moses, but every small matter they judged themselves. And Moses let his
father-in-law depart; and ^l he went his way into his own land.

Encampment at Sinai; the ten commandments.

19 IN the third month, when the children of Israel were gone forth out of the
2 land of Egypt, the same day ^m came they *into* the wilderness of Sinai. ² For they
were departed from ⁿ Rephidim, and were come *to* the desert of Sinai, and had

3 pitched in the wilderness; and there Israel camped before ^o the mount. And
^p Moses went up unto God, and the LORD ^q called unto him out of the mountain,
saying, ³ Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 ^r Ye have seen what I did unto the Egyptians, and *how* ^s I bare you on eagles'
5 wings, and brought you unto myself. Now ^t therefore, if ye will obey my voice
indeed, and keep my covenant, ⁴ then ^u ye shall be a peculiar treasure unto me

6 above all people: for ^v all the earth *is* mine: and ye shall be unto me a ^y kingdom
of priests, and an ^z holy nation. These *are* the words which thou shalt speak
unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their
8 faces all these words which the LORD commanded him. And ^a all the people
answered together, and said, All that the LORD hath spoken we will do. And
Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee ^b in a thick cloud, ^c that
the people may hear when I speak with thee, and ^d believe thee for ever. And
10 Moses told the words of the people unto the LORD. And the LORD said unto

11 Moses, Go unto the people, and ^e sanctify ⁵ them to-day and to-morrow, and let
them ^f wash their clothes, and be ready against the third day: for the third day
the LORD ^g will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to
yourselves *that ye go not* up into the mount, or touch the border of it: ^h whoso-

^m Le. 24. 12; Num. 15. 34; 27. 5.
ⁿ ch. 23. 7; 24. 14; Deu. 17. 8; 2 Sam. 15. 3; Job 31. 14; Ac. 18. 15; 1 Cor. 6. 1.
^o Le. 24. 15; Num. 15. 35; 27. 6, etc.; 36. 6—9; Deu. 4. 5.

^p Num. 11. 14, 17; Deu. 1. 9—12.
^q ch. 3. 12.

^r ch. 4. 16; 19. 8, 9; 20. 19; Deu. 5. 5.
^s Num. 27. 5.

^t Deu. 4. 1, 5; 5. 1; 6. 1, 2; 7. 11.
^u Ps. 143. 8.

^v Deu. 1. 18.
^y ver. 25; Deu. 1. 15, 16; 16. 18; 2 Chr. 19. 5—10; Ac. 6. 3.

^z Ge. 42. 18; 2 Sam. 23. 3; 2 Chr. 19. 9.
^a Eze. 18. 8.

^b Deu. 16. 19.
^c ver. 26.

^d ver. 26; Le. 24. 11; Num. 15. 33; 27. 2; 36. 1; Deu. 1. 17; 17. 8.

^e Num. 11. 17.
^f ver. 18.

^g ch. 15. 29; Ge. 18. 33; 30. 25; 2 Sam. 19. 39.

^h Deu. 1. 15; Ac. 6. 5.
ⁱ ver. 22.

^k Job 29. 16.

^l Num. 10. 29, 30.

^m Num. 33. 15.
ⁿ ch. 17. 1, 8.

^o ch. 3. 1, 12.
^p ch. 20. 21; Ac. 7. 38.

^q ch. 3. 4.
^r ch. 7 to 14; Deu. 29. 2.

^s Deu. 32. 11, 12; Is. 63. 9; Rev. 12. 14.

^t Deu. 5. 2; Jer. 7. 23.
^u Deu. 4. 20; 7. 6; 14. 2, 21; 26. 18; 32. 8, 9; 1 Ki. 8. 53; Ps. 135. 4; S. Song 8. 12; Is. 41. 8; 43. 1; Jer. 10. 16; Mal. 3. 17; Tit. 2. 14.

^v ch. 9. 29; Deu. 10. 14; Job 41. 11; Ps. 24. 1; 50. 12; 1 Cor. 10. 26, 28.

^y Deu. 33. 2—4; Is. 61. 6; 1 Pet. 2. 5, 9; Rev. 1. 6; 5. 10; 20. 6.

^z Le. 19. 2; 20. 24, 26; Deu. 7. 6; 26. 19; 28. 9; Is. 62. 12; 1 Cor. 3. 17; 1 Thes. 5. 27; 1 Pet. 1. 15, 16.

^a ch. 24. 3, 7; Deu. 5. 27; 26. 17; Jos. 24. 24.
^b ver. 16; ch. 20. 21; 24. 15, 16; Deu. 4. 11; Ps. 18. 11, 12; 97. 2; Mt. 17. 5.

^c Deu. 4. 12, 36; John 12. 29, 30.
^d ch. 14. 31.

^e Le. 11. 41, 45; 1 Cor. 6. 11; Heb. 10. 22.

^f ver. 14; Ge. 35. 2; Le. 15. 5.

^g vers. 16, 18, 20; ch. 34. 5; Deu. 33. 2.
^h Heb. 12. 20.

1 Jethro's judicious proposal, which he piously made subject to the command of God (ver. 23), was ratified by Him (Numb. xi. 16, 17); and probably laid the foundation of the municipal polity of the Hebrews. The Saxon institutions of Alfred somewhat resemble this plan.

2 Probably either Wady esh Shiekh, or Wady Feiran. Here the Israelites remained nearly a year.

3 This is the beginning of those remarkable transactions between God and the chosen nation, called the Covenant of Sinai; by which God became their King, establishing a theocracy, typical of the spiritual dominion of the future Messiah. On God's part, it was commenced with a reference to his recent deliverance of them (ver. 4), and with promises of future blessings, as reasons for their unlimited obedience (ver. 5); which they, on their part, readily promised (ver. 8). Upon this, a solemn assembly

was called (ver. 10); a summary of the Law was given, first orally (ch. xx.), then through Moses (ch. xx. 22—xxiii. 33); and the covenant was ratified, first with blood (ch. xxiv. 6), and then by a Divine vision, and a sacred feast (vers. 9—11). After this, Moses twice ascended the mountain to meet God; and went often into the tabernacle of the congregation to receive his instructions.

4 The Jews, as a nation, broke this covenant; and God afterwards promised to make with them a new and better covenant: see Jer. xxxi. 33; xxxii. 40; Heb. viii. 7—10. This *national* covenant must be distinguished from that covenant of grace, the blessings of which are *personal*, and limited to true believers.

5 This, with the required ablutions, and the bounds put around the mount, was designed to invest the whole transaction with the most awful solemnity.

13 ever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 And Moses went down from the mount unto the people, and ^hsanctified the people; and they washed their clothes. And he said unto the people, ⁱBe ready against the third day: ^mcome not at *your* wives.

16 And it came to pass on the third day in the morning, that there were ⁿthunders and lightnings, and a ^othick cloud upon the mount, and the ^pvoice of the trumpet exceeding loud; so that all the people that *was* in the camp ^qtrembled. And ^rMoses brought forth the people out of the camp to meet with God; and they

18 stood at the nether part of the mount. And ^smount Sinai was altogether on a smoke, because the LORD descended upon it ^tin fire: ^uand the smoke thereof ascended as the smoke of a furnace, and ^vthe whole mount quaked greatly. And ^wwhen the voice of the trumpet sounded long, and waxed louder and louder,

20 ^zMoses spake,¹ and ^aGod answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD ^bto gaze, and many of them perish. And let the priests² also, which come near to the LORD, ^csanctify themselves, lest the LORD ^dbreak

23 forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, ^eSet bounds about the mount, and

24 sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and spake unto them.

20 And God spake ^fall these words,³ saying,
2 ^gI *am* the LORD thy God, which have brought thee out of the land of Egypt,

3 ^hout of the house of bondage.⁴ ⁱThou shalt have no other gods before⁵ me.

4 ^kThou shalt not make unto thee any graven image, or any likeness⁶ of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: ^lthou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* ^ma jealous God, ⁿvisiting the iniquity of the fathers upon the children⁷ unto the third and fourth *generation* of them that

6 ^ohate me; and ^pshowing mercy unto thousands⁸ of them that ^qlove me, and keep my commandments.

7 ^rThou shalt not take the name of the LORD thy God in vain;⁹ for the LORD ^swill not hold him guiltless that taketh his name in vain.

8, 9 ^tRemember¹⁰ the sabbath day, to keep it holy. ^uSix days shalt thou labour,

¹ Le. 21. 16; Mic. 6. 11. ² ch. 16. 23—30; 31. 13, 14; Le. 19. 3, 30; 26. 2; Deu. 5. 12. ³ ch. 23. 12; 31. 15; 31. 21; Le. 23. 3; Eze. 20. 12; Lk. 13. 14.

ⁱ vers. 16, 19.
^k ver. 10.
^l ver. 11.
^m 1 Sam. 21. 4, 5; Zec. 7. 3; 12. 12—14. 1 Cor. 7. 5.
ⁿ Ps. 77. 18; Heb. 12. 18, 19; Rev. 4. 5; 8. 5; 11. 19.
^o ver. 9; ch. 40. 34; 2 Chr. 5. 11.
^p Rev. 1. 10; 4. 1.
^q Heb. 12. 21.
^r Deu. 4. 10.
^s Deu. 4. 11; 33. 2; Judg. 5. 5; Ps. 68. 7, 8; Is. 6. 4; Hab. 3. 3.
^t ch. 3. 2; 24. 17; 2 Chr. 7. 1—3.
^u Ge. 15. 17; Ps. 144. 5; Rev. 15. 8.
^v Ps. 68. 8; 77. 18; 111. 7; Jer. 4. 24; Heb. 12. 26.
^w ver. 13.
^x Heb. 12. 21.
^y Ne. 9. 13; Ps. 81. 7.
^z see ch. 3. 5; 33. 20; 1 Sam. 6. 19.
^a 1. e. 10. 3; 1s. 52. 11.
^b 2 Sam. 6. 7, 8.
^c ver. 12; Jos. 3. 4.
^d Deu. 1. 36; 5. 22.
^e ch. 6. 7; 1. e. 26. 1, 13; Deu. 5. 6; 6. 4; Ps. 59. 7; 81. 10; Hos. 13. 4.
^f ch. 10 to 15.
^g Deu. 5. 7; 6. 5, 11; 2 Ki. 17. 35; Ps. 81. 9; Is. 43. 10; 41. 8; Jer. 25. 6; 35. 15; Mt. 4. 10; 1 Cor. 8. 4—6.
^h ch. 34. 17; Le. 26. 1; Deu. 4. 16; 5. 8; 27. 15; Ps. 97. 7; 1s. 49. 18; 42. 8; Ac. 17. 29.
ⁱ ch. 23. 21; Jos. 24. 7, 16; 2 Ki. 17. 35; Is. 44. 15, 19.
^j ch. 31. 14; Deu. 4. 21; 6. 15; Jos. 24. 19; Is. 42. 8; Na. 1. 2.
^k ch. 31. 7; Le. 20. 5; 26. 29, 40; Num. 11. 18, 33; 2 Sam. 21. 1.
^l 1 Ki. 21. 29; Job 5. 4; 21. 19; Ps. 79. 8; 109. 14; 1s. 14. 20, 21; 65. 6, 7; Jer. 2. 9; 32. 18; Eze. 18.
^m Deu. 7. 10; 32. 41; Pro. 8. 36; John 15. 23, 24.
ⁿ ch. 31. 7; Deu. 4. 37; 5. 29; 7. 9; Ps. 89. 31; Ro. 11. 28.
^o John 14. 15, 21; 1 John 4. 19; 2 John 6.
^p ch. 23. 1; Le. 19. 12; Deu. 5. 11; 28. 58; Ps. 15. 4; 139. 20; Mt. 5. 33—37; Jam. 5. 12.

1 Saying, 'I exceedingly fear and quake' (Heb. xii. 21). The allusion to this awfully august scene in Heb. xii. 18—24 shows how far the sublimest material display of the power of Jehovah is surpassed by the spiritual glory of the gospel. Its effect upon the minds of the people is described in Deut. xviii. 16.

2 These were probably the chiefs of families, who, in patriarchal times, discharged the duties of priests.

3 That is, down to ver. 17. The manner in which these commandments were delivered is sufficient to prove their pre-eminent importance—being spoken immediately by the voice of God; while the rest of the Divine directions were communicated privately to Moses, and by him given to the people. They were fundamental laws; and were selected not only on account of their intrinsic and universal importance, by which they are distinguished from the ceremonial and political regulations afterwards given; but also probably because the Israelites and their Egyptian and Canaanitish neighbours were peculiarly prone to the sins here specifically forbidden. Upon these and other subjects, our Saviour's commandments are contained in the sermon on the mount (Matt. ch. v.—vii.) In these commandments a natural order is observable. They present (1) **JEHOVAH** as the *sole object* of worship; (2) the *mode* of worship, accordant with his *spiritual* nature; (3) the *intelligent reverence*, and (4) the *constant regularity* required in worship. They then provide rules for our social life; beginning with (5) its foundation in family

relations; and forbidding any actions injurious to (6) the *life*, (7) the *personal purity*, (8) the *property*, and (9) the *reputation* of others; as well as (10) all selfish and irregular desires. It is further to be noticed, that though most of these laws specify *actions*, the ninth refers to *words*, and the tenth extends to the *thoughts* and *desires* of the heart.

4 The peculiar claims of Jehovah here mentioned are, (1) His covenant-relation to his people, 'Thy God;' (2) His marvellous deliverance of them.

5 Rather, 'besides me,' Jehovah *alone* is God.

6 As the Egyptians did of the sun, the bull, the crocodile, etc. All material representations of himself are as much condemned by God as the worship of other gods. See Deut. iv. 15—19.

7 This is not spoken of eternal condemnation, but of the temporal consequences of sin; and is to be understood as modified by the repentance of either parents or children. See Ezek. ch. xviii.

8 That is, unto thousands of generations; or, in other words, *for ever*. See Psa. cxxxvi.

9 Referring not only to profanity and false swearing, but probably to unmeaning repetitions in Divine worship (see Matt. vi. 7), instead of a thoughtful and reverential use of God's *name*, or *names*.

10 The word 'remember' seems to imply that the Sabbath was an ancient, though perhaps neglected and almost forgotten institution; and that the command required

- 10 and do all thy work : but the ^x seventh day is the sabbath of the LORD thy God : ⁱ in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, ^y nor thy stranger that is within
- 11 thy gates : for ^z in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the sabbath day, and hallowed it.
- 12 ^a Honour thy father and thy mother : ^b that thy days may be long¹ upon the land which the LORD thy God giveth thee.
- 13 ^c Thou shalt not kill.
- 14 ^d Thou shalt not commit adultery.
- 15 ^e Thou shalt not steal.
- 16 ^f Thou shalt not bear false witness against thy ^g neighbour.
- 17 ^h Thou shalt not covet thy neighbour's house, ⁱ thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
- 18 And ^k all the people ^l saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain ^m smoking : and when the people saw it, they
- 19 removed, and stood afar off. And they said unto Moses, ⁿ Speak thou with us, and we will hear : but ^o let not God speak with us, lest we die.² And Moses said unto the people, ^p Fear not : ^q for God is come to prove you, and ^r that his
- 20 fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto ^s the thick darkness, where God was.

Various laws.

- 22 AND the LORD said unto Moses, Thus thou shalt say unto the children of
- 23 Israel, Ye have seen that I have talked with you ^t from heaven. Ye³ shall not make ^u with me gods of silver, neither shall ye make unto you gods of gold.
- 24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, ^v thy sheep, and thine oxen. In all ^w places
- 25 where I record my name I will come unto thee, and I will ^x bless thee. And ^y if thou wilt make me an altar of stone, thou shalt not build it of hewn stone ;⁴ for
- 26 if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.
- 27 Now these ^z are the judgments which thou shalt ^a set before them.
- 28 ^b If thou buy an Hebrew servant,⁵ six years he shall serve : and in the seventh
- 29 he shall go out free for nothing. If he came in by himself, he shall go out by
- 30 himself : if he were married, then his wife shall go out with him. If his master
- 31 have given him a wife,⁶ and she have borne him sons or daughters ; the wife and
- 32 her children shall be her master's, and he shall go out by himself. ^c And if the
- 33 servant shall plainly say, I love my master, my wife, and my children ; I will
- 34 not go out free : then his master shall bring him unto the ^d judges ;⁷ he shall also

^b ch. 21. 3, 4 ; Deu. 4 14 ; 6. 1. ^c Le. 25. 39—41. ^d Deu. 15. 16, 17. ^e ch. 12. 12 ; 18 21—26 ; 22. 8, 28.

^x ch. 16. 26 ; 31. 15 ; Ge. 2. 2, 3 ; Num. 15. 32—36.

^y Ne. 13. 16—19.

^z ch. 31. 17 ; see Ge. 1. 21. 15, 17 ; 23. 26 ; Le. 19. 3 ; Deu. 5. 16 ; 27. 16 ; 1 Ki. 2. 19 ; Pro. 1. 8 ; 23. 22 ; Jer. 35. 7, 18, 19 ; Mal. 1. 6 ; Mt. 15. 4—6 ; 19. 19 ; Mk. 7. 10 ; 10. 19 ; Lk. 18. 20 ; Eph. 6. 1—3.

^a Deu. 4. 20 ; 32. 47.

^b ch. 21. 14, 20 ; Ge. 9. 5, 6 ; Deu. 5. 17 ; Mt. 5. 21, 22 ; Ro. 13. 9 ; Gal. 5. 21 ; 1 John 3. 12—15.

^c Le. 20. 10 ; Deu. 5. 18 ; Pro. 6. 24—35 ; 7. 5—27 ; Jer. 29. 23. Mt. 5. 27, 28 ; Mk. 10. 11, 12 ; Eph. 5. 3—5 ; Heb. 13. 4.

^d ch. 21. 16 ; Le. 6. 1—7 ; 19. 11 ; Deu. 5. 19 ; Pro. 1. 13—15 ; Zec. 5. 3, 4 ; Mt. 19. 18 ; Ro. 13. 9 ; 1 Cor. 6. 10 ; 1 Thes. 4. 6.

^e ch. 23. 1 ; Deu. 5. 20 ; 19. 15—21 ; Ps. 15. 3 ; 101. 5—7 ; Mt. 19. 18 ; 26. 59, 60 ; Jam. 4. 11 ; Rev. 22. 15.

^f Lk. 10. 23—37.

^g Deu. 5. 21 ; Jos. 7. 21 ; Ps. 10. 3 ; 119. 36 ; Ecc. 5. 10, 11 ; Eze. 33. 31 ; Hab. 2. 9 ; Lk. 12. 15 ; Ac. 20. 33 ; Ro. 7. 7 ; 13. 9 ; Eph. 5. 3, 5 ; 1 Tim. 6. 6—10 ; Heb. 13. 5.

^h see refs. ver. 14.

ⁱ Heb. 12. 18.

^j Rev. 1. 10, 12.

^k ch. 19. 18.

^l Deu. 5. 27 ; 18. 16 ; Gal. 3. 19, 20 ; Heb. 12. 19.

^m Deu. 5. 25.

ⁿ 1 Sam. 12. 20 ; Is. 41. 10, 13.

^o Ge. 22. 1 ; Deu. 13. 3.

^p Deu. 4. 10 ; 6. 2.

^q ch. 19. 16 ; Deu. 5. 5 ; 1 Ki. 8. 12.

^r Deu. 4. 36 ; Ne. 9. 13.

^s vers. 3—5 ; ch. 32. 1, 2, 4 ; 1 Sam. 5. 4, 5 ; 2 Ki. 17. 35 ; Eze. 20. 39 ; 43. 8 ; Dan. 5. 4, 23 ; Zeph. 1. 5 ; 2 Cor. 6. 14—16.

^t Le. 1. 2.

^u Deu. 12. 5, 11, 21 ; 16. 6, 11 ; 1 Ki. 8. 29, 43 ; 2 Chr. 12. 13 ; Ezra 6. 12 ; Ne. 1. 9 ; Ps. 74. 7 ; Jer. 7. 10, 12 ; Mt. 18. 20.

^v Ge. 12. 2 ; Deu. 7. 13.

^w Deu. 27. 5.

constant attention. The variations in the language of this command on the various occasions on which it was given (see refs.) appear to indicate that there is no necessary connection between the *seventh* day and the *rest* day, and that therefore, quite consistently with the spirit and design of the law, the day of the week might be changed, upon the introduction of a new dispensation. The Sabbath among the Jews had ceremonial regulations connected with it which were of temporary duration : but these are clearly distinguishable from the original law, which was regarded and enforced by our Lord ; and the observance of which all experience shows to be indispensable to the welfare of mankind.

¹ See Eph. vi. 2, 3 ; which, as addressed to Gentiles (ch. ii., iii. 1), shows that this promise, though primarily made to the Jews, was not limited to them as part of their national covenant, but has an extensive meaning and application. A peculiar blessing, even in temporal things, usually rests on obedient, and the reverse on disobedient children : and the stability of *nations* has been found to be closely connected with the maintenance of filial reverence and family order.

² Further particulars are found in Deut. v., xviii.

³ From ch. xx. 22 to the end of ch. xxiii., we have a summary of a code of laws, civil, political, and ceremonial, afterwards given in detail. It is impossible to study them without observing their great superiority to all the known maxims and practices of the ancient world, and their suitableness to prepare the way for the

still higher principles of Christianity. And it is worthy of remark, that, in the repetition of the law which was given at the end of the forty years which the Israelites spent in the wilderness, some of these laws appear in an enlarged and more spiritual form (see the book of Deuteronomy throughout) ; whilst in the prophetic writings in subsequent ages we find a still nearer approximation to the perfect development of morality and holiness given in the gospel. It is important to observe the distinction between the *moral* law, which requires spiritual and perfect obedience, and the punishments and rewards of which God himself inflicts ; and the *political* law, which had reference to the outward conduct, and the violation of which was cognizable by the civil magistrate. The latter, by restrictive enactments, aimed to diminish the frequency and to remedy the mischiefs of existing evil practices, which have since been emphatically condemned in the New Testament. See Matt. xix. 8, 9.

⁴ These commands appear to have been designed to prevent the idolatrous sculpture and licentious practices of the Egyptians, and other heathen, being introduced into the worship of Jehovah.

⁵ Selling himself through poverty, or being sold for theft. Slavery was at that time almost universal in the world ; and the Jewish law interposed to limit it, and to ameliorate the condition of the slave.

⁶ That is, one of his own slaves.

⁷ Or rather, 'unto God' (Elohim), who was supposed to preside at the tribunal. See Ps. lxxxii. 6 ; John x. 34, 35.

- bring him to the door, or unto the door post; and his master shall bore his ear through with an awl;¹ and he shall serve him for ever.
- 7 And if a man sell his daughter to be a maidservant, she shall not go out^h as the menservants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.
- 10 If he take him another wife; her food, her raiment,ⁱ and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money.²
- 12 He that smiteth a man,³ so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him⁴ into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that smiteth his father, or his mother, shall be surely put to death.
- 16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.
- 17 And he that curseth [or, revileth] his father, or his mother, shall surely be put to death.
- 18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff; then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.
- 20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.
- 22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.
- 26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.⁵
- 28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.
- 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.
- 30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.
- 33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.
- 35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.
- 22 If a man shall steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep.⁶
- 2 If a thief be found breaking up,⁷ and be smitten that he die, there shall be no

f Ps. 40. 6.

g Ne. 5. 5.
h vers. 2. 3.

i 1 Cor. 7. 5.

k ch. 20. 13; Ge. 9. 6;
Le. 24. 17; Num. 35. 16—24, 30, 31; Mt. 26. 52.

l Num. 35. 22; Deu. 19. 4. 5.

m 1 Sam. 24. 4, 10, 18.

n Num. 35. 11; Deu. 19. 3; Jos. 20. 2.

o Num. 15. 30; 35. 20;

Deu. 19. 11, 12; Ps. 19. 13; Heb. 10. 26.

p 1 Ki. 2. 28—31; 2 Ki. 11. 15.

q 1 Tim. 1. 9.

r Deu. 21. 7; 1 Tim. 1. 10.

s Ge. 37. 28.

t ch. 22. 4.

u Le. 20. 9; Pro. 20. 20; Mt. 15. 3—6; Mk. 7. 10.

v 2 Sam. 3. 29.

y Num. 25. 30—33.

z Ge. 4. 15, 24; Ro. 13. 4.

a Le. 25. 45, 46.

b ver. 30; Deu. 22. 18, 19.

c Num. 35. 31.

d Le. 24. 19, 20; Deu. 19. 21; Mt. 5. 28.

e Eph. 6. 9; Col. 4. 1.

f Ge. 9. 5.

g ver. 22; Num. 35. 31.

h see Zec. 11. 12, 13;

Mt. 26. 15; Phil. 2. 7.

i ver. 28.

k Rec. 10. 8; Jer. 19. 20, 22.

l Num. 5. 7; 2 Sam. 12. 6; Pro. 6. 31;

1 k. 19. 8.

m Mt. 24. 43.

n Num. 35. 27.

1 The boring of the ear, in sign of servitude, which was customary in Syria and other countries, denoted the strict and close obedience which such a servant was to render to his master.

2 By giving new rights to the *slave-wife*, this law both protected her and restricted the practice of polygamy.

3 This evidently means *designedly*.

4 That is, by his Providence.

5 These injuries to the 'eye' and to the 'tooth' seem to be mentioned in this law as the *greatest* and the *least*,

including by implication all other personal injuries.

6 The greater amount of restitution required in this case than in that in ver. 4 seems to arise from the perseverance in the crime shown by the man proceeding to sell or kill, and the consequently increased difficulty, and perhaps expense, of discovering and proving the theft.

7 Or, 'breaking in,' which is commonly done in Eastern countries by digging through the mud wall. The mild spirit of these laws is shown in the criminality attached to taking even a burglar's life, except in case of *night*

- 3 blood *be shed* for him. If the sun be risen upon him, *there shall be blood shed* for him; *for* he should make full restitution; if he have nothing, then he shall
- 4 be ^o sold for his theft. If the theft be certainly ^p found in his hand alive, whether it be ox, or ass, or sheep; he shall ^q restore double.
- 5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
- 6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed ¹ *therewith*; he that kindled the fire shall surely make restitution.²
- 7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; ^r if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the ^s judges,
- 9 *to see* whether he have put his hand unto his neighbour's goods. For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the 'cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.
- 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast,
- 11 to keep; and it die, or be hurt, or driven away, no man seeing *it*: *then* shall an "oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not
- 12 make *it* good. And ^z if it be stolen from him, he shall make restitution unto the
- 13 owner thereof. If it be torn in pieces, *then* let him bring it ³ *for witness*, *and* he shall not make good that which was torn.
- 14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner
- 15 thereof *being* not with it, he shall surely make *it* good. *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.
- 16 And ^v if a man entice a maid that is not betrothed, and lie with her, he shall
- 17 surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the ^z dowry of virgins.
- 18 ^a Thou shalt not suffer a witch to live.⁴
- 19 ^b Whosoever lieth with a beast shall surely be put to death.
- 20 ^c He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.⁵
- 21 ^d Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.
- 22, 23 ^e Ye shall not afflict any widow, or fatherless child. If thou afflict them in
- 24 any wise, and they ^f cry at all unto me, I will surely ^g hear their cry;⁶ and my ^h wrath shall wax hot, and I will kill you with the sword; and ⁱ your wives shall be widows, and your children fatherless.
- 25 ^k If thou lend money to *any of* my people *that is* poor by thee, thou shalt not
- 26 be to him as an usurer, neither shalt thou lay upon him usury. ^l If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that
- 27 the sun goeth down: for that *is* his covering only, *it is* his raiment for his skin: wherein shall he sleep?⁷ and *it* shall come to pass, when he ^m crieth unto me, that I will hear; for I *am* ⁿ gracious.
- 28 ^o Thou shalt not revile the gods⁸ [*or*, judges^p], nor curse the ruler of thy people.
- 29 Thou shalt not delay *to offer* ^q the first of thy ripe fruits, and of thy liquors:⁹
- 30 ^r the firstborn of thy sons shalt thou give unto me. ^s Likewise shalt thou do with thine oxen, *and* with thy sheep: ^t seven days it shall be with his dam; on the eighth day thou shalt give it me.
- 31 And ye shall be ^u holy men unto me: ^v neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.
- 23 Thou ^v shalt not raise [*or*, receive] a false report: put not thine hand with the ^w wicked to be an ^x unrighteous witness. ^y Thou shalt not follow a multitude to *do*

^o ch. 21. 2.
^p ch. 21. 16.
^q see vers. 1, 7; Pro. 6. 31.

^r ver. 4.

^s ver. 28; ch. 21. 6.

^t Deu. 25. 1; 2 Chr. 19. 10.

^u Heb. 6. 16.

^v Ge. 31. 39.

^w Deu. 22. 28, 29.

^x Ge. 31. 12; Deu. 22.

29; 1 Sam. 18. 25.

^y 1. 19. 26, 31; 20.

27; Deu. 18. 10, 11;

1 Sam. 28. 3, 9; Gal.

5. 20.

^b Le. 18. 23; 20. 15;

Deu. 27. 21.

^c Num. 25. 2—5. 7, 8;

Deu. 13. 1—15; 17.

2, 3, 5; 18. 20.

^d ch. 23. 9; Le. 19. 33;

25. 35; Deu. 10. 19;

23. 7; Jer. 7. 6; 22.

3; Zec. 7. 10; Mal.

3. 5.

^e Deu. 10. 18; 24. 17;

27. 19; Ps. 94. 6; Is.

1. 17, 23; 10. 2; Eze.

22. 7; Zec. 7. 10;

Jam. 1. 27.

^f Deu. 15. 9; 24. 15;

Job 35. 9; Lk. 18. 7;

^g ver. 27; Job 34. 28;

Ps. 10. 17, 18; 18. 6;

145. 19; Pro. 23. 10,

11; Lk. 18. 7; Jam.

5. 4.

^h Job 31. 23; Ps. 69.

24; 76. 7; Na. 1. 6.

ⁱ Ps. 109. 9; Lam. 5.

3; Lk. 6. 38.

^k Le. 25. 35—37; Deu.

23. 19, 20; Ne. 5. 3—

5, 10, 11; Ps. 15. 5;

Eze. 18. 8, 17.

^l Deu. 24. 6, 10, 12, 13,

17; Job 22. 6; 24. 3,

9; Pro. 20. 16; 22.

27; Eze. 18. 7, 16;

Am. 2. 8.

^m ver. 23.

ⁿ ch. 34. 6; 2 Chr. 30.

9; Ps. 86. 15.

^o Ecc. 10. 20; Ac. 23.

5; Ro. 13. 2—7; Tit.

3. 1; Jude 8.

^p vers. 8, 9; Ps. 82. 1,

6, 7; 138. 1.

^q ch. 23. 16, 19; Deu.

26. 2—10; Pro. 3. 9.

^r ch. 13. 2, 12; 34. 19.

^s Deu. 15. 19.

^t Le. 22. 27.

^u see refs. ch. 19. 6.

^v Le. 22. 8; Deu. 14.

21; Eze. 4. 14; 44. 31.

^w ver. 7; Le. 19. 16;

Ps. 15. 3; 101. 5;

Pro. 10. 18; see 2

Sam. 19. 27, with

16. 3.

^x ch. 20. 16; Deu. 19.

16—21; Ps. 35. 11;

Pro. 19. 5, 9, 28; 24.

28; see 1 Ki. 21. 10,

13; Mt. 25. 59—61;

Ac. 6. 11, 13.

^y ch. 32. 1, 2; Ge. 7.

1; 19. 4, 7; Jos. 24.

15; 1 Sam. 15. 9, 24;

1 Ki. 19. 10; Job 31.

34; Pro. 1. 10, 11, 15;

4. 14; Mt. 27. 24, 26;

Mk. 15. 15; Lk. 23.

23; Ac. 21. 27; 25. 9.

robbery, which was more dangerous and difficult to resist, and likely to involve undesigned injury to the assailant.

1 This frequently occurs in hot climates, from negligence in allowing fire to communicate to long grass, etc.

2 This appears a most just punishment for carelessness, which may prove as injurious, though not so criminal, as *malice prepense*.

3 That is, some part of the animal; as the horns, hoofs, etc.

4 All pretensions to witchcraft involve the guilt of doing homage to supernatural powers other than God.

5 Under the Jewish theocracy, idolatry was treason.

6 Such persons having often no earthly protector, Jehovah will take their cause specially into his own hands.

7 In the East, the *hyke*, or cloak, is often the poor man's only bed and covering at night.

8 Meaning perhaps God, the King of Israel; referring to murmuring against his laws or officers. See note, ch. xxi. 6.

9 Heb., 'tear;' *i. e.* the oil or wine pressed from fruit; and perhaps the valuable gums 'frankincense and myrrh.' See Matt. ii. 11.

- evil; ^b neither shalt thou speak in a cause to decline after many to wrest *judgment*: neither shalt thou ^c countenance ¹ a poor man in his cause.
- 4 ^d If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. ^e If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him [*or, wilt thou cease to help him? or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him*].²
- 6, 7 ^f Thou shalt not wrest the judgment of thy poor in his cause. ^g Keep thee far from a false matter; ^h and the innocent and righteous slay thou not: for ⁱ I will not justify the wicked. And ^k thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.
- 9 Also ^l thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.
- 10 And ^m six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.
- 12 ⁿ Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.
- 13 And in all *things* that I have said unto you ^o be circumspect: and ^p make no mention of the name of other gods,³ neither let it be heard out of thy mouth.
- 14, 15 ^q Three times thou shalt keep a feast unto me in the year. ^r Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou earnest out from Egypt: ^s and none shall appear before me empty;) ^t and the feast of harvest, the firstfruits of thy labours, which thou hast sown in thy field: and ^u the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field. ^v Three times in the year all thy males shall appear before the Lord God.
- 18 ^w Thou shalt not offer the blood of my sacrifice with leavened bread; ^x neither shall the fat of my sacrifice remain until the morning.
- 19 ^y The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.
- ^b Thou shalt not seethe a kid in his mother's milk.⁴

Promises of guidance, protection, and prosperity.

- 20 ^c BEHOLD, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, ^d provoke him not; for he will ^e not pardon your transgressions: for ^f my name is in him.⁵ But if thou shalt indeed obey his voice, and do all that I speak; then ^g I will be an enemy unto thine enemies, and an adversary unto thine adversaries.
- 23 ^h For mine Angel shall go before thee, and ⁱ bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Thou shalt not ^k bow down to their gods, nor serve them, ^l nor do after their works: ^m but thou shalt utterly overthrow them, and quite break down their images. And ye shall ⁿ serve the Lord your God, and ^o he shall bless thy bread, and thy water; and ^p I will take sickness away from the midst of thee. ^q There shall nothing cast their young, nor be barren, in thy land. The number of thy days I will ^r fulfil. I will send ^s my fear before thee, and will ^t destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And ^u I will send hornets⁶ before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. ^v I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

- ^b vers. 6, 7; Le. 19. 15.
^c Deu. 1. 13, 17.
^d Deu. 22. 1-4; Job 31. 29; Pro. 24. 17; 25. 21; Mt. 9. 44; Ro. 12. 20; 1 Thes. 5. 15.
^e Deu. 22. 1.
^f ver. 2; Deu. 16. 19; 27. 19; Job 31. 13, 21; Ps. 82. 3, 4; Ecc. 5. 8; Is. 10. 1, 2; Jer. 5. 28; 7. 6; Am. 5. 11, 12; Mal. 3. 5.
^g ver. 1; Pro. 4. 14, 15; Eph. 4. 25; 1 Thes. 5. 22.
^h Deu. 27. 25; Ps. 94. 21; Pro. 17. 15, 26; Jer. 7. 8; Mt. 27. 4.
ⁱ ch. 34. 7; Ro. 1. 18.
^k Deu. 16. 19; 1 Sam. 8. 3; 12. 3; 2 Chr. 19. 7; Ps. 26. 10; Pro. 15. 27; Is. 1. 23; 5. 23; Am. 2. 6; 5. 12; 8. 6; Ac. 24. 26.
^l ch. 22. 21; Deu. 10. 19; 24. 14, 17; 27. 19; Ps. 91. 6; Eze. 22. 7; Mal. 3. 5.
^m Le. 25. 3, 4.
ⁿ see refs. ch. 20. 8, 9.
^o Deu. 4. 9; Jos. 22. 5; Ps. 39. 1; Eph. 5. 15; 1 Tim. 4. 16.
^p Num. 32. 38; Deu. 16. 3; Jos. 23. 7; Ps. 16. 4; Hos. 2. 17; Zec. 13. 2.
^q ch. 34. 10-23; Le. 23. 4; Deu. 16. 16.
^r see refs. ch. 12. 14-28, 43-49.
^s ch. 31. 20; Deu. 16. 16; Pro. 3. 9; 2 Cor. 9. 7.
^t ch. 31. 22; Le. 23. 9-21.
^u Le. 23. 31-44.
^v ch. 34. 23; Deu. 16. 16; Lk. 2. 12.
^w see refs. ch. 12. 8; Le. 2. 11; 7. 12.
^x Le. 7. 15; Deu. 16. 4.
^y ch. 22. 29; 34. 26; Le. 23. 10-17; Num. 18. 12, 13; Deu. 26. 10; Ne. 10. 35.
^z ch. 34. 26; Deu. 14. 21; Pro. 12. 10.
^{aa} ch. 3. 2-6; see refs. 14. 19; Jos. 5. 13; 6. 2; Ps. 91. 11; 1 Cor. 10. 9.
^{ab} Num. 14. 11; Ps. 2. 12; 78. 49, 56; Eph. 4. 30; Heb. 3. 10, 16; 12. 25.
^{ac} ch. 32. 34; Num. 14. 35; Deu. 18. 19; Jos. 24. 19; Jer. 5. 7; Lk. 5. 21; Heb. 3. 11; 10. 26-29; 1 John 5. 16.
^{ad} Le. 7. 11; 9. 8; Jer. 23. 6; John 10. 30, 38; Col. 2. 9.
^{ae} Ge. 12. 3; Deu. 30. 7; Jer. 30. 20.
^{af} ver. 20; ch. 33. 2.
^{ag} ch. 3. 17; Jos. 24. 8-11.
^{ah} see refs. ch. 20. 5.
^{ai} Le. 18. 3. 26-30; Deu. 12. 30, 31.
^{aj} ch. 34. 13; Num. 33. 52; 2 Chr. 31. 3-7.
^{ak} Ge. 6. 13; 11. 13, 14; 13. 4; Jos. 22. 5; 1 Sam. 7. 3; 12. 20, 24; Mt. 4. 10.
^{al} Deu. 7. 13; Mal. 3. 10, 11.
^{am} ch. 15. 26; Deu. 7. 15.
^{an} Deu. 7. 14; Job 21. 10; Ps. 107. 38; 144. 13; Mal. 3. 10, 11.
^{ao} Ge. 25. 8; 1 Chr. 23. 1; Job 5. 26; 12. 17; Ps. 55. 23; 90. 10; 14. 65, 20.
^{ap} see refs. ch. 15. 14, 16; Ge. 35. 5; 1 Sam. 11. 15; 2 Chr. 14. 14.
^{aq} Deu. 7. 23.
^{ar} Deu. 7. 20.
^{as} Deu. 7. 22; Jos. 15. 63; 16. 10; 17. 12, 13.

¹ Heb., 'adorn,' or 'honour;' signifying either a due respect, as in Lev. xix. 32, or partiality, as here, and in Lev. xix. 15.

² Though the grammatical construction of this sentence is difficult, the sense is plain. It is very interesting to observe, even in this earlier dispensation, the principles which we usually regard as peculiar to the morality of the New Testament.

³ The very names of heathen deities are associated with,

and suggestive of, all that is unholy and demoralizing.

⁴ The Jews regard this as prohibiting the use of butter in cooking: but it is more likely either a precept of humanity (see Lev. xxii. 28; Deut. xxii. 6), or a reference to some heathen usage.

⁵ That is, 'My attributes are his.'

⁶ Perhaps this was to be understood *literally*; but it may have been only figurative: the hornets representing the fears of the Canaanites. See Josh. ii. 9.

31 And ^yI will set thy bounds from the Red Sea even unto the sea of the Philistines,¹ and from the desert unto the river:² for I will ^zdeliver the inhabitants
32 of the land into your hand; and thou shalt drive them out before thee. ^aThou
33 shalt make no covenant with them,^b nor with their gods. They shall not dwell
in thy land, lest they make thee sin against me: for if thou serve their gods, ^cit
will surely be a snare unto thee.

Ratification of the covenant; Moses ascends the mountain.

24 AND he said unto Moses, Come up unto the LORD, thou and Aaron,^d Nadab,
2 and Abihu,^e and seventy of the elders of Israel. And worship ye afar off. And
Moses ^falone shall come near the LORD: but they shall not come nigh; neither
shall the people go up with him.

3 And Moses came and told the people all the words of the LORD, and all the
judgments: and all the people answered with one voice, and said, ^gAll the words
which the LORD hath said will we do.

4 And Moses ^hwrote all the words of the LORD, and rose up early in the morning,
and builded an altar under the hill, and twelve ⁱpillars, according to the twelve
5 tribes of Israel. And he sent young men of the children of Israel, which offered
6 burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses
^ktook half of the blood, and put *it* in basins; and half of the blood he sprinkled
7 on the altar. And he ^ltook the book of the covenant, and read in the audience
of the people: and they said, ^mAll that the LORD hath said will we do, and be
8 obedient. And Moses took the blood, and sprinkled *it* on the people,³ and said,
Behold ⁿthe blood of the covenant, which the LORD hath made with you con-
cerning all these words.

9 Then ^owent up Moses and Aaron, Nadab and Abihu, and seventy of the elders
10 of Israel: and they ^psaw the God of Israel:⁴ and *there was* under his feet as it
were a paved work of a ^qsapphire stone, and as it were the ^rbody of heaven in
11 *his* clearness.⁵ And upon the nobles of the children of Israel he ^slaid not his
hand:⁶ also ^tthey saw God, and did ^ueat and drink.

12 And the LORD said unto Moses, ^vCome up to me into the mount,⁷ and be there:
and I will give thee ^ytables of stone, and a law, and commandments which I have
13 written; that thou mayest teach them. And Moses rose up, and ^zhis minister
14 Joshua: and Moses ^awent up into the mount of God. And he said unto the
elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and
Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and ^ba cloud covered the mount. And
16 ^cthe glory of the LORD abode upon mount Sinai, and the cloud covered it six
days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like ^ddevouring fire on the top of the
18 mount in the eyes of the children of Israel. And Moses went into the midst of
the cloud, and gat him up into the mount: and ^eMoses was in the mount forty
days and forty nights.

Directions for the construction of the tabernacle and its furniture.

25 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
2 that they bring me an ^foffering: ^gof every man that giveth it willingly with his
3 heart ye shall take my offering. And this *is* the offering which ye shall take of
4 them; gold,⁸ and silver, and brass,⁹ and blue, and purple, and scarlet,¹⁰ and fine
5 linen [*or*, silk⁴], and goats' *hair*, and rams' skins dyed red, and badgers'¹¹ skins,
6 and shittim¹² wood, ⁱoil for the light, spices, ^kfor anointing oil, and for ^lsweet
7 incense, onyx stones, and stones to be set in the ^mephod, and in the ⁿbreastplate.

^y Ge. 15. 18; Num. 34. 3—15; Deu. 11. 21; Jos. 1. 4; 1 Ki. 4. 21, 24; Ps. 72. 8.
^z Jos. 21. 44; Judg. 1. 4; 11. 21.
^a ch. 34. 12, 15; Deu. 7. 2.
^b Deu. 7. 16.
^c ch. 34. 12; Deu. 7. 16; 12. 30; Jos. 23. 13; Judg. 2. 3; 1 Sam. 18. 21; Ps. 106. 36.
^d ch. 28. 1; Le. 10. 1, 2.
^e ch. 1. 5; Num. 11. 16.

^f vers. 13, 15, 18.

^g ver. 7; ch. 19. 8; Deu. 5. 27; Gal. 3. 19, 23.

^h Deu. 31. 9.

ⁱ Ge. 28. 18; 31. 45.

^k Heb. 9. 18.

^l Heb. 9. 19.

^m ver. 3.

ⁿ Zec. 9. 11; Mt. 26. 28; Heb. 9. 18—20; 10. 4, 5; 13. 20; 1 Pet. 1. 2.
^o ver. 1.

^p see ch. 3. 6; 33. 20—23; Ge. 32. 30; Judg. 13. 22; 1s. 6. 1, 5; John 1. 18; 1 Tim. 6. 16; 1 John 4. 12.

^q Eze. 1. 26; 10. 1; Rev. 4. 3.

^r Mt. 17. 2.

^s ch. 19. 21.

^t ver. 10; ch. 33. 20; Ge. 16. 13; 32. 30; Deu. 4. 33; Judg. 13. 22.

^u ch. 18. 12; Ge. 31. 54; 1 Cor. 10. 18.

^v vers. 2, 15, 18.

^w ch. 31. 18; 32. 15, 16; Deu. 5. 22.

^x ch. 32. 17; 33. 11.

^y ver. 2.

^z ch. 19. 9, 16; Mt. 17. 5.

^a ch. 16. 10; Num. 14. 10.

^b ch. 3. 2; 19. 18; Deu. 4. 36; Heb. 12. 18, 29.

^c ch. 31. 28; Deu. 9. 9.

^f Deu. 16. 16.

^g ch. 35. 5, 21; 1 Chr. 29. 3, 5, 9, 14, 17; Ezra 2. 68; 3. 5; 7. 16; Ne. 11. 2; 2 Cor. 8. 12; 9. 7.

^h Ge. 41. 12.

ⁱ ch. 27. 20.

^k ch. 30. 23.

^l ch. 30. 34—38.

^m ch. 28. 4, 6.

ⁿ ch. 28. 15.

¹ The Western or Mediterranean Sea.

² This means from the desert of Shur or Paran, on the south of Judea, to the river Euphrates. This extent of domain was actually possessed only in the reigns of David and Solomon. See note on Gen. xv. 18; and 1 Kings iv. 21.

³ On this ratification of the covenant with blood, see the inspired comment in Heb. ix. 18—22. It implied that neither the persons of the people nor their sacrifices would be accepted by God, except through the shedding and sprinkling of blood; and that all the blessings granted to them, even by their national covenant, were the fruits of Divine mercy.

⁴ That is, the bright symbol of his presence: rendered by the Chaldee version, 'the glory of the God of Israel;' by the Greek, 'the place where the God of Israel stood.'

⁵ Or rather, 'a work of brilliant sapphire, even like heaven itself for brightness.'

⁶ That is, not to destroy them. Part of the sacrifices was eaten by the elders of Israel, in token of friendship with God.

⁷ Still higher on the mount than the others.

⁸ The people had probably acquired considerable wealth in gold and silver from the gifts of the Egyptians, and the spoil of those who were drowned at the Red Sea.

⁹ Rather, 'copper:' as also in ch. xxxi. 4.

¹⁰ That is, some materials dyed of those colours, which were very costly.

¹¹ This word is variously rendered 'crimson,' 'blue,' or 'black leather;' and as meaning the skin of either the badger, the dolphin, or the seal.

¹² This was probably the *acacia vera*, still called 'shunt' by the Arabs, which produces gum-arabic. The wood, though very light, is durable, not rotting with wet; it is dark red, and capable of a fine polish.

- 8 And let them make me a ^asanctuary; that ^pI may dwell among them. ^qAccording to all that I show thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so ¹shall ye make it.
- 10 ^rAnd they shall make an ark ²of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown ³of gold round about. And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it. And thou shalt make staves ⁴of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. ⁵The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark ⁶the testimony ⁴which I shall give thee.
- 17 And ^uthou shalt make a mercy seat ⁵of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim ⁶of gold, ⁷of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall he make the cherubim on the two ends thereof. And ⁸the cherubim shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubim be. ⁹And thou shalt put the mercy seat above upon the ark; and ¹⁰in the ark thou shalt put the testimony that I shall give thee. And ¹¹there I will meet with thee, and I will commune with thee from above the mercy seat, from ¹²between ⁷the two cherubim which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.
- 23 ¹³Thou shalt also make a table ⁸of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves ⁹of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make ¹⁰the dishes ⁸thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal [*or*, to pour out withal]: ¹¹of pure gold shalt thou make them. And thou shalt set upon the table ¹²shewbread ⁹before me alway.
- 31 ¹³And thou shalt make a candlestick ¹⁰of pure gold: ¹¹of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers. And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two

^a ch. 36. 1, 3, 4; Le. 4. 6; 10. 4; 21. 12; Heb. 9. 1, 2.
^p ch. 29. 15; 1 Ki. 6. 13; 2 Cor. 6. 16; Heb. 3. 6; Rev. 21. 3.
^q ver. 40.
^r ch. 37. 1—3; Deu. 10. 3; Heb. 9. 4.

¹ 1 Ki. 8. 8.

² ch. 16. 34; 31. 18; Du. 10. 2—5; 31. 26; 1 Ki. 8. 9; 2 Ki. 11. 12; Heb. 9. 4.
³ ch. 37. 6; 40. 20; Ro. 3. 25; Heb. 4. 16; 9. 5; 1 John 2. 2.

⁴ 1 Ki. 8. 7; 1 Chr. 28. 18; Heb. 9. 5.

⁵ ch. 26. 34.

⁶ ver. 16.

⁷ ch. 29. 42, 43; 30. 6, 30; Le. 16. 2; Num. 7. 89; 17. 4.

⁸ Num. 7. 89; 1 Sam. 4. 4; 2 Sam. 6. 2; 2 Ki. 19. 15; Ps. 80. 1; 99. 1; Is. 37. 16.

⁹ ch. 37. 10; 1 Ki. 7. 48; 2 Chr. 4. 8; Heb. 9. 2.

¹⁰ ch. 37. 16; Num. 4. 7.

¹¹ Le. 24. 5—9; Num. 4. 7; 1 Sam. 21. 6.

¹² ch. 37. 17; 1 Ki. 7. 49; Zec. 4. 2; Heb. 9. 2; Rev. 1. 12; 4. 5.

1 In such ordinances, the minutest parts may have a symbolical meaning, and should be carefully observed.

2 Rather, 'chest,' or 'box.' It was about four feet long, by about two and a half feet broad and deep.

3 Or, 'rim;' and at ver. 24.

4 That is, the tables of the decalogue, which was called the *testimony*, because it bore witness to God's displeasure against sin.

5 This was a lid or cover of solid gold; and derived its Hebrew name from the blood of *atonement* sprinkled on it. It was the 'throne of grace' (Heb. iv. 6), where God's sovereign mercy was displayed in the bright cloud which rested upon it (ver. 22). The Greek name of the mercy-seat is applied to Christ in Rom. iii. 25.

6 This was probably a symbolical representation of the Divine presence, with special reference to the manifestation of mercy. See Psa. lxxx. 1; and note on Gen. iii. 24.

7 Hence God is frequently spoken of, and addressed in

prayer, as dwelling 'between the cherubim:' see refs.

8 Probably to put the bread in. The other articles are spoons or cups for the frankincense (Lev. xxiv. 7); and bowls for wine for the drink-offerings, as well as to hold the blood of the sacrifices, which was to be sprinkled within the sanctuary.

9 Heb., 'bread of faces,' or 'of presence;' from its being placed in the *presence* of the Lord. The shewbread was the offering of the Israelites to their Divine King (Lev. xxiv. 8); the *twelve* loaves having reference to the number of the tribes.

10 Rather, 'lamp,' or 'candelabrum.' A representation of the candlestick in the second temple is found on the arch of Titus at Rome. The word rendered 'bowl' may designate the cup of a flower. The Jews say that the 'knops' resembled pomegranates, and the 'flowers' lilies. With reference to the symbolical meaning of the candlestick, see Zech. iv. 2, 3, 12—14; Rev. i. 12, 20; iv. 5; xi. 4.

branches of the same, according to the six branches that proceed out of the
 36 candlestick. Their knops and their branches shall be of the same: all of it shall
 37 be one beaten work of pure gold. And thou shalt make the seven lamps thereof:
 and they shall light the lamps thereof, that they may give light over against
 38 it. And the tongs¹ thereof, and the snuff-dishes thereof, shall be of pure gold.
 39 Of a talent of pure gold² shall he make it, with all these vessels. And look that
 40 thou make them after their pattern, which was showed thee in the mount.

26 Moreover thou shalt make the tabernacle³ with ten curtains of fine twined
 linen, and blue, and purple, and scarlet: with cherubim of cunning work⁴ shalt
 2 thou make them. The length of one curtain shall be eight and twenty cubits,
 and the breadth of one curtain four cubits: and every one of the curtains shall
 3 have one measure. The five curtains shall be coupled together one to another;
 4 and other five curtains shall be coupled one to another. And thou shalt make
 loops of blue upon the edge of the one curtain from the selvedge in the coupling;
 and likewise shalt thou make in the uttermost edge of another curtain, in the
 5 coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty
 loops shalt thou make in the edge of the curtain that is in the coupling of the
 6 second; that the loops may take hold one of another. And thou shalt make fifty
 taches⁵ of gold, and couple the curtains together with the taches: and it shall
 be one tabernacle.

7 And thou shalt make curtains of goats' hair⁶ to be a covering upon the
 8 tabernacle: eleven curtains shalt thou make. The length of one curtain shall
 be thirty cubits, and the breadth of one curtain four cubits: and the eleven
 9 curtains shall be all of one measure. And thou shalt couple five curtains by
 themselves, and six curtains by themselves, and shalt double the sixth curtain in
 10 the forefront of the tabernacle. And thou shalt make fifty loops on the edge of
 the one curtain that is outmost in the coupling, and fifty loops in the edge of the
 11 curtain which coupleth the second. And thou shalt make fifty taches of brass,
 and put the taches into the loops, and couple the tent [or, covering] together,
 12 that it may be one. And the remnant that remaineth of the curtains of the tent,
 the half curtain that remaineth, shall hang over the backside of the tabernacle.
 13 And a cubit on the one side, and a cubit on the other side of that which remaineth
 in the length of the curtains of the tent, it shall hang over the sides of the
 tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams' skins dyed red, and a
 covering above of badgers' skins.

15 And thou shalt make boards for the tabernacle of shittim wood standing up.
 16 Ten cubits shall be the length of a board, and a cubit and a half shall be the
 17 breadth of one board. Two tenons shall there be in one board, set in order one
 against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south
 19 side southward. And thou shalt make forty sockets of silver under the twenty
 boards; two sockets under one board for his two tenons, and two sockets under
 20 another board for his two tenons. And for the second side of the tabernacle on
 21 the north side there shall be twenty boards: and their forty sockets of silver; two
 22 sockets under one board, and two sockets under another board. And for the sides
 23 of the tabernacle westward thou shalt make six boards. And two boards shalt
 24 thou make for the corners⁷ of the tabernacle in the two sides. And they shall
 be coupled together beneath, and they shall be coupled together above the head

⁵ ch. 27. 21; 30. 8;
 Le. 24. 2-1; 2 Chr.
 13. 11.
⁶ Num. 8. 2.
⁷ ch. 26. 30; Num. 8.
 4; 1 Chr. 28. 11, 19;
 Ac. 7. 44; Heb. 8. 5.
⁸ ch. 25. 8; 36. 8-19;
 Rev. 21. 3.

¹ Eph. 4. 16.

² ch. 36. 14.

³ ch. 36. 19.

¹ Or, 'snuffers,' or 'lamp-scissors.'

² The expensiveness of the materials prescribed for the candlestick and other articles would afford an opportunity of proving the regard which the worshippers had for the services of religion, and their willingness to make sacrifices on their account.

³ This word means 'a dwelling-place' (*i. e.* of God): and designates the interior structure of wood covered by embroidered curtains; over which was the tent—a triple covering, first of woven goats' hair, and above of skins. It contained two compartments—the holy place, and the most holy—separated by the great veil. It was formed of forty-eight boards of shittim wood, about seventeen feet long and two and a half broad; covered with gold, and resting on bases of silver; and bound together by five transverse bars or beams of the same wood, likewise plated with gold: so that it had the appearance inside of a wall of gold. The length was about fifty-two or fifty-four feet, the breadth sixteen or eighteen, and the height

about eighteen. It was so constructed as to be easily taken apart and carried from place to place. Its symbolical references may be seen in Heb. ix. 14, 24. The ark of God had no more substantial dwelling-place till the building of the temple. It was the seat and symbol of the Divine kingdom upon earth. With evident reference to the ancient tabernacle it is written, 'The Word was made flesh, and dwelt [tabernacled] among us' (John i. 14). See also John ii. 19; 2 Cor. vi. 16; Eph. ii. 22; Col. i. 19; ii. 9; Heb. viii. 2; ix. 11, 24.

⁴ Heb., 'the work of an artist;' *i. e.* embroiderer: probably what we call *damask*.

⁵ Heb., 'hooks,' or 'clasps.'

⁶ A coarse sort of cloth made of goats' hair is still used in the East for covering tents. The Asiatic goat has longer and finer hair than the European.

⁷ These are not easily explained; but were probably intended either to cut off the corner slantwise, or to strengthen the joining.

of it unto one ring: thus shall it be for them both; they shall be for the two
25 corners. And they shall be eight boards, and their sockets *of* silver, sixteen
sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars *of* shittim wood; five for the boards of the one side
27 of the tabernacle, and five bars for the boards of the other side of the tabernacle,
and five bars for the boards of the side of the tabernacle, for the two sides west-
28 ward. And the middle bar in the midst of the boards shall reach from end to
29 end. And thou shalt overlay the boards with gold, and make their rings *of* gold
for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle ^o according to the fashion thereof which
was showed thee in the mount.

31 And ^p thou shalt make a vail ¹ *of* blue, and purple, and scarlet, and fine twined
32 linen of cunning work: with cherubim shall it be made: and thou shalt hang it
upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold,

33 upon the four sockets of silver. And thou shalt hang up the vail under the
taches, that thou mayest bring in thither within the vail ^q the ark of the testi-
mony: and the vail shall divide unto you between ^r the holy *place* and the most
34 holy. And ^s thou shalt put the mercy seat upon the ark of the testimony in the
35 most holy *place*. And ^t thou shalt set the table without the vail, and ^u the candl-
stick over against the table on the side of the tabernacle toward the south: and
thou shalt put the table on the north side.

36 And ^x thou shalt make an hanging for the door of the tent, *of* blue, and purple,
37 and scarlet, and fine twined linen, wrought with needlework. And thou shalt
make for the hanging ^y five pillars *of* shittim *wood*, and overlay them with
gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of
brass for them.

27 And thou shalt make ^z an altar ² *of* shittim wood, five cubits long, and five
cubits broad; the altar shall be foursquare: and the height thereof *shall be* three
2 cubits. And thou shalt make the ^a horns of it upon the four corners thereof: his
3 horns shall be of the same: and ^b thou shalt overlay it with brass. And thou
shalt make his pans to receive his ashes, and his shovels, and his basins, and his
fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt
5 thou make four brasen rings in the four corners thereof. And thou shalt put it
under the compass of the altar beneath, that the net may be even to the midst of
6 the altar. And thou shalt make staves for the altar, staves *of* shittim wood, and
7 overlay them with brass. And the staves shall be put into the rings, and the
8 staves shall be upon the two sides of the altar, to bear it. Hollow with boards
shalt thou make it: ^c as it was showed thee in the mount, so shall they make *it*.

9 And ^d thou shalt make the court of the tabernacle: for the south side south-
ward *there shall be* hangings for the court *of* fine twined ³ linen of an hundred
10 cubits long for one side: and the twenty pillars thereof and their twenty sockets
shall be of brass; the hooks of the pillars and their fillets *shall be of* silver.
11 And likewise for the north side in length *there shall be* hangings of an hundred
12 cubits long, and his twenty pillars and their twenty sockets *of* brass; the hooks
12 of the pillars and their fillets *of* silver. And *for* the breadth of the court on the
west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets
13 ten. And the breadth of the court on the east side eastward *shall be* fifty cubits.
14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three.
15 and their sockets three. And on the other side *shall be* hangings fifteen cubits:
16 their pillars three, and their sockets three. And for the gate of the court *shall*
be an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined
linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets

^o ch. 25. 9, 40; 27. 8;
Ac. 7. 44; Eph. 2.
20, 21; Heb. 8. 5.

^p ch. 36. 35; 1. e. 16. 2;
2 Chr. 3. 14; Mt. 27.
51; Heb. 6. 19, 20;
9. 3.

^q ch. 25. 16; 40. 21.

^r Le. 16. 2; 11. b. 9. 2, 3.

^s ch. 25. 21 40. 20;

Heb. 9. 5.

^t ch. 40. 22; Heb. 9. 2.

^u ch. 40. 24.

^x ch. 36. 37.

^y ch. 36. 38.

^z ch. 38. 1; Eze. 43. 13.

^a 1 Ki. 1. 50; Ps. 118.
27; Heb. 6. 18.

^b see Num. 16. 38.

^c ch. 25. 40; 26. 39.

^d ch. 38. 9.

¹ The vail of separation between the holy place, where the priests ministered daily, and the most holy, into which the high priest *alone* entered once a year, seems to represent the concealment of God's brightest glory from the view of man; as well as to intimate that, except through the future Atonement, the infinitely holy Majesty of God must be inaccessible to sinful man. When a further revelation of the Divine character was made, and the plan of redemption was completed by the death of Christ, the vail was rent from top to bottom (Matt. xxvii. 51).

² This was a hollow wooden chest plated with copper, about nine feet square, and five feet in height; with a grating inside, upon which the sacrifices and the fuel were

laid, and an ash-pan underneath. Upon the horns of the altar the blood of the victim was put with the priest's finger (Lev. iv. 25, 30); and sacrifices were sometimes bound to them (Psa. cxviii. 27).

³ Or, 'netted:' it appears to have been open work, except at the entrance. The court was about one hundred and seventy-five feet in length, and eighty-seven in breadth. It was entirely uncovered. The entrance was on the east side, and was thirty-five feet broad. As the people at large were not permitted to enter the tabernacle, on account of its peculiar sacredness, this court was constructed in connection with it, that the worshippers might here personally appear before God, and hold communion with him as present among them.

17 four. All the pillars round about the court *shall be* filleted with silver; their
18 hooks *shall be of* silver, and their sockets *of* brass. The length of the court *shall*
be an hundred cubits, and the breadth fifty every where, and the height five
19 cubits *of* fine twined linen, and their sockets *of* brass. All the vessels of the
tabernacle in all the service thereof, and all the pins thereof, and all the pins of
the court, *shall be of* brass.

20 And ^e thou shalt command the children of Israel, that they bring thee pure oil
21 olive beaten¹ for the light, to cause the lamp to burn always.² In the taber-
nacle of the congregation³ ^f without the vail, which *is* before the testimony,
^g Aaron and his sons shall order it from evening to morning before the LORD:
^h *it shall be* a statute for ever unto their generations on the behalf of the children
of Israel.

Directions for the appointment of the priests; their garments, and consecration.

28 AND take thou unto thee ⁱ Aaron thy brother,⁴ and his sons with him, from
among the children of Israel,^k that he may minister unto me in the priest's office,
2 *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And ^l thou
shalt make holy garments for Aaron thy brother for glory and for beauty.⁵
3 And ^m thou shalt speak unto all *that are* wisehearted,ⁿ whom I have filled with
the spirit of wisdom, that they may make Aaron's garments to consecrate him,
4 that he may minister unto me in the priest's office. And these *are* the garments
which they shall make; ^o a breastplate, and ^p an ephod, and ^q a robe, and ^r a
brodered coat, ^s a mitre, and a girdle: and they shall make holy garments for
Aaron thy brother, and his sons, that he may minister unto me in the priest's
5 office. And they shall take gold, and blue, and purple, and scarlet, and fine linen.
6 ^t And they shall make the ephod⁶ *of* gold, *of* blue, and *of* purple, *of* scarlet,
7 and fine twined linen, with cunning work. It shall have the two shoulder-pieces
8 thereof joined at the two edges thereof; and *so* it shall be joined together. And
the curious [*or*, embroidered] girdle of the ephod, which *is* upon it, shall be of
the same, according to the work thereof; *even of* gold, *of* blue, and purple, and
9 scarlet, and fine twined linen. And thou shalt take two onyx stones, and ^u grave
10 on them the names of the children of Israel: six of their names on one stone, and
11 *the other* six names of the rest on the other stone, according to their birth. With
the work of an engraver in stone, *like* the engravings of a signet, shalt thou
engrave the two stones with the names of the children of Israel: thou shalt make
12 them to be set in onches⁷ of gold. And thou shalt put the two stones upon the
shoulders of the ephod *for* stones of memorial⁸ unto the children of Israel: and
^v Aaron shall bear their names before the LORD upon his two shoulders ^w for a
13 memorial. And thou shalt make ouches *of* gold; and two chains *of* pure gold at
14 the ends; *of* wreathen work shalt thou make them, and fasten the wreathen
chains to the ouches.
15 And ^x thou shalt make the breastplate of judgment⁹ with cunning work; after
the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and
16 *of* scarlet, and *of* fine twined linen, shalt thou make it. Foursquare it shall be
being doubled; a span *shall be* the length thereof, and a span *shall be* the breadth
17 thereof. And ^y thou shalt set in it settings of stones,¹⁰ *even* four rows of stones:

^e Le. 21. 2.

^f ch. 26. 31, 33.

^g ch. 30. 8; 1 Sam. 3.

3; 2 Chr. 13. 11.

^h ch. 28. 43; 29. 9, 28;

Le. 3. 17; 16. 34; 24.

9; Num. 18. 23; 19.

21; 1 Sam. 30. 25.

ⁱ Num. 17. 2, 9; 18. 7;

Heb. 5. 1, 4.

^k ch. 29. 9, 44; 30. 30;

Deu. 10. 6.

^l ch. 29. 5—9, 29; 31.

10; 39. 1, 2; 1. e. 8.

7, 30; Num. 20. 26,

28; Ps. 132. 9, 16.

^m ch. 31. 6; 36. 1.

ⁿ ch. 31. 3; 35. 30, 31.

^o ver. 15; ch. 39. 8—21.

^p vers. 6—14; ch. 39.

2—5, 21—24.

^q vers. 31—34; ch. 39.

25, 26.

^r vers. 39, 49; Le. 8. 7.

^s ch. 39. 28.

^t ch. 39. 2.

^u S. Song 8. 6; Is. 49.

16.

^v ver. 29; ch. 39. 7.

^w see Jos. 4. 7; Zec.

6. 14.

^x ch. 39. 8.

^y ch. 39. 10. etc.

¹ Heb., 'pure oil of olive beaten.'

² The words 'always' here, and 'continually' in Lev. xxiv. 2, mean *every night*, as explained in ver. 21, and in ch. xxx. 7, 8, where the *dressing* the lamps in the morning is distinguished from the *lighting* them in the evening. See also 1 Sam. iii. 3. It is probable that during the day the outer vail of the tabernacle was drawn up, as in ordinary tents, so as to give sufficient light for the ministrations of the sanctuary.

³ Or, 'tent of assembly;' *i. e.* at which the people assembled to worship Jehovah.

⁴ This is the first express appointment of Aaron and his sons to the priesthood, though the Divine intention had been intimated before. During the patriarchal times, the head of the family, or of the community, generally offered sacrifices on their behalf; and occasionally certain individuals, on account of peculiar eminence of character, or other circumstances, acted as priests beyond the circle of their own family or tribe. See ch. xx. 24; xxiv. 5; Gen. xiv. 18—20; Job xlii. 8. Still there does not appear to have been anything to restrain any person from presenting his own oblations or sacrifices to God. But now a distinct and separate priesthood was appointed; the members of which, as the representatives of the

people, were to draw near to God, and to minister in sacred things. The office was to be wholly hereditary in Aaron's family; the head of which (not always the eldest representative of the eldest branch) was high priest. Whilst it was typical of the priesthood of Christ, it was in many points contrasted with it: on which see Heb. vii. These ordinances of the priesthood prescribe (1) their official dress, ch. xxviii.; (2) and their consecration, ch. xxix. 1—37.

⁵ The richness and beauty of the high priest's dress befitted the splendid ceremonial which shadowed forth the spiritual glories of the Redeemer and of the gospel.

⁶ This priestly garment is represented in ancient Egyptian paintings. It was a close vest, reaching from under the shoulders nearly to the knees, fastened around with a girdle (ver. 8), and above with straps (ver. 7), chained and clasped with two engraved onyx stones set in gold.

⁷ 'Settings,' or 'sockets.'

⁸ Thus Aaron appeared before God as the representative of the people whose names he bore.

⁹ So called, because worn when the high priest obtained from God oracular decisions.

¹⁰ It is hardly possible to ascertain what some of these gems were.

18 *the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first*
 20 *row. And the second row shall be an emerald, a sapphire, and a diamond. And*
 21 *the third row a figure, an agate, and an amethyst. And the fourth row a beryl,*
 22 *and an onyx, and a jasper: they shall be set in gold in their inclosings. And*
 23 *the stones shall be with the names of the children of Israel, twelve, according to*
 24 *their names, like the engravings of a signet; every one with his name shall they*
 25 *be according to the twelve tribes. And thou shalt make upon the breastplate*
 26 *chains at the ends of wreathen work of pure gold. And thou shalt make upon*
 27 *the breastplate two rings of gold, and shalt put the two rings on the two ends of*
 28 *the breastplate. And thou shalt put the two wreathen chains of gold in the two*
 29 *rings which are on the ends of the breastplate. And the other two ends of the*
 30 *two wreathen chains thou shalt fasten in the two ouches, and put them on the*
 31 *shoulder-pieces of the ephod before it. And thou shalt make two rings of gold,*
 32 *and thou shalt put them upon the two ends of the breastplate in the border*
 33 *thereof, which is in the side of the ephod inward. And two other rings of gold*
 34 *thou shalt make, and shalt put them on the two sides of the ephod underneath,*
 35 *toward the forepart thereof, over against the other coupling thereof, above the*
 36 *curious girdle of the ephod. And they shall bind the breastplate by the rings*
 37 *thereof unto the rings of the ephod with a lace of blue, that it may be above the*
 38 *curious girdle of the ephod, and that the breastplate be not loosed from the*
 39 *ephod. And Aaron shall bear the names of the children of Israel in the breast-*
 40 *plate of judgment upon his heart, when he goeth in unto the holy place,^b for a*
 41 *memorial before the LORD continually.*
 42 *And^c thou shalt put in the breastplate of judgment the Urin and the Thum-*
 43 *min;¹ and they shall be upon Aaron's heart, when he goeth in before the LORD:*
 44 *and Aaron shall bear the judgment of the children of Israel upon his heart before*
 45 *the LORD continually.*
 46 *And^d thou shalt make the robe² of the ephod all of blue. And there shall be*
 47 *an hole in the top of it, in the midst thereof: it shall have a binding of woven*
 48 *work round about the hole of it, as it were the hole of an habergeon,³ e that it*
 49 *be not rent. And beneath upon the hem of it thou shalt make pomegranates⁴*
 50 *of blue, and of purple, and of scarlet, round about the hem thereof; and*
 51 *bells of gold between them round about: a golden bell and a pomegranate, a*
 52 *golden bell and a pomegranate, upon the hem of the robe round about. And it*
 53 *shall be upon Aaron to minister: and his sound shall be heard when he goeth*
 54 *in unto the holy place before the LORD, and when he cometh out, that he*
 55 *die not.*
 56 *And^f thou shalt make a plate⁵ of pure gold, and grave upon it, like the*
 57 *engravings of a signet, HOLINESS TO THE LORD.⁶ And thou shalt put it on*
 58 *a blue lace, that it may be upon the mitre;⁷ upon the forefront of the mitre it*
 59 *shall be. And it shall be upon Aaron's forehead, that Aaron may^g bear the*
 60 *iniquity of the holy things, which the children of Israel shall hallow in all their*
 61 *holy gifts; and it shall be always upon his forehead, that they may be^h accepted*
 62 *before the LORD.*
 63 *And thou shalt embroider the coat of fine linen, and thou shalt make the mitre*
 64 *of fine linen, and thou shalt make the girdle of needlework.*
 65 *And for Aaron's sons thou shalt make coats, and thou shalt make for them*
 66 *girdles, and bonnets shalt thou make for them, for glory and for beauty. And*
 67 *thou shalt put them upon Aaron thy brother, and his sons with him; and shalt*
 68 *anoint them, andⁱ consecrate⁸ them, and sanctify them, that they may minister*
 69 *unto me in the priest's office. And thou shalt make them^m linen breeches to*
 70 *cover their nakedness; from the loins even unto the thighs they shall reach: and*
 71 *they shall be upon Aaron, and upon his sons, when they come in unto the taber-*
 72 *naacle of the congregation, or when they come nearⁿ unto the altar to minister in*
 73 *the holy place; that they^o bear not iniquity, and die: ^pit shall be a statute for*
 74 *ever unto him and his seed after him.*

b ver. 12.

c Le. 8. 8; Num. 27. 21; Deu. 33. 8; 1 Sam. 28. 6; 30. 7, 8; Ezra 2. 63; Ne. 7. 65.

d ch. 39. 22.

e John 19. 23, 21; Eph. 4. 3—16.

f ch. 39. 30; Le. 8. 9; Ps. 93. 5; Zec. 14. 20.

g ver. 43; Le. 10. 17; 22. 9; Num. 18. 1; Is. 53. 6, 11; Eze. 4. 4—6; John 1. 29; Heb. 9. 28; 1 Pet. 2. 21.

h Le. 1. 4; 22. 27; 23. 11; Is. 56. 7.

i ver. 4; ch. 39. 27—29, 41; Eze. 41. 17, 18.

k ch. 29. 7; 30. 30; 40. 15; Le. 10. 7. l ch. 29. 9, etc.; Le. 8; Heb. 7. 28. m ch. 39. 28; Le. 6. 10; 16. 4; Eze. 41. 18.

n ch. 20. 26.

o Le. 5. 1, 17; 20. 19, 20; 22. 9; Num. 9. 13; 18. 22.

p ch. 27. 21; Le. 17. 7.

1 These words mean *light* and *perfection*; or, according to the Septuagint, *revelation* and *truth*. It is perhaps impossible to determine what these were. It is, however, evident that they were essential to the proper use of the breastplate; though probably only to qualify the high priest to appear before Jehovah and to receive his answer. The Divine response of the Urim appears to have given place, in after ages, to the oracles of the prophets.

2 The next garment under the ephod, made of wool, and woven without seam.

3 A thick coat, probably covered with metal plates.

4 The peculiar form of the pomegranate rendered it particularly suitable for imitation in carved work.

5 Or, 'flower.'

6 This was evidently symbolical of the holiness necessary to him who mediates between man and God.

7 Or, 'turban': so 'bonnet' in ver. 40.

8 The Hebrew word here translated 'consecrate' literally means, to 'fill the hand;' in the Septuagint it is rendered by the same Greek word which is translated 'made perfect' in Heb. ii. 10; v. 9; vii. 28; where it is evidently used with allusion to these passages.

29 And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: ^q Take one young bullock, and two rams without blemish, and ^r unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the 4 bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, ^s and shalt wash them with water.

5 ^t And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with ^u the curious 6 girdle of the ephod: ^x and thou shalt put the mitre upon his head, and put the 7 holy crown upon the mitre. Then shalt thou take the anointing ^y oil, and pour *it* upon his head, and anoint him.¹

8, 9 And ^z thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and ^a the priest's office shall be theirs for a perpetual statute: and thou shalt ^b consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and ^c Aaron and his sons shall put their hands² upon the head of the bullock. And thou shalt kill the bullock before the LORD *by* the door of the 12 tabernacle of the congregation. And thou ^d shalt take of the blood of the bullock, and put *it* upon ^e the horns of the altar with thy finger, and pour all the blood 13 beside the bottom of the altar. And ^f thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the 14 fat *that is* upon them, and burn *them* upon the altar. But ^g the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: *it is* a ^h sin offering.

15 ⁱ Thou shalt also take one ram; and Aaron and his sons shall ^k put their hands 16 upon the head of the ram. And thou shalt slay the ram, and thou shalt take his 17 blood, and sprinkle *it* round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his 18 pieces, and unto his head. And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a ^l sweet savour, an offering made by fire unto the LORD.

19 ^m And thou shalt take the other ram; and Aaron and his sons shall put their 20 hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the 21 right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood *that is* upon the altar, and of ⁿ the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the 22 garments of his sons with him: and ^o he shall be hallowed, and his garments, and his sons, and his sons' garments with him. Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat *that is* upon them, and the right shoulder; 23 for *it is* a ram of consecration: ^p and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread *that is* before the 24 LORD: and thou shalt put all in the hands of Aaron, and in the hands of his sons; 25 and shalt ^q wave³ them *for* a wave offering before the LORD. ^r And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for ^s a sweet savour before the LORD: *it is* an offering made by fire unto the 26 LORD. And thou shalt take ^t the breast of the ram of Aaron's consecration, and 27 wave *it for* a wave offering before the LORD: and ^u it shall be thy part. And thou shalt sanctify ^x the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, 28 *even of that* which *is* for Aaron, and *of* that which *is* for his sons: and it shall be Aaron's and his sons' ^y by a statute for ever from the children of Israel: for *it is* an heave offering: and ^z it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

29 And the holy garments of Aaron ^a shall be his sons' after him, ^b to be anointed

^q Le. 8. 2.^r Le. 2. 4; 6. 23—22.^s ch. 30. 18—21; 40. 12; Le. 8. 6; Eze. 36. 25; Heb. 10. 22.^t ch. 28. 2—4; Le. 8. 7.^u ch. 28. 8.^x ch. 28. 36—39; Le. 8. 9.^y ch. 28. 41; 30. 25;

Le. 8. 12; 10. 7; 21.

10; Num. 33. 25.

^z Le. 8. 13.^a ch. 28. 1; Num. 16.

40; 18. 7.

^b ch. 28. 41; Le. 8. 22;

etc.; Heb. 7. 28.

^c Le. 1. 4; 8. 11.^d Le. 8. 15.^e ch. 27. 2; 30. 2;

Heb. 9. 22.

^f Le. 3. 3.^g Le. 4. 11, 12, 21;

Heb. 13. 11.

^h see 2 Cor. 5. 21.ⁱ Le. 8. 18.^k Le. 1. 4—9.^l Ge. 8. 21; Phil. 4. 18.^m ver. 3; Le. 8. 22.ⁿ ch. 30. 25, 31; Le. 8.

30.

^o ver. 1; Heb. 9. 22.^p Le. 8. 26.^q Le. 7. 30.^r Le. 8. 28.^s ver. 18.^t Le. 8. 23.^u Ps. 99. 6.^x Le. 7. 31, 34; Num.

18. 11, 18; Deu. 18. 3.

^y Le. 10. 15.^z Le. 7. 34.^a Num. 20. 26—28.^b Num. 18. 8; 35. 25.

¹ These ceremonies are highly significant. (1) The *ablution* indicates the need of personal purity in one who appears on behalf of sinners. (2) The *investiture* with the sacred robes shows the dignity of the mediator's office. (3) The *unction* of the high priest represents the qualifying gifts and grace of the Holy Spirit. (4) The *triple sacrifice*—sin-offering, burnt-offering, and consecration-offering, whose blood, mixed with the holy oil, was applied

to each of the priests—shows that the removal of all legal disability from guilt is indispensable. And (5) the concluding feast exhibits the friendship with God resulting from the priest's work.

² To imply that they needed 'remission of sins.' See, for the contrast, Heb. vii. 26—28.

³ A mode of presenting the offering to God. So 'heave,' or 'lift up,' ver. 27.

30 therein, and to be consecrated in them. *And* ^c that son that is priest in his stead shall put them on ^d seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*. And thou shalt take the ram of the consecration, and ^e seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the ^f bread that *is* in the basket, *by* the door of the tabernacle of the congregation. And ^g they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: ^h but a stranger¹ shall not eat *thereof*, because they *are* holy. And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then ⁱ thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee, ^k Seven days shalt thou consecrate them. And thou shalt ^l offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, ^m and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; ⁿ and it shall be an altar most holy: ^o whatsoever toucheth the altar shall be holy.

The law of the daily burnt-offering.

38 NOW this *is that* which thou shalt offer upon the altar; ^p two lambs of the first year ^q day by day continually. The one lamb thou shalt offer ^r in the morning; and the other lamb thou shalt offer at even: and with the one lamb a tenth deal² of flour mingled with the fourth part of an hin of beaten oil; ^s and the fourth part of an hin of wine *for* a drink offering. And the other lamb thou shalt ^t offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. *This shall be* ^u a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: ^v where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and *the tabernacle* [or, *Israel*] ^x shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will ^y sanctify also both Aaron and his sons, to minister to me in the priest's office. And ^z I will dwell among the children of Israel, and will be their God.

46 And they shall know that ^a I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: ^b I *am* the LORD their God.

Further directions as to the furniture of the tabernacle, and the appointment of the master workmen.

30 AND thou shalt make ^c an altar ^d to burn incense upon: *of* shittim wood shalt thou make it. A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: ^e the horns thereof *shall be* of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal. And thou shalt make the staves *of* shittim wood, and overlay them with gold. And thou shalt put it before the vail that *is* by the ark of the testimony, before the ^f mercy seat that *is* over the testimony, where I will meet with thee. And Aaron ^g shall burn thereon ^h sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even [between the two evens^h], he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. Ye shall offer no ⁱ strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And ^k Aaron shall make an atonement⁶ upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

^c Num. 20. 28.
^d Le. 8. 35; 9. 1, 6.
^e Le. 8. 31.
^f Mt. 12. 4.
^g Le. 10. 14, 15, 17.
^h Le. 22. 10—13.
ⁱ Le. 8. 32.
^k ch. 40. 12; Le. 8. 33—35.
^l Heb. 10. 11.
^m ch. 30. 26, 28, 29; 40. 10.
ⁿ ch. 10. 10.
^o ch. 31. 29; Mt. 23. 19.

^p Num. 28. 3; 1 Chr. 16. 40; 2 Chr. 2. 4; 13. 11; 31. 3; Ezra 3. 3.
^q see Dan. 9. 27; 12. 11; John 1. 29; Heb. 7. 27; 1 Pet. 1. 19; Rev. 5. 9—12.
^r 2 Ki. 16. 15; Eze. 46. 13—15.
^s 1 Ki. 18. 29, 36; 2 Ki. 16. 15; Ezra 9. 4, 5; Ps. 141. 2; Dan. 9. 21.
^t ver. 38; ch. 30. 8; Num. 28. 6; Dan. 8. 11—13.
^u see refs. ch. 25. 22.
^v ch. 40. 31; 1 Ki. 8. 11; 2 Chr. 5. 14; 7. 1—3; 1 Eze. 43. 5; Hag. 2. 7, 9; Mal. 3. 1.
^w Le. 21. 15; 22. 9, 16.
^x ch. 25. 8; 1 Eze. 26. 12; 18. 68, 18; Zec. 2. 10; John 14. 17, 23; 2 Cor. 6. 16; Rev. 21. 3.
^y see refs. ch. 20. 2.
^z Le. 18. 30; Eze. 20. 5.

^a ch. 37. 25; 40. 5.
^b see vers. 7, 8, 10; Le. 4. 7, 18; Rev. 8. 3.

^c ch. 25. 21, 22.
^d ver. 34; 1 Sam. 2. 28; 1 Chr. 23. 13; 1 K. 1. 9.
^e ch. 27. 21.
^f ch. 12. 6.

^g Le. 10.
^h Le. 16. 18, 30; 23. 27.

¹ One who did not belong to Aaron's family.

² A 'deal' signifies a *part*; from a Saxon word signifying to 'divide.' A 'tenth deal' is supposed to mean a tenth part of an *ephah*.

³ Olive berries, if beaten or squeezed while green, yield the best oil.

⁴ About forty-two inches high, and twenty square.

⁵ Or, one of his sons; for this was no part of the high priest's duties, though regarded as the most honourable

function of a common priest, who, when he came out, blessed the people. See Luke i. 9, 10: from which it also appears that it became the practice of the people to pray in the outer court of the temple at the time of offering incense. The daily offering of sweet-smelling incense, morning and evening, represented the advocacy of Him who 'ever liveth to make intercession for us.' See Rev. viii. 3, 4.

⁶ Showing that sacrifice is required in order to give efficiency to intercession.

11, 12 And the LORD spake unto Moses, saying, 'When thou takest the sum of the children of Israel after their number, then shall they give every man ^m a ransom¹ for his soul unto the LORD, when thou numberest them; that there be no ⁿ plague among them, when *thou* numberest them. ^oThis they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (^pa shekel is twenty gerahs:) ^qan half shekel shall be the offering of the LORD. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The ^rrich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an ^satonement for your souls. And thou shalt take the atonement money of the children of Israel, and 'shalt appoint it for the service of the tabernacle of the congregation; that it may be ^ua memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17, 18 And the LORD spake unto Moses, saying, ^xThou shalt also make a laver of brass,² and his foot³ also of brass, to wash *withal*: and thou shalt ^yput it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons ^zshall wash their hands and their feet⁴ thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: ^aso they shall wash their hands and their feet, that they die not: and ^bit shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22, 23 Moreover the LORD spake unto Moses, saying, Take thou also unto thee ^cprincipal spices, of pure ^dmyrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet ^ecalamus two hundred and fifty *shekels*, and of ^fcassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an ^ghin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary [*or*, perfumer]: it shall be ^han holy anointing oil.⁵ ⁱAnd thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessel, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: ^kwhatsoever toucheth them shall be holy. ^lAnd thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's⁶ flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: ^mit is holy, *and* it shall be holy unto you. ⁿWhosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, ^oshall even be cut off from his people.

34 And the LORD said unto Moses, ^pTake unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*: and thou shalt make it a perfume,⁷ a confection ^qafter the art of the apothecary, tempered together, pure *and* holy: and thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, ^rwhere I will meet with thee: ^sit shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ^tye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 ^uWhosoever shall make like unto that, to smell thereto, shall even be cut off from his people.⁸

31 And the LORD spake unto Moses, saying, ^xSee, I have called by name⁹ Bezaleel the ^yson of Uri, the son of Hur, of the tribe of Judah: and I have ^zfilled

¹ ch. 38. 25, 26; Num. 1. 2-5; 26. 2; 2 Sam. 24. 2.
^m see Num. 31. 49, 50; Job 33. 24; 36. 18; Ps. 49. 7; Mt. 20. 28; Mk. 10. 45; 1 Tim. 2. 6; 1 Pet. 1. 18, 19.
ⁿ 2 Sam. 24. 15.
^o Mt. 17. 24.
^p Le. 27. 25; Num. 3. 47; Eze. 45. 12.
^q ch. 38. 26.
^r Job 31. 19; Pro. 22. 2; Eph. 6. 9; Col. 3. 25.
^s ver. 12.
^t ch. 38. 25-31; Ne. 10. 32, 33.
^u Num. 16. 40.

^x ch. 38. 8; 1 Ki. 7. 38.
^y ch. 40. 7, 30.

^z ch. 40. 31, 32; Ps. 26. 6; 1s. 52. 11; John 13. 10; Heb. 10. 22.

^a ch. 29. 4; Is. 52. 11.
^b ch. 28. 43.

^c S. Song 4. 14; Eze. 27. 22.
^d Ps. 45. 8; Pro. 7. 17.
^e S. Song 4. 14; Jer. 6. 20.
^f Ps. 45. 8.
^g ch. 29. 40.

^h ch. 37. 29; Num. 35. 25; Ps. 89. 20; 133. 2.
ⁱ ch. 40. 9; Le. 8. 10; Num. 7. 1.

^k ch. 29. 37.
^l ch. 29. 7, etc.; Le. 8. 12, 30.

^m vers. 25, 37.

ⁿ ver. 38.

^o ch. 12. 15; Ge. 17. 14; Le. 7. 20, 21.
^p ch. 25. 6; 37. 29.

^q ver. 25.

^r ch. 29. 42; Le. 16. 2.
^s ver. 32; ch. 29, 37;
 Le. 2. 3.
^t ver. 32.

^u ver. 33.

^x ch. 35. 30; 36. 1.
^y 1 Chr. 2. 20.
^z ch. 35. 31; 1 Ki. 7. 14; 1 Cor. 12. 4-11.

¹ All the people were to pay equally to the maintenance of the service, that they might feel that all of every rank equally needed and equally benefited by the atonement and offerings. The amount was small, being little more than a shilling.

² As the sacrifices represented the atonement of Christ, so the *laver* with its rites represented the 'washing of regeneration, and renewing of the Holy Ghost.' No one is permitted to approach God without undergoing the double purification of the altar and the laver—the blood and the Spirit of Jesus. There were two washings of the priests: the one general and entire, performed once for all on their consecration and admission to the sanctuary (ch. xxix. 4); the other partial, and daily repeated within the court of the tabernacle. See Heb. x. 19-22.

³ Probably a shallow basin to receive the waste water.

⁴ The hands being in constant use, and the feet exposed to dust, particularly required frequent cleansing (Matt. xv. 2; John xiii. 10).

⁵ This highly fragrant perfume seems to represent the gracious communications of the Holy Spirit, both enlightening (1 John ii. 20) and cheering (Psa. xlv. 7, 8), as well as qualifying for official work (Isa. lxi. 1-3). Hence it was used to inaugurate priests (ver. 30) and kings (1 Kings i. 39). Prophets also were anointed (1 Kings xix. 16).

⁶ That is, not upon other men's; as perfumes were commonly used as a welcome to guests, and for personal comfort.

⁷ For incense. See ver. 1.

⁸ That which is peculiarly God's must not be used as a common thing.

⁹ That is, 'specially appointed.' See Isa. xlv. 3.

him with the spirit of God,¹ in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him ^a Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are ^b wise hearted I have put wisdom, that they may make all that I have commanded thee; ^c the tabernacle of the congregation, and ^d the ark of the testimony, and ^e the mercy seat that is thereupon, and all the furniture of the tabernacle, and ^f the table and his furniture, and ^g the pure candlestick with all his furniture, and the altar of incense, and ^h the altar of burnt offering with all his furniture, and ⁱ the laver and his foot, and ^k the cloths of service, and the holy garments for Aaron the priest, and the garments for his sons, to minister in the priest's office, ^l and the anointing oil, and ^m sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

Directions as to the Sabbath; Moses descends from the mountain with the tables of the law.

12, 13 AND the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, ⁿ Verily my sabbaths ye shall keep:² for it is a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. ^o Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for ^p whosoever doeth *any* work therein, that soul shall be cut off from among his people. ^q Six days may work be done; but in the ^r seventh is the sabbath of rest, holy to the LORD: ^s whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. It is ^t a sign between me and the children of Israel for ever: for ^u in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.³

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, ^v two tables of testimony, tables of stone, written with the finger of God.⁴

The idolatry and punishment of the people.

32 AND when the people saw that Moses ^w delayed⁵ to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ^x Up, make us gods,⁶ which shall ^y go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the ^b golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. ^c And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf:⁷ and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made ^d proclamation, and said, To-morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the ^e people sat down to eat and to drink, and rose up to play.⁸

7 And the LORD said unto Moses, ^f Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, ^g have corrupted *themselves*: they have turned aside quickly out of the way which ^h I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, ⁱ These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. And the LORD said unto Moses, ^k I have seen this people, and, behold, it is a stiffnecked people: now therefore ^l let me alone, that ^m my wrath may wax hot against them, and that I may consume them: and ⁿ I will make of thee a great nation.

11 ^o And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? ^p Wherefore should the

^a ch. 35. 34.
^b ch. 28. 3; 35. 10, 35; 36. 1.
^c ch. 25 to 28; 36. 8.
^d ch. 37. 1.
^e ch. 37. 6.
^f ch. 37. 10.
^g ch. 37. 17.
^h ch. 38. 1.
ⁱ ch. 38. 8.
^k ch. 39. 1, 41; Num. 4. 5, 6, etc.
^l ch. 30. 25, 31; 37. 29.
^m ch. 30. 34; 37. 29.
ⁿ ch. 23. 8—11; Le. 19. 3, 30; 26. 2; Eze. 20. 12, 20; 44. 24.
^o ch. 20. 8; Deu. 5. 12; Is. 56. 2—6; 58. 13, 14; Eze. 21. 12, 13.
^p ch. 35. 2, 3; Num. 15. 35.
^q ch. 20. 9; Le. 23. 3; Eze. 46. 1; 1 K. 13. 11.
^r ch. 16. 23; 20. 10, 11; Ge. 2. 2.
^s Num. 15. 32—36; Jer. 17. 21—27.
^t ver. 13; Eze. 20. 12, 20.
^u Ge. 1. 31; 2. 2, 3; Heb. 4. 3, 4, 10.
^v ch. 21. 12; 32. 15, 16; 34. 28, 29; Deu. 4. 13; 5. 22; 9. 10, 11; 2 Cor. 3. 3.
^w ch. 24. 18; Deu. 9. 9.
^x Ac. 7. 40.
^y ch. 13. 21.
^b ch. 12. 35, 36; Judg. 8. 21—27.
^c ch. 20. 23; Deu. 9. 16; Judg. 17. 3, 4; 1 Ki. 12. 28; Ne. 9. 18; Ps. 106. 19—21; Is. 44. 9, 10; 46. 6; Ac. 7. 41; Ro. 1. 23.
^d Le. 23. 2, 4, 21, 37; 2 Ki. 10. 20; 2 Chr. 30. 5.
^e 1 Cor. 10. 7.
^f ver. 1; ch. 33. 1; Deu. 9. 12; Dan. 9. 21.
^g Ge. 6. 11, 12; Deu. 4. 16; 32. 5; Judg. 2. 19; Hos. 9. 9.
^h ch. 20. 3, 4, 23; Deu. 9. 16; Judg. 2. 17.
ⁱ 1 Ki. 12. 28.
^k ch. 33. 3, 5; 31. 9; Deu. 9. 6, 13; 31. 27; 2 Chr. 30. 8; Ne. 9. 17; Is. 48. 4; Ac. 7. 51.
^l Deu. 9. 14, 19; Jer. 14. 11; 15. 1.
^m ch. 22. 24.
ⁿ Num. 14. 12.
^o Deu. 9. 18; 26—29; Ps. 74. 1, 2; 106. 23.
^p Num. 14. 13—16; Deu. 9. 28; 32. 27; Ps. 74. 18.

1 This expression sometimes means the bestowment of any extraordinary endowment, and does not necessarily suppose personal holiness. See ver. 6; 1 Sam. x. 6, 10.

2 The sabbath is here connected with the peculiar constitution of the chosen nation, so as to intimate that its observance is essentially promotive of holiness.

3 Or, 'was satisfied with his work.' See note on Gen. vi. 6.

4 Intimating that these laws were framed by God alone.

5 Moses had been absent from the camp for more than

a month. This narrative shows how deeply the Hebrews had been tainted with Egyptian idolatry.

6 Rather, 'a god.' So vers. 4, 8.

7 Probably it was roughly cast, and then finished by hand. The calf was the representation of the principal deity of Egypt; and this was designed to represent Jehovah. See ver. 5.

8 They gave themselves up to the wanton licentiousness which accompanied heathen festivals.

Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^qrepent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou ^rswarest by thine own self, and saidst unto them, ^sI will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever. And the Lord ^trepented of the evil which he thought to do unto his people.

13 And ^uMoses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written. And the ^xtables *were* the work of God, and the writing *was* the writing of God, graven upon the tables. And when ^yJoshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.* And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.* And it came to pass, as soon as he came nigh unto the camp, that ^zhe saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. ^aAnd he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, ^band made the children of Israel drink *of it*.¹

21 And Moses said unto Aaron, ^cWhat did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: ^dthou knowest the people, that they *are set* on mischief. For they said unto me, ^eMake us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there ^fcame out² this calf.

25 And when Moses saw that the people *were* ^gnaked,³ (for Aaron ^hhad made them naked unto *their* shame among their enemies,) then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and ⁱslay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. ^kFor Moses had said, Consecrate⁴ yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Moses intercedes for the people; removes the tabernacle; beholds the glory of the Lord.

30 AND it came to pass on the morrow, that Moses said unto the people, ^lYe have sinned a great sin: and now I will go up unto the LORD; ^mperadventure I shall ⁿmake an atonement⁵ for your sin. And Moses ^oreturned unto the LORD, and said, Oh! this people have sinned a great sin, and have ^pmade them gods of gold. Yet now, ^qif thou wilt forgive their sin—; ^rand if not, ^sblot me, I pray thee, ^tout of thy book which thou hast written. And the LORD said unto Moses, ^uWhosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto *the place* of which I have spoken unto thee: ^vbehold, mine Angel⁷ shall go before thee: nevertheless ^xin the day when I visit I will visit their sin upon them.

35 And the LORD plagued⁸ the people, because ^ythey made the calf, which Aaron made.

33 And the LORD said unto Moses, Depart, *and* go up hence, thou ^zand the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, ^aUnto thy seed will I give ^bit: ^cand I will send an angel before thee; ^dand I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

¹ As they had no other water to drink.

² The vain excuse of conscious guilt.

³ The word rather means *disorderly, reckless, or licentious*. See ver. 6; 1 Cor. x. 7, 8.

⁴ That is, 'Show yourselves devoted to God's service by this act of holy indignation.'

⁵ Having manifested his displeasure at their crime, Moses shows his tender concern for their welfare; apparently offering to bear their sin himself: see ver. 32.

No one, however, except the Divine Redeemer, 'who gave himself for us,' is allowed, or is able, to make an atonement for sin.

⁶ The unfinished sentence shows the strength of emotion.

⁷ In opposition to 'myself.' See ch. xxxiii. 2, 3. Their special privilege in having the Divine presence seemed only to increase their danger.

⁸ Probably with some disease. Aaron and the people were alike guilty.

^q ver. 14; Ps. 90 13;

106. 45; Am. 7. 3, 6;

^r Ge. 22. 16; 26. 3, 4;

Heb. 6. 13.

^s Ge. 12. 2, 7; 13. 15;

15. 7, 18; 26. 4; 28.

13, 14; 35. 11, 12.

^t Deu. 32. 26; 2 Sam.

24. 16; 1 Chr. 21. 15;

Ps. 106. 45; Jer. 18.

8; 26. 13, 19; Joel

2. 13; Jon. 3. 10;

4. 2.

^u Deu. 9. 15.

^x ch. 31. 18.

^y ch. 24. 13, 14.

^z Deu. 9. 16, 17.

^a Deu. 7. 5, 25; 9. 21.

^b Pro. 1. 31.

^c Ge. 23. 9; 26. 10.

^d ch. 14. 11; 15. 24;

16. 2, 20, 28; 17. 2, 4;

1 Sam. 15. 24.

^e ver. 1.

^f ver. 4.

^g ch. 33. 4, 5.

^h 2 Chr. 28. 19.

ⁱ Num. 25. 5; Deu.

33. 9; Lk. 14. 26.

^k Num. 25. 11—13;

Deu. 13. 6—11; 33.

9, 10; 1 Sam. 15. 18,

22; Pro. 21. 3; Zec.

13. 3; Mt. 10. 37.

^l 1 Sam. 12. 20, 23;

Lk. 15. 18.

^m 2 Sam. 16. 12; Am.

5. 15.

ⁿ Num. 25. 13.

^o Deu. 9. 18.

^p ch. 20. 23.

^q Num. 14. 19.

^r Ps. 69. 28; Ro. 9. 3.

^s Ps. 56. 8; 139. 16;

Dan. 12. 1; Phil. 4.

3; Rev. 3. 5; 13. 8;

17. 8; 20. 12, 15; 21.

27; 22. 19.

^t Le. 23. 30; Eze. 18. 1.

^u ch. 23. 20; 33. 2, 14,

etc.; Num. 20. 16.

^x Num. 14. 27—30;

Deu. 32. 35; Jer. 5.

29; Am. 3. 14; Ho.

2. 5, 6.

^y 2 Sam. 12. 9; Ac. 7.

41.

^z ch. 32. 7.

^a see refs. ch. 32. 13.

^b ch. 32. 31; 34. 11.

^c ch. 3. 8, 17; Deu. 7.

22; Jos. 24. 11.

- 3 ^d unto a land flowing with milk and honey: ^e for I will not go up in the midst of thee, for thou *art* a ^f stiffnecked people; lest ^g I consume thee in the way.
- 4 And when the people heard these evil tidings, ^h they mourned: ⁱ and no man did put on him his ornaments. For the LORD had said unto Moses, Say unto the children of Israel, ^k Ye *are* a stiffnecked people: I will come up ^l into the midst of thee in a moment, and consume thee: ^m therefore now put off thy ornaments ⁿ from thee, that I may ^o know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb.
- 7 And Moses took the tabernacle, ^o and pitched it without the camp, ^p afar off from the camp, ^q and called it the Tabernacle of the congregation. And it came to pass, *that* every one which ^r sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp. ^s And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man ^t at his tent door, and looked after Moses, until he was gone into the tabernacle.
- 9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* ^u talked with Moses. And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and ^v worshipped, every man *in* his tent door. And ^w the LORD spake unto Moses face to face, as a man speaketh unto his friend. ^x And he turned again into the camp: but ^y his servant Joshua, the son of Nun, a young ^z man, departed not out of the tabernacle.
- 12 And Moses said unto the LORD, See, ^{aa} thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, ^{ab} I know thee by name, ^{ac} and thou hast also found grace in my sight.
- 13 Now therefore, I pray thee, ^{ad} if I have found grace in thy sight, ^{ae} show me now thy way, that I may know thee, that I may find grace in thy sight: and consider ^{af} that this nation *is* ^{ag} thy people. And he said, ^{ah} My presence shall go *with thee*, ^{ai} and I will give thee ^{aj} rest. And he said unto him, ^{ak} If thy presence go not *with me*, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? ^{al} *is it* not in that thou goest with us? so ^{am} shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.
- 17 And the LORD said unto Moses, ^{an} I will do this thing also that thou hast spoken: ^{ao} for ^{ap} thou hast found grace in my sight, and I know thee by name. And he said, ^{aq} I beseech thee, show me ^{ar} thy glory. ^{as} And he said, ^{at} I will make all my goodness pass before thee, ^{au} and I will proclaim the name of the LORD before thee; ^{av} and will be ^{aw} gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for ^{ax} there shall ^{ay} no man see me, and live. And the LORD said, Behold, *there is* a place by me, ^{az} and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee ^{ba} in a cleft of the rock, and will ^{bb} cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall ^{bc} not be seen. ^{bd}

Moses again ascends the mountain; the covenant renewed.

- 34 AND the LORD said unto Moses, ^{be} Hew thee two tables of stone like unto the first: ^{bf} and I will write upon *these* tables the words that were in the first tables, ^{bg} which thou brakest. And be ready in the morning, and come up in the morning ^{bh} unto mount Sinai, and present thyself there to me ^{bi} in the top of the mount. And no man shall ^{bj} come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.
- 4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, ^{bk} and took in his hand the two tables of stone. And the LORD ^{bl} descended in the

^d ch. 3. 8; Jer. 11. 5.
^e vers. 15—17.
^f see refs. ch. 32. 9.
^g ch. 23. 21; 32. 10;
 Num. 16. 21, 35.
^h Num. 11. 1, 39.
ⁱ Le. 10. 6; 2 Sam. 19.
^j 21; 1 Ki. 21. 27; 2
 Ki. 19. 1; Ezra 9. 3;
 Est. 4. 1, 4; Job 1
 20; 2. 12; 1s. 32. 11;
 Eze. 21. 17, 23; 26. 16.
^k ver. 3.
^l see Num. 16. 45, 46.
^m Is. 22. 12.
ⁿ Deu. 8. 2; Ps. 139. 23.
^o 1s. 59. 2; Hos. 9. 12.
^p ch. 20. 42, 43.
^q Deu. 4. 29; 2 Sam.
 21. 1.
^r Num. 16. 27.
^s ch. 25. 22; 31. 18;
 Ge. 17. 22; Num. 11.
 17; Ps. 99. 7; Eze.
 3. 22.
^t ch. 4. 31.
^u Ge. 32. 30; Num. 12.
 8; Deu. 34. 10.
^v ch. 24. 13.
^w ch. 32. 34.
^x ver. 17; Ge. 18. 19;
 Ps. 1. 6; Jer. 1. 5;
 John 10. 14, 15; 2
 Tim. 2. 19.
^y ch. 34. 9.
^z Ps. 25. 4; 27. 11; 86.
 11; 119. 34.
^{aa} Deu. 9. 26, 29; Joel
 2. 17; Ro. 11. 28.
^{ab} ch. 13. 21; 40. 31—
 38; Jos. 1. 5; 1s.
 63. 9.
^{ac} Deu. 3. 20; Jos. 21.
 41; 22. 4; 23. 1; Ps.
 95. 11.
^{ad} ver. 3; ch. 34. 9.
^{ae} Num. 11. 14.
^{af} ch. 19. 5, 6; 34. 10;
 Num. 23. 9; Deu. 4.
 7, 31; 2 Sam. 7. 23;
 1 Ki. 8. 53; Ps. 117.
 20.
^{ag} Ge. 19. 21; Ps. 65. 2;
 John 16. 23; Jam.
 5. 16; 1 John 5. 14,
 15.
^{ah} ver. 12.
^{ai} ver. 20; 1 Tim. 6. 16
^{aj} ch. 34. 5—7; Jer. 31.
 12, 14; Zec. 9. 17.
^{ak} Ro. 9. 15—18, 23.
^{al} Ro. 4. 4, 16.
^{am} see ch. 24. 10; Ge.
 32. 31; Deu. 5. 24;
 Judg. 6. 22; 13. 22;
 1s. 6. 5; 1 Tim. 6.
 16; 1 John 3. 2;
 Rev. 1. 16, 17.
^{an} Is. 2. 21.
^{ao} Ps. 51. 1, 4.
^{ap} ver. 20; John 1. 18;
 1 Cor. 13. 12.
^{aq} ch. 32. 16, 19; Deu.
 10. 1.
^{ar} ver. 28; Deu. 10.
 2, 4.
^{as} ch. 19. 20; 24. 12.
^{at} ch. 19. 12, 13, 21.
^{au} Num. 11. 25; 1 Ki.
 8. 10, 11.

1 As criminals in expectation of punishment.
 2 This, which is mentioned before the tabernacle constructed according to the directions given at Sinai, was probably the tent in which Moses transacted the duties of his office, and where he held intercourse with God. Its removal without the camp intimated the withdrawal of God's special presence.
 3 They were to show their abhorrence of the idolatry of the rest by separating from them.
 4 Not that Moses actually saw God, for 'no man hath seen God at any time' (John i. 18); but this expression signifies freedom and familiarity of intercourse.
 5 Joshua was young as compared with Moses; but the term 'young man' often means *servant*.

6 That is, 'I have particular regard for thee.'
 7 The privilege which had been taken away (ch. xxxii. 34) is restored, in answer to the prayer of Moses.
 8 A special display of some of the Divine attributes. This was granted, though with an intimation that it is impossible for any man, whilst on earth, to see the glory of God as it is revealed in heaven: see vers. 20, 23.
 9 God will have us to know him by the glory of his mercy, even more than by the glory of his power.
 10 'Face,' 'hand,' and 'back,' are figurative expressions in this as in many other passages of Scripture (see note on Gen. vi. 6). The passage evidently means that God would reveal to Moses so much of his glory, and chiefly of his moral perfections, as he could endure.

6 cloud, and stood with him there, and ^a proclaimed the name of the LORD.¹ And ^b the LORD passed by before him, and proclaimed, The LORD, The LORD ^c God, merciful and gracious, longsuffering, and abundant in ^d goodness and ^e truth, ^f keeping mercy for thousands, ^g forgiving iniquity and transgression and sin, and ^h that will by no means clear *the guilty*; ⁱ visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth ^j generation.² And Moses made haste, and ^k bowed his head toward the earth, and ^l worshipped. And he said, If now I have found grace in thy sight, O Lord, ^m let my Lord, I pray thee, go among us; for ⁿ it is a stiffnecked³ people; and pardon our iniquity and our sin, and take us for ^o thine inheritance.

10 And he said, Behold, ^p I make a covenant: before all thy people I will ^q do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it is ^r a terrible⁴ thing that I will do with thee. ^s Observe thou that which I command thee this day: behold, ^t I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. ^u Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall ^v destroy their altars, break their images, and ^w cut down their groves: for thou shalt worship ^x no other god: for the LORD, whose ^y name is Jealous, is a ^z jealous God: ^{aa} lest thou make a covenant with the inhabitants of the land, and they ^{ab} go a whoring⁵ after their gods, and do sacrifice unto their gods, and ^{ac} one ^d call thee, and thou ^e eat of his sacrifice; and thou take of ^f their daughters unto thy sons, and their daughters ^g go a whoring after their gods, and make thy sons go a whoring after their gods. ^h Thou shalt make thee no molten gods.

18 The feast of ⁱ unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the ^j month Abib thou camest out from Egypt. ^k All that openeth the matrix is mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.⁶

20 But ^l the firstling of an ass thou shalt redeem with a lamb: and if thou redeem ^m him not, then shalt thou break his neck. ⁿ All the firstborn of thy sons thou shalt redeem. And none shall appear before me ^o empty.

21 ^p Six days thou shalt work, but on the seventh day thou shalt rest: ^q in earing time and in harvest thou shalt rest.⁶

22 ^r And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 ^s Thrice in the year shall all your men children appear before the Lord God, the God of Israel. For I will ^t cast out the nations before thee, and ^u enlarge thy borders: ^v neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.⁷

25 ^w Thou shalt not offer the blood of my sacrifice with leaven; ^x neither shall the sacrifice of the feast of the passover be left unto the morning. ^y The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God.

^z Thou shalt not seethe a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou ^{aa} these words: for after the tenor ^{ab} of these words I have made a covenant with thee and with Israel. ^{ac} And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And ^{ad} he wrote upon the tables the words of the covenant, the ten commandments.

Moses descends from the mountain, and delivers the commands of God to the people.

29 AND it came to pass, when Moses came down from mount Sinai with the ^f two tables of testimony in Moses' hand, when he came down from the mount, that

^a see Ge. 35. 5; 2 Chr. 17. 10; Pro. 16. 7; Ac. 18. 10. ^b ch. 23. 18. ^c ch. 12. 10. ^d see refs. ch. 23. 19. ^e see refs. ch. 23. 19. ^f ver. 10; Deu. 4. 13; 31. 9. ^g ch. 24. 18; 32. 30, 31, comp. with Deu. 9. 9, 18. ^h ver. 1; ch. 31. 18; 32. 16; Deu. 4. 13; 10. 2, 4. ⁱ ch. 32. 15.

¹ That is, He declared his perfections. This was by the words uttered in vers. 6, 7.

² Or, perhaps, 'keeping mercy to a thousand generations; forgiving iniquity, transgression, and sin; and acquitting even him who is not innocent; visiting the iniquity of the fathers upon the children, to the third or to the fourth generation only.' The *thousand* generations, to whom mercy is extended, are put in contrast with the *third* and *fourth* generation, upon whom iniquity is visited.

³ Jehovah had given this as his reason for not going with them (ch. xxxiii. 3): but Moses inverts the argument; alleging that such a people peculiarly needed a

Leader so merciful and forgiving as God had just declared himself to be.

⁴ Or, 'stupendous.'

⁵ This figure is often used to represent unfaithfulness to Jehovah as the God of Israel. The precepts in vers. 12—26 respect the *worship* of God, and appear to be pointed at the late sin of the people.

⁶ Even in ploughing and in reaping time, the busiest seasons of the year. All work, however urgent, will prosper the better for the religious observance of the holy rest.

⁷ Thus often would they have indubitable proofs of the Divine origin of their religion, while they continued to observe the sacred festivals.

30 Moses wist not that ^e the skin of his face shone¹ while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face
31 shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses
32 talked with them. And afterward all the children of Israel came nigh: ^h and he gave them in commandment all that the Lord had spoken with him in mount
33 Sinai. And *till* Moses had done speaking with them, he put ⁱ a veil on his face.
34 But ^k when Moses went in before the Lord to speak with him, he took the veil off, until² he came out. And he came out, and spake unto the children of Israel
35 *that* which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Voluntary offerings of the people for the tabernacle; the master-workmen designated.

35 AND Moses gathered all the congregation of the children of Israel together, and said unto them, ^l These *are* the words which the Lord hath commanded, that *ye*
2 should do them. ^m Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: ⁿ whosoever doeth
3 work therein shall be put to death. ^o Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 And Moses spake unto all the congregation of the children of Israel, saying,
5 ^p This *is* the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: ^q whosoever *is* of a willing heart, let him bring it, an
6 offering of the Lord;³ gold, and silver, and brass, and blue, and purple, and
7 scarlet, and fine linen, and goats' *hair*, and rams' skins dyed red, and badgers'
8 skins, and shittim wood, and oil for the light, ^r and spices for anointing oil, and
9 for the sweet incense, and onyx stones, and stones to be set for the ephod, and for
10 the breastplate. And ^s every wise hearted among you shall come, and make all
11 that the Lord hath commanded; ^t the tabernacle, his tent, and his covering, his
12 taches, and his boards, his bars, his pillars, and his sockets, ^u the ark, and the
13 staves thereof, *with* the mercy seat, and the veil of the covering, the ^x table, and
14 his staves, and all his vessels, ^y and the shewbread, ^z the candlestick also for the
15 light, and his furniture, and his lamps, with the oil for the light, ^a and the incense altar, and his staves, ^b and the anointing oil, and ^c the sweet incense, and the
16 hanging for the door at the entering in of the tabernacle, ^d the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his
17 foot, ^e the hangings of the court, his pillars, and their sockets, and the hanging for
18 the door of the court, the pins⁴ of the tabernacle, and the pins of the court, and
19 their cords, ^f the cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of
21 Moses. And they came, every one ^g whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy
22 garments. And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings,⁵ and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the Lord.

23 And ^h every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the
25 service, brought *it*. And all the women that were ⁱ wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple,
26 *and* of scarlet, and of fine linen. And all the women whose heart stirred them up
27 in wisdom spun goats' *hair*. And ^k the rulers brought onyx stones, and stones to
28 be set, for the ephod, and for the breastplate; and ^l spice, and oil for the light,
29 and for the anointing oil, and for the sweet incense. The children of Israel brought a ^m willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

^k Mt. 17. 2; 2 Cor. 3. 7, 13.

^h ch. 21. 3.

ⁱ 2 Cor. 3. 13.

^k 2 Cor. 3. 16.

^l ch. 31. 32.

^m see refs. ch. 20. 9, 10.

ⁿ see refs. ch. 31. 15.

^o ch. 16. 23.

^p ch. 25. 1, 2.

^q ch. 25. 2—7.

^r ch. 25. 6.

^s ch. 31. 6.

^t ch. 26. 1, 2, etc.; 31. 7—10.

^u ch. 25. 10, etc.

^x ch. 25. 23.

^y ch. 25. 30; 1. e. 21.

^z ch. 25. 31, etc.

^a ch. 30. 1.

^b ch. 30. 23.

^c ch. 30. 34.

^d ch. 27. 1.

^e ch. 27. 9.

^f ch. 31. 10; 39. 1, 41; Num. 4. 5, 6, etc.

^g vers. 5, 22, 26, 29; ch. 25. 2; 36. 2; 1 Chr. 28. 2, 9; 29. 3, 5, 6, 9, 14, 17; Ezra 7. 27; 2 Cor. 8. 12; 9. 7.

^h 1 Chr. 29. 8.

ⁱ ch. 28. 3; 31. 6; 36. 1; 2 Ki. 23. 7; Pro. 31. 19, 22, 24.

^k 1 Chr. 29. 6; Ezra 2. 68.

^l ch. 30. 23.

^m ver. 21; 1 Chr. 29. 9.

1 Literally, 'shot out rays.' Probably this was designed to support Moses' authority.

2 The old versions supply 'when,' instead of 'until;' intimating that, when delivering the Divine message, Moses was unveiled.

3 There was room for almost every person to testify his zeal by some offering; for, while the wealthy could

bring gold and precious stones, the poorer class might furnish the skins and the hair of goats: and the women spun the goats' hair for the tent coverings (ver. 26); as is done to this day by the females among the Bedouins.

4 Pegs to fasten the cords to the ground.

5 Or, 'nose-jewels.'—'Rings,' or 'signets.'—'Tablets,' or 'balls,' or perhaps 'necklaces.'

30 And Moses said unto the children of Israel, See, ⁿ the LORD hath called by
 31 name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath
 filled him with the spirit of God, in wisdom, in understanding, and in knowledge,
 32 and in all manner of workmanship; and to devise curious works, to work in gold,
 33 and in silver, and in brass, and in the cutting of stones, to set *them*, and in carving
 34 of wood, to make any manner of cunning work. And he hath put in his heart
 that he may teach, *both* he, and ^o Aholiab, the son of Ahisamach, of the tribe of
 35 Dan. Them hath he ^p filled with wisdom of heart, to work all manner of work,
 of the engraver, and of the cunning workman, and of the embroiderer, in blue,
 and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that
 do any work, and of those that devise cunning work.

Construction of the tabernacle, and the sacred vessels and vestments.

36 THEN wrought Bezaleel and Aholiab, and every ^q wise hearted man, in whom
 the LORD put wisdom and understanding to know how to work all manner of
 work for the service of the ^r sanctuary, according to all that the LORD had com-
 2 manded. And Moses called Bezaleel and Aholiab, and every wise hearted man,
 in whose heart the LORD had put wisdom, *even* every one ^s whose heart stirred
 3 him up to come unto the work to do it: and they received of Moses all the
 offering, which the children of Israel ^t had brought for the work of the service
 of the sanctuary, to make it *withal*. And they brought yet unto him free
 4 offerings every morning. And all the wise men, that wrought all the work of
 5 the sanctuary, came every man from his work which they made; and they spake
 unto Moses, saying, "The people bring much more than enough for the service of
 6 the work, which the LORD commanded to make. And Moses gave command-
 ment, and they caused it to be proclaimed throughout the camp, saying, Let
 neither man nor woman make any more work for the offering of the sanctuary.
 7 So the people were restrained from bringing. For the stuff they had was sufficient
 for all the work to make it, and too much.

8 ^x And every wise hearted man among them that wrought the work of the
 tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and
 9 scarlet: *with* cherubim of cunning work made he them.¹ The length of one
 curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits:
 10 the curtains *were* all of one size. And he coupled the five curtains one into
 11 another: and *the other* five curtains he coupled one unto another. And he made
 loops of blue on the edge of one curtain from the selvedge in the coupling: like-
 12 wise he made in the uttermost side of *another* curtain, in the coupling of the
 second. ^y Fifty loops made he in one curtain, and fifty loops made he in the edge
 of the curtain which *was* in the coupling of the second: the loops held one *curtain*
 13 to another. And he made fifty taches of gold, and coupled the curtains one unto
 another with the taches: ^z so it became one tabernacle.

14 ^a And he made curtains *of* goats' hair for the tent over the tabernacle: eleven
 15 curtains he made them. The length of one curtain *was* thirty cubits, and four
 16 cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. And
 17 he coupled five curtains by themselves, and six curtains by themselves. And he
 made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty
 18 loops made he upon the edge of the curtain which coupleth the second. And he
 made fifty taches *of* brass to couple the tent together, that it might be one.

19 ^b And he made a covering for the tent *of* rams' skins dyed red, and a covering
of badgers' skins above *that*.

20 ^c And he made boards for the tabernacle *of* shittim wood, standing up. The
 21 length of a board *was* ten cubits, and the breadth of a board one cubit and a half.
 22 One board had two tenons, equally distant one from another: thus did he make
 23 for all the boards of the tabernacle. And he made boards for the tabernacle;
 24 twenty boards for the south side southward: and forty sockets of silver he made
 under the twenty boards; two sockets under one board for his two tenons, and
 25 two sockets under another board for his two tenons. And for the other side of
 26 the tabernacle, *which is* toward the north corner, he made twenty boards, and
 their forty sockets of silver; two sockets under one board, and two sockets under
 27 another board. And for the sides of the tabernacle westward he made six boards.
 28 And two boards made he for the corners of the tabernacle in the two sides. And
 29 they were coupled beneath, and coupled together at the head thereof, to one ring:
 30 thus he did to both of them in both the corners. And there were eight boards;
 and their sockets *were* sixteen sockets of silver, under every board two sockets.

31 And he made ^d bars of shittim wood; five for the boards of the one side of the

ⁿ ch. 31. 2, etc.

^o ch. 31. 6.

^p ver. 31; ch. 31. 3, 6;
 1 Ki. 7. 11; 2 Chr.
 2. 14; Is. 23. 26.

^q ch. 28. 3; 31. 6; 35.
 10, 35.

^r ch. 25. 8.

^s ch. 35. 21, 26; 1 Chr.
 29. 5.

^t ch. 35. 27.

^u 2 Chr. 31. 10; 2 Cor.
 8. 2, 3.

^x ch. 26. 1.

^y ch. 26. 5.

^z 1 Cor. 12. 20; Eph.
 2. 20—22.
^a ch. 26. 7.

^b ch. 26. 14.

^c ch. 26. 15.

^d ch. 26. 26.

¹ On the subjects mentioned in this and the three | following chapters, see notes on ch. xxv.—xxvii.

32 tabernacle, and five bars for the boards of the other side of the tabernacle, and
 33 five bars for the boards of the tabernacle for the sides westward. And he made
 34 the middle bar to shoot through the boards from the one end to the other. And
 he overlaid the boards with gold, and made their rings *of gold to be places* for
 the bars, and overlaid the bars with gold.

35 And he made ^c a vail *of blue, and purple, and scarlet, and fine twined linen :*
 36 *with cherubim* made he it of cunning work. And he made thereunto four pillars
of shittim wood, and overlaid them with gold: their hooks *were of gold*; and
 he cast for them four sockets of silver.

37 And he made an *f* hanging for the tabernacle door *of blue, and purple, and*
 38 *scarlet, and fine twined linen, of needlework ; and the five pillars of it with their*
 hooks: and he overlaid their chapiters and their fillets with gold: but their five
 sockets *were of brass*.

37 And Bezaleel made ^e the ark *of shittim wood*: two cubits and a half *was* the
 length of it, and a cubit and a half the breadth of it, and a cubit and a half the
 2 height of it: and he overlaid it with pure gold within and without, and made a
 3 crown of gold to it round about. And he cast for it four rings of gold, *to be set by*
 the four corners of it; even two rings upon the one side of it, and two rings upon
 4 the other side of it. And he made staves *of shittim wood*, and overlaid them with
 5 gold. And he put the staves into the rings by the sides of the ark, to bear the ark.

6 And he made the ^h mercy seat *of pure gold*: two cubits and a half *was* the
 7 length thereof, and one cubit and a half the breadth thereof. And he made two
 cherubim *of gold*, beaten out of one piece made he them, on the two ends of the
 8 mercy seat; one cherub on the end on this side, and another cherub on the *other*
 end on that side: out of the mercy seat made he the cherubim on the two ends
 9 thereof. And the cherubim spread out *their wings on high, and covered with*
 their wings over the mercy seat, with their faces one to another; *even to the*
 mercy seatward were the faces of the cherubim.

10 And he made ⁱ the table *of shittim wood*: two cubits *was* the length thereof,
 11 and a cubit the breadth thereof, and a cubit and a half the height thereof: and
 he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a
 13 crown of gold for the border thereof round about. And he cast for it four rings
 of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.
 15 And he made the staves *of shittim wood*, and overlaid them with gold, to bear
 16 the table. And he made the vessels which *were* upon the table, his ^k dishes, and
 his spoons, and his bowls, and his covers to cover withal, *of pure gold*.

17 And he made the ^l candlestick *of pure gold*: *of beaten work* made he the
 candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were
 18 of the same: and six branches going out of the sides thereof; three branches of
 the candlestick out of the one side thereof, and three branches of the candlestick
 19 out of the other side thereof: three bowls made after the fashion of almonds in
 one branch, a knop and a flower; and three bowls made like almonds in another
 branch, a knop and a flower: so throughout the six branches going out of the
 20 candlestick. And in the candlestick *were* four bowls made like almonds, his
 21 knops, and his flowers: and a knop under two branches of the same, and a knop
 under two branches of the same, and a knop under two branches of the same,
 22 according to the six branches going out of it. Their knops and their branches
 23 were of the same: all of it *was* one beaten work *of pure gold*. And he made his
 24 seven lamps, and his snufflers, and his snuffdishes, *of pure gold*. *Of a talent of*
 pure gold made he it, and all the vessels thereof.

25 ^m And he made the incense altar *of shittim wood*: the length of it *was* a cubit,
 and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height
 26 of it; the horns thereof were of the same. And he overlaid it with pure gold,
both the top of it, and the sides thereof round about, and the horns of it: also he
 27 made unto it a crown of gold round about. And he made two rings of gold for
 it under the crown thereof, by the two corners of it, upon the two sides thereof,
 28 to be places for the staves to bear it withal. And he made the staves *of shittim*
 29 *wood*, and overlaid them with gold. And he made ⁿ the holy anointing oil, and
 the pure incense of sweet spices, according to the work of the apothecary.

38 And ^o he made the altar of burnt offering *of shittim wood*: five cubits *was* the
 length thereof, and five cubits the breadth thereof; *it was* foursquare; and three
 2 cubits the height thereof. And he made the horns thereof on the four corners of
 3 it; the horns thereof were of the same: and he overlaid it with brass. And he
 made all the vessels of the altar, the pots, and the shovels, and the basins, *and*

c ch. 26. 31.

f ch. 26. 36.

e ch. 25. 10—18.

h ch. 25. 17—22.

i ch. 25. 23—30.

k ch. 25. 29.

l ch. 25. 31—39.

m ch. 30. 1—5.

n ch. 30. 23—38.

o ch. 27. 1—8.

4 the fleshhooks, and the firepans: all the vessels thereof made he *of* brass. And he made for the altar a brasen grate of network under the compass thereof
5 beneath unto the midst of it. And he cast four rings for the four ends of the
6 grate of brass, *to be* places for the staves. And he made the staves *of* shittim
7 wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 And he made ^p the laver *of* brass, and the foot of it *of* brass, of the looking-glasses¹ of *the women* assembling,² ^q which assembled *at* the door of the tabernacle of the congregation.

9 And he made ^r the court: on the south side southward the hangings of the court
10 *were of* fine twined linen, an hundred cubits: their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their
12 fillets *of* silver. And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits. The hangings of the one side *of the*
15 *gate were* fifteen cubits; their pillars three, and their sockets three. And for the other side of the court gate, on this hand and that hand, *were* hangings of

16 fifteen cubits; their pillars three, and their sockets three. All the hangings of
17 the court round about *were of* fine twined linen. And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the over-

18 laying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver. And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the

19 court. And their pillars *were* four, and their sockets *of* brass four; their hooks
20 *of* silver, and the overlaying of their chapiters and their fillets *of* silver. And all the ^s pins of the tabernacle, and of the court round about, *were of* brass.

21 This is the sum of the tabernacle, *even of* ^t the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites,

22 ^u by the hand of Ithamar, son to Aaron the priest. And ^v Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after ^w the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents,³ and a thousand seven hundred and threescore and fifteen shekels, after
26 the shekel of the sanctuary; ^z a bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^a six hundred thousand and three thousand and five

27 hundred and fifty *men*. And of the hundred talents of silver were east ^b the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the
28 hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and

31 all the vessels of the altar, and the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

39 And of ^c the blue, and purple, and scarlet, they made ^d cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; ^e as the LORD commanded Moses.

2 ^f And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined
3 linen. And they did beat the gold into thin plates, and cut *it into* wires, to work

^p ch. 30. 18—21.

^q 1 Sam. 2. 22.

^r ch. 27. 9.

^s ch. 27. 19.

^t Num. 1. 50, 53; 9. 15; 10. 11; 17. 7, 8; 18. 2; 2 Chr. 24. 6; Ac. 7. 44.

^u Num. 4. 28, 33.
^v ch. 31. 2, 6.

^w ch. 30. 13, 24; 1. e. 5. 15; 27. 3, 25; Num. 3. 47; 18. 16.

^z ch. 30. 13, 15.

^a ch. 12. 37; Num. 1. 46.
^b ch. 26. 19, 21, 25, 32.

^c ch. 35. 23.
^d ch. 31. 10; 35. 19.
^e ch. 28. 2—4.

^f ch. 28. 6.

¹ Brazen (or, copper) or other metallic mirrors were a common female ornament among the Egyptians and Israelites.

² Perhaps 'of the *servings*' or ministering 'women, who served at the gate of the tabernacle of the congregation.' The same Hebrew word is used with reference to the *services* of the priests: see Numb. iv. 23, 35, 39, etc.;

viii. 25. A Jewish commentator, Aben Ezra, says, 'They came daily to the tabernacle to pray, and to hear the words of the law.' See 1 Sam. ii. 22; Luke ii. 37.

³ The talent being three thousand shekels, this exactly agrees with ver. 26. The value of the gold and silver was about 200,000*l.*; towards which the parting gifts of the Egyptians no doubt contributed largely.

it in the blue, and in the purple, and in the scarlet, and in the fine linen, *with*
 4 cunning work. They made shoulder-pieces for it, to couple *it* together: by the
 5 two edges *was* it coupled together. And the curious girdle of his ephod, that
was upon it, *was* of the same, according to the work thereof; *of* gold, blue, and
 purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

6 ^s And they wrought onyx stones inclosed in ouches of gold, graven, as signets
 7 are graven, with the names of the children of Israel. And he put them on the
 shoulders of the ephod, *that they should be* stones for a ^h memorial to the children
 of Israel; as the Lord commanded Moses.

8 ⁱ And he made the breastplate *of* cunning work, like the work of the ephod;
 9 *of* gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare;
 they made the breastplate double: a span *was* the length thereof, and a span the
 10 breadth thereof, *being* doubled. ^k And they set in it four rows of stones: *the*
 11 *first* row *was* a sardius, a topaz, and a carbuncle: *this was* the first row. And
 12 the second row, an emerald, a sapphire, and a diamond. And the third row, a
 13 ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a
 14 jasper: *they were* inclosed in ouches of gold in their inclosings. And the stones
 were according to the names of the children of Israel, twelve, according to their
 names, *like* the engravings of a signet, every one with his name, according to the
 15 twelve tribes. And they made upon the breastplate chains at the ends, *of*
 16 wreathen work *of* pure gold. And they made two ouches *of* gold, and two gold
 17 rings; and put the two rings in the two ends of the breastplate. And they put
 the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches,
 19 and put them on the shoulder-pieces of the ephod, before it. And they made two
 rings of gold, and put *them* on the two ends of the breastplate, upon the border of
 20 it, which *was* on the side of the ephod inward. And they made two *other* golden
 rings, and put them on the two sides of the ephod underneath, toward the fore
 part of it, over against the *other* coupling thereof, above the curious girdle of the
 21 ephod. And they did bind the breastplate by his rings unto the rings of the ephod
 with a lace of blue, that it might be above the curious girdle of the ephod, and that
 the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

22, 23 ^l And he made the robe of the ephod *of* woven work, all *of* blue. And *there*
was an hole in the midst of the robe, as the hole of an habergeon, *with* a band
 24 round about the hole, that it should not rend. And they made upon the hems of
 25 the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*. And
 they made ^m bells *of* pure gold, and put the bells between the pomegranates upon
 26 the hem of the robe, round about between the pomegranates; a bell and a pome-
 granate, a bell and a pomegranate, round about the hem of the robe to minister
in; as the Lord commanded Moses.

27 ⁿ And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,
 28 ^o and a mitre *of* fine linen, and goodly bonnets *of* fine linen, and ^p linen breeches
 29 *of* fine twined linen, ^q and a girdle *of* fine twined linen, and blue, and purple, and
 scarlet, *of* needlework; as the Lord commanded Moses.

30 ^r And they made the plate of the holy crown *of* pure gold, and wrote upon it
 a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.
 31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the
 Lord commanded Moses.

32 Thus was all the work of the tabernacle of the tent of the congregation finished:
 and the children of Israel did ^s according to all that the Lord commanded Moses,
 so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture,
 34 his taches, his boards, his bars, and his pillars, and his sockets, and the covering
 of rams' skins dyed red, and the covering of badgers' skins, and the vail of the
 35 covering, the ark of the testimony, and the staves thereof, and the mercy seat,
 36 the table, *and* all the vessels thereof, and the shewbread, the pure candlestick,
 37 *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels
 38 thereof, and the oil for light, and the golden altar, and the anointing oil, and the
 39 sweet incense, and the hanging for the tabernacle door, the brasen altar, and his
 40 grate of brass, his staves, and all his vessels, the laver and his foot, the hangings
 of the court, his pillars, and his sockets, and the hanging for the court gate, his
 cords, and his pins, and all the vessels of the service of the tabernacle, for the
 41 tent of the congregation, the cloths of service to do service in the holy *place*, and
 the holy garments for Aaron the priest, and his sons' garments, to minister in the
 42 priest's office. According to all that the Lord commanded Moses, so the children
 43 of Israel ^t made all the work. And Moses did look upon all the work, and,

k ch. 28. 9.

h ch. 28. 12.

i ch. 28. 15.

k ch. 28. 17, etc.

l ch. 28. 31-35.

m ch. 28. 33.

n ch. 28. 39-42.

o ch. 28. 4, 39; Exe.

44. 18.

p ch. 28. 42.

q ch. 28. 39.

r ch. 28. 36-38.

s vers. 42, 43; ch. 25.
10.

t ch. 35. 10.

behold, they had done it as the LORD had commanded, even so had they done it: and Moses ^a blessed them.

The tabernacle set up, and filled with the glory of the Lord.

40 AND the LORD spake unto Moses, saying, On the first day of the ^x first month
 3 shalt thou set up ^y the tabernacle¹ of the tent of the congregation. And ^z thou
 shalt put therein the ark of the testimony, and cover² the ark with the vail.
 4 And ^a thou shalt bring in the table, and ^b set in order the things that are to be
 set in order upon it; ^c and thou shalt bring in the candlestick, and light the
 5 lamps thereof. ^d And thou shalt set the altar of gold for the incense before the
 6 ark of the testimony, and put the hanging of the door to the tabernacle. And
 thou shalt set the altar of the burnt offering before the door of the tabernacle of
 7 the tent of the congregation. And ^e thou shalt set the laver between the tent of
 8 the congregation and the altar, and shalt put water therein. And thou shalt set
 9 up the court round about, and hang up the hanging at the court gate. And thou
 shalt take the anointing oil, and ^f anoint the tabernacle, and all that *is* therein,
 10 and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou
 shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the
 11 altar: and ^g it shall be an altar most holy. And thou shalt anoint the laver and
 12 his foot, and sanctify it. ^h And thou shalt bring Aaron and his sons unto the door
 13 of the tabernacle of the congregation, and wash them with water. And thou shalt
 put upon Aaron the holy garments, ⁱ and anoint him, and sanctify him; that he
 14 may minister unto me in the priest's office. And thou shalt bring his sons, and
 15 clothe them with coats: and thou shalt anoint them, as thou didst anoint their
 father, that they may minister unto me in the priest's office: for their anointing
 shall surely be ^k an everlasting³ priesthood throughout their generations.
 16 Thus did Moses: according to all that the LORD commanded him, so did he.
 17 And it came to pass in the first month, in the second year,⁴ on the first *day* of the
 18 month, *that* the ^l tabernacle was reared up. And Moses reared up the tabernacle,
 and fastened his sockets, and set up the boards thereof, and put in the bars thereof,
 19 and reared up his pillars. And he spread abroad the tent⁵ over the tabernacle,
 and put the covering of the tent above upon it; as the LORD commanded Moses.
 20 And he took and put ^m the testimony⁶ into the ark, and set the staves on the ark,
 21 and put the mercy seat above upon the ark: and he brought the ark into the
 tabernacle, and ⁿ set up the vail of the covering, and covered the ark of the
 testimony; as the LORD commanded Moses.
 22 ^o And he put the table in the tent of the congregation, upon the side of the
 23 tabernacle northward, without the vail. ^p And he set the bread in order upon it
 before the LORD; as the LORD had commanded Moses.
 24 ^q And he put the candlestick in the tent of the congregation, over against the
 25 table, on the side of the tabernacle southward. And ^r he lighted the lamps before
 the LORD; as the LORD commanded Moses.
 26 ^s And he put the golden altar in the tent of the congregation before the vail:
 27 ^t and he burnt sweet incense thereon; as the LORD commanded Moses.
 28 ^u And he set up the hanging *at* the door of the tabernacle. ^x And he put the
 29 altar of burnt offering *by* the door of the tabernacle of the tent of the con-
 gregation, and ^y offered upon it the burnt offering and the meat offering; as the
 LORD commanded Moses.
 30 ^z And he set the laver between the tent of the congregation and the altar, and
 31 put water there, to wash *withal*. And Moses and Aaron and his sons washed
 32 their hands and their feet thereat: when they went into the tent of the congrega-
 tion, and when they came near unto the altar, they washed; ^a as the LORD com-
 manded Moses.
 33 ^b And he reared up the court round about the tabernacle and the altar, and set
 up the hanging of the court gate. So Moses finished the work.
 34 ^c Then a cloud⁷ covered the tent of the congregation, and the glory of the LORD
 35 filled the tabernacle. And Moses ^d was not able to enter into the tent of the con-
 gregation, because the cloud abode thereon, and the glory of the LORD filled the
 36 tabernacle. ^e And when the cloud was taken up from over the tabernacle, the
 37 children of Israel went onward in all their journeys: but ^f if the cloud were not
 38 taken up, then they journeyed not till the day that it was taken up. For ^g the
 cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night,
 in the sight of all the house of Israel, throughout all their journeys.

^a Le. 9. 22, 23; Num. 6. 23—27; Jos. 22. 6; 2 Sam. 6. 18; 1 Ki. 8. 14; 2 Chr. 30. 27.

^x ch. 12. 1, 2; 13. 4.
^y ver. 17; ch. 26. 1, 30.
^z ver. 21; ch. 26. 33; Num. 4. 5.

^a ver. 22; ch. 25. 35.
^b ver. 23; ch. 25. 30; Le. 24. 5, 6.
^c vers. 24, 25.
^d ver. 26.

^e ver. 31; ch. 30. 18.

^f ch. 30. 26.

^g ch. 29. 26, 27.

^h Le. 8. 1—13.

ⁱ ch. 28. 41.

^k Num. 25. 13.

^l ver. 1; Num. 7. 1.

^m ch. 25. 16.

ⁿ ch. 26. 33; 35. 12.

^o ch. 26. 35.

^p ver. 4.

^q ch. 26. 35.

^r ver. 4; ch. 25. 37.

^s ver. 5; ch. 33. 6.

^t ch. 30. 7.

^u ver. 5; ch. 26. 36.

^v ver. 6.

^y ch. 29. 28, etc.

^z ver. 7; ch. 30. 18.

^a ch. 31. 19, 20.

^b ver. 8; ch. 27. 9, 16.

^c ch. 29. 43; Le. 16. 2; Num. 9. 15; 1 Ki. 8. 10, 11; 2 Chr. 5. 13; 7. 2; Is. 6. 4; Hag. 2. 7, 9; Rev. 15. 8.

^d Lev. 16. 2; 1 Ki. 8. 11; 2 Chr. 5. 14.

^e Num. 9. 17—23; 10. 11; Ne. 9. 19; Ps. 78. 14; Is. 4. 5, 6.

^f Num. 9. 19—22.
^g ch. 13. 21; Num. 9. 15.

1 This means the interior wooden structure: see ver. 19.

2 Or, 'hide.' The ark was behind the vail.

3 To last as long as the Mosaic dispensation did.

4 The second year of the Israelites' deliverance.

5 The *under* or *linen* covering.

6 That is, the tables of the covenant: see ch. xxxi. 18.

7 The visible sign of Jehovah's special presence, called the *Shekinah*.

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

THIS book is entitled 'Leviticus,' because it contains the laws relating to Divine worship, of which the *Levites* were the appointed ministers. Its enactments, ceremonial, civil, and judicial, are unrivalled by those of any nation of antiquity, for their pure morality—the wisdom, justice, and beneficence of their provisions—and the dignity and impressiveness of their rites.

The ceremonial institutions, which occupy so large a portion of this book, had, among others, the following important designs:—

1. They were evidently in some respects sanitary regulations. This was one purpose of the laws relating to various purifications, the separation of lepers, and the distinction of meats, etc.

2. They also served to perpetuate among the Israelites the knowledge of the true God, to maintain reverence for holy things, and to call forth and exercise religious feelings in the midst of their daily conduct, and in all the relations of life. The sacred festivals, in particular (ch. xxiii.), were valuable for these purposes, as well as for keeping up the remembrance of the distinguished benefits which had been conferred upon the nation.

3. They had the effect, further, of preventing the Israelites from becoming closely connected or associating with surrounding nations (see Eph. ii. 14); and thus of guarding them from the idolatry and corruption which reigned universally in the world; and preserving them as an entirely distinct nation, until the time came when this barrier should no longer be necessary, because the gospel should be sent 'to every creature which is under heaven.'

4. These ceremonial observances had another important use connected with their symbolical meaning. In condescension to the moral and intellectual state of the people, who were not yet capable of readily apprehending Divine truth, spiritual things were represented by *outward and visible* objects. For instance, ideas of moral purity and of the Divine holiness were communicated and cherished by the repeated ablutions of their persons and dwellings; by the selection of clean animals for sacrifice; by the

unblemished perfection required in the victims to be offered; and by the restriction of the priestly functions to a class of men who were specially set apart for these duties, and upon whom repeated purifications were enjoined. Further, by the death of the atoning victim, to which the worshipper had transferred his sins by laying his hands upon its head, and by the presentation to God of the blood, which represented the life, the important truth was taught that the desert of sin was that extreme and irremediable punishment called 'the second death,' which could be averted only by the substitution of a vicarious sacrifice. Thus, by means of impressive symbols, the worshippers were constantly reminded of the justice and sanctity of the violated law, and of their own guiltiness and need of Divine mercy; and, when these services were performed in a right spirit, their minds would be inspired with a humble hope of mercy, leading to corresponding gratitude, obedience, and love.

5. These various institutions also prefigured greater and better things to come. We learn, from the inspired commentary on this book contained in the Epistle to the Hebrews, that the priesthood, the sacrifices, and the whole ritual, formed a grand typical prophecy of the person and work of the Great Deliverer, who had been announced from the very era of the fall, and of that complete and everlasting redemption which he was to accomplish when 'the fulness of the time was come.'

This book may be divided into four principal sections:

I. The laws concerning the several kinds of SACRIFICES: the burnt-offering (ch. i.); meat-offering (ii.); peace-offering (iii.); offering for sins of ignorance (iv.); trespass-offering (v., vi. 1—7); and instructions to the priests concerning the offerings (vi. 8—30; vii.)

II. The institution of the PRIESTHOOD, and the consecration of Aaron and his sons; together with the sin and punishment of Nadab and Abihu (viii.—x.)

III. Laws relating to PURIFICATIONS (xi.—xxii.)

IV. Laws concerning the SACRED FESTIVALS, VOWS, and TITHES (xxiii.—xxvii.)

The law of the burnt-offering.

1 AND the LORD ^a called unto Moses, and spake unto him ^b out of the tabernacle
2 of the congregation, saying, Speak unto the children of Israel, and say unto them,
^c If any man of you bring an offering unto the LORD, ^d ye shall bring your offering
of the cattle, *even* of the herd, and of the flock.
3 If his offering ^e be ^f a burnt sacrifice of the herd, ^g let him offer a male ^h without
blemish: he shall offer it ⁱ of his own voluntary will ^j at the door of the taber-
4 naele of the congregation before the LORD. ^k And he shall put his hand upon the
head of the burnt offering; and it shall be ^l accepted for him ^m to make atonement
5 for him. And he ⁿ shall kill the ^o bullock before the LORD: 'and the priests,
Aaron's sons, shall bring the blood, ^p and sprinkle the blood ^q round about upon
6 the altar that *is by* the door of the tabernacle of the congregation. And he shall
7 flay the burnt offering, and cut it into his pieces. And the sons of Aaron the

^a Ex. 19. 3. ^b Ex. 40. 34, 35; Num. 12. 4, 5. ^c ch. 22. 18, 19; Ge. 4. 3—5. ^d ch. 6. 9—13; Ps. 66. 15; Am. 5. 22. ^e ch. 3. 1; 4. 23; 22. 19—22, 24; Ex. 12. 5; Deu. 15. 21; Mal. 1. 11; Eph. 5. 27; Heb. 9. 11; 1 Pet. 1. 19. ^f Ps. 40. 7, 8; 2 Cor. 8. 12; 9. 7. ^g ch. 3. 2, 8, 13; 4. 15, 21, 29; 8. 14, 22; 16. 21; Ex. 29. 10, 15, 19. ^h ch. 22. 21, 27; 1s. 53. 7; Ro. 12. 1; Phil. 4. 18. ⁱ ch. 4. 29, 36, 31, 35; 9. 7; 16. 24; Num. 10. 11. ^j ch. 3. 2, 8, 13; 4. 15, 21, 29; 8. 14, 22; 16. 21; Ex. 29. 10, 15, 19. ^k ch. 22. 21, 27; 1s. 53. 7; Ro. 12. 1; Phil. 4. 18. ^l ch. 4. 29, 36, 31, 35; 9. 7; 16. 24; Num. 10. 11. ^m ch. 3. 2, 8, 13; 4. 15, 21, 29; 8. 14, 22; 16. 21; Ex. 29. 10, 15, 19. ⁿ ch. 4. 29, 36, 31, 35; 9. 7; 16. 24; Num. 10. 11. ^o ch. 3. 2, 8, 13; 4. 15, 21, 29; 8. 14, 22; 16. 21; Ex. 29. 10, 15, 19.

1 Various kinds of sacrifices, with different ceremonies, were prescribed, in order to give as complete a representation as possible of all the great truths respecting the sinner's reconciliation to God; and to afford suitable expression to the diversified wants and feelings of the worshippers.

2 This was evidently a voluntary offering, like those in ch. ii., iii.; but it was to be wholly consumed. It might be made under a deep sense of general sinfulness (as distinguished from the sin and trespass offerings, ch. iv., v.), or as an expression of special and entire devotion to God.

3 The three classes of victims here mentioned, viz., bullocks (ver. 3), sheep or goats (ver. 10), and fowls (ver. 14), were suited to the means of different classes of persons; for God accepteth according to what a man hath (2 Cor. viii. 12). The discretion thus permitted would also tend to direct attention to the substance as distinguished from the mere type.

4 Or, 'for his acceptance before Jehovah.'

5 That is, the offerer, taking some ostensible part in what was chiefly done by the practised Levites.

6 By this act, the life of the victim was considered as presented to God.

8 priest shall put fire upon the altar, and ⁿ lay the wood in order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar: but his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a ^o sweet savour unto the LORD.

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice, he shall bring it a male ^p without blemish. ^q And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar: but he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: *it is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of ^r turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and ^s wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar: and he shall pluck away his crop with his feathers, and cast it ^t beside the altar on the east part, by the place of the ashes. And he shall cleave it with the wings thereof, *but* ^u shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: ^v *it is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

The law of the meat (or meal) offering.

2 AND when any will offer ^y a meat¹ offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put ^z frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ^a the memorial of it² upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD: and ^b the remnant of the meat offering *shall be* Aaron's and his sons': ^c *it is* a thing most holy of the offerings of the LORD made by fire.

4 And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers ^d anointed with oil.

5 And if thy oblation *be* a meat offering *baken* in a pan [*or*, on a flat plate or slice³], it shall be *of* fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering.

7 And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil. And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering ^e a memorial thereof, and shall burn *it* upon the altar: *it is* an ^f offering made by fire, of a ^g sweet savour unto the LORD. And ^h that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with ⁱ leaven: ^j for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ^k As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering ^l shalt thou season with salt; neither shalt thou suffer ^m the salt of the covenant of thy God to be lacking from thy meat offering: ⁿ with all thine offerings thou shalt offer salt.

" Ge. 22. 9

o Ge. 8. 21; Eze. 20. 28, 41; 2 Cor. 2. 15; Eph. 5. 2; Phil. 4. 18.

p see refs. ver. 3.
q ver. 5.r ch. 5. 7; 12. 8; Lk. 2. 24; 2 Cor. 8. 12.
s ch. 5. 8.

t ch. 6. 10.

u Ge. 15. 10.

v vers. 9, 13

y ch. 6. 14—18, 20—23; 9. 17; Num. 15. 4; Ps. 66. 15; Am. 5. 22.
z Is. 66. 3.a ver. 9; ch. 5. 12; 6. 15; 24. 7; Is. 66. 3; Ac. 10. 4.
b ch. 7. 9; 10. 12, 13.
c ch. 6. 17; 21. 22; Ex. 29. 37; Num. 18. 9.

d Ex. 29. 2.

e ver. 2.

f Ex. 29. 18.

g Phil. 4. 18.

h ver. 3.

i ch. 6. 17; Ex. 12. 19, 20; Mt. 16. 6, 12; Mk. 8. 15; Lk. 12. 1; 1 Cor. 5. 6—8; Gal. 5. 9.

k ch. 23. 10, 11; Ex. 22. 29.

l Ezra 7. 22; Mt. 5. 13; Mk. 9. 49; Col. 4. 6.

m Num. 18. 19; 2 Chr. 13. 5.

n Eze. 43. 24.

¹ Or rather *meal*, or *wheaten* offering. The word never refers to *flesh* in the Levitical offerings; nor was this properly a sacrifice. The greater part of it was to be used for food, not to be burned. It consisted principally of flour, or flour made into cakes; to which was added a suitable quantity of wine for a drink-offering. See Exod. xxix. 40, 41; Lev. xxiii. 13; Numb. xv. 5, 10, etc. When presented alone, it appears to have been an expression of gratitude for ordinary providential blessings; though its reception through the intervention of the priest, and the oblation of part of it by fire, keep in view the mediation of Christ as the only acceptable way of offering praise. See Heb. xiii. 15, 16. The various forms in which it was allowed to be made (vers. 2, 4, 5, 7) were

suited to the diversified circumstances of the people.

² That is, a part as representing the whole.

³ The Arabs of the desert use a plate of iron, or a grid-iron, for cooking their cakes, which are often very thin.

⁴ The acid lees of wine, or dough kept till it became sour, was the *leaven* used by the Hebrews. In this, therefore, the corruption to which all sweet things are liable had already begun; and having passed its best state, it was unfit to be presented to God. *Salt*, on the contrary, as a preservative of animal substances from decay, was the emblem of purity, perfection, and perpetuity; and for this reason, as well as from being eaten with every meal, it was a symbol of friendship. 'Honey' includes all that is sweet, and is forbidden because it turns sour.

14 And if thou offer a meat offering of thy firstfruits¹ unto the LORD, ° thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, 15 *even* corn beaten out of ^p full² ears. And ° thou shalt put oil upon it, and lay 16 frankincense thereon: it is a meat offering. And the priest shall burn ° the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

The law of the peace-offering.

3 AND if his oblation *be* a ^s sacrifice of peace offering,³ if he offer *it* of the herd; ⁴ whether *it be* a male or female, he shall offer it ⁴ without blemish before the LORD. 2 And ° he shall lay his hand⁵ upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle 3 the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; ° the fat that covereth the 4 inwards, and all the fat that *is* upon the inwards, and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the 5 kidneys, it shall he take away.⁶ And Aaron's sons ° shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD. 6 And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; 7 male or female, ° he shall offer it without blemish. If he offer a lamb for his 8 offering, then shall he offer it before the LORD. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and 9 Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump,⁷ it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the 10 inwards, and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. 11 And the priest shall burn it upon the altar: *it is* ° the food of the offering made by fire unto the LORD. 12, 13 And if his offering *be* a goat, then ^b he shall offer it before the LORD. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the 14 altar round about. And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* 15 upon the inwards, and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take 16 away. And the priest shall burn them upon the altar: *it is* the food of the 17 offering made by fire for a sweet savour: ° all the fat *is* the LORD's. *It shall be* a ^d perpetual statute for your generations throughout all your dwellings, that ye eat neither ° fat nor ^f blood.⁸

The law of the sin-offering.

4 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, 2 saying, ° If a soul shall sin through ignorance⁹ against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against 3 any of them: ° if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned, ° a young bullock

° ch. 23. 10, 14, 16; Deu. 26. 2.

^p 2 Ki. 4. 42.
^q ver. 1.
^r ver. 2.

^s ch. 7. 11—21, 29—31; 22. 21; Ps. 65. 15; 107. 22; 116. 17, 18; Am. 5. 22; Ro. 5. 1, 2; Col. 1. 20.
^t see refs. ch. 1. 3.
^u ch. 1. 4, 5; Ex. 29. 10.

^v ch. 4. 8, 9; Ex. 29. 13, 22.

^w ch. 6. 12; Ex. 29. 13.

^x ver. 1, etc.

^a ver. 16; ch. 21. 6, 8, 17, 21, 22; 22. 25; Num. 28. 2; Eze. 44. 7; Mal. 1. 7, 12.
^b vers. 1, 7, etc.

^c ch. 7. 23—25; 17. 6; 1 Sam. 2. 15; 2 Chr. 7. 7.

^d ch. 6. 18; 7. 36; 17. 7; 23. 11.

^e ver. 16, comp. with Deu. 32. 14; No. 8. 10.

^f ch. 7. 23, 26; 17. 10, 14; Ge. 9. 4; Deu. 12. 16; 1 Sam. 14. 33; Eze. 14. 7, 15.

^g ch. 5. 15, 17; Num. 15. 22—29; 1 Sam. 14. 27; Ps. 19. 12—14.

^h ch. 8. 12; Heb. 7. 28.

ⁱ ch. 9. 2.

1 These offerings differ from those in ver. 12, being of *ears* of corn, not *flour*.

2 In this as in other cases, what was offered to God was to be the best of its kind.

3 The peace-offering was the only sacrifice of which the people were permitted to eat the flesh. God was supposed to partake of the feast with the offerer and his friends; thus giving a religious character to social festivities, and indicating the completeness of the Divine reconciliation. The need of an atoning sacrifice, in order to such reconciliation, is kept prominently in view in these offerings. The feelings of a true worshipper in presenting the sacrifices and offerings prescribed in this and the two preceding chapters are beautifully set forth in Psa. lxxvi. 13—20.

4 Here we see the same gradation in the offerings, adapted to the means of different classes of persons, as in the burnt-offering and the meat-offering: viz., the bullock or heifer (ver. 1), the lamb (ver. 6), and the goat (ver. 12).

5 Representing the transference of the guilt of the offerer to the sacrifice.

6 The part which was consumed upon the altar in this case was not very valuable.

7 The tail of many Eastern sheep is broad and fat, and is reckoned the finest part.

8 That is, neither the fat or suet within (vers. 14, 15), nor the blood of the larger vessels. The heathen sometimes drank the blood of their sacrifices: see Psa. xvi. 4.

9 As distinguished from sins of presumption (Numb. xv. 22, 28); that is, deliberately and wilfully committed, for which there was no atonement. The word 'ignorance' allows us to include sins of thoughtlessness, and urgent or plausible temptation, as well as of absolute ignorance. On account of the scarcity of books and of public instructors, this class of sins would probably be very numerous. The penalty is proportioned to the supposed advantages of the offender; and consequently falls most heavily upon the high priest, whose victim was to be as costly as that of the whole congregation; and was, like that, to be offered with the peculiar solemnity of the sevenfold sprinkling, and to be wholly consumed without the camp, as if he required a new consecration.

<p>4 without blemish unto the LORD for a sin offering. And he shall bring the bullock ^k unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.</p> <p>5 And the priest that is anointed ^l shall take of the bullock's blood, and bring it to</p> <p>6 the tabernacle of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times ¹ before the LORD, ² before the vail</p> <p>7 of the sanctuary. And the priest shall ^m put <i>some</i> of the blood upon the horns of the altar of sweet incense before the LORD, which <i>is</i> in the tabernacle of the congregation; and shall pour ⁿ all the blood of the bullock at the bottom of the altar of the burnt offering, which <i>is</i> at the door of the tabernacle of the congregation.</p> <p>8 And he shall take off from it all the fat of the bullock for the sin offering; the</p> <p>9 fat that covereth the inwards, and all the fat that <i>is</i> upon the inwards, and the two kidneys, and the fat that <i>is</i> upon them, which <i>is</i> by the flanks, and the caul</p> <p>10 above the liver, with the kidneys, it shall he take away, ^o as it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them</p> <p>11 upon the altar of the burnt offering. ^p And the skin of the bullock, and all his</p> <p>12 flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp ^q unto a clean place, ^r where the ashes are poured out, and ^s burn him on the wood with fire: where the ashes are poured out shall he be burnt.</p> <p>13 And ^t if the whole congregation of Israel sin through ignorance, ^u and the thing be hid from the eyes of the assembly, and they have done <i>somewhat against</i> any of the commandments of the LORD <i>concerning things</i> which should not be done, and are guilty; ³ when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the</p> <p>15 tabernacle of the congregation. And the elders of the congregation ^x shall lay their hands upon the head of the bullock before the LORD: and the bullock shall</p> <p>16 be killed before the LORD. ^y And the priest that is anointed shall bring of the</p> <p>17 bullock's blood to the tabernacle of the congregation: and the priest shall dip his finger <i>in some</i> of the blood, and sprinkle <i>it</i> seven times before the LORD, <i>even</i></p> <p>18 before the vail. And he shall put <i>some</i> of the blood upon the horns of the altar which <i>is</i> before the LORD, that <i>is</i> in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which <i>is</i> at</p> <p>19 the door of the tabernacle of the congregation. And he shall take all his fat from</p> <p>20 him, and burn <i>it</i> upon the altar. And he shall do with the bullock as he did ^z with the bullock for a sin offering; so shall he do with this: ^a and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: <i>it is</i> a sin offering for the congregation.</p> <p>22 When a ruler hath sinned, and ^b done <i>somewhat</i> through ignorance <i>against</i> any of the commandments of the LORD his God <i>concerning things</i> which should not be done, and is guilty; or ^c if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:</p> <p>24 and ^d he shall lay his hand upon the head of the goat, and kill it in the place</p> <p>25 where they kill the burnt offering before the LORD: <i>it is</i> a sin offering. ^e And the priest shall take of the blood of the sin offering with his finger, and put <i>it</i> upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as ^f the fat of the sacrifice of peace offerings: ^g and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.</p> <p>27 And ^h if any one of the common people sin through ignorance, while he doeth <i>somewhat against</i> any of the commandments of the LORD <i>concerning things</i> which</p> <p>28 ought not to be done, and be guilty; or ⁱ if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female ⁴</p> <p>29 without blemish, for his sin which he hath sinned. ^k And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put <i>it</i> upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And ^l he shall take away all the fat thereof, ^m as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn <i>it</i> upon the altar for a ⁿ sweet savour unto the LORD; ^o and the priest shall make an atonement for him, and it shall be forgiven him.</p>	<p>^k ch. 1. 3, 4.</p> <p>^l ch. 16. 14; Num. 19. 4.</p> <p>^m ch. 8. 15; 9. 9; 16. 18.</p> <p>ⁿ ch. 5. 9.</p> <p>^o ch. 3. 3—5.</p> <p>^p comp. with ch. 7. 7, 8; 10. 16, 17; Ex. 29. 14; Num. 19. 5.</p> <p>^q Jer. 31. 40; Mt. 27. 60.</p> <p>^r ch. 6. 11.</p> <p>^s Heb. 13. 11.</p> <p>^t Num. 15. 21—26; Jos. 7. 11.</p> <p>^u ch. 5. 2—4, 17.</p> <p>^x ch. 1. 4.</p> <p>^y ver. 5; Heb. 9. 12—14.</p> <p>^z ver. 3.</p> <p>^a ch. 1. 4; Num. 15. 25; Dan. 9. 24; Ro. 5. 11; Heb. 2. 17; 10. 10—12; 1 John 1. 7; 2. 2.</p> <p>^b vers. 2, 13.</p> <p>^c ver. 14.</p> <p>^d ver. 4, etc.</p> <p>^e ver. 30.</p> <p>^f ch. 3. 5.</p> <p>^g ver. 20; Num. 15. 28.</p> <p>^h ver. 2; Num. 5. 7.</p> <p>ⁱ ver. 23.</p> <p>^k vers. 4, 24.</p> <p>^l ch. 3. 14.</p> <p>^m ch. 3. 3.</p> <p>ⁿ ch. 1. 9; Ex. 29. 18.</p> <p>^o ver. 26.</p>
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1 Seven was regarded as a perfect number; and was therefore used to express a perfect and complete action.

2 The life-blood of the victim was accepted by God in the stead of the transgressor's.

3 Or, 'are suffering the penalty;' and so in ver. 22. In Psa. xxxiv. 22, and Isa. xxiv. 6, the same word is rendered 'are desolate.'

4 As being less costly than a ruler's sin-offering (ver. 23).

32 And if he bring a lamb for a sin offering, ^p he shall bring it a female without
 33 blemish. And he shall lay his hand upon the head of the sin offering, and slay
 34 it for a sin offering in the place where they kill the burnt offering. And the
 priest shall take of the blood of the sin offering with his finger, and put *it* upon
 the horns of the altar of burnt offering, and shall pour out all the blood thereof
 35 at the bottom of the altar: and he shall take away all the fat thereof, as the fat
 of the lamb is taken away from the sacrifice of the peace offerings; and the priest
 shall burn them upon the altar, ^q according to the offerings¹ made by fire unto
 the LORD: ^r and the priest shall make an atonement for his sin that he hath
 committed, and it shall be forgiven him.

p ver. 28.

q ch. 3. 5.

r vers. 26, 31.

The laws of trespass-offerings.

5 AND if a soul sin, ^s and hear the voice of swearing, and *is* a witness, whether
 he hath seen or known *of it*; if he do not utter *it*,² then he shall ^t bear his
 2 iniquity. Or ^u if a soul touch any unclean thing, whether *it be* a carcase of an
 unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping
 3 things, and *if* it be hidden from him; he also shall be unclean, and ^x guilty. Or
 if he touch ^y the uncleanness of man, whatsoever uncleanness *it be* that a man
 shall be defiled withal, and it be hid from him;³ when he knoweth *of it*, then
 4 he shall be guilty. ^z Or if a soul swear, ⁴ pronouncing with *his lips* ^a to do evil,
 or ^b to do good, whatsoever *it be* that a man shall pronounce with an oath, and
 it be hid from him; when he knoweth *of it*, then he shall be guilty in one of
 5 these. And it shall be, when he shall be guilty in one of these *things*, that he
 6 shall ^c confess that he hath sinned in that *thing*: and he shall bring his trespass
 offering unto the LORD for his sin which he hath sinned, a female from the flock,
 a lamb or a kid of the goats, for a sin offering; and the priest shall make an
 atonement for him concerning his sin.

s Ex. 22. 11; Judg. 17. 2; 1 Sam. 14. 21; 1 Ki. 8. 31; Pro. 24. 24; 29. 24; Mt. 26. 63.

t ver. 17; ch. 7. 18; 17. 16; 19. 8; 20. 17; Num. 9. 13.

u ch. 11. 24, 28, 31, 39; Num. 19. 11, 13-16.

x ver. 17; y ch. 12; 13. 45, 46; 15.

z Jos. 9. 15; Judg. 11. 31.

a 1 Sam. 14. 24-28; 25. 22; Ac. 23. 12.

b Ps. 132. 2-5; Ecc. 5. 2; Mt. 14. 7-9; Mk. 6. 23.

c ch. 16. 21; 26. 40; Num. 5. 7; Ezra 10. 11, 12; Job 23. 27; Pro. 28. 13; Jer. 3. 13; 1 John 1. 8-10.

7 And ^d if he be not able to bring a lamb, then he shall bring for his trespass,
 which he hath committed, two ^e turtledoves, or two young pigeons, unto the LORD;
 8 one for a sin offering, and the other for a burnt offering. And he shall bring them
 unto the priest, who shall offer *that* which *is* for the sin offering first, and ^f wring
 9 off his head from his neck, but shall not divide *it* asunder: and he shall sprinkle
 of the blood of the sin offering upon the side of the altar; and ^g the rest of the
 10 blood shall be wrung out at the bottom of the altar: *it is* a sin offering. And he
 shall offer the second *for* a burnt offering, according to the ^h manner [*or*, ordi-
 nance]: ⁱ and the priest shall make an atonement for him for his sin which he
 hath sinned, and it shall be forgiven him.

d ch. 12. 8; 14. 21; 2 Cor. 8. 12.

e ch. 1. 14, 15.

f ch. 1. 15.

g ch. 4. 7, 18, 30, 34.

h ch. 1. 14.

i ch. 4. 26.

11 ^k But if he be not able to bring two turtledoves, or two young pigeons, then he
 that sinned shall bring for his offering the tenth part of an ephah⁵ of fine flour
 for a sin offering; ^l he shall put no oil upon it, neither shall he put *any* frankin-
 12 cense thereon: for *it is* a sin offering. Then shall he bring it to the priest, and
 the priest shall take his handful of it, ^m *even* a memorial thereof, and burn *it* on
 the altar, ⁿ according to the offerings made by fire unto the LORD: *it is* a sin
 13 offering. ^o And the priest shall make an atonement for him as touching his sin
 that he hath sinned in one of these, and it shall be forgiven him: and ^p *the*
remnant shall be the priest's as a meat offering.

k ver. 7.

l Num. 5. 15.

m ch. 2. 2.

n ch. 4. 35.

o ch. 4. 26.

p ch. 2. 3.

14, 15 And the LORD spake unto Moses, saying, ^q If a soul commit a trespass,⁶ and
 sin through ignorance, in the holy things of the LORD; then ^r he shall bring for
 his trespass unto the LORD a ram without blemish out of the flocks, with thy
 estimation by shekels of silver, after ^s the shekel of the sanctuary, for a trespass
 16 offering: and he shall make amends for the harm that he hath done in the holy
 thing, and ^t shall add the fifth part thereto, and give it unto the priest: ^u and the
 priest shall make an atonement for him with the ram of the trespass offering, and
 it shall be forgiven him.

q ch. 22. 11; Ex. 34. 26; Den. 15. 19.

r Ezra 10. 19.

s ch. 27. 25; Ex. 30. 13.

t ch. 6. 5; 22. 14; 27. 13, 15, 27, 31; Num. 5. 7.

u ch. 3. 26.

17 And if a ^x soul sin, and commit any of these things which are forbidden to be
 done by the commandments of the LORD; ^y though he wist *it* not, yet is he ^z guilty,
 18 and shall bear his iniquity. ^a And he shall bring a ram without blemish out of
 the flock, with thy estimation, for a trespass offering, unto the priest: ^b and the

x ch. 4. 2.

y ver. 15; ch. 4. 2, 13, 22, 27; Ps. 19. 12; 1 K. 12. 48.

z vers. 1, 2.

a ver. 15.

b ver. 16.

¹ Or, 'upon the offerings.'

² That is, if a person hear the judge utter an oath of adjuration requiring witnesses to come forward, and be able to give testimony, and refuse or neglect to do so, he shall be guilty.

³ That is, hid from him *at the time*, though it afterwards come to his knowledge.

⁴ This law would tend to prevent inconsiderate oaths, which are soon forgotten and broken; and thus the habit

of truthfulness is liable to be seriously impaired.

⁵ About five pints. The expense was so small that no man's poverty would be a bar to his pardon.

⁶ The word 'trespass,' as distinguished from 'sin' (ch. iv. 2), is probably intended to imply some default or injury, either in withholding what ought to have been offered to God, through carelessness (ver. 15) or through ignorance (ver. 17); or in defrauding a neighbour (ch. vi. 1-7).



PRIEST



HIGH PRIEST



LEVITE

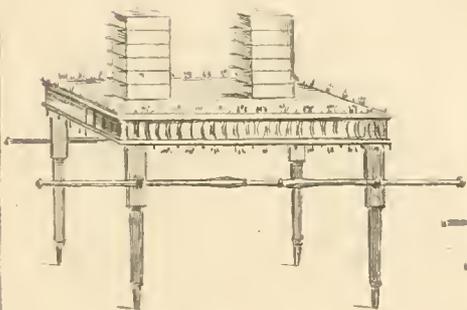
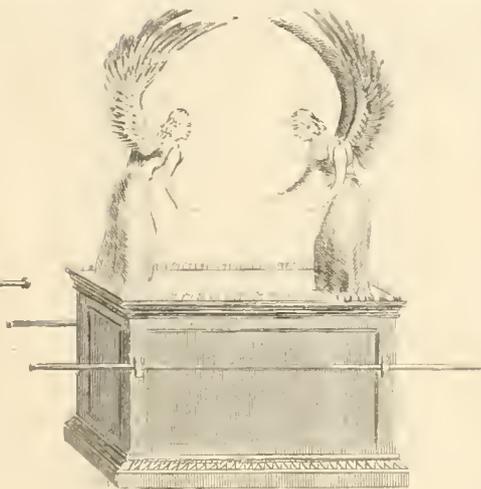


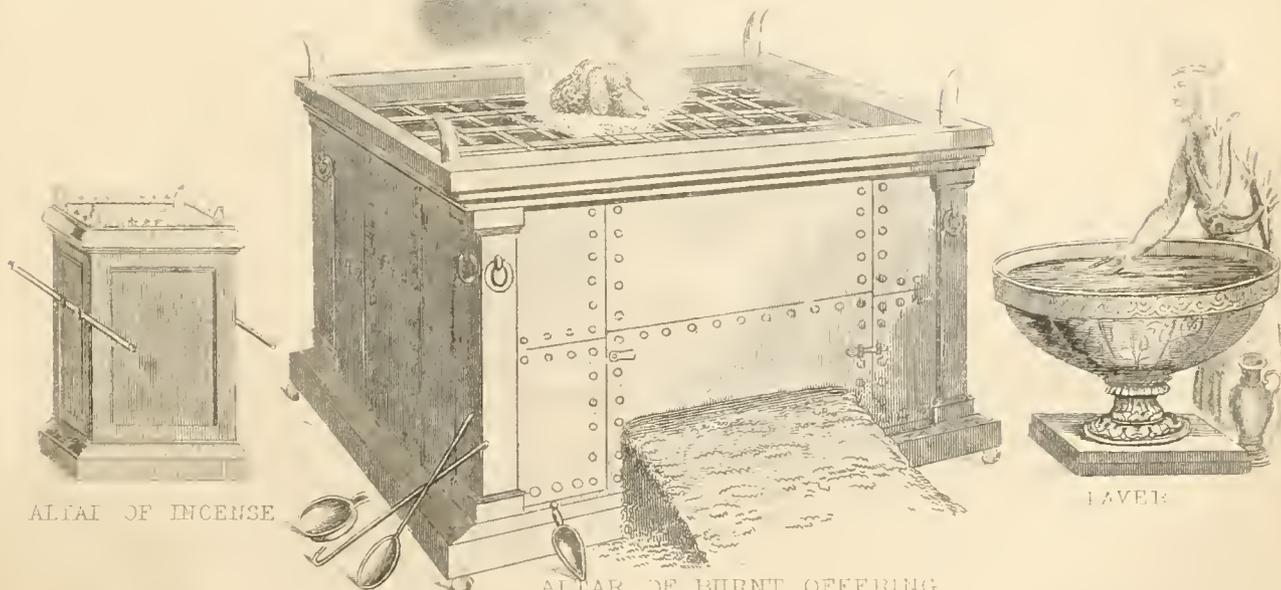
TABLE OF SHOW BREAD



ARK



GOLDEN CANDLESTICK



ALTAR OF INCENSE

ALTAR OF BURNT OFFERING

LAVEN

Scale of Feet 21 Inches being taken as equal to 1 Cubit.

1 2 3 4 5 6 7 8 9 10 feet

priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him. It is a trespass offering: ^c he hath certainly trespassed against the LORD.

6 And the LORD spake unto Moses, saying, If a soul sin, and ^d commit a trespass against the LORD, and ^e lie unto his neighbour in that ^f which was delivered him to keep, ¹ or in fellowship [*or, in dealing*], or in a thing taken away by violence, or hath ^g deceived his neighbour; or ^h have found that which was lost, and lieth concerning it, and ⁱ sweareth falsely; in any of all these that a man doeth, ² sinning therein: then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even ^k restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the LORD, ^l a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: ^m and the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

Regulations as to the foregoing offerings.

8, 9 ⁿ AND the LORD spake unto Moses, saying, ³ Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, ⁴ because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. ^o And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them ^p beside the altar. And ^q he shall put off his garments, and put on other garments, and carry forth the ashes without the camp ^r unto a clean place. And the fire ⁵ upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon ^s the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out.

14 ^t And this is the law of the meat offering: ⁶ the sons of Aaron shall offer it before the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn *it* upon the altar for a sweet savour, *even* the ^u memorial of it, unto the LORD. And ^v the remainder thereof shall Aaron and his sons ⁷ eat: ^w with unleavened bread shall it be eaten ⁸ in the holy place; in the court of the tabernacle of the congregation they shall eat it. ^z It shall not be baked with leaven. ^a I have given it *unto them* for their portion of my offerings made by fire; ^b it is most holy, as is the sin offering, and as the trespass offering.

18 ^c All the males among the children of Aaron shall eat of it. ^d It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: ^e every one that toucheth them shall be holy. ⁹

19, 20 And the LORD spake unto Moses, saying, ^f This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day ¹⁰ when he is anointed; the tenth part of an ^g ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. In a pan it shall be made with oil; and when it is baked, thou shalt bring it in: and the baked pieces of the meat offering shalt thou offer for a sweet savour unto the LORD. And the priest of his sons ^h that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; ⁱ it shall be wholly burnt. For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24, 25 And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, saying, ^k This is the law of the sin offering: ^l In the place where the burnt offering

^c Ezra 10. 2.

^d Num. 5. 6.

^e ch. 19. 11; Ac. 5. 4;

Eph. 4. 25; Col. 3. 9.

^f Ex. 22. 7—10.

^g Pro. 24. 28; 26. 19;

Mic. 6. 10—12.

^h Ex. 23. 4; Deu. 22.

1—3.

ⁱ ch. 19. 12; Ex. 22.

11; Jer. 7. 9; Zec.

5. 4; Mal. 3. 5.

^k ch. 5. 16; Num. 5.

7; 2 Sam. 12. 6;

Lk. 19. 8.

^l ch. 5. 15.

^m ch. 4. 25.

ⁿ ch. 1.

^o ch. 16. 4; Ex. 28. 39—41, 43; Eze. 44. 17, 18.

^p ch. 1. 16.

^q Eze. 44. 19.

^r ch. 4. 12; Jer. 31. 40.

^s ch. 3. 3, 9, 14.

^t ch. 2. 1, 2; Num.

15. 4.

^u ch. 2. 2, 9.

^v ch. 2. 3, 10; Eze. 44.

29; 1 Cor. 9. 13—15.

^w ver. 26; ch. 10. 12.

13; Ex. 12. 8; Num.

18. 10.

^z ch. 2. 11.

^a Num. 18. 9, 10.

^b ver. 25; ch. 2. 3; 7.

1; Ex. 29. 37.

^c ver. 29; Num. 18. 10.

^d ch. 3. 17.

^e ch. 22. 3—7; Ex. 29.

37.

^f Ex. 29. 1—3.

^g Ex. 16. 36.

^h ch. 4. 3.

ⁱ Ex. 29. 25.

^k ch. 4. 2, 3, etc.

^l ch. 1. 3, 5, 11; 4. 24,

29, 33.

¹ A proved offence of this kind, without confession, was punished by manifold restitution (Exod. xxii. 7, 15).

² This includes a failure to restore anything borrowed; or the false denial of having received anything belonging to another; or the appropriation of it to one's self.

³ These instructions respect the duties and rights of the *priests* with reference to the foregoing sacrifices.

⁴ Or, 'As for the burnt-offering, with respect to the burning upon the altar,' etc. The remains of the evening burnt-offering were to be left upon the altar all night; and the fire was to be kept alive.

⁵ It is generally supposed that the fire sent down from heaven (ch. ix. 24) was kept alight for this purpose.

⁶ This refers to the flour-offering of the daily oblation; not that mentioned in ch. ii. 1, 2.

⁷ By this and other offerings, part of which belonged to the priests, those who gave attendance in turn at the tabernacle were maintained during their absence from their own cities.

⁸ Rather, 'unleavened shall it be eaten;' the words 'with' and 'bread' not being in the Hebrew.

⁹ He must not only be a priest by descent from Aaron, but must be personally free from ceremonial pollution.

¹⁰ The Arabic renders, 'from the day;' which seems to agree with the rest of the verse. The Jews accordingly regard this as a daily offering of the high priest.

is killed shall the sin offering be killed before the Lord: ^m it is most holy.

26 ⁿ The priest that offereth it for sin shall eat it: ^o in the holy place shall it be

27 eaten, in the court of the tabernacle of the congregation. ^p Whatsoever shall touch the flesh thereof shall be holy. And when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the

28 holy place: but the earthen vessel ¹ wherein it is sodden ^q shall be broken: and if it be sodden in a brasen pot, it shall be both scoured and rinsed in water.

29 ^r All the males among the priests shall eat thereof: ^s it is most holy. ^t And no

30 sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

7 Likewise ^u this is the law of the trespass offering: ^v it is most holy. ^w In the

2 place where they kill the burnt offering shall they kill the trespass offering:

3 and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it ^x all the fat thereof; the rump, and the fat that covereth the

4 inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul *that is above the liver*, with the kidneys, it shall he take away:

5 and the priest shall burn them upon the altar *for an offering made by fire unto*

6 the Lord: it is a trespass offering. ^y Every male among the priests shall eat thereof: it shall be eaten in the holy place: ^z it is most holy.

7 As the sin offering is, so is ^a the trespass offering: *there is one law for them*:

8 the priest that maketh atonement therewith shall have it. And the priest that offereth any man's burnt offering, *even the priest shall have to himself the skin*

9 of the burnt offering which he hath offered. And ^b all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall

10 be the priest's that offereth it. And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, *one as much as another*.

11 And ^c this is the law of the sacrifice of peace offerings, which he shall offer

12 unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers ^d anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for his offering* ^e leavened bread ² with the

14 sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation *for* ^f an heave offering unto the Lord, ^g and it shall be the

15 priest's that sprinkleth the blood of the peace offerings. ^h And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day ³ that

16 it is offered; he shall not leave any of it until the morning. But ⁱ if the sacrifice of his offering *be a vow*, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be

17 eaten: but the remainder of the flesh of the sacrifice on the third day shall be

18 burnt with fire. And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be ^j imputed unto him that offereth it: it shall be an ^k abomination, and the soul that eateth

19 of it shall bear his iniquity. And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be

20 clean shall eat thereof. But the soul that eateth *of the flesh of the sacrifice of peace offerings, that pertain unto the Lord*, ^l having his uncleanness upon him, even that soul ^m shall be cut off from his people. ⁿ Moreover the soul that shall touch any unclean *thing, as* ^o the uncleanness of man, or *any* ^p unclean beast, or any ^q abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain unto the Lord*, even that soul ^r shall be cut off from his people.

22, 23 And the Lord spake unto Moses, saying, Speak unto the children of Israel,

24 saying, ^s Ye shall eat no manner of fat, ^t of ox, or of sheep, or of goat. And the fat of the ^u beast that dieth of itself, and the fat of that which is torn with beasts,

25 may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the

26 Lord, even the soul that eateth it shall be cut off from his people. ^v Moreover ye shall eat no manner of blood, *whether it be of fowl or of beast*, in any of your

27 dwellings. Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

^m ver. 17; ch. 21. 22.ⁿ ch. 10. 17, 18; Num. 18. 9, 10; Eze. 41. 28, 29; Hos. 4. 8.^o ver. 16.
^p Ex. 29. 37; 30. 29.^q ch. 11. 33; 15. 12.^r ver. 18; Num. 18. 10.^s ver. 25.
^t ch. 4. 7, 11, 12, 18, 21; 10. 18; 16. 27; Heb. 9. 11, 12; 13. 11^u ch. 5; 6. 1—7.^v ch. 6. 17, 25; 21. 22.
^w ch. 1. 3, 5, 11; 4. 24, 29, 33.^x ch. 3. 4, 9, 10, 14—16; 4. 8, 9; Ex. 29. 13.^y ch. 6. 16—18; Num. 18. 9, 10.^z ch. 2. 3.^a ch. 6. 25, 26; 11. 13.^b ch. 2. 3, 10; Num. 18. 9; Eze. 44. 29.^c ch. 3. 1; 22. 18—21.^d ch. 2. 4; Num. 6. 15.^e Am. 4. 5.^f Ex. 29. 27, 28.
^g Num. 18. 8, 11, 19.
^h ch. 22. 30.ⁱ ch. 19. 6—8.^j Num. 18. 27.^k ch. 11. 10, 11, 41; 19. 7.^l ch. 15. 3.^m Gen. 17. 11.ⁿ ch. 5. 2, 3.^o ch. 12. 13; 15.^p ch. 11. 21, 28.^q Eze. 4. 11.^r ver. 20.^s ch. 3. 17.^t ch. 17. 15; Deu. 14. 21; Eze. 4. 11; 43. 31.^v see refs. ch. 3. 17.

¹ Being porous, it was incapable of the same cleansing as a copper vessel. Sacred things were thus kept distinct.

² Ordinary bread; this being regarded as a friendly feast. See note on ch. iii. 1.

³ This would tend both to promote hospitality and liberality to the poor, and to prevent the superstitious

use of consecrated food. Among the heathen, food which had been offered to idols was preserved for use on special occasions, and for charms.

⁴ Rather, 'Ye shall not eat any fat of ox,' etc.; viz., not any of that particularly mentioned: see note on ch. iii. 17. But the use of blood is in *every case* forbidden.

28, 29 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, " He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. ^b His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that ^c the breast may be waved *for* a wave offering before the LORD. ^d And the priest shall burn the fat upon the altar: ^e but the breast shall be Aaron's and his sons'. And ^f the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part. For ^g the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel. *This is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office; which the LORD commanded to be given them of the children of Israel, ^h in the day that he anointed them, *by* a statute for ever throughout their generations.

37 *This is the law* ⁱ of the burnt offering, ^k of the meat offering, ^l and of the sin offering, ^m and of the trespass offering, ⁿ and of the consecrations, and ^o of the sacrifice of the peace offerings; which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel ^p to offer their oblations unto the LORD, in the wilderness of Sinai.

Aaron and his sons are consecrated as priests; their offerings consumed by fire from heaven.

8 AND the LORD spake unto Moses, saying, "Take Aaron and his sons with him, and ^r the garments, and ^s the anointing oil, and a bullock for the sin offering, and 2 two rams, and a basket of unleavened bread; and gather thou all the congregation ^t together unto the door of the tabernacle of the congregation. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, "This *is* the thing which the LORD 6 commanded to be done. And Moses brought Aaron and his sons, ^u and washed 7 them with water. ^x And he put upon him the ^v coat, and girded him with the girdle, ² and clothed him with the robe, and put the ephod upon him, and he girded 8 him with the curious girdle of the ephod, and bound *it* unto him therewith.

9 And he put the breastplate upon him: also he ^z put in the breastplate the Urim and the Thummim. ^a And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD ^b commanded Moses.

10 ^c And Moses took the anointing oil, and anointed the tabernacle and all that 11 *was* therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to 12 sanctify them. And he ^d poured of the anointing oil upon Aaron's head, and 13 anointed him, to sanctify him. ^e And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put [bound] bonnets upon them; as the LORD commanded Moses.

14 ^f And he brought the bullock for the sin offering: and Aaron and his sons ^g laid 15 their hands upon the head of the bullock for the sin offering. And he slew *it*; ^h and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the 16 altar, and sanctified it, to make reconciliation upon it. ⁱ And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, 17 and their fat, and Moses burned *it* upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD ^k commanded Moses.

18 ^l And he brought the ram for the burnt offering: and Aaron and his sons laid 19 their hands upon the head of the ram. And he killed *it*; and Moses sprinkled 20 the blood upon the altar round about. And he cut the ram into pieces; and 21 Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; ^m as the LORD commanded Moses.

22 And ⁿ he brought the other ram, the ram of consecration: and Aaron and his

^a ch. 3. 1.
^b ch. 3. 3, 4, 9, 14.
^c ch. 8. 27; 9. 21; Ex. 29. 24, 27; Num. 6. 20.
^d ch. 3. 5, 11, 16.
^e ver. 31.
^f ver. 31; ch. 9. 21; Num. 6. 20.
^g ch. 10. 14, 15; Ex. 29. 28; Num. 18. 18, 19; Deu. 18. 3.
^h ch. 8. 12, 30; Ex. 40. 13, 15.
ⁱ ch. 6. 9.
^k ch. 6. 11.
^l ch. 6. 25.
^m ver. 1.
ⁿ ch. 6. 20; Ex. 29. 1.
^o ver. 11.
^p ch. 1. 2.
^q Ex. 29. 1-3.
^r Ex. 28. 2-4.
^s Ex. 30. 23-27.
^t Ex. 29. 4.
^u Ex. 29. 4.
^x Ex. 29. 5.
^y Ex. 28. 1.
^z Ex. 28. 30.
^a Ex. 29. 6.
^b Ex. 28. 37, etc.
^c Ex. 30. 23-29.
^d ch. 21. 10, 12; Ex. 29. 7; 30. 30; Ps. 133. 2.
^e Ex. 29. 8, 9.
^f Ex. 29. 10; Eze. 43. 19.
^g ch. 4. 4.
^h ch. 4. 7; Ex. 29. 12, 30; Eze. 43. 20, 26; Heb. 9. 22.
ⁱ ch. 4. 8; Ex. 29. 13.
^k ch. 4. 11, 12; Ex. 29. 14.
^l Ex. 29. 15.
^m Ex. 29. 18.
ⁿ Ex. 29. 19, 31.

¹ That all might see that Aaron did not take the office upon himself. See Heb. v.

² The girdle is an important part of Eastern costume in countries where long loose robes are worn.

<p>23 sons laid their hands upon the head of the ram. And he slew <i>it</i>; and Moses took of the blood of <i>it</i>, and put <i>it</i> upon the tip of Aaron's right ear, and upon the thumb</p> <p>24 of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and</p> <p>25 Moses sprinkled the blood upon the altar round about. ^o And he took the fat, and the rump, and all the fat that <i>was</i> upon the inwards, and the caul <i>above</i> the</p> <p>26 liver, and the two kidneys, and their fat, and the right shoulder: ^v and out of the basket of unleavened bread, that <i>was</i> before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put <i>them</i> on the fat, and upon</p> <p>27 the right shoulder: and he put all ^q upon Aaron's hands, and upon his sons'</p> <p>28 hands, and waved them <i>for</i> a wave offering before the LORD. ^r And Moses took them from off their hands, and burnt <i>them</i> on the altar upon the burnt offering: they <i>were</i> consecrations for a sweet savour: <i>it is</i> an offering made by fire unto</p> <p>29 the LORD. And Moses took the breast, and waved it <i>for</i> a wave offering before the LORD: <i>for</i> of the ram of consecration it was Moses' ^s part; as the LORD commanded Moses.</p> <p>30 And ^t Moses took of the anointing oil, and of the blood which <i>was</i> upon the altar, and sprinkled <i>it</i> upon Aaron, <i>and</i> upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, <i>and</i> his garments, and his sons, and his sons' garments with him.</p> <p>31 And Moses said unto Aaron and to his sons, ^u Boil the flesh <i>at</i> the door of the tabernacle of the congregation: and there eat it with the bread that <i>is</i> in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.</p> <p>32 ^x And that which remaineth of the flesh and of the bread shall ye burn with fire.</p> <p>33 And ye shall not go out of the door of the tabernacle¹ of the congregation <i>in</i> seven days, until the days of your consecration be at an end: for ^y seven days</p> <p>34 shall he consecrate you. ^z As he hath done this day, <i>so</i> the LORD hath commanded to do, to make an atonement for you. Therefore shall ye abide <i>at</i> the door of the tabernacle of the congregation day and night seven days, and ^a keep</p> <p>35 the charge of the LORD, that ye die not: for so I am commanded. So Aaron and his sons did all things which the LORD commanded by the hand of Moses.</p> <p>9 And ^b it came to pass on the eighth day, <i>that</i> Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, ^c Take thee a young calf for a sin offering, ^d and a ram for a burnt offering, ^e without blemish, and offer <i>them</i></p> <p>3 before the LORD. And unto the children of Israel thou shalt speak, saying, ^f Take ye a kid of the goats for a sin offering; and a calf and a lamb, <i>both</i> of the first</p> <p>4 year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice before the LORD; and ^g a meat offering mingled with oil:² for ^h to-day the LORD will appear unto you.</p> <p>5 And they brought <i>that</i> which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.</p> <p>6 And Moses said, This <i>is</i> the thing which the LORD commanded that ye should do: and ⁱ the glory of the LORD shall appear unto you.</p> <p>7 And Moses said unto Aaron, Go unto the altar, and ^k offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and ^l offer the offering of the people, and make an atonement for them; as the LORD commanded.</p> <p>8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which</p> <p>9 <i>was</i> for himself. ^m And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and ⁿ put <i>it</i> upon the horns of the altar, and poured</p> <p>10 out the blood at the bottom of the altar: ^o but the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; ^p as the LORD commanded Moses. ^q And the flesh and the hide he burnt with fire without the</p> <p>11 camp. And he slew the burnt offering; and Aaron's sons presented unto him the blood, ^r which he sprinkled round about upon the altar. ^s And they presented the burnt offering unto him, with the pieces thereof, and the head: and</p> <p>12 he burnt <i>them</i> upon the altar. ^t And he did wash the inwards and the legs, and burnt <i>them</i> upon the burnt offering on the altar.</p> <p>13 And he brought the people's offering,³ and took the goat, which <i>was</i> the sin</p> <p>14 offering for the people, and slew it, ^x and offered it for sin,⁴ as the first. And he</p>	<p>^o Ex. 29. 22.</p> <p>^p Ex. 29. 23.</p> <p>^q Ex. 29. 24, etc.</p> <p>^r Ex. 29. 25.</p> <p>^s Ex. 29. 26.</p> <p>^t Ex. 29. 21; 30. 30; Num. 3. 3.</p> <p>^u Ex. 29. 31, 32.</p> <p>^x Ex. 29. 34.</p> <p>^y Ex. 29. 30, 35; Eze. 43. 25, 26.</p> <p>^z Heb. 7. 16.</p> <p>^a Num. 3. 7; 9. 19; Deu. 11. 1; 1 Ki. 2. 3.</p> <p>^b Eze. 43. 27.</p> <p>^c ch. 4. 3; 8. 14; Ex. 29. 1.</p> <p>^d ch. 8. 18.</p> <p>^e see refs. ch. 1. 3.</p> <p>^f ch. 4. 23; Ezra 6. 17; 10. 19.</p> <p>^g ch. 2. 4.</p> <p>^h vers. 6, 23; Ex. 29. 43.</p> <p>ⁱ ver. 23; Ex. 24. 16.</p> <p>^k ch. 4. 3; 1 Sam. 3. 11; Heb. 5. 1—3; 7. 27; 9. 7.</p> <p>^l ch. 4. 16, 20; Heb. 5. 1.</p> <p>^m ch. 8. 15.</p> <p>ⁿ see ch. 4. 7.</p> <p>^o ch. 8. 16.</p> <p>^p ch. 4. 8.</p> <p>^q ch. 4. 11; 8. 17.</p> <p>^r ch. 1. 5; 8. 19.</p> <p>^s ch. 8. 20.</p> <p>^t ch. 8. 21.</p> <p>^u ver. 3; 1s. 53. 10; Heb. 2. 17; 5. 3.</p> <p>^x ch. 6. 26.</p>
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¹ That is, of the tabernacle court; for they were not allowed to live in the holy place.

² Here are specified all the different kinds of offerings, except the trespass-offering, which would probably not be needed on this occasion. Here is the *sin-offering*; a

twofold *burnt-offering*; the *peace-offering*; and, lastly, a *meat* (or *meat*) *offering*, mingled with oil.

³ Aaron is now deemed fit to minister for the people.

⁴ The sin was laid upon the victim, or imputed to it: hence the expression in 2 Cor. v. 21.

brought the burnt offering, and offered it ^y according to the manner [*or*, ordinance].
 17 And he brought ^z the meat offering, and took an handful thereof, and burnt *it*
 18 upon the altar, ^a beside the burnt sacrifice of the morning. He slew also the
 bullock and the ram *for* ^b a sacrifice of peace offerings, which *was* for the people:
 and Aaron's sons presented unto him the blood, which he sprinkled upon the altar
 19 round about, and the fat of the bullock and of the ram, the rump, and that which
 20 covereth *the inwards*, and the kidneys, and the caul *above* the liver: and they
 21 put the fat upon the breasts, ^c and he burnt the fat upon the altar: and the breasts
 and the right shoulder Aaron waved ^d *for* a wave offering before the LORD; as
 Moses commanded.
 22 And Aaron lifted up his hand toward the people, and ^e blessed them, and came
 down from offering of the sin offering, and the burnt offering, and peace offerings.
 23 And Moses and Aaron went into the tabernacle of the congregation, and came
 out, and blessed the people. ^f And the glory of the LORD appeared unto all
 24 the people. And ^g there came a fire out from before the LORD, and consumed upon
 the altar the burnt offering¹ and the fat: *which* when all the people saw, ^h they
 shouted, and fell on their faces.

The sin and punishment of Nadab and Abihu; laws for the priests.

10 AND ⁱ Nadab and Abihu, the sons of Aaron, ^k took either of them his censer,
 and put fire² therein, and put incense thereon, and offered ^l strange fire before the
 2 LORD, which he commanded them not. And there ^m went out fire from the LORD,
 3 and devoured³ them, and they died before the LORD. Then Moses said unto
 Aaron, *This is it* that the LORD spake, saying, ⁿ I will be sanctified in them that
 come nigh me, and before all the people I will be ^o glorified. ^p And Aaron held
 4 his peace.⁴ And Moses called Mishael and Elzaphan, the sons of ^q Uzziel the
 uncle of Aaron, and said unto them, Come near, ^r carry your brethren from before
 5 the sanctuary out of the camp. So they went near, and carried them in their
 coats out of the camp; as Moses had said.
 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons,
^s Uncover not your heads, neither rend your clothes;⁵ lest ye die, and lest
^t wrath come upon all the people: but let your brethren, the whole house of
 7 Israel, bewail the burning which the LORD hath kindled. ^u And ye shall not
 go out from the door of the tabernacle of the congregation, lest ye die: ^v for
 the anointing oil of the LORD is upon you. And they did according to the word
 of Moses.
 8,9 And the LORD spake unto Aaron, saying, ^w Do not drink wine⁶ nor strong
 drink, thou, nor thy sons with thee, when ye go into the tabernacle of the con-
 10 gregation, lest ye die: *it shall be* a statute for ever throughout your generations:
 11 and that ye may ^x put difference between holy and unholy, and between unclean
 and clean; ^y and that ye may teach the children of Israel all the statutes which
 the LORD hath spoken unto them by the hand of Moses.
 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons
 that were left, Take ^b the meat offering that remaineth of the offerings of the
 LORD made by fire, and eat it without leaven beside the altar: for ^c it is most
 13 holy: and ye shall eat it in the holy place, because it is thy due, and thy sons'
 14 due, of the sacrifices of the LORD made by fire: for ^d so I am commanded. And
^e the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy
 sons, and thy daughters with thee: for *they be* thy due, and thy sons' due,
which are given out of the sacrifices of peace offerings of the children of Israel.
 15 ^f The heave shoulder and the wave breast shall they bring with the offerings
 made by fire of the fat, to wave *it for* a wave offering before the LORD; and it
 shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath
 commanded.
 16 And Moses diligently sought ^g the goat of the sin offering, and, behold, it was

^y ch. 1. 3, 10.

^z ver. 4; ch. 2. 1, 2.

^a Ex. 29. 39.

^b ch. 3. 1, etc.

^c ch. 3. 5, 16.

^d ch. 7. 30—31; Ex. 29. 21, 26.

^e Num. 6. 23—27; Deu. 21. 5; Lk. 24. 50.

^f ver. 6; Num. 14. 10; Ge. 16. 19, 42.

^g Ge. 4. 4; Judg. 6. 21; 13. 19, 20, 23; 1 Ki. 18. 38; 2 Chr. 7. 1; Ps. 20. 3.

^h 1 Ki. 18. 39; 2 Chr. 7. 3; Ezra 3. 11.

ⁱ ch. 16. 1; 22. 9; Ex. 6. 23; 28. 1; Num. 3. 3, 4; 26. 61; 1 Chr. 24. 2.

^k ch. 16. 12; Num. 16. 18.

^l Ex. 30. 9.

^m ch. 9. 24; 16. 1; Num. 16. 35; 2 Sam. 6. 7; 1 Cor. 10. 11.

ⁿ ch. 21. 6, 17, 21; Ex. 19. 22; 29. 43, 44; Ps. 89. 7; Is. 52. 11; Eze. 20. 41; 42. 13.

^o Is. 49. 3; Eze. 28. 22; Job. 13. 31, 32; 14. 13; 2 Thes. 1. 10.

^p 1 Sam. 3. 18; Job. 1. 20, 21; 2. 10; Ps. 39. 9.

^q Ex. 6. 18, 22; Num. 3. 19, 30.

^r Lk. 7. 12; Ac. 5. 6, 9, 10; 8. 2.

^s ch. 13. 45; 21. 1, 10; Ex. 33. 5; Num. 6. 6, 7; Den. 33. 9; Eze. 24. 16, 17.

^t Num. 16. 22, 46; Jos. 7. 1; 22. 18, 20; 2 Sam. 24. 1.

^u ch. 21. 12.

^v ch. 8. 12, 30; Ex. 28. 41.

^w Pro. 31. 4, 5; Is. 28. 7; Eze. 44. 21; Lk. 1. 15; 1 Tim. 3. 3, 8; Tit. 1. 7.

^x ch. 11. 47; 20. 25; Jer. 15. 19; Eze. 22. 26; 44. 23.

^y Deu. 24. 8; Ne. 8. 9, 8, 9, 13; Jer. 18. 18; Mal. 2. 7.

^b ch. 6. 16; Ex. 29. 2; Num. 18. 9, 10.

^c ch. 21. 22.

^d ch. 2. 3; 6. 16.

^e ch. 7. 31, 34; Ex. 29. 24, 26, 27; Num. 18. 11.

^f ch. 7. 29, 30, 34.

^g ch. 9. 3, 15.

¹ God thus solemnly testified his acceptance of the worship offered to him at the altar and in the tabernacle. The same scene was renewed subsequently at the consecration of the temple (2 Chron. vii. 1). The priests were charged not to let the fire on the altar go out (Lev. vi. 12, etc.); and they were not allowed to use any other fire in offering incense or sacrifices (Lev. x. 1).

² Not the holy fire from the altar, but common fire.

³ Rather, 'slew;' for their bodies and garments were unconsumed: see ver. 5. Such a presumptuous infraction of the ritual service, by those whose special duty it was to maintain its sacredness, required a signal punishment.

⁴ Aaron's complete resignation is most apparent when contrasted with the prevailing custom in Eastern countries of making loud lamentation for the dead.

⁵ These were ordinary tokens of mourning. On this subject, see also ch. xxi. 1—5. Perhaps the special reason for this command was, that the priests bore a public character; and they who acted for God at the altar should be foremost in testifying to the righteousness of his judgments.

⁶ From this it seems probable that Nadab and Abihu had been elated by wine. The service of God demands the unimpaired exercise of the mind and affections.

burnt: and he was angry¹ with Eleazar and Ithamar, the sons of Aaron *which*
 17 *were* left *alive*, saying, ^hWherefore have ye not eaten the sin offering in the holy
 place, seeing it *is* most holy, and *God* hath given it you ⁱto bear the iniquity of
 18 the congregation, to make atonement for them before the LORD? Behold, ^hthe
 blood of it was not brought in within the holy *place*: ye should indeed have
 19 eaten it in the holy *place*, ^las I commanded. And Aaron said unto Moses,
 Behold, ^mthis day have they offered their sin offering and their burnt offering
 before the LORD; and such things have befallen me: and *if* I had eaten the sin
 20 offering to-day, ⁿshould it have been accepted in the sight of the LORD? And
 when Moses heard *that*, he was content.²

The law of clean and unclean animals for food.

11 AND the LORD spake unto Moses and to Aaron, saying unto them, Speak unto
 2 the children of Israel, saying, ^oThese *are* the beasts³ which ye shall eat. Among
 3 all the beasts that *are* on the earth, whatsoever parteth the hoof, and is cloven-
 4 footed, *and* cheweth the cud,⁴ among the beasts, that shall ye eat. Nevertheless
 these *shall* ye not eat of them that chew the cud, or of them that divide the hoof:
 as the camel,⁵ because he cheweth the cud, but divideth not the hoof; he *is* un-
 5 clean unto you. And the coney,⁶ because he cheweth the cud, but divideth not
 6 the hoof; he *is* unclean unto you. And the hare, because he cheweth the cud,
 7 but divideth not the hoof; he *is* unclean unto you. And the swine,⁷ though he
 divide the hoof, and be clovenfooted, yet he cheweth not the cud; ^phe *is* unclean
 8 to you. Of their flesh shall ye not eat, and their carcase shall ye not touch;
^qthey *are* unclean to you.

9 ^rThese shall ye eat of all that *are* in the waters: whatsoever hath fins and
 10 scales⁸ in the waters, in the seas, and in the rivers, them shall ye eat. And all
 that have not fins and scales in the seas, and in the rivers, of all that move⁹ in the
 waters, and of any living thing which *is* in the waters, they *shall be* an ^sabomi-
 11 nation unto you: they shall be even an abomination unto you; ye shall not eat
 12 of their flesh, but ye shall have their carcases in abomination. Whatsoever hath
 no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ^tAnd these *are they which* ye shall have in abomination among the fowls;¹⁰
 they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage,
 14 and the ospry, and the vulture, and the kite after his kind; every raven after
 16 his kind; and the owl,¹¹ and the night hawk, and the cuckow, and the hawk after
 17 his kind, and the little owl, and the cormorant, and the great owl, and the swan,
 19 and the pelican, and the gier eagle, and the stork, the heron after her kind, and
 the lapwing, and the bat.

20 All fowls¹² that creep, going upon *all* four, *shall be* an abomination unto you.
 21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four,
 22 which have legs above their feet, to leap withal upon the earth; *even* these of
 them ye may eat; ^uthe locust after his kind, and the bald locust after his kind,
 23 and the beetle after his kind, and the grasshopper after his kind.¹³ But all *other*
 flying creeping things, which have four feet, *shall be* an abomination unto you.
 24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall
 25 be unclean until the even. And whosoever beareth *ought* of the carcase of them
^vshall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted,

^a ch. 6. 26, 29.

ⁱ ch. 16. 22.

^k ch. 6. 30.

^l ch. 6. 26.

^m ch. 9. 8, 12.

ⁿ Deu. 26. 11; Jer. 6.
29; 14. 12; Hos. 9.
4; Mal. 1. 10, 13; 2.
13.

^o Deu. 11. 4; Ac. 10.
12, 11.

^p Is. 65. 4; Ec. 3. 17.

^q Is. 52. 11; Mt. 15.
11, 23; Mk. 7. 2,
15, 18; Ac. 10. 11,
15; 15. 29; Ro. 14.
14, 17; 1 Cor. 8. 8;
Col. 2. 16, 21; Heb.
9. 10.

^r Deu. 14. 9.
^s ch. 7. 18; Deu. 14. 3.

^t Deu. 11. 12.

^u Mt. 3. 4; Mk. 1. 6.

^v ch. 14. 8; 15. 5;
Num. 19. 10, 22; 31.
24.

1 This deviation from the law alarmed Moses; but the peculiar affliction of the family was allowed as an excuse for it. This event, so painful to Aaron, would be, both to the priests and to the people, an impressive lesson on the necessity of strict obedience to the Divine law. See Heb. xii. 29.

2 Whilst God jealously watches and punishes wilful disregard of any of his institutions, he is graciously mindful of any impediments that may be in the way of those who heartily desire to observe them.

3 Rather, 'These are the *living creatures* which ye may eat. Of all *large beasts* (or, cattle) that are on the earth, whatsoever parteth the hoof,' etc. This distinction between animals clean and unclean must not be supposed to put a stigma upon any of God's creatures: but it was designed to strengthen the barriers between the Israelites and other nations, and especially to prevent their participation in idolatrous festivals; also, probably, to promote health and cleanliness. The animals allowed for food included all those whose flesh is universally deemed most wholesome and nutritious.

4 A clean animal must have *all* these marks. The division of the hoof must not be into more than two parts; nor must it, like the camel's, be incomplete.

5 Both its flesh and its milk are used by the Arabs.

6 This means either the jerboa, or more probably the wabber, an animal about the size of a hare.

7 Swine appear not to have been eaten by Orientals generally; and by the Egyptians only at some idolatrous feasts. Eating swine's flesh in those countries is said to produce cutaneous diseases.

8 Fish that have both fins and scales are wholesome and nutritious.

9 Rather, 'all that *swarm* in the waters.'

10 Instead of a general rule being given here, the exceptions are specified; probably including, in each, all birds of similar kind. Many of these cannot now be ascertained: but they were most likely all carnivorous.

11 'The owl' should probably be rendered 'the ostrich.'

12 Rather, 'flying creatures;' meaning insects.

13 These four kinds are all of the same genus. Locusts are much used as food by the poor in some countries.

nor cheweth the end, *are* unclean unto you: every one that toucheth them shall
27 be unclean. And whatsoever goeth upon his paws, among all manner of beasts
that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase
28 shall be unclean until the even. And he that beareth the carcase of them shall
wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon
30 the earth; the weasel,¹ and ²the mouse, and the tortoise after his kind, and the
31 ferret, and the chameleon, and the lizard, and the snail, and the mole. These *are*
unclean to you among all that creep: whosoever doth touch them, when they be
32 dead, shall be unclean until the even. And upon whatsoever *any* of them, when
they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood,
or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done,
³it must be put into water, and it shall be unclean until the even; so it shall be
33 cleansed. And every earthen vessel, whereinto *any* of them falleth, whatsoever
34 *is* in it shall be unclean; and ⁴ye shall break it. Of all meat which may be
eaten, *that* on which *such* water cometh shall be unclean: and all drink that may
35 be drunk in every *such* vessel shall be unclean. And every *thing* whereupon
any part of their carcase falleth shall be unclean; *whether it be* oven, or ranges
for pots, they shall be broken down: *for they are* unclean, and shall be unclean
36 unto you. Nevertheless a fountain or pit, *wherein there is* plenty of water, shall
37 be clean: but that which toucheth their carcase shall be unclean. And if *any*
part of their carcase fall upon any sowing seed which is to be sown, it *shall be*
38 clean. But if *any* water be put upon the seed, and *any part* of their carcase fall
thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof
40 shall be unclean until the even. And ⁵he that eateth of the carcase of it shall
wash his clothes, and be unclean until the even: he also that beareth the carcase
of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination;
42 it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth
upon *all* four, or whatsoever hath more feet among all creeping things² that creep
43 upon the earth, them ye shall not eat; for they *are* an abomination. ⁶Ye shall
not make yourselves abominable with any creeping thing that creepeth, neither
shall ye make yourselves unclean with them, that ye should be defiled thereby.
44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ⁷ye
shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner
45 of creeping thing that creepeth upon the earth. ⁸For I *am* the LORD that
bringeth you up out of the land of Egypt, to be your God: ⁹ye shall therefore be
holy,³ for I *am* holy.

46 This *is* the law of the beasts, and of the fowls, and of every living creature that
47 moveth in the waters, and of every creature that creepeth upon the earth: ¹⁰to
make a difference between the unclean and the clean, and between the beast that
may be eaten and the beast that may not be eaten.

Purification after child-birth.

12 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
2 saying, If a ¹¹woman have conceived seed, and borne a man child, then ¹²she shall
be unclean seven days; ¹³according to the days of the separation for her infirmity
3 shall she be unclean. And in the ¹⁴eighth day the flesh of his foreskin shall be
4 circumcised. And she shall then continue in the blood of her purifying three and
5 thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until
the days of her purifying be fulfilled. But if she bear a maid child, then she
shall be unclean two weeks, as in her separation: and she shall continue in the
blood of her purifying threescore and six days.

6 And ¹⁵when the days of her purifying are fulfilled, for a son, or for a daughter,
she shall bring a lamb of the first year for a burnt offering, and a young pigeon,
or a turtledove, for a sin offering, unto the door of the tabernacle of the congrega-
7 tion, unto the priest: who shall offer it before the LORD, and make an atone-
ment for her; and she shall be cleansed from the issue of her blood. This *is* the
8 law for her that hath borne a male or a female. ¹⁶And if she be not able⁴ to bring

y Is. 66. 17.

z ch. 15. 12.

a ch. 6. 28; 15. 12.

b ch. 17. 15; 22. 8;
Deu. 14. 21; Eze. 4.
14; 44. 31.

c ch. 20. 25.

d ch. 19. 2; 20. 7, 26;
Ex. 19. 6; 1 Thes. 4.
7; 1 Pet. 1. 15, 16.

e Ex. 6. 7.

f ver. 44.

g ch. 10. 10.

h ch. 15. 19.

i Lk. 2. 22.

k ch. 15. 19.

l Ge. 17. 12; Lk. 1.
59; 2. 21; John 7.
22, 23.

m Lk. 2. 22.

n ch. 5. 7; Lk. 2. 21.

¹ This is supposed to be the mole; the word translated 'mole' meaning probably a kind of lizard; as are also those called the 'tortoise' and 'ferret.'

² Including such tribes as the caterpillar, the worm, the centipede, and especially serpents.

³ This ceremonial holiness represents that purity of spirit and conduct which God requires in his people (see

1 Pet. i. 16): and indeed the careful observance of these precepts, upon the principles here enjoined, would tend to promote real holiness, by exercising and strengthening the spirit of obedience; while it would keep the Israelites from mingling with the surrounding idolaters.

⁴ Our Lord's mother was evidently of the poorer class, being able to bring only this offering (Luke ii. 24).

a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: ^o and the priest shall make an atonement for her, and she shall be clean.

^o ch. 4. 26.

Laws concerning leprosy and its cleansing.

13 AND the LORD spake unto Moses and Aaron, saying, When a man shall have ² in the skin of his flesh a rising [*or, swelling*], ³ a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; ¹ ⁴ then he shall be brought unto Aaron the priest, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. **4** If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague ² seven days: and the priest shall look on him the seventh day: ³ and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more: **6** and the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it is *but* a scab: and he ⁷ shall wash his clothes, and be clean. But if the scab spread much abroad in the skin, after that he hath been **8** seen of the priest for his cleansing, he shall be seen of the priest again: and *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy. **9** When the plague of leprosy is in a man, then he shall be brought unto the **10** priest; ⁸ and the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising; **11** it is an old leprosy in the skin of his flesh, and the priest shall pronounce him **12** unclean, and shall not shut him up: for he is unclean. And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the **13** plague from his head ⁹ even to his foot, wheresoever the priest looketh; then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he is **14** clean. But when raw flesh appeareth in him, he shall be unclean. And the priest **15** shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh is unclean: it is a leprosy. Or if the raw flesh turn again, and be changed unto **17** white, he shall come unto the priest; and the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he is clean. **18** The flesh also, in which, *even* in the skin thereof, was a ⁴ boil, ⁴ and is healed, **19** and in the place of the boil there be a white rising, or a bright spot, white, and **20** somewhat reddish, and it be showed to the priest; and if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out **21** of the boil. But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the **22** priest shall shut him up seven days: and if it spread much abroad in the skin, **23** then the priest shall pronounce him unclean: it is a plague. But if the bright spot stay in his place, *and* spread not, it is a burning boil; and the priest shall pronounce him clean. **24** Or if there be *any* flesh, in the skin whereof *there is* a hot burning, ⁵ and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white; **25** then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the **26** plague of leprosy. But if the priest look on it, and behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat **27** dark; then the priest shall shut him up seven days: and the priest shall look

² Deu. 28. 27; 1s. 3. 17.

³ Deu. 17. 8, 9; 24. 8; Lk. 17. 14.

⁷ ch. 11. 25; 14. 8; 2 Cor. 7. 1; Heb. 9. 10.

⁸ Num. 12. 10, 12; 2 Ki. 5. 27; 2 Chr. 26. 20.

⁹ 1s. 1. 5.

⁴ Ex. 9. 9.

¹ The name 'leprosy' was given to a class of diseases of the skin very prevalent in Egypt and in Asia. It was inflicted sometimes as a special judgment for sin; and is hence called a *plague*, or *stroke*: see Numb. xii. 10; 2 Kings v. 27; 2 Chron. xxvi. 20. Leprosy is an apt symbol of sin and its effects; to which there are many striking references in the process of cleansing: see ch. xiv., xv.

² Or, 'shall bind up the wound:' so the Syriac.

³ Three varieties are mentioned, only two of which are malignant; and of these, one is not at first sight distinguishable from a harmless eruption. Hence the need of repeated inspection.

⁴ This is supposed to refer to cases in which a local affection, as a boil, had developed a constitutional tendency to leprosy.

⁵ This case resembles the preceding; except that a scald or burn is supposed to bring out the latent disease.

upon him the seventh day: *and* if it be spread much abroad in the skin, then the
 28 priest shall pronounce him unclean: it *is* the plague of leprosy. And if the bright
 spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it is
 a rising of the burning,¹ and the priest shall pronounce him clean: for it *is* an
 inflammation of the burning.

29, 30 If a man or woman have a plague upon the head or the beard; then the priest
 shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and*
there be in it a yellow thin hair; then the priest shall pronounce him unclean:
 31 it *is* a dry scall, *even* a leprosy upon the head or beard. And if the priest look
 on the plague of the scall, and, behold, it *be* not in sight deeper than the skin,
 and *that there is* no black hair in it; then the priest shall shut up *him that hath*
 32 the plague of the scall seven days. And in the seventh day the priest shall look
 on the plague: and, behold, *if* the scall spread not, and there be in it no yellow
 33 hair, and the scall *be* not in sight deeper than the skin; he shall be shaven, but
 the scall shall he not shave. And the priest shall shut up *him that hath* the scall
 34 seven days more: and in the seventh day the priest shall look on the scall: and,
 behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the
 skin; then the priest shall pronounce him clean: and he shall wash his clothes,
 35 and be clean. But if the scall spread much in the skin after his cleansing; then
 36 the priest shall look on him: and, behold, if the scall be spread in the skin, the
 37 priest shall not seek for yellow hair; he *is* unclean. But if the scall be in his
 sight at a stay, and *that there is* black hair grown up therein; the scall is healed,
 he *is* clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright spots, *even*
 39 white bright spots; then the priest shall look: and, behold, *if* the bright spots
 in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in
 the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.
 41 And he that hath his hair fallen off from the part of his head toward his face, he *is*
 42 forehead bald: *yet is* he clean. And if there be in the bald head, or bald forehead,
 a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald fore-
 43 head. Then the priest shall look upon it: and, behold, *if* the rising of the sore
be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth
 44 in the skin of the flesh; he is a leprous man, he *is* unclean: the priest shall pro-
 nounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent,² and his head
 bare, and he shall ^x put a covering upon his upper lip, and shall cry, ^y Unclean,
 46 unclean. All the days wherein the plague *shall be* in him he shall be defiled; he
is unclean: ^z he shall dwell alone; ⁵ ^a without the camp *shall* his habitation be.

47 ^b The garment⁴ also that the plague of leprosy is in, *whether it be* a woollen
 48 garment, or a linen garment; whether *it be* in the warp, or woof; of linen, or of
 49 woollen; whether in a skin, or in any thing made of skin; and if the plague be
 greenish or reddish in the garment, or in the skin, either in the warp, or in the
 woof, or in any thing of skin; it *is* a plague of leprosy, and shall be showed unto
 50 the priest: and the priest shall look upon the plague, and shut up *it that hath*
 51 the plague seven days: and he shall look on the plague on the seventh day: if
 the plague be spread in the garment, either in the warp, or in the woof, or in a
 skin, *or* in any work that is made of skin; the plague *is* ^c a fretting leprosy; it
 52 *is* unclean. He shall therefore burn that garment, whether warp or woof, in
 woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a
 fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the gar-
 54 ment, either in the warp, or in the woof, or in any thing of skin; then the priest
 shall command that they wash *the thing* wherein the plague *is*, and he shall shut
 55 it up seven days more: and the priest shall look on the plague, after that it is
 washed: and, behold, *if* the plague have not changed his colour, and the plague
 be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward,
whether it be bare within or without [whether it be bald in the head thereof, or
 56 in the forehead thereof]. And if the priest look, and, behold, the plague *be*

^x Eze. 24. 17, 22; Mic. 3. 7.

^y Job 40. 4; 42. 6; Is. 64. 6; Lam. 4. 15; 1. k. 17. 12.

^z Ps. 84. 4.

⁵ Num. 5. 2; 12. 14, 15; 2 Ki. 7. 3; 15. 5; 2 Chr. 26. 21; Lk. 17. 12.

^a Is. 64. 6; Jude 23.

^c ch. 14. 44.

1 Or, 'it is only a scar of the burn.'

2 Tokens of grief and humiliation; leprosy being regarded as a Divine infliction: see note on ver. 1.

3 Lest he should infect others. There are still, in some countries of the East, separate houses, and even villages, for lepers. So strictly was this regulation enforced, that even Miriam, the sister of Moses, was not exempted from

it (Numb. xii. 15): nor, at a later period, was king Uzziah (2 Chron. xxvi. 19—21). See also 2 Kings vii. 3; Luke xvii. 12.

4 From the difficulty of determining the meaning of the leprosy of garments and of houses (ch. xiv. 33—53), some have supposed that it was peculiar to the Israelites; although it is not expressly said to be supernatural.

somewhat dark after the washing of it; then he shall rend it out of the garment,
57 or out of the skin, or out of the warp, or out of the woof: and if it appear still in
the garment, either in the warp, or in the woof, or in any thing of skin; it is a
58 spreading *plague*: thou shalt burn that wherein the plague is with fire. And the
garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt
wash, if the plague be departed from them, ^dthen it shall be washed the second
time, and shall be clean.

^d Ps. 51. 2; 2 Cor. 7. 1

59 This is the law of the plague of leprosy in a garment of woollen or linen, either
in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce
it unclean.

14 And the Lord spake unto Moses, saying, This shall be the law of the leper
3 in the day of his cleansing: ¹ He shall be brought unto the priest: and the priest
shall go forth out of the camp; and the priest shall look, and, behold, *if* the
4 plague of leprosy be healed in the leper; then shall the priest command to take
for him that is to be cleansed two birds alive *and* clean, and ^fcedar wood, and
5 ^gscarlet, and ^hhyssop. And the priest shall command that one of the birds be killed
6 in an earthen vessel over running water: as for the living bird, he shall take it,
and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the
7 living bird in the blood of the bird *that was* killed over the running water: and he
shall ⁱsprinkle upon him that is to be cleansed from the leprosy ^hseven times, and
shall pronounce him clean, and shall ^llet the living bird loose into the open field. ²

^e Mt. 8. 2, 4; Mk. 1.
40, 41; Lk. 5. 12, 14;
17, 18.

^f Num. 19. 6

^g Heb. 9. 19.
^h 1 Ki. 4. 33; Ps. 51. 7.

ⁱ Heb. 9. 13; 12. 24.
^k ch. 4. 6; 2 Ki. 5. 10,
14.

^l ch. 16. 22.

^m ch. 13. 6.

ⁿ ch. 11. 25.

^o ch. 8. 33—35; Num.
12. 15.

8 And he that is to be cleansed ^mshall wash his clothes, and shave off all his hair,
ⁿand wash himself in water, that he may be clean: and after that he shall come
9 into the camp, and ^oshall tarry abroad out of his tent seven days. But it shall
be on the seventh day, that he shall shave all his hair off his head and his beard
and his eyebrows, even all his hair he shall shave off: and he shall wash his
clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day ^phe shall take two he-lambs without blemish, and one
ewe-lamb of the first year without blemish, and three tenth deals of fine flour *for*
11 ^qa meat offering, mingled with oil, and one log of oil. And the priest that maketh
him clean shall present the man that is to be made clean, and those things, before
12 the LORD, *at* the door of the tabernacle of the congregation. And the priest shall
take one he-lamb, and ^roffer him for a trespass offering, and the log of oil, and
13 ^swave them *for* a wave offering before the LORD: and he shall slay the lamb ^tin
the place where he shall kill the sin offering and the burnt offering, in the holy
place: for ^uas the sin offering is the priest's, so is the trespass offering: ^xit is
14 most holy. And the priest shall take *some* of the blood of the trespass offering,
and the priest shall put *it* ^yupon the tip of the right ear of him that is to be
cleansed, and upon the thumb of his right hand, and upon the great toe of his

^p Mt. 8. 4; Mk. 1. 44;
Lk. 5. 14.

^q ch. 2. 1; Num. 15.
4, 15.

^r ch. 5. 2, 18; 6. 6, 7.

^s Ex. 29. 24.

^t ch. 1. 5, 11; 4. 4, 24;
Ex. 29. 11.

^u ch. 7. 7.

^x ch. 2. 3; 7. 6; 21. 22.

^y ch. 8. 23; Ex. 29. 20.

15 right foot. ³ And the priest shall take *some* of the log of oil, and pour *it* into the
16 palm of his own left hand: and the priest shall dip his right finger in the oil that
is in his left hand, and shall sprinkle of the oil with his finger seven times before
17 the LORD: and of the rest of the oil that *is* in his hand shall the priest put upon
the tip of the right ear of him that is to be cleansed, and upon the thumb of his
18 right hand, and upon the great toe of his right foot, upon the blood of the trespass
offering: and the remnant of the oil that *is* in the priest's hand he shall pour
upon the head of him that is to be cleansed: ^zand the priest shall make an atone-
19 ment for him before the LORD. And the priest shall offer ^athe sin offering, and
make an atonement for him that is to be cleansed from his uncleanness; and
20 afterward he shall kill the burnt offering: and the priest shall offer the burnt
offering and the meat offering upon the altar: and the priest shall make an
atonement for him, and he shall be clean.

^z ch. 4. 26.

^a ch. 5. 1, 6; 12. 7.

21 And ^bif he *be* poor, and cannot get so much; then he shall take one lamb *for* a
trespass offering to be waved, to make an atonement for him, and one tenth deal
22 of fine flour mingled with oil for a meat offering, and a log of oil; ^cand two
turtledoves, or two young pigeons, such as he is able to get; and the one shall be
23 a sin offering, and the other a burnt offering. ^dAnd he shall bring them on the
eighth day for his cleansing unto the priest, unto the door of the tabernacle of the
24 congregation, before the LORD. ^eAnd the priest shall take the lamb of the trespass

^b ch. 5. 7; 12. 8.

^c ch. 12. 8; 15. 14, 15.

^d vers. 10, 11.

^e ver. 12.

¹ Leprosy being regarded as an expressive token of sin, its removal was to be accompanied with purifying ceremonies and offerings, uniting confession of guilt and pollution with grateful acknowledgment of God's mercy.

² The dismissal of the living bird resembles the sending away of the scapegoat (ch. xvi. 10, 22).

³ Intimating that the *whole man* was cleansed; as afterwards the application of the oil to these same parts

(vers. 17, 18) intimated that the whole man, with all his powers, was consecrated to God his Saviour. The combination of these ceremonies (vers. 13—18) reminds us, that whenever the blood of Christ is applied to the sinner for justification, the anointing of the Spirit is granted for sanctification. These two are inseparable; and both are necessary to our acceptance with God. See Heb. x. 22; 1 John ii. 20.

offering, and the log of oil, and the priest shall wave them *for* a wave offering
 25 before the LORD. And he shall kill the lamb of the trespass offering, *f* and the
 priest shall take *some* of the blood of the trespass offering, and put *it* upon the
 tip of the right ear of him that is to be cleansed, and upon the thumb of his right
 26 hand, and upon the great toe of his right foot. And the priest shall pour of the
 27 oil into the palm of his own left hand: and the priest shall sprinkle with his
 right finger *some* of the oil that *is* in his left hand seven times before the LORD:
 28 and the priest shall put of the oil that *is* in his hand upon the tip of the right ear
 of him that is to be cleansed, and upon the thumb of his right hand, and upon the
 great toe of his right foot, upon the place of the blood of the trespass offering:
 29 and the rest of the oil that *is* in the priest's hand he shall put upon the head of
 30 him that is to be cleansed, to make an atonement for him before the LORD. And
 he shall offer the one of *e* the turtledoves, or of the young pigeons, such as he can
 31 get; *even* such as he is able to get, the one *for* a sin offering, and the other *for* a
 burnt offering, with the meat offering: and the priest shall make an atonement
 for him that is to be cleansed before the LORD.

32 This *is* the law of *him* in whom *is* the plague of leprosy, whose hand is not
 able to get *h* that which *pertaineth* to his cleansing.

33, 34 And the LORD spake unto Moses and unto Aaron, saying, *i* When ye be come
 into the land of Canaan, which I give to you for a possession, *k* and I put the

35 plague of leprosy in a house¹ of the land of your possession; and he that owneth
 the house shall come and tell the priest, saying, It seemeth to me *there is* as it

36 were *l* a plague in the house: then the priest shall command that they empty [*or*,
 prepare] the house, before the priest go *into it* to see the plague, that all that *is*

37 in the house be not made unclean. And afterward the priest shall go in to see the
 38 house: and he shall look on the plague, and, behold, *if* the plague *be* in the walls
 of the house with hollow strakes, greenish or reddish, which in sight *are* lower

39 than the wall,² then the priest shall go out of the house to the door of the house,
 and shut up the house seven days. And the priest shall come again the seventh

40 day, and shall look: and, behold, *if* the plague be spread in the walls of the
 41 house; then the priest shall command that they take away the stones in which

42 the plague *is*, and they shall cast them into an unclean place without the city.

43 And he shall cause the house to be scraped within round about, and they shall
 pour out the dust that they scrape off without the city into an unclean place:

44 and they shall take other stones, and put *them* in the place of those stones; and he
 45 shall take other mortar, and shall plaister the house. And if the plague come

46 again, and break out in the house, after that he hath taken away the stones,
 47 and after he hath scraped the house, and after it is plaistered; then the priest

48 shall come and look, and, behold, *if* the plague be spread in the house, it *is* *m* a
 49 fretting leprosy in the house: it *is* unclean. And he shall break down the house,

50 the stones of it, and the timber thereof, and all the mortar of the house; and he
 51 shall carry *them* forth out of the city into an unclean place. Moreover he that

52 goeth into the house all the while that it is shut up shall be unclean until the
 53 even. And he that lieth in the house shall wash his clothes; and he that eateth

54 in the house shall wash his clothes.

55 And if the priest shall come in, and look *upon it*, and, behold, the plague hath
 not spread in the house, after the house was plaistered: then the priest shall pro-

56 nounce the house clean, because the plague is healed. And *n* he shall take to cleanse
 57 the house two birds, and cedar wood, and scarlet, and hyssop: and he shall kill

58 the one of the birds in an earthen vessel over running water: and he shall take
 the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them

59 in the blood of the slain bird, and in the running water, and sprinkle the house
 60 seven times: and he shall cleanse the house with the blood of the bird, and with the

61 running water, and with the living bird, and with the cedar wood, and with the
 62 hyssop, and with the scarlet: but he shall let go the living bird out of the city
 into the open fields, and *o* make an atonement for the house: and it shall be clean.

63 This *is* the law for all manner of plague of leprosy, and *p* scall, and for the
 64 *q* leprosy of a garment, *r* and of a house, and *s* for a rising, and for a scab, and for a

65 bright spot: to *t* teach when *it is* unclean, and when *it is* clean: this *is* the law
 of leprosy.

Laws concerning ceremonial uncleanness.

15 AND the LORD spake unto Moses and to Aaron, saying,³ Speak unto the chil-
 dren of Israel, and say unto them, *u* When any man hath a running issue out of

f ver. 14.

E ver. 22; ch. 15. 15.

A ver. 10.

i Ge. 17. 8; Num. 32. 22; Deu. 7. 1; 32. 49. k Ex. 15. 26.

l Ps. 91. 10; Pro. 3. 33; Zec. 5. 4.

m ch. 13. 51; Zec. 5. 4.

n ver. 4.

o ver. 20.

p ch. 13. 30.

q ch. 13. 47.

r ver. 31.

s ch. 13. 2.

t Deu. 24. 8; Eze. 41. 23.

u ch. 22. 4; Num. 5. 2; 2 Sam. 3. 29; Mt. 9. 20; Mk. 5. 25; Lk. 8. 43.

¹ See note on ch. xiii. 47.

² That is, deeper than the surface of the wall.

³ The laws in this chapter were designed to secure personal purity.

3 his flesh, *because of* his issue he *is* unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, ^r and bathe *himself* in water, and be unclean until the even. And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And the ^y vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue: then ^z he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him ^a two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: and the priest shall offer them, ^b the one *for* a sin offering, and the other *for* a burnt offering; ^c and the priest shall make an atonement for him before the LORD for his issue.

16 And ^d if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and ^e be unclean until the even.

19 And ^f if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And ^g if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if ^h a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even. But ⁱ if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye ^k separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they ^l defile my tabernacle that *is* among them.

32 ^m This *is* the law of him that hath an issue, ⁿ and *of* *him* whose seed goeth from him, and is defiled therewith; ^o and of her that is sick of her flowers, and of him that hath an issue, of the man, ^p and of the woman, ^q and of him that lieth with her that is unclean.

^r ch. 11. 25; 17. 15.

^y ch. 6. 28; 11. 32, 33

^z ver. 28; ch. 14. 8.

^a ch. 14. 22, 23.

^b ch. 14. 30, 31.

^c ch. 14. 19, 31.

^d ch. 22. 4; Deu. 23. 10.

^e 1 Sam. 21. 4.

^f ch. 12. 2.

^g see ch. 20. 18.

^h Mt. 9. 20; Mk. 5. 25—29; Lk. 8. 43.

ⁱ ver. 13.

^k ch. 11. 47; Deu. 24. 8; Eze. 44. 23.

^l Num. 5. 3; 19. 13, 20; Eze. 5. 11; 23. 28.

^m ver. 2.

ⁿ ver. 16.

^o ver. 19.

^p ver. 25.

^q ver. 24.

The law of the great annual day of atonement.

16 AND the LORD spake unto Moses after ^r the death of the two sons of Aaron, ^s when they offered before the LORD, and died; and the LORD said unto Moses, Speak unto Aaron thy brother, that he ^t come not at all times ¹ into the holy *place*

^r ch. 10. 1, 2.

^s ch. 23. 27; Ex. 26. 33, 34; 30. 10; Heb. 9. 3, 7, 8; 10. 19.

¹ 'Signifying that the way into the holiest was not yet made manifest,' until Christ 'by his own blood entered in once [for all] into the holy place, having obtained eternal redemption for us' (Heb. ix. 8, 12).

within the vail before the mercy seat, which *is* upon the ark; that he die not: 3 for 'I will appear in the cloud upon the mercy seat. Thus shall Aaron "come into the holy *place*:¹ * with a young bullock for a sin offering, and a ram for a 4 burnt offering. He shall put on ^v the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore ² shall he 5 wash his flesh in water, and *so* put them on. And he shall take of the "congregation of the children of Israel two² kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and 7 ^b make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, 8 and the other lot for ^c the scapegoat.³ And Aaron shall bring the goat upon which 9 the LORD's lot fell, and offer him *for* a sin offering. But the goat, on which the 10 lot fell to be the scapegoat, shall be presented alive before the LORD, to make ^d an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the 12 bullock of the sin offering which *is* for himself. And he shall take ^e a censer full of burning ^f coals of fire from off the altar before the LORD, and his hands full of 13 ^g sweet incense beaten small, and bring *it* within the vail:⁴ ^h and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover 14 the ⁱ mercy seat that *is* upon the testimony,⁵ that he die not. And ^j he shall take of the blood of the bullock, and ^k sprinkle *it* with his finger upon the mercy seat eastward;⁶ and before the mercy seat shall he sprinkle of the blood with his 15 finger seven times.

16 Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood ^m within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.

17 And he shall ⁿ make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth [dwelleth] 18 among them in the midst of their uncleanness. And there shall be ^o no man⁷ in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for 19 his household, and for all the congregation of Israel. And he shall go out unto the altar that *is* ^p before the LORD,⁸ and ^q make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the 20 horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and ^r hallow it from the uncleanness of the children of Israel.

21 And when he hath made an end of ^s reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall ^t lay both his hands upon the head of the live goat, and confess over him all

¹ Ex. 25. 22; 40. 34; 1 Ki. 8. 10—12.
² Heb. 9. 7, 12, 24, 25.
³ ch. 4. 3.
⁴ ch. 6. 10; Ex. 28. 2, 39—43; Eze. 44. 17, 18.

⁵ ch. 8. 6, 7; Ex. 29. 4; 30. 20.
⁶ see ch. 4. 14; Num. 29. 11; 2 Chr. 29. 21; Ezra 6. 17; Eze. 45. 22, 23.

⁷ ch. 9. 7; Heb. 5. 2; 7. 27, 28; 9. 7.

⁸ see vers. 21, 22.

⁹ Is. 53. 10, 11; Ro. 4. 25; 1 John 2. 2; 3. 16.

¹⁰ ch. 10. 1; Num. 16. 18, 46; Rev. 8. 5.
¹¹ see note on Pro. 26. 21.

¹² Ex. 30. 34.
¹³ Ex. 30. 1, 7, 8; Num. 16. 7, 18, 46; Rev. 8. 3, 4.
¹⁴ Ex. 25. 21.
¹⁵ ch. 4. 5, 6, 17; Heb. 9. 13, 25; 10. 4.
¹⁶ ch. 4. 6.

¹⁷ Heb. 2. 17; 5. 2; 9. 7, 25.
¹⁸ ver. 2; Heb. 6. 19; 9. 3, 7, 12.

¹⁹ ch. 8. 15; see Ex. 29. 36; Eze. 45. 18; Heb. 9. 22, 23.

²⁰ see Ex. 24. 3; Lk. 1. 10.

²¹ ch. 1. 5; 4. 24.
²² ch. 4. 7, 18; Ex. 30. 10; Heb. 9. 22, 23.

²³ Eze. 43. 18—22.

²⁴ ver. 16; Eze. 45. 20; Col. 1. 20.

²⁵ ch. 1. 4; Ex. 29. 10.

¹ The annual fast of atonement was one of the most solemn observances of the Jews. The high priest, laying aside his splendid robes of office, put on a plain white dress, similar to that of the ordinary priests (prefiguring Him who, in his state of humiliation, offered to God the sacrifice which has obtained our eternal redemption); and then offered sacrifices, 'first for his own sins, and then for the people's:' see Heb. vii. 27. The second victim, which was not killed, but sent away by an instructed person (ver. 21) into the desert, implied that the sins confessed and atoned for were 'laid on him' (Isa. liii. 6), and thus 'removed' from the people (Psa. ciii. 12), and for ever 'put away' (Heb. ix. 26). The last quoted chapter shows in detail that the priest, the victim, and all the transactions of this solemn expiation, formed one grand type of the atonement made by Him who 'once [for all] in the end of the world hath appeared to put away sin by the sacrifice of himself.'

² Two were necessary to represent both the *atonement* by shedding blood, and the *forgiveness* by putting away sin.

³ Heb., 'for Azazel.' The exact meaning of this word, which occurs only in this chapter, is not certainly known; but the text, 'scape,' or *escape*, gives the ancient and the most probable rendering.

⁴ This annual entrance of the high priest, enveloped in a cloud of incense, within the vail, and carrying in his hand the blood of the sacrifice, was an image of the Redeemer's entrance into heaven, to present before the Father his atoning blood and effectual intercession. And the resumption of the gorgeous dress before the high priest came out of the holy place, to complete the services of the day (ver. 24), aptly represented the passing away of the Saviour's temporary humiliation, and the glory in which he is to appear the second time (Heb. ix. 28).

⁵ Signifying that his only hope of safety was in the revealed mercy of God, through the great propitiation.

⁶ That is, on the eastern side of the mercy-seat, on which he stood, looking westward towards it. From ver. 15, it appears that he was to sprinkle the mercy-seat itself, as well as the ground in front of it.

⁷ Not even any of the priests who ordinarily ministered within the sanctuary. This injunction makes the typical character of the high priest very conspicuous as representing Him who performed *alone* the whole work of our atonement.

⁸ This means evidently the altar of *sacrifice* in the outer court, not the altar of *incense* within the sanctuary; the holy place and the most holy having been purified already.

the iniquities of the children of Israel, and all their transgressions in all their sins, " putting them upon the head of the goat, and shall send *him* away by the
22 hand of a fit man into the wilderness: and the goat shall ^x bear upon him all their iniquities unto a land not inhabited [*or*, of separation]: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, ^y and shall put off the linen garments, which he put on when he went into the holy *place*, and
24 shall leave them there. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, ^z and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the
25 people. And ^a the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, ^b and bathe
27 his flesh in water, ¹ and afterward come into the camp. ^c And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and
28 they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever unto you: *that* ^d in the seventh month, on the tenth *day* of the month, ye shall afflict ² your souls, ^e and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:
30 for on that day shall *the* priest make an atonement for you, to ^f cleanse you, *that*
31 ye may be clean from all your sins before the LORD. ^g It *shall be* a sabbath of
32 rest unto you, and ye shall afflict your souls, by a statute for ever. ^h And the priest whom he shall anoint, and whom he shall ⁱ consecrate to minister in the priest's office in his father's stead, shall make the atonement, and ^k shall put on
33 the linen clothes, *even* the holy garments: and ^l he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests,
34 and for all the people of the congregation. ^m And this shall be an everlasting statute unto you, ⁿ to make an atonement for the children of Israel for all their ^o sins once a year.

And he did as the LORD commanded Moses.

Sacrifices to be offered only at the tabernacle; blood not to be eaten.

17 AND the LORD spake unto Moses, saying, Speak unto Aaron, and unto his sons,
2 and unto all the children of Israel, and say unto them; This *is* the thing which
3 the LORD hath commanded, saying, What man soever *there be* of the house of Israel, ^p that killeth an ox, ³ or lamb, or goat, in the camp, or that killeth *it* out
4 of the camp, ^q and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be ^r imputed unto that man; he hath shed blood; and that man ^s shall be
5 cut off from among his people: to the end that the children of Israel may bring their sacrifices, ^t which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto
6 the priest, and offer them *for* peace offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle
7 of the congregation, and ^u burn the fat for a sweet savour unto the LORD. And they shall no more offer their sacrifices ^v unto devils, ⁴ after whom they ^z have gone a whoring. ⁵ This shall be a statute for ever unto them throughout their generations.
8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, ^a that offereth a burnt offering or
9 sacrifice, and ^b bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.
10 ^c And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; ^d I will even set my face

^a Is. 53. 6; 2 Cor. 5. 21.
^b Is. 53. 11, 12; John 1. 29; Heb. 9. 28; 1 Pet. 2. 24.

^y Eze. 42. 14; 44. 19.

^z vers. 3, 5.

^a ch. 4. 8—10; Eze. 29. 13.
^b ch. 15. 5.

^c ch. 4. 12, 21; 6. 30; Heb. 13. 11, 12.

^d ch. 23. 27—32; Ex. 30. 10; Num. 29. 7; Ps. 35. 13; Is. 58. 3, 5; Dan. 10. 3, 12.
^e Eze. 12. 16.

^f Ps. 51. 2, 7, 10; Jer. 33. 8; Eze. 36. 25—27; Eph. 5. 26; Heb. 9. 13, 14; 10. 1, 2; 1 John 1. 7—9.

^g ch. 23. 32.
^h ch. 4. 3, 5, 16.
ⁱ Ex. 29. 29, 30; Num. 20. 26, 28.
^k ver. 4.
^l vers. 6, 16—18, 21.

^m ch. 23. 31; Num. 29. 7.
ⁿ Ro. 5. 11.

^o Ex. 30. 10; Heb. 9. 7, 25.

^p see Deu. 12. 5—7, 11—15, 20—22, 26, 27.
^q Deu. 12. 5, 6, 13, 14; Eze. 20. 40.

^r Ro. 5. 13.
^s Ge. 17. 14; Num. 15. 30, 31.

^t Ge. 21. 33; 22. 2; 31. 51; Deu. 12. 2; 1 Ki. 14. 23; 2 Ki. 16. 4; 17. 10; 2 Chr. 28. 4; Eze. 20. 28; 22. 9.

^u ch. 3. 2; Heb. 12. 24; 1 Pet. 1. 2.

^v ch. 3. 5, 11, 16; 4. 31; Ex. 29. 18; Num. 18. 17.

^w Deu. 32. 17; 2 Chr. 11. 15; Ps. 106. 37; Eze. 20. 7; 23. 8; Am. 5. 25.

^x ch. 20. 5; Ex. 31. 15; Deu. 31. 16; 32. 16; Ps. 106. 37; Eze. 20. 7; 23. 8; Am. 5. 25.

^y ch. 1. 2, 3.
^z ver. 4.
^a ch. 5. 17; 7. 26, 27; 19. 26; Ge. 9. 4; Deu. 12. 16, 23; 15. 23; 1 Sam. 14. 33; Eze. 44. 7.

^b ch. 20. 3, 5, 6; 26. 17; Ps. 34. 16; Jer. 44. 11; Eze. 14. 8; 15. 7.

1 The uncleanness of the victims was communicated to those who had to do with them: see ver. 24.

2 Or, 'humble,' by fasting and confession. The sense of sin in the minds of the people was to be deepened by every available means, and to be brought out in becoming forms of penitential grief.

3 It is doubted whether this refers to animals killed for sacrifice or for food. See Deut. xii. 13—15. If the Israelites were required to bring every animal slain for food to the door of the tabernacle, it must have been only during their journeying in the wilderness: it could not have applied after their settlement in Canaan. But,

whichever way it be understood, the law appears to have been intended to prevent unauthorized religious ceremonies, which would open the way to idolatry. There was little animal food eaten on common occasions, in Eastern countries; its use being chiefly confined to festival days: hence these restrictions were not burdensome.

4 The word translated 'devils,' means 'rough or hairy ones;' and signifies 'goats,' or 'satyrs,' in which form the false gods of the heathen were often represented.

5 See note on Exod. xxxiv. 15. The Israelites had repeatedly gone after idols during their sojourn in Egypt, and they still manifested a tendency to this sin: see refs.

against that soul that eateth blood, and will cut him off from among his people.

- 11 ^e For the life of the flesh *is* in the blood; and I have given it to you upon the altar ^f to make an atonement for your souls: for it *is* the blood *that* maketh
12 an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
- 13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which ^g hunteth and catcheth any beast or fowl that may be eaten; he shall even ^h pour out the blood thereof, and ⁱ cover it with dust. ^k For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.
- 14 ^l And every soul that eateth that which died of *itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, ^m he shall both wash his clothes, ⁿ and bathe *himself* in water, and be unclean until the even:
16 then shall he be clean. But if he wash *them* not, nor bathe his flesh; then ^o he shall bear his iniquity.

Unlawful marriages and lusts forbidden.

- 18 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, 3 and say unto them, ^p I *am* the LORD your God. ^q After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and ^r after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their
4 ordinances. ^s Ye shall do my judgments, and keep mine ordinances, to walk
5 therein: I *am* the LORD your God. Ye shall therefore keep my statutes, and my judgments: ^t which if a man do, he shall live in them: ^u I *am* the LORD.
- 6 None of you shall approach to any that is near of kin to him, to uncover *their*
7 nakedness: I *am* the LORD. ^v The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover
8 her nakedness. ^w The nakedness of thy father's wife shalt thou not uncover: it
9 *is* thy father's nakedness. ^x The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad,
10 *even* their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not
11 uncover: for theirs *is* thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her
12 nakedness. ^y Thou shalt not uncover the nakedness of thy father's sister: she *is*
13 thy father's near kinswoman. Thou shalt not uncover the nakedness of thy
14 mother's sister: for she *is* thy mother's near kinswoman. ^z Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his
15 wife: she *is* thine aunt. ^{aa} Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness. ^{ab} Thou
16 shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness. ^{ac} Thou shalt not uncover the nakedness of a woman and her daughter,
17 neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness. Neither shalt thou take a wife to her sister [*or, one wife to another*], to ^{ad} vex *her*, to uncover her nakedness, beside the other in her life *time*.
- 19 ^{ae} Also thou shalt not approach unto a woman to uncover her nakedness, as long
20 as she is put apart for her uncleanness. More over ^{af} thou shalt not lie carnally
21 with thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy seed ^{ag} pass through *the fire*¹ to ^{ah} Molech, neither shalt thou ^{ai} profane the name of thy God: I *am* the LORD. ^{aj} Thou shalt not lie with mankind, as with womankind: it *is* abomination. ^{ak} Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* ^{al} confusion.
- 24 ^{am} Defile not ye yourselves in any of these things: ^{an} for in all these the nations
25 are defiled which I cast out before you: and ^{ao} the land is defiled: therefore I do
26 visit the iniquity thereof upon it, and the land itself ^{ap} vomiteth out her inhabitants.² ^{aq} Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any
27 stranger that sojourneth among you: (for all these abominations have the men of
28 the land done, which *were* before you, and the land is defiled;) that ^{ar} the land

^e ver. 11; Ge. 9. 4.

^f ch. 16 14—19; Mt. 26. 28; Mk. 14. 24; Ro. 3. 25; 5. 9; Eph. 1. 7; Col. 1. 14, 20; Heb. 9. 22; 13. 12; 1 Pet. 1. 22; 1 John 1. 7; Rev. 1. 5.

^g ch. 7. 26.

^h Deu. 12. 16, 24; 15. 23.

ⁱ Eze. 24. 7.

^k vers. 11, 12; Ge. 9. 4; Deu. 12. 23.

^l ch. 22. 8; Ex. 22. 31; Deu. 14. 21; Eze. 4. 14; 44. 31.

^m ch. 11. 25.

ⁿ ch. 15. 5.

^o ch. 5. 1; 7. 18; 19. 8; Num. 19. 20; John 3. 5; 13. 8.

^p ver. 4; ch. 11. 44; 19. 4, 10, 34; 20. 7; Ex. 6. 7; Eze. 20. 5, 7, 19, 20.

^q Eze. 20. 7, 8; 23. 8.

^r ch. 20. 23; Ex. 23. 24; Deu. 12. 4, 30, 31.

^s Deu. 4. 1, 2; 6. 1; Eze. 20. 19.

^t Eze. 20. 11, 13, 21; 1. k. 10. 23; Ro. 10. 5; Gal. 3. 12.

^u Ex. 6. 2, 6, 29; Mal. 3. 6.

^v ch. 20. 11.

^w ch. 20. 11; Ge. 49. 4; Deu. 22. 30; 27. 20; Eze. 22. 10; Am. 2. 7; 1 Cor. 5. 1.

^x ch. 20. 17; 2 Sam. 13. 12; Eze. 22. 11.

^y ch. 20. 11; Ge. 49. 4; Deu. 22. 30; 27. 20; Eze. 22. 10; Am. 2. 7; 1 Cor. 5. 1.

^z ch. 20. 17; 2 Sam. 13. 12; Eze. 22. 11.

^{aa} ch. 20. 11.

^{ab} ch. 20. 11.

^{ac} ch. 20. 11.

^{ad} ch. 20. 11.

^{ae} ch. 20. 11.

^{af} ch. 20. 11.

^{ag} ch. 20. 11.

^{ah} ch. 20. 11.

^{ai} ch. 20. 11.

^{aj} ch. 20. 11.

^{ak} ch. 20. 11.

^{al} ch. 20. 11.

^{am} ch. 20. 11.

^{an} ch. 20. 11.

^{ao} ch. 20. 11.

^{ap} ch. 20. 11.

^{aq} ch. 20. 11.

^{ar} ch. 20. 11.

^{as} ch. 20. 11.

^{at} ch. 20. 11.

^{au} ch. 20. 11.

^{av} ch. 20. 11.

^{aw} ch. 20. 11.

^{ax} ch. 20. 11.

^{ay} ch. 20. 11.

^{az} ch. 20. 11.

^{ba} ch. 20. 11.

^{bb} ch. 20. 11.

^{bc} ch. 20. 11.

^{bd} ch. 20. 11.

^{be} ch. 20. 11.

^{bf} ch. 20. 11.

^{bg} ch. 20. 11.

^{bh} ch. 20. 11.

^{bi} ch. 20. 11.

^{bj} ch. 20. 11.

^{bk} ch. 20. 11.

^{bl} ch. 20. 11.

¹ It is doubtful whether this passage refers to a mere consecration to idolatry, or to actual immolation. See note on ch. xx. 2.

² Not only does the heinous wickedness of these sins provoke special judgment, but they naturally tend to produce physical deterioration and the decrease of population.

spue not you out also, when ye defile it, as it spued out the nations that *were* before you. For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. Therefore shall ye keep mine ordinance, ² that ye commit not *any one* of these abominable¹ customs, which were committed before you, and that ye ^a defile not yourselves therein: ^b I *am* the LORD your God.

Various laws.

19 AND the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, ^c Ye shall be holy: for I the LORD your God *am* holy.

3 ^d Ye shall fear every man his mother, and his father; and ^e keep my sabbaths: I *am* the LORD your God.

4 ^f Turn ye not unto idols, ^g nor make to yourselves molten gods: I *am* the LORD your God.

5 And ^h if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. ⁱ It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it *is* abominable; ^k it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And ^l when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, ^m neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11, 12 ⁿ Ye shall not steal, neither deal falsely, ^o neither lie one to another. And ye shall not ^p swear by my name falsely, ^q neither shalt thou profane the name of thy

13 God: I *am* the LORD. ^r Thou shalt not defraud thy neighbour, neither rob *him*: ^s the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, ^t nor put a stumblingblock before the blind, but shalt ^u fear thy God: ² I *am* the LORD.

15 ^v Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ^w Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou ^x stand³ against the blood of thy neighbour: I *am* the LORD.

17 ^y Thou shalt not hate thy brother in thine heart: ^z thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him⁴ [*or*, that thou bear not sin for him^c].

18 ^a Thou shalt not avenge, nor bear any grudge against the children of thy people, ^b but thou shalt love thy neighbour as thyself: ⁵ I *am* the LORD. Ye shall keep my statutes.

Thou shalt not⁶ let thy cattle gender with a diverse kind: ^f thou shalt not sow thy field with mingled seed: ^g neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; ⁷ they shall not be put to death, because she was not free. And ^h he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of

22 the congregation, *even* a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years

² vers. 3, 26; ch. 20. 23; Deu. 18. 9.
^a ver. 24.
^b vers. 2, 4.

^c ch. 11. 44, 45; 20. 7, 26; 1 Pet. 1. 16.

^d see refs. Ex. 20. 12.
^e see refs. Ex. 20. 8.

^f ch. 26. 1; Ex. 20. 3—5; 1 Cor. 10. 14; 1 John 5. 21.
^g Ex. 29. 23; 34. 17; Deu. 27. 15.
^h ch. 1. 3; 7. 16.
ⁱ ch. 7. 11—17.

^k ch. 7. 18.

^l ch. 23. 22; Deu. 21. 19—21; Ru. 2. 2, 15, 16.

^m Jer. 49. 9.

ⁿ Ex. 20. 15; 22. 1, 7, 10—12; Deu. 5. 19.

^o ch. 6. 2; Eph. 4. 25; Col. 3. 9.

^p ch. 6. 3; Ex. 29. 7; Deu. 5. 11; Mt. 5. 33; Jam. 5. 12.

^q Mk. 18. 21.
^r Mk. 10. 19; 1 Thes. 4. 6.

^s Deu. 24. 14, 15; Mal. 3. 5; Jam. 5. 4.
^t Deu. 27. 18; Ro. 14. 13.

^u ver. 32; ch. 25. 17; Ge. 42. 18; Ps. 111. 10; Pro. 8. 13; Ecc. 5. 7; 1 Pet. 2. 17.

^v Ex. 23. 2, 3, 7, 8; Deu. 1. 17; 16. 19, 6; 2 Chr. 19. 6, 7; Ps. 82. 2; Pro. 24. 23; Jam. 2. 9.

^w Ex. 23. 1; Ps. 15. 3; 50. 20; Pro. 11. 13; 20. 19; Eze. 22. 9; 1 Pet. 2. 1.

^x Ex. 20. 16; 23. 1, 7; 1 Ki. 21. 10—13; Mt. 26. 69, 71; 27. 4; Ac. 6. 11—13.

^y Ge. 27. 41; 1 John 2. 9, 11; 3. 12—15.

^z Ps. 141. 5; Pro. 27. 5, 6; Mt. 18. 15—17; Lk. 17. 3; Gal. 2. 11—14; 6. 1; Eph. 5. 11; 1 Tim. 5. 20; 2 Tim. 4. 2; Tit. 1. 13; 2. 15.

^a see Ro. 1. 32; 1 Cor. 5. 2; 1 Tim. 5. 22; 2 John 11.

^b Deu. 32. 35; 2 Sam. 13. 22; Pro. 20. 22; Ro. 12. 17, 19; Gal. 5. 20; Eph. 4. 31; Jam. 5. 9; 1 Pet. 2. 1.

^c Mt. 5. 43; 19. 19; 22. 39; Lk. 10. 27—37; Ro. 13. 9; Gal. 5. 11; Jam. 2. 8.

^d Deu. 22. 9—11.
^e Deu. 22. 11; Mt. 6. 21; Ro. 11. 6; 2 Cor. 6. 14—17.

^f ch. 5. 15; 6. 6.

¹ These laws against crimes which human nature instinctively abhors confer a Divine sanction on those feelings of shame and disgust which are so universally felt. It is interesting to observe the coincidence between God's will, as promulgated in his written laws, and as manifested in the physical or constitutional laws of our nature.

² That is, 'Though thou dost not fear the deaf and the blind, who cannot help themselves; yet remember that God will aid the helpless, and plead their cause.'

³ Referring to the *rising up* in court of accusers and witnesses.

⁴ He who suffers sin to pass unreprieved becomes partaker of it, and does unkindness to his brother.

⁵ This is the second great commandment of God's universal law (Matt. xxii. 39).

⁶ Several of the precepts in this chapter have reference to idolatrous ceremonies and practices; and they were given to keep the Israelites a separate people.

⁷ Heb., 'there shall be scourging,' *i. e.* of the man.

24 shall it be as uncircumcised unto you : it shall not be eaten of. But in the fourth
25 year all the fruit thereof shall be holy ⁱ to praise the LORD *withal*. And in the
fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase
thereof : I *am* the LORD your God.

26 ^k Ye shall not eat *any thing* with the blood : ^l neither shall ye use enchantment,
27 nor observe times. ^m Ye shall not round the corners of your heads, neither shalt
28 thou mar the corners of thy beard. Ye shall not ⁿ make any cuttings in your
flesh for the dead, nor print any marks upon you : ¹ I *am* the LORD.

29 ^o Do not prostitute thy daughter, to cause her to be a whore ; lest the land fall
to whoredom, and the land become full of wickedness.

30 ^p Ye shall keep my sabbaths, and ^q reverence my sanctuary : I *am* the LORD.

31 ^r Regard not them that have familiar spirits, neither seek after wizards, to be
defiled by them : I *am* the LORD your God.

32 ^s Thou shalt rise up before the hoary head, and honour the face of the old man,
and ^t fear thy God : I *am* the LORD.

33 And ^u if a stranger sojourn with thee in your land, ye shall not vex [*or*, oppress]
34 him. ^x But the stranger that dwelleth with you shall be unto you as one born
among you, and ^y thou shalt love him as thyself ; for ye were strangers in the land
of Egypt : I *am* the LORD your God.

35 ^z Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in
36 measure. ^a Just balances, just weights, a just ephah, and a just hin, shall ye
have : ^b I *am* the LORD your God, which brought you out of the land of Egypt.

37 ^c Therefore shall ye observe all my statutes, and all my judgments, and do them :
I *am* the LORD.

20 And the LORD spake unto Moses, saying, ^d Again, thou shalt say to the
2 children of Israel, ^e Whosoever *he be* of the children of Israel, or of the strangers
that sojourn in Israel, that giveth *any* of his seed unto Molech ; ² he shall surely
3 be put to death : ^f the people of the land shall stone him with stones. And ^g I
will set my face against that man, and will cut him off from among his people ;
because he hath given of his seed unto Molech, to ^h defile my sanctuary, and ⁱ to
4 profane my holy name. And if the people of the land do any ways hide their
5 eyes from the man, when he giveth of his seed unto Molech, and ^k kill him not :
then ^l I will set my face against that man, and ^m against his family, and will cut
him off, and all that ⁿ go a whoring after him, to commit whoredom with Molech,
6 from among their people. And ^o the soul that turneth after such as have
familiar spirits, and after wizards, to go a whoring after them, I will even
set my face against that soul, and will cut him off from among his people.
7 ^p Sanctify yourselves therefore, and be ye holy : for I *am* the LORD your
8 God. ^q And ye shall keep my statutes, and do them : ^r I *am* the LORD which
sanctify you.

9 ^s For every one that curseth his father or his mother shall be surely put to
death : he hath cursed his father or his mother ; ^t his blood *shall be* upon him.

10 And ^u the man that committeth adultery with *another* man's wife, (*even he that*
committeth adultery with his neighbour's wife,) the adulterer and the adulteress
shall surely be put to death.

11 ^x And the man that lieth with his father's wife hath uncovered his father's
nakedness : both of them shall surely be put to death ; their blood *shall be*
upon them.

12 ^y And if a man lie with his daughter-in-law, both of them shall surely be put
to death : ^z they have wrought confusion ; their blood *shall be* upon them.

13 ^a If a man also lie with mankind, as he lieth with a woman, both of them have
committed an abomination : they shall surely be put to death ; their blood *shall*
be upon them.

14 ^b And if a man take a wife and her mother, it *is* wickedness : they shall be
burnt with fire, ³ both he and they ; that there be no wickedness among you.

15 ^c And if a man lie with a beast, he shall surely be put to death : and ye shall
16 slay the beast. And if a woman approach unto any beast, and lie down thereto,
thou shalt kill the woman, and the beast : they shall surely be put to death ;
their blood *shall be* upon them.

17 ^d And if a man shall take his sister, his father's daughter, or his mother's
daughter, and see her nakedness, and she see his nakedness ; it *is* a wicked thing ;
and they shall be cut off in the sight of their people : he hath uncovered his

ⁱ Deu. 12. 17, 18 ; Pro. 3. 9.

^k ch. 3. 17 ; 17. 10, etc. ; Deu. 12. 23.

^l Deu. 18. 10, 11, 14 ; 1 Sam. 15. 23 ; 2 Ki. 17. 17 ; 21. 6 ; 2 Chr. 33. 6 ; Mal. 3. 5.

^m ch. 21. 5 ; Is. 15. 2 ; Jer. 9. 26 ; 16. 6 ; 48. 37 ; Eze. 7. 18.

ⁿ ch. 21. 5 ; Deu. 14. 1 ; Jer. 16. 6 ; 48. 37.

^o Deu. 23. 17.

^p ver. 3 ; ch. 26. 2 ; Ex. 20. 8.

^q ch. 16. 2 ; Ps. 89. 7 ; Ecc. 5. 1 ; John 2. 15, 16.

^r ver. 26 ; ch. 20. 6, 27 ; Ex. 22—18 ; Deu. 18. 10—14 ; 1 Sam. 28. 3, 7—9 ; 1 Chr. 10. 13 ; Is. 8. 19, 20 ; Ac. 16. 16 ; Gal. 5. 20 ; Rev. 21. 8.

^s 1 Ki. 2. 19 ; Pro. 16. 31 ; 20. 29 ; Lam. 5. 12 ; Ro. 13. 7 ; 1 Tim. 5. 1.

^t ver. 14.

^u Ex. 22. 21 ; 23. 9 ; Mal. 3. 5.

^x Ex. 12. 48, 49.

^y Deu. 10. 19.

^z ver. 15.

^a Deu. 25. 13, 15 ; Pro. 11. 1 ; 16. 11 ; 20. 10 ; Am. 8. 5, 6 ; Mic. 6. 11.

^b Ex. 20. 2.

^c ch. 18. 4, 5 ; Deu. 4. 5, 6 ; 5. 1 ; 6. 25.

^d ch. 18. 2.

^e ch. 18. 21 ; Deu. 12. 31 ; 18. 10 ; 2 Ki. 17. 17 ; 23. 10 ; 2 Chr. 33. 6 ; Jer. 7. 31 ; 32. 35 ; Eze. 20. 26, 31.

^f ch. 24. 14 ; Num. 15. 35 ; Jos. 7. 25 ; Ac. 7. 58, 59.

^g see refs. ch. 17. 10.

^h Eze. 5. 11 ; 23. 38, 39.

ⁱ ch. 18. 21 ; 23. 3, 5.

^j ch. 17. 10.

^k Ex. 20. 5.

^l ch. 17. 7.

^m ch. 19. 31.

ⁿ ch. 11. 44 ; 19. 2 ; 1 Pet. 1. 16.

^o ch. 19. 37.

^p ch. 21. 8 ; Ex. 31. 13 ; Eze. 37. 28.

^q Ex. 21. 17 ; Deu. 27. 16 ; Pro. 20. 20 ; Mt. 15. 4.

^r vers. 11—13, 16, 27 ; 2 Sam. 1. 16.

^s ch. 18. 20 ; Deu. 22. 22 ; John 8. 4, 5.

^t ch. 18. 8 ; Deu. 27. 20, 23.

^u ch. 18. 15 ; Ge. 38. 16, 18.

^v ch. 18. 23.

^w ch. 18. 22 ; Deu. 23. 17 ; see Gen. 19. 5 ; Judg. 19. 22.

^x ch. 18. 17 ; Deu. 27. 23.

^y ch. 18. 23 ; Ex. 22. 19 ; Deu. 27. 21.

^z ch. 18. 9 ; Deu. 27. 22 ; 2 Sam. 13. 12 ; see Ge. 20. 12.

1 As is commonly done still among the Arabs ; and, among the Hindoos, it is connected with most revolting superstitions.

2 There is reason to suppose that human sacrifices were

sometimes burned alive to Moloch, the idol which represented the powerful and destructive element *fire*.

3 Probably after being put to death by stoning, as in Josh. vii. 25. So also in ch. xxi. 9.

18 sister's nakedness; he shall bear his iniquity. ^e And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 ^f And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: ^g for he uncovereth his near kin: they shall bear their iniquity.

20 ^h And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. ⁱ And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all my ^k statutes, and all my judgments, and do them; 23 that the land, whither I bring you to dwell therein, ^l spue you not out. ^m And ye shall not walk in the manners of the nation, which I cast out before you: for 24 they committed all these things, and ⁿ therefore I abhorred them. But ^o I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, ^p which have separated you from *other* people.

25 ^q Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: ^r and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth [*or*, moveth] 26 on the ground, which I have separated from you as unclean. ^s And ye shall be holy unto me: ^t for I the LORD *am* holy, and ^u have severed you from *other* people, that ye should be mine.

27 ^v A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: ^w their blood *shall be* upon them.

Laws concerning the priests and sacrifices.

21 AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and 2 say unto them, ^x There shall none be defiled for the dead among his people: but for his kin, that is near unto him, *that is*, for his mother, and for his father, and 3 for his son, and for his daughter, and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, *being* a chief man among his people¹ [*or*, being an husband among his people, he shall not defile ^a himself for his wife, etc.], to 5 profane himself. ^b They shall not make baldness upon their head, neither shall they shave² off the corner of their beard, nor make any cuttings in their flesh.

6 ^c They shall be holy unto their God, and ^d not profane the name of their God: for the offerings of the LORD made by fire, *and* ^e the bread of their God, they do offer: therefore they shall be holy.

7 ^f They shall not take a wife *that is* a whore, or profane; neither shall they take 8 a woman^g put away from her husband: for he³ is holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy 9 unto thee: ^h for I the LORD, which sanctify you, *am* holy. ⁱ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 ^k And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and ^l that is consecrated to put on the garments, ^m shall 11 not uncover his head, nor rend his clothes; neither shall he ⁿ go in to any dead body, nor defile himself for his father, or for his mother; ^o neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for ^p the crown of the 12 anointing oil of his God is upon him: I *am* the LORD. And ^q he shall take a 13 wife in her virginity. A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife. 15 Neither shall he profane his seed among his people: for ^r I the LORD do sanctify him.

16, 17 And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not ^s approach 18 to offer the bread of his God. For whatsoever man *he be* that hath a blemish,⁴ he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any 19 thing ^t superfluous, or a man that is brokenfooted, or brokenhanded, or crookbacked, 20 or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or ^u hath

^e ch. 18. 19; see ch. 15. 24.

^f ch. 18. 12, 13.

^g ch. 18. 6.

^h ch. 18. 14.

ⁱ ch. 18. 16; Mt. 14. 4.

^k ch. 18. 26; 19. 37.

^l ch. 18. 25—28.

^m ch. 18. 3, 24, 31; Ro. 1. 19—31; Eph. 5. 11, 12.

ⁿ ch. 18. 27; Deut. 9. 5. ^o Ex. 3. 8, 17; 6. 8.

^p ver. 26; Ex. 19. 5; 33. 16; Deu. 7. 6; 14. 2; 1 Ki. 8. 53.

^q ch. 11. 47; Deu. 14. 4; Eph. 5. 7—11. ^r ch. 11. 43.

^s see refs. Ex. 19. 6.

^t ver. 7; ch. 19. 2; 1

Pet. 1. 16.

^u ver. 24; Tit. 2. 14.

^v ch. 19. 31; Ex. 22. 18; Deu. 18. 10, 11; 1 Sam. 28. 7, 8. ^w ver. 9.

^x Eze. 41. 25.

^a see Eze. 24. 16, 17.

^b ch. 19. 27, 28; Deu. 14. 1; Eze. 44. 20.

^c ch. 10. 3; Ex. 29. 41. ^d ch. 18. 21; 19. 12. ^e see refs. ch. 3. 11.

^f Eze. 41. 22.

^g see Deu. 24. 1, 2.

^h ch. 20. 7, 8.

ⁱ Ge. 38. 21.

^k ch. 8. 12; 16. 32; Ex. 29. 29, 30; Num. 35. 25.

^l ch. 16. 32; Ex. 28. 2.

^m ch. 10. 6; 19. 11; see

Num. 19. 11; see

vers. 1, 2.

^o ch. 10. 7.

^p ch. 8. 9, 12, 30; Ex.

28. 36.

^q ver. 7; Eze. 44. 22.

^r ver. 8.

^s ch. 10. 3; Num. 16. 5; Ps. 65. 4.

^t ch. 22. 23.

^u Deu. 23. 1.

1 This may mean, that the priest was a public character, sustaining important relations to the people in sacred things; or it may be rendered, 'He shall not defile himself for a chief man;' that is, for none but his own family.

2 As the Egyptian priests did.

3 This means, not the husband, but every priest.

4 Another instance of the *perfection* required in Divine worship. It was, moreover, usual for the priests of some heathen deities to maim themselves disgracefully.

21 his stones broken; no man that hath a blemish of the seed of Aaron the priest shall come nigh to ^aoffer the offerings of the LORD made by fire: he hath a blemish;

22 he shall not come nigh to offer the bread of his God. He shall eat the bread of

23 his God, *both* of the ^ymost holy, and of the ^zholy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that ^ahe profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

22 And the LORD spake unto Moses, saying,¹ Speak unto Aaron and to his sons,

2 that they ^bseparate themselves from the holy things of the children of Israel, and that they ^cprofane not my holy name *in those things* which they ^dhallow unto

3 me: I *am* the LORD. Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, ^ehaving his uncleanness upon him, that soul shall be cut

4 off from my presence: I *am* the LORD. What man soever of the seed of Aaron *is* a leper, or hath ^fa running issue; he shall not eat of the holy things, ^guntil he be clean. And ^hwhoso toucheth any thing *that is* unclean ^{by} the dead, or ⁱa man

5 whose seed goeth from him; or ^kwhosoever toucheth any creeping thing, whereby he may be made unclean, or ^la man of whom he may take uncleanness, whatsoever

6 uncleanness he hath; the soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he ^mwash his flesh with

7 water. And when the sun is down, he shall be clean, and shall afterward eat of

8 the holy things; because ⁿit *is* his food. ^oThat which dieth of itself, or is torn

9 *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD. They shall therefore keep mine ordinance, ^plest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ^qThere shall no stranger² eat *of* the holy thing: a sojourner of the priest, or

11 an hired servant, shall not eat *of* the holy thing. But if the priest buy *any* soul with his money, he shall eat of it,³ and he that is born in his house: ^rthey shall eat of his meat. If the priest's daughter also be *married* unto a stranger,

12 she may not eat of an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is ^sreturned unto her father's house, 'as in her youth, she shall eat of her father's meat: but there shall no

13 stranger eat thereof. ^tAnd if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the

14 holy thing. And ^uthey shall not profane the holy things of the children of

15 Israel, which they offer unto the LORD; or suffer them ^vto bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17, 18 And the LORD spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, ^zWhatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a

19 burnt offering; ^aye shall offer at your own will, a male without blemish, of the

20 beeves, of the sheep, or of the goats. ^bBut whatsoever hath a blemish, *that* shall

21 ye not offer: for it shall not be acceptable for you. And ^cwhosoever offereth a sacrifice of peace offerings unto the LORD ^dto accomplish *his* vow, or a freewill offering in beeves or sheep [*or*, goats], it shall be perfect to be accepted; there

22 shall be no blemish therein. ^eBlind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these ^funto the LORD, nor make ^gan offering

23 by fire of them upon the altar unto the LORD. Either a bullock or a lamb [*or*, kid] that hath any thing ^hsuperfluous or lacking in his parts, that mayest thou

24 offer *for* a freewill offering; but for a vow it shall not be accepted. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither

25 shall ye make *any offering thereof* in your land. Neither ⁱfrom a stranger's hand⁵ shall ye offer ^jthe bread of your God of any of these; because their ^kcorruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26, 27 And the LORD spake unto Moses, saying, ^lWhen a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam;⁶ and from the

x ver. 6.

y ch. 2. 3, 10; 6. 17. 23; 7. 1; 21. 9; Num. 18. 9.

z ch. 22. 10—12; Num. 18. 19.

a ver. 12.

b Num. 6. 3—8

c ch. 18. 21.

d Ex. 28. 38; Num. 18. 32; Deu. 15. 19; Ps. 89. 7; 1s. 52. 11.

e ch. 7. 20.

f ch. 15. 2.

g ch. 14. 2; 15. 13.

h Num. 19. 11, 22.

i ch. 15. 16.

k ch. 11. 24, 43, 41.

l ch. 15. 7, 19.

m ch. 15. 5; Heb. 10. 22.

n ch. 21. 22; Num. 18. 11, 13.

o ch. 17. 15; Ex. 22. 31; Eze. 44. 31.

p Ex. 28. 43; Num. 18. 22, 32.

q see 1 Sam. 21. 6; Mt. 12. 4.

r Num. 18. 11, 13.

s Ge. 38. 11.

t ch. 10. 14; Num. 18. 11, 19.

u ch. 5. 15, 16.

x ch. 19. 8; Num. 18. 32.

y ver. 9.

z ch. 1. 2, 3, 10; Num. 15. 14.

a ch. 1. 3, 10; 4. 32.

b Deu. 15. 21; 17. 1; Mal. 1. 8, 14; Eph. 5. 27; Heb. 9. 14; 1 Pet. 1. 19.

c ch. 3. 1, 6.

d ch. 7. 16; Num. 15. 3, 8; Deu. 23. 21, 23; Ps. 61. 8; 65. 1; Ecc. 5. 4, 5.

e ver. 20; Mal. 1. 8.

f ch. 1. 9, 13; 3. 3, 5.

g ch. 21. 18.

h Num. 15. 15, 16.

i ch. 21. 6, 17.

k Mal. 1. 11.

l Ex. 22. 30.

1 The numerous rules and observances enjoined for the preservation of the holiness of the priesthood, would tend to maintain in perpetual exercise the feeling of reverence for the holiness of God.

2 Or, 'guest'; a person not of the priestly race: and so in ver. 12.

3 This law shows, in a remarkable manner, the unity which properly belongs to a household; the servants, as

well as the children, being treated as a part of it.

4 The worship of God would be dishonoured, and the glorious and perfect Antitype would be misrepresented, if any such were offered in sacrifice.

5 That is, the same rule shall apply to a stranger's offering as to that of an Israelite.

6 This direction was probably designed to promote humanity; and so in vers. 27, 28.

28 eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. And *whether it be cow or ewe, ye shall not kill it* ^m and her young both in one day.

29 And when ye will ⁿ offer a sacrifice of thanksgiving unto the LORD, offer *it* at 30 your own will. On the same day it shall be eaten up; ye shall leave ^o none of it until the morrow: *I am* the LORD.

31 ^p Therefore shall ye keep my commandments, and do them: *I am* the LORD. 32 ^q Neither shall ye profane my holy name; but ^r I will be hallowed among the 33 children of Israel: *I am* the LORD which ^s hallow you, ^t that brought you out of the land of Egypt, to be your God. *I am* the LORD.

The sacred festivals enumerated and enjoined.

23 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, 2 and say unto them, *Concerning* ^u the feasts¹ of the LORD, which ye shall ^v proclaim *to be* holy convocations, *even* these *are* my feasts.

3 ^w Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: *it is* the sabbath of the LORD in all your dwellings.

4 ^x These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 ^y In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 ^z And on the fifteenth day of the same month *is* the feast of unleavened bread 7 unto the LORD: seven days ye must eat unleavened bread. ^a In the first day ye 8 shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, ^b When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf [omer, *or*, handful] of

11 ^c the firstfruits of your harvest unto the priest: and he shall ^d wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath² the 12 priest shall wave it. And ye shall offer that day when ye wave the sheaf ^e an he-

13 lamb without blemish of the first year for a burnt offering unto the LORD. ^f And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: ^g and the drink offering 14 thereof *shall be* of wine, the fourth *part* of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God. *It shall be* a statute for ever throughout your generations in all your dwellings.

15 And ^h ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number ⁱ fifty 16 days;³ and ye shall offer ^j a new meat offering⁴ unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven;⁵ *they are* ^k the firstfruits unto the LORD.

17 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering

1 Or, 'appointed times' (for one of them was a fast), or 'assemblies'; so called as being the occasions on which assemblies were to be held for religious purposes. One design of these sacred assemblies was to maintain the unity of the nation, both politically, and, still more, religiously; as the people were to present themselves before Jehovah as one body, and to bind themselves in allegiance to him and in fellowship with each other.

2 This was to be done on the first day after the passover sabbath. A sheaf of barley was usually presented, as that was the first grain reaped. After this, the produce might be used, the whole harvest having been consecrated to God by the offering of the first-fruits. See Rom. xi. 16. It was on the morning of the same day upon which the high priest waved before the Lord the first ripe sheaf that the great Head of the church arose from the dead—the 'first-fruits of them that slept' (1 Cor. xv. 20).

3 Hence called in Greek the feast of 'Pentecost' (*fiftieth*), held at the distance of seven weeks (and therefore called the 'feast of weeks') from the second day of the passover when the first ripe barley sheaf was presented.

In Exod. xxiii. 16, it is called the 'feast of harvest' and the 'feast of first-fruits' (see Numb. xxviii. 26; Deut. xxvi.); because on that occasion the first-fruits of the wheat harvest were presented to God. These were offered in the form, not of *ears* of corn, but of baked *loaves*. The form of confession and thanksgiving in Deut. xxvi. was commonly used on these occasions. The accounts of modern travellers show that the harvest in the plains would be over by this time; though in some of the mountainous districts it could hardly be finished till two or three weeks later. This festival is said by the Jews to have commemorated the covenant at Mount Sinai, seven weeks after their exodus from Egypt; and is therefore called by them 'the day of the giving of the law;' and it is commonly regarded by Christians as having prefigured the outpouring of the Holy Ghost, fifty days after Christ, our Passover, had been sacrificed for us. This festival was largely attended in the later times of Jewish history: see Acts ii. 1, 9—11, etc.; and Josephus.

4 That is, made of flour of the new wheat.

5 As representing the people's ordinary food.

^m Deu. 22. 6.

ⁿ ch. 1. 3; 7. 12; Ps. 107. 22; 116. 17; Am. 4. 5.

^o ch. 7. 15—18.

^p ch. 19. 37; Num. 15. 40; Deu. 4. 40.

^q see *ref.*, ch. 18. 21.

^r ch. 10. 3; Mt. 6. 9; Lk. 11. 2.

^s ch. 20. 8.

^t ch. 11. 45; 19. 36; 25. 38; Ex. 6. 7; Num. 15. 41.

^u vers. 4, 37; Ex. 23. 14—17.

^v Ex. 32. 5; 2 Ki. 10. 20; Ps. 81. 3; 84. 10; Heb. 10. 25.

^w ch. 19. 3; Ex. 20. 8—11; 23. 12; 31. 15; 34. 21; Deu. 5. 13; Lk. 13. 14.

^x vers. 2, 37; Ex. 23. 11.

^y Ex. 12. 2—14, 18; 13. 3, 10; 23. 15; 34. 18; Num. 9. 2, 3; 28. 16, 17; Deu. 16. 1—8; Jos. 5. 10.

^z Ex. 12. 15, 16.

^a Ex. 12. 16; Num. 28. 18—25.

^b Ex. 23. 16, 19; 34. 22, 26; Num. 15. 2, 18; 28. 26; Deu. 16. 9; Jos. 3. 15.

^c Ex. 22. 29; 23. 19; Ro. 11. 16; 1 Cor. 15. 20; Jam. 1. 18; Rev. 14. 4.

^d Ex. 29. 21.

^e see *ref.*, ch. 1. 10.

^f ch. 2. 14—16.

^g Ex. 29. 40.

^h ch. 25. 8; Ex. 34. 22; Deu. 16. 9.

ⁱ Ac. 2. 1.

^j Num. 28. 26.

^k Ex. 23. 16, 19; 22. 29; 34. 22, 26; Num. 15. 17—21; 28. 26; Deu. 26. 1.

19 made by fire, of sweet savour unto the LORD. Then ye shall sacrifice ^o one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of
 20 ^p peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: ^q they shall be holy
 21 to the LORD for the priest. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work *therein*: it shall be a statute for ever in all your dwellings throughout your generations.
 22 And ^r when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, ^s neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.
 23, 24 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the 'seventh' month, in the first *day* of the month, shall ye have a
 25 sabbath, "a memorial of blowing of trumpets, and holy convocation. Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.
 26, 27 And the LORD spake unto Moses, saying, ^x Also on the tenth *day* of this seventh month *there shall be* a day of atonement: ² it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto
 28 the LORD. And ye shall do no work in that same day: for it is ^y a day of atone-
 29 ment, to make an atonement for you before the LORD your God. For whatsoever soul *it be* that shall not be afflicted in that same day, ^z he shall be cut off from
 30 among his people. And whatsoever soul *it be* that doeth any work in that same
 31 day, ^a the same soul will I destroy from among his people. Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your
 32 dwellings. *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath [rest].
 33, 34 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, ^b The fifteenth day of this seventh month *shall be* the feast of tabernacles ³
 35 for seven days unto the LORD. On the first *day shall be* an holy convocation: ye
 36 shall do no servile work *therein*. Seven days ye shall offer an offering made by fire unto the LORD: ^c on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a ^d solemn assembly
 37 [day of restraint]; and ye shall do no servile work *therein*. ^e These are the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: ^f beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your
 39 freewill offerings, which ye give unto the LORD. ^g Also in the fifteenth day of the seventh month, when ye have ^h gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first *day shall be* a sabbath, and
 40 on the eighth *day shall be* a sabbath. And ⁱ ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; ^k and ye shall rejoice before the LORD your God
 41 seven days. ^l And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the
 42 seventh month. ^m Ye shall dwell in booths seven days; all that are Israelites
 43 born shall dwell in booths: ⁿ that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.
 44 And Moses ^o declared unto the children of Israel the feasts of the LORD.

^o ch. 4. 23, 28; Num. 28. 30.^p ch. 3. 1.^q Num. 18. 12; Deu. 18. 4.^r ch. 19. 9, 10.^s Deu. 24. 19.^t Num. 29. 1.^u ch. 25. 9.^x ch. 16. 29, 30; Num. 29. 7.^y see refs. ch. 16. 31.^z Ge. 17. 14.^a ch. 20. 3, 5, 6.^b Ex. 23. 16; Num. 29. 12; Deu. 16. 13—15; Ezra 3. 4; Ne. 8. 14; Zec. 14. 16; John 7. 2.^c Num. 29. 35; Ne. 8. 18; John 7. 37.^d Deu. 16. 8; 2 Chr. 7. 9; Ne. 8. 18; Joel 1. 14; 2. 15.^e vers. 2, 4.^f Num. 29. 39.^g ver. 34.^h Ex. 23. 16; Deu. 16. 13.ⁱ Ne. 8. 15.^k Deu. 16. 14, 15.^l Num. 29. 12; Ne. 8. 18.^m Num. 24. 2, 5; Ne. 8. 14—16; 2 Cor. 5. 1.ⁿ Deu. 31. 13; Ps. 78. 5, 6.^o ver. 2.

1 The feast of trumpets (in the seventh month of the sacred year) was the beginning of the *civil* year; according to which all civil contracts and transactions were regulated. Many suppose this to have been the beginning of the year as reckoned from the creation of the world, which they regard this festival as commemorating.

2 See notes on ch. xvi.

3 This feast was so named from the booths (tents or arbours, see vers. 40—43) which the Hebrews made to dwell in during its continuance. It was also called the 'feast of ingathering' (Exod. xxiii. 16; xxxiv. 22; Deut. xvi. 13); for it was held after the labours, not only of the harvest, but also of the vintage and the fruit season generally, were concluded. It naturally became a most joyous festival, both as it came very shortly after the day of expiation, when the great atonement, with its attendant

blessings, had been exhibited; and as it commemorated the Israelites' life in the wilderness, followed by their happy settlement in a fruitful land, the ingathering of whose rich produce it also celebrated. More victims were offered at this feast than at any other: see Numb. xxix. 12—38. In later ages, it was the custom to pour profusely upon the temple courts water drawn from the pool of Siloam, amidst great rejoicings, and the singing of Psalms cxiii.—cxviii.; and, in the evening, to illuminate the court of the women, whilst Psalms cxx.—cxxxiv. were sung. Many suppose that these ceremonies are alluded to in Isa. xii. 3; John vii. 37—39; viii. 12; and that this festival, rather than the Pentecost, typified the outpouring of the Holy Spirit. Others regard it as having reference to the happy times when the 'fulness of the Gentiles' shall be brought into the church (Zech. xiv. 16).

The oil for the lamps; the shew-bread.

24 AND the LORD spake unto Moses, saying, ^p Command the children of Israel, ^q that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations. He shall order the lamps upon ^r the pure candlestick before the LORD continually.

5 And thou shalt take fine flour, and bake twelve ^r cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, ^s upon the pure table before the LORD. And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. ^t Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And ^u it shall be Aaron's and his sons'; ^x and they shall eat it in the holy place: for it ^{is} most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

^p Ex. 27. 20, 21.^q Ex. 25. 31—39; 31. 8; 39. 37.
^r Ex. 25. 31.^s Ex. 25. 23, 24; 1 Ki. 7. 48; 2 Chr. 4. 19; 13. 11; 1 Heb. 9. 2.^t Num. 4. 7; 1 Chr. 9. 32; 2 Chr. 2. 4.^u ch. 8. 31; 1 Sam. 21. 6; Mt. 12. 4; Mk. 2. 26; 1 k. 6. 4.
^x ch. 6. 16; 21. 22; Ex. 29. 32.*Punishment of blasphemy; various laws.*

10 AND the son of an Israelitish woman, whose father *was* an Egyptian,¹ went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son ^y blasphemed the name of *the LORD*,² and ^z cursed. And they ^a brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan :) and they ^b put him in ward, ^c that the mind of the LORD might be showed them. And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard *him* ^d lay their hands upon his head, and let all the congregation ^e stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God ^f shall bear his sin. And he that ^g blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of *the LORD*, shall be put to death.

17, 18 ^h And he that killeth any man shall surely be put to death. ⁱ And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as ^h he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*. ^j And he that killeth a beast, he shall restore it: ^m and he that killeth a man, he shall be put to death. Ye shall have ⁿ one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 And Moses spake to the children of Israel, ^o that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

^y ver. 16.^z Job 1. 5, 11, 22; 2. 5, 9, 10; 1s. 8. 21.^a Ex. 18. 22, 26.^b Num. 15. 34.^c Ex. 18. 15, 16; Num. 27. 5; 36. 5, 6.^d Deu. 13. 9; 17. 7.^e see refs. ch. 20. 2.^f ch. 5. 1; 29. 17; Ex. 20. 7; Num. 9. 13.^g 1 Ki. 21. 10, 13; Ps. 74. 10, 18; Mt. 12. 31; Mk. 3. 28; John 10. 33—36; Jam. 2. 7.^h Ge. 9. 5, 6; Ex. 21. 12—14; Num. 35. 31; Deu. 19. 11, 12.ⁱ ver. 21; Ex. 21. 33, 34.^j Ex. 21. 23—25; Deu. 19. 21; Mt. 5. 38; 7. 2.^k ver. 18; Ex. 21. 33.^m ver. 17.ⁿ ch. 17. 10; 19. 34. Ex. 12. 49; Num. 15. 16, 29.^o ver. 14; Heb. 10. 28, 29.*The sabbatic year; and year of jubilee.*

25 AND the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep [rest] ^p a sabbath³ unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 ^q That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant,

^p see ch. 26. 31, 35; Ex. 23. 10, 11; 2 Chr. 36. 21.^q 2 Ki. 19. 29.

¹ There were many such persons among the Hebrews; and they occasioned no little mischief. The notice of this man's parentage shows the bad consequences which commonly follow such mixed marriages. Children are apt, in such cases, to take after the worse side.

² He spoke disrespectfully of Jehovah. This heinous sin was treason under the theocracy, and was punished by death.

³ The sabbatic year and the jubilee seem to have had two objects: (1) To keep before the minds of the people God's claim as sole proprietor of the land, which they held only as his gift, upon certain conditions; two of which were, that it should be permanently inalienable from the family of the owner (see 1 Kings xxi. 3), and

that it should not be exhausted by over-cropping. (2) To remind them of their own equality, as sons of Israel and subjects of Jehovah: for which reason no servitude or personal liability could be prolonged beyond the specified period, except by a voluntary public act on the part of the servant. It is doubtful whether the sabbatic year began with the civil or the sacred year; whether the three years mentioned in ver. 21 were three full years, or parts of three consecutive years; and whether the jubilee was the forty-ninth or the fiftieth year—or, rather, whether it was part of each of those years, as beginning with Tisri, which was the first month of the civil and the seventh of the sacred year, while the sabbatic year began with Abib, the first month of the sacred year.

and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause ^r the trumpet of the jubilee to sound on the tenth *day* of the seventh month, ^s in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and ^t proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; ^u and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ^x ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is* the jubilee; it shall be holy unto you: ^y ye shall eat the increase thereof out of the field. ^z In the year of this jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbour, or buyest *ought* of thy neighbour's hand, ^a ye shall not oppress one another: ^b according to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.

17 ^c Ye shall not therefore oppress one another; ^d but thou shalt fear thy God: for I *am* the LORD your God. ^e Wherefore ye shall do my statutes, and keep my judgments, and do them; ^f and ye shall dwell in the land in safety. ^g And the land shall yield her fruit, and ^h ye shall eat your fill, and dwell therein in safety. And if ye shall say, ⁱ What shall we eat the seventh year? behold, ^k we shall not sow, nor gather in our increase: then I will ^l command my blessing¹ upon you in the sixth year, and it shall bring forth fruit for three years. ^m And ye shall sow the eighth year, and eat *yet* of ⁿ old fruit until the ninth year; until her fruits come in ye shall eat of the old *store*.

23 ^o The land shall not be sold for ever: for ^p the land *is* mine; for ye *are* ^q strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. ^r If thy brother be waxen poor, and hath sold away *some* of his possession, and if ^s any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; then ^t let him count the years of the sale thereof, and restore the overplus² unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: ^u and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house³ in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee. Notwithstanding ^x the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, ^y shall go out in *the year of jubilee*: for the houses of the cities of the Levites *are* their possession among the children of Israel. But ^z the field of the suburbs of their cities may not be sold; for *it is* their perpetual possession.

35 And if thy brother be waxen poor,⁴ and fallen in decay with thee; then thou shalt ^a relieve [strengthen] him: *yea, though he be* ^b a stranger, or a sojourner; that he may live with thee. ^c Take thou no usury of him, or increase: but ^d fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. ^e I *am* the LORD your God,

^r Is. 27. 13; 63. 4.^s ch. 16. 30; 23. 24, 27.^t Is. 61. 1—3; 63. 4; Jer. 34. 8, 13—17; Lk. 4. 18, 19; Ro. 8. 21; Gal. 5. 1.^u ver. 13; Num. 36. 4.^x ver. 5.^y vers. 6, 7.^z ver. 10; ch. 27. 24; Num. 36. 4.^a ver. 17; ch. 19. 13; 1 Sam. 12. 3, 4; Mic. 2. 2; 1 Cor. 6. 8.^b ch. 27. 18—23.^c ver. 14.^d ver. 43; see refs. ch.

19. 14, 32.

^e ch. 19. 37.^f ch. 26. 5, 6; Deu.

12. 10; 33. 12, 27, 28;

Ps. 4. 8; Pro. 1. 33;

Jer. 23. 6.

^g Ps. 67. 6; 85. 12; Is.

30. 23; Eze. 34. 26,

27.

^h ch. 26. 5; Eze. 34.

25, 27, 28.

ⁱ Mt. 6. 25, 31; 8. 26;

Lk. 12. 29; Phil. 4.

6; Heb. 13. 5, 6.

^k vers. 4, 5.^l see Ex. 16. 29; Deu.

28. 8.

^m 2 Ki. 19. 29.ⁿ Jos. 5. 11, 12.^o 1 Ki. 21. 3; Eze. 48.

14.

^p Deu. 32. 43; 2 Chr.

7. 20; Ps. 85. 1; Hos.

9. 3; Joel 2. 18; 3. 2.

^q 1 Chr. 29. 15; Ps.

39. 12; 119. 19; Heb.

11. 9, 13; 1 Pet. 2. 11.

^r Ru. 2. 20; 4. 3—6.^s see Ru. 3. 2, 9, 12;

4. 34; Is. 59. 20;

Jer. 32. 7, 8.

^t vers. 50—52.^u ver. 13.^x see Num. 35. 2; Jos.

21. 2, etc.

^y ver. 28.^z see Ac. 4. 36, 37.^a Deu. 15. 7, 8; Ps.

37. 26; 41. 1; 112. 5,

9; Pro. 14. 31; Lk.

6. 35; Ac. 11. 29;

Rom. 12. 10; Gal. 2.

10; 1 John 3. 17.

^b Mt. 25. 35.^c Ex. 22. 25; Deu. 23.

19; Ne. 5. 7; Ps. 15.

5; Pro. 28. 8; Eze.

18. 8, 13, 17; 22. 12.

^d ver. 17; Ne. 5. 9.^e ch. 22. 32, 33; Ex.

20. 2.

¹ Had the Israelites duly observed this command, this constantly recurring miracle would have been to them a perpetual witness of the Divine authority of their laws and institutions.

² That is, he shall pay a sum equal to the value of the income for the years still remaining until the jubilee; but if he be unable to pay this, still his family inheritance

shall be restored to him in the year of jubilee (ver. 28).

³ This exception gave opportunity for Gentile proselytes and others to settle under the beneficent sway of the King of Israel.

⁴ This provision, especially when viewed in contrast with the practices of other ancient nations, illustrates the kindly spirit of the Hebrew laws.

which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And *f* if thy brother *that dwelleth* by thee be waxen poor, and be sold¹ unto
40 thee; thou shalt not compel him to serve as a bondservant: *but* as an hired ser-
41 vant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year
42 of jubilee: *and then* shall he depart from thee, *both* he and his children *g* with
43 him, and shall return unto his own family, and *h* unto the possession of his fathers
44 shall he return. For they *are* ⁱ my servants, which I brought forth out of the
45 land of Egypt: they shall not be sold as bondmen. ^k Thou shalt not rule over
46 him ^l with rigour; but ^m shalt fear thy God. Both thy bondmen and thy bond-
47 maids, which thou shalt have, *shall be* of the heathen that are round about you;
48 of them shall ye buy bondmen and bondmaids. Moreover of ⁿ the children of
49 the strangers that do sojourn among you, of them shall ye buy, and of their
50 families that *are* with you, which they begat in your land: and they shall be
51 your possession. And ^o ye shall take them as an inheritance for your children
52 after you, to inherit *them for* a possession; they shall be your bondmen for ever:
53 but over your brethren the children of Israel, ^p ye shall not rule one over another
54 with rigour.
55 And if a sojourner or stranger wax rich by thee, and ^q thy brother *that dwelleth*
56 by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to
57 the stock of the stranger's family: after that he is sold he may be redeemed
58 again; one of his brethren may ^r redeem him: either his uncle, or his uncle's son,
59 may redeem him, or *any* that is nigh of kin unto him of his family may redeem
60 him; or if ^s he be able, he may redeem himself. And he shall reckon with him
61 that bought him from the year that he was sold to him unto the year of jubilee:
62 and the price of his sale shall be according unto the number of years, ^t according
63 to the time of an hired servant shall it be with him. If *there be* yet many years
64 *behind*, according unto them he shall give again the price of his redemption out
65 of the money that he was bought for. And if there remain but few years unto
66 the year of jubilee, then he shall count with him, *and* according unto his years
67 shall he give him again the price of his redemption. *And* as a yearly hired
68 servant shall he be with him: *and the other* shall not rule with rigour over him
69 in thy sight. And if he be not redeemed in these *years*, then ^u he shall go out in
70 the year of jubilee, *both* he, and his children with him. For ^x unto me the
71 children of Israel *are* servants; they *are* my servants whom I brought forth out
72 of the land of Egypt: I *am* the LORD your God.

Law against idolatry; prophetic promises and threatenings.

26 YE shall make you ^y no idols nor graven image, neither rear you up a standing
image [*or*, pillar], neither shall ye set up *any* image of stone in your land, to
bow down unto it: for I *am* the LORD your God.
2 ^z Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.
3 ^a If ye walk in my statutes, and keep my commandments, and do them; ^b then
4 I will give you rain in due season,² and ^c the land shall yield her increase, and
5 the trees of the field shall yield their fruit. And ^d your threshing shall reach
6 unto the vintage, and the vintage shall reach unto the sowing time: and ^e ye shall
7 eat your bread to the full, and ^f dwell in your land safely. And ^g I will give
8 peace in the land, and ^h ye shall lie down, and none shall make *you* afraid: and I
9 will rid [*cause to cease*]ⁱ evil beasts³ out of the land; neither shall ^k the sword go
10 through your land. And ye shall chase your enemies, and they shall fall before
11 you by the sword; and ^l five of you shall chase an hundred, and an hundred of
12 you shall put ten thousand to flight: and your enemies shall fall before you by
13 the sword. For I will ^m have respect unto you, and ⁿ make you fruitful, and
14 multiply you, ^o and establish my covenant with you. And ye shall eat ^p old
15 store, and bring forth the old because of the new. ^q And I will set my tabernacle
16 among you: and my soul shall not ^r abhor you. ^s And I will walk among you,
17 and ^t will be your God, and ye shall be my people. "I *am* the LORD your God,
18 which brought you forth out of the land of Egypt, that ye should not be their
19 bondmen; ^x and I have broken the bands of your yoke, and made you go upright.
20 ^y But if ye will not hearken unto me, and will not do all these commandments;
21 and if ye shall ^z despise my statutes, or if your soul abhor my judgments, so that

^f Ex. 21. 2; Deu. 15. 12; 1 Ki. 9. 22; 2 Ki. 4. 1; Ne. 5. 5; Jer. 34. 14.

^g Ex. 21. 3.
^h vers. 10, 23.

ⁱ ver. 55; Ro. 6. 22; 1 Cor. 7. 23.

^k Eph. 6. 9; Col. 4. 1.

^l ver. 46; Ex. 1. 13.

^m ver. 17; Ex. 1. 17.

ⁿ Mal. 3. 5.

^o Is. 56. 3, 6.

^o Is. 14. 2.

^p ver. 43.

^q vers. 25, 35.

^r Ne. 5. 5.

^s ver. 26.

^t Job 7. 1; Is. 16. 11; 21. 16.

^u ver. 41; Ex. 21. 2, 3.

^x ver. 42.

^y ch. 19. 4; Ex. 20. 3

—5; Deu. 5. 8; 16.

22; 27. 15; Ps. 97. 7.

^z see refs. ch. 19. 3).

^a Deu. 11. 13—15; 23.

1—14.

^b Is. 30. 23; Jer. 14

22; Eze. 31. 26, 27;

Joel 2. 23, 24.

^c ch. 25. 21; Ps. 67. 6;

85. 12; Eze. 31. 27;

36. 30; Zec. 8. 12.

^d Am. 9. 13.

^e ch. 25. 19; Deu. 11.

15; Joel 2. 19, 26.

^f ch. 25. 18; Job 11.

19; Eze. 31. 25, 27, 24.

^g 1 Chr. 22. 9; Ps. 29

11; 147. 11; Is. 45.

7; Hag. 2. 9.

^h Job 11. 19; Ps. 3. 5;

4. 8; Pro. 3. 24; Is.

35. 9; Jer. 30. 10;

Eze. 31. 25; Hos. 2.

18; Zeph. 3. 13.

ⁱ 2 Ki. 17. 25; Eze. 5.

17; 14. 15.

^k Eze. 14. 17.

^l Deu. 28. 7; 32. 30;

Jos. 23. 10; Judg. 7.

19—21; 1 Sam. 14. 6.

^m Ex. 2. 25; 2 Ki. 13.

23.

ⁿ Ge. 17. 6, 7; Deu.

28. 4, 11; Ne. 9. 23;

Ps. 107. 38.

^o Ex. 6. 4.

^p ch. 25. 22.

^q Ex. 25. 8, 9; 29. 45;

Jos. 22. 19; Ps. 75.

2; 132. 15, 14; Eze.

37. 26—28; 48. 35;

Rev. 21. 3.

^r ch. 20. 23; Deu. 32.

19; Ps. 106. 40; Jer.

14. 21.

^s Deu. 23. 14; 2 Cor.

6. 16.

^t Ex. 6. 7; Jer. 7. 23;

11. 4; 39. 22; Eze.

11. 20; 36. 28.

^u ch. 25. 38, 42, 45; see

refs. Ex. 20. 2.

^x Jer. 2. 20; Eze. 34. 27.

^y Deu. 28. 15; Lam.

2. 17; Mal. 2. 2.

^z ver. 43; 2 Ki. 17. 15.

¹ Slavery already existed in a modified form; and, although not at once absolutely forbidden, it was put by these laws under great restraints as a preparation for its ultimate suppression.

² These being national laws, the sanctions are of a

corresponding nature. Hence the promises relate chiefly to national prosperity; and the threatenings to national calamities.

³ The increase of population and extension of cultivation tend to produce the extermination of noxious animals.

16 ye will not do all my commandments, *but* that ye break my covenant: I also will do this unto you;¹ I will even appoint over you ^aterror, ^bconsumption, and the burning ague, that shall ^cconsume the eyes, and cause sorrow of heart: and ^dye shall sow your seed in vain, for your enemies shall eat it. And ^eI will set my face against you, and ^fye shall be slain before your enemies: ^gthey that hate you shall reign over you; and ^hye shall flee when none pursueth you.

17 And if ye will not yet for all this hearken unto me, then I will punish you ⁱseven times more for your sins. And I will ^kbreak the pride of your power; and I ^lwill make your heaven as iron, and your earth as brass:² and your ^mstrength shall be spent in vain: for ⁿyour land shall not yield her increase, neither shall the trees of the land yield their fruits.

18 And if ye walk contrary unto me, and will not hearken unto me; I will bring ^oseven times more plagues upon you according to your sins. ^pI will also send wild beasts among you, ^qwhich shall rob you of your children, and destroy your cattle, and make you few in number; and ^ryour *high* ways shall be desolate.

19 And if ye ^swill not be reformed by me by these things, but will walk contrary unto me; ^tthen will I also walk contrary unto you, and will punish you yet ^useven times for your sins. And ^vI will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, ^wI will send the pestilence among you; and ye shall be delivered into the hand of the enemy. ^xAnd when I have broken the staff of your bread, ten women shall bake your bread in one oven,³ and they shall deliver *you* your bread again by weight: and ^yye shall eat, and not be satisfied.

20 And ^zif ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also ^ain fury; and I, even I, will chastise you seven times for your sins. ^bAnd ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.⁴ And ^cI will destroy your high places, and cut down your images, and ^dcast your carcases upon the carcases of your idols, and my soul shall ^eabhor you. ^fAnd I will make your cities waste, and ^gbring your sanctuaries unto desolation, and ^hI will not smell the savour of your sweet odours. ⁱAnd I will bring the land into desolation: and your enemies which dwell therein shall be ^kastonished at it. And ^lI will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. ^mThen shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your ⁿsabbaths, when ye dwelt upon it.

21 And upon them that are left *alive* of you ^oI will send a faintness into their hearts in the lands of their enemies; and ^pthe sound of a shaken [driven] leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And ^qthey shall fall one upon another, as it were before a sword, when none pursueth: and ^rye shall have no power to stand before your enemies. ^sAnd ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you ^tshall pine away in their iniquity in your enemies' lands; ^uand also in the iniquities of their fathers shall they pine away with them. ^xIf they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their ^yuncircumcised hearts be ^zhumbled, and they then ^aaccept of the punishment of their iniquity: then will I ^bremember my covenant ^cwith Jacob, and also my covenant ^dwith Isaac, and also my covenant ^ewith Abraham will I remember; and I will ^fremember the land.

22 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they ^hdespised my judgments, and because their

^a Deu. 28. 65—67; 32. 25; Job 18. 11; Ps. 73. 19; Jer. 15. 8.
^b Deu. 28. 21, 22.
^c 1 Sam. 2. 33.
^d Deu. 28. 33, 51; Judg. 6. 3—6; Job 31. 8; Jer. 5. 17; 12. 13; Mic. 6. 15.
^e see refs. ch. 17. 10
^f Deu. 28. 25; Judg. 2. 14; 1 Sam. 31. 1; Jer. 19. 7.
^g Ps. 106. 41, 42.
^h ver. 36; Ps. 53. 5; Pro. 28. 1.
ⁱ vers. 21, 24, 28; 1 Sam. 2. 5; Ps. 119. 164; Pro. 24. 16.
^k Is. 2. 12; 25. 11; 26. 5; Jer. 13. 9; Eze. 7. 24; 20. 6.
^l Deu. 28. 23; Jer. 14. 1—6; see 1 Ki. 17. 1, 7, 14; 18. 5; Lk. 4. 25.
^m Ps. 127. 1; Is. 49. 4; Hab. 2. 13.
ⁿ Deu. 11. 17; 28. 18, 38—40; Ps. 107. 34; Hag. 1. 9—11; 2. 16.
^o ver. 6; Deu. 32. 24.
^p 2 Ki. 17. 25; Jer. 15. 3; Eze. 5. 17; 11. 15, 21.
^q 1 Ki. 13. 24; 2 Ki. 2. 24; 17. 26.
^r Judg. 5. 6; 2 Chr. 15. 5; Is. 33. 8; Lam. 1. 4; Eze. 33. 8; Zec. 7. 14.
^s Is. 1. 20; Jer. 2. 30; 5. 3; Am. 4. 6—12.
^t 2 Sam. 22. 27; Job 9. 4; Ps. 18. 26.
^u Deu. 32. 25, 41; Ps. 78. 62, 64; Jer. 24. 10; Eze. 5. 17; 6. 3; 14. 17; 29. 8; 33. 2.
^v Num. 14. 12; Deu. 28. 21; Jer. 14. 12; 24. 10; 29. 17, 18; Am. 4. 10.
^w Ps. 105. 16; Is. 3. 1; Eze. 4. 16; 5. 16; 14. 13.
^x Is. 9. 20; Mic. 6. 14; Hag. 1. 6.
^y vers. 21, 24.
^z Is. 59. 18; 63. 3; 66. 15; Jer. 21. 5; Eze. 5. 13, 15; 8. 18.
^a Deu. 28. 53—57; 2 Ki. 6. 29; Jer. 19. 9; Lam. 4. 10; Eze. 5. 10.
^b 2 Ki. 23. 8; 2 Chr. 34. 3, 4, 7; Is. 27. 9; Eze. 6. 3—6, 13.
^c 2 Ki. 23. 20; 2 Chr. 31. 5.
^d vers. 11, 15; Le. 20. 23; Ps. 78. 59; 89. 38; Jer. 14. 19.
^e 2 Ki. 25. 4—10; Ne. 2. 3, 17; Is. 1. 7; 64. 10; Jer. 4. 7; 9. 11; Eze. 6. 6.
^f Ps. 71. 3—8; Is. 61. 11; Jer. 22. 5; Lam. 1. 10; Eze. 9. 6; 21. 2.
^g Ge. 8. 21; Is. 1. 11—14; Am. 5. 21—23.
^h Deu. 29. 33; Is. 6. 11; 32. 13, 14; Jer. 9. 11; 25. 11, 18; 44. 2, 22; Eze. 33. 28, 29.
ⁱ Deu. 28. 37; 29. 21—28; 1 Ki. 9. 8; Jer. 18. 16; 19. 8; Lam. 4. 12; Eze. 5. 15.
^j Deu. 4. 27; 28. 61; Ps. 44. 11; Jer. 9. 16; Eze. 12. 15; 20. 23; 22. 15; Zec. 7. 14; Lk. 21. 24.
^k ch. 25. 2—4; 2 Chr. 36. 21.
^l ch. 25. 2.
^m Deu. 28. 65—67; Eze. 21. 7, 12, 15.
ⁿ ver. 17; Job 15. 21, 22; Pro. 28. 1.
^o Is. 10. 4; see Judg. 7. 22; 1 Sam. 14. 15, 16.
^p 20. 43; 21. 23; 33. 10; 37. 28; Ps. 32. 5; Pro. 2. 24, 29; Gal. 5. 6; Col. 2. 11.
^q 1 Ki. 21. 29; 2 Chr. 12. 6, 7, 12; 32. 26; 33. 12, 13; Eze. 20. 43; Jam. 4. 6—9.
^r Ezra 9. 13—15; Ne. 9. 33; Dan. 9. 7—14.
^s Ex. 2. 21; 6. 5; Deu. 4. 31; Ps. 106. 45; Eze. 16. 60.
^t Ge. 28. 13, 14.
^u Ge. 26. 3, 4.
^v Ge. 12. 2, 3.
^w Ps. 85. 1; 136. 23; Eze. 36. 1—15, 33, 34.
^x vers. 34, 35.
^y ver. 15.

1 The judgments here threatened rise one above the other in intensity, if the people would not yield to the first chastisements, but still persevered in their iniquity.
 2 A forcible representation of the intense heat of a long drought.
 3 The supply of food would be so scanty, that, instead of every family having an oven for itself (as is usual in

the East), the bread of several families would be baked in one oven; when each would take care not to lose the smallest portion of their share.
 4 This dreadful judgment was repeatedly inflicted. See 2 Kings vi. 28, 29; Lam. iv. 10; and the account of the siege and capture of Jerusalem by the Romans, as related by Josephus.

44 soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, ⁱ I will not cast them away, neither will I abhor them, to destroy them utterly, ¹ and ^k to break my covenant with them: for I *am* the LORD their God.
 45 But I will ^l for their sakes remember the covenant of their ancestors, ^m whom I brought forth out of the land of Egypt ⁿ in the sight of the heathen, that I might be their God: I *am* the LORD.
 46 ^o These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel ^p in mount Sinai by the hand of Moses.

Laws respecting vows and tithes.

27 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, ^q and say unto them, ^r When a man shall make a singular vow, ² the persons *shall* ³ be for the LORD by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, ^s after the shekel of the sanctuary. And if it *be* a female, then thy estimation shall be thirty shekels. And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver. And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.
 9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any* man giveth of such unto the LORD shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change
 11 beast for beast, then it and the exchange thereof shall be holy. And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest: and the priest shall value it, whether it be
 13 good or bad: as thou valuest it, *who art* the priest, so shall it be. ⁵ But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.
 14 And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. ^t And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.
 16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer [*or, the land* ^u of an homer] of barley seed *shall be valued* at fifty shekels of silver. If he sanctify
 18 his field from the year of jubilee, according to thy estimation it shall stand. But if he sanctify his field after the jubilee, then the priest shall ^v reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. ^w And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any
 21 more. But the field, ^x when it goeth out in the jubilee, shall be holy unto the LORD, as a field ^y devoted; ^z the possession thereof shall be the priest's.
 22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* ^a not of the fields of ^b his possession; ^c then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD. ^d In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to
 25 whom the possession of the land *did belong*. And all thy estimations shall be according to the shekel of the sanctuary: ^e twenty gerahs shall be the shekel.
 26 Only the ^f firstling of the beasts, which should be the LORD's firstling, no man
 27 shall sanctify it; ³ whether *it be* ox, or sheep: it *is* the LORD's. And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, ^g and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

ⁱ Deu. 4. 29—31; 2 Ki. 13. 23; Ne. 9. 31; Ro. 11. 2.
^k Jer. 11. 21; Eze. 16. 69—72.
^l Ge. 17. 7, 8; Ex. 2. 24; Ro. 11. 28.
^m ch. 22. 33; 25. 34; Ex. 20. 2.
ⁿ Ps. 98. 2, 3; Eze. 20. 9, 14, 22.
^o ch. 27. 34; Deu. 6. 1; 12. 1; 33. 4; John 1. 17.
^p ch. 25. 1.

^q Num. 6. 2; see Ge. 28. 20—22; Judg. 11. 30, 31, 39; 1 Sam. 1. 11, 28.

^r Ex. 30. 13.

^s vers. 15, 19.

^t ver. 13.

^u ch. 25. 15, 16, 50—52.

^v ver. 13.

^w ch. 25. 10, 28, 31.

^x ver. 28.

^y Num. 18. 11; Eze. 44. 29.

^z ch. 25. 10, 25.

^a ver. 18.

^b ch. 25. 28.

^c Ex. 30. 13; Num. 3. 47; 18. 16; Eze. 45. 12.

^d Ex. 30. 2, 12; 22. 30; Num. 18. 17; Deu. 15. 19.

^e vers. 11—13.

1 Intimating that the nation should still continue in existence; as we see at this day.

2 Heb., 'separate a vow.' This was the solemn dedication of a man's person, or child, or any part of his property, to the service of God. See Gen. xxviii. 20, 22; Judg. xi. 30, 31; 1 Sam. i. 11, 28. This law is generally understood as providing a redemption price, which might

be substituted for the person or property so consecrated. Some, however, suppose that this amount of money was to be paid in addition to the offering of the person, as a visible declaration of his having devoted himself to God.

3 As firstlings were to be offered in sacrifice (Exod. xiii. 15), it would have been a mere mockery to make them the subject of a vow.

28 ^h Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD. ⁱ None devoted, which shall be devoted of men,¹ shall be redeemed; *but* shall surely be put to death.

30 And ^k all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD. ^l And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^m passeth under the rod,² the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, ⁿ neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 ^o These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

^h ver. 21; Jos. 6. 17—19.
ⁱ Num. 21. 2, 3.
^k Ge. 14. 20; 24. 22; Num. 18. 21, 24; 2 Chr. 31. 5, 6, 12; Ne. 10. 37, 38; 13. 12; Mal. 3. 8, 10; Heb. 7. 5—9.
^l ver. 13.
^m see Jer. 33. 13; Eze. 20. 37; Mic. 7. 14.
ⁿ ver. 10.
^o ch. 26. 46.

¹ This means not devoted *by* men, but devoted *from* among men; such as the Canaanitish nations (see Numb. xxi. 2, and note; Deut. vii. 2, 24), the city of Jericho (Josh.

vi. 17), and the Amalekites (Deut. xxv. 19; 1 Sam. xv. 3).
² Referring to the usual method of numbering and separating cattle.

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

This book derives its title from the *numberings* of the people of Israel, recorded in ch. i.—iv., xxvi. The first of these was made at Sinai, in the beginning of the second year after their departure from Egypt; the second was made thirty-eight years afterwards, in the land of Moab, just before their entrance into Canaan. The repetition of the census, and the mode in which it was taken, tended to promote attention to the family registers; and, by distinguishing those of pure Hebrew descent, to prevent admixture with their vicious and idolatrous neighbours. It also especially served to show the lineage of the Messiah, the promised 'Seed of Abraham.'

These two numberings are important, further, as illustrating, on comparing them together, the sad consequences of the criminal distrust and cowardice of the Israelites, which not only excluded a whole generation of them from the promised land, and delayed their national settlement for thirty-eight years, but also brought upon them repeated inflictions of judgment; so that their extraordinary increase which had gone on, even under their oppressions in Egypt, was suddenly arrested, and they were less numerous at the end of this period than they had been at the beginning: see note on ch. xxvi. 2.

We see in this history, on the one hand, the unceasing and tender care of the Almighty over his chosen people during their wanderings; and, on the other, the murmurings and rebellions by which they offended their heavenly Protector, drew down upon them repeated marks of his just displeasure, and provoked him to say that they should 'not enter into his rest,' because of their unbelief. See Heb. iii. 19. 'All these things happened unto them for ensamples, and were written for our admonition upon whom the ends of the world are come' (1 Cor. x. 1—11).

This book may be divided into five principal sections:—

I. THE FIRST NUMBERING OF THE ISRAELITES: their classification according to their descent; the arrangement of the camp; the numbers and offices of the Levites; and the redemption of the firstborn (ch. i.—iv.)

II. VARIOUS LAWS AND OBSERVANCES: viz., the purification of the camp; the trial of jealousy (v.); the

Numbering of the Israelites by families, the Levites being excepted.

I AND the LORD spake unto Moses ^a in the wilderness of Sinai, ^b in the tabernacle of the congregation, ^c on the first *day* of the second month, in the second ^d year after they were come out of the land of Egypt, saying, ^e Take ye the sum of all the congregation¹ of the children of Israel, after their families, by the house

law concerning Nazarites (vi. 1—21); form of blessing (22—27); the offerings of the princes (vii.); the consecration of the Levites (viii.); the passover, the pillar of cloud and of fire, and the silver trumpets (ix., x. 1—10).

III. THE JOURNEY FROM SINAI TO THE BORDERS OF CANAAN. The people leave Sinai, and resume their journey (x. 11—36); they despise the manna, lust for flesh, and are punished (xi.); Aaron and Miriam murmur at Moses (xii.); the spies, and their report (xiii.); the rebellion of the people, and the consequent rejection of that whole generation (xiv.)

IV. TRANSACTIONS BETWEEN THE TURNING BACK OF THE ISRAELITES FROM THE BORDERS OF CANAAN, AND THEIR RETURN THITHER ABOUT THIRTY-SEVEN YEARS AFTERWARDS: including, various ordinances (xv.); the rebellion and death of Korah and his party (xvi.); the budding of Aaron's rod, and the duties and portions of the priests and Levites (xvii., xviii.); the law of the water of purification (xix.)

V. CONCLUSION OF THE MARCH THROUGH THE WILDERNESS, AND COMMENCEMENT OF THE CONQUEST OF CANAAN. The people come to the desert of Zin; at Kadesh they murmur for water, and are supplied from the smitten rock (xx. 1—13); a passage through Edom is refused (14—21); Aaron dies, and is succeeded by Eleazar (22—29); attack by Canaanites in the south; renewed murmurings of the people; the fiery serpents, and the serpent of brass (xxi. 1—9); further journeys, and victories over Sihon and Og (10—35); Balaam and his prophecies (xxii.—xxiv.); the Israelites are ensnared by the Midianites, and are punished (xxv.); the second numbering of the people on the plains of Moab (xxvi.); the law of inheritance of daughters (xxvii. 1—11); Moses is warned of his death, and Joshua appointed his successor (12—23); laws concerning offerings and vows (xxviii.—xxx.); victory over the Midianites (xxx.); the partition of the conquered land east of Jordan (xxxii.); recapitulation of the stations in the wilderness (xxxiii.); the boundaries of the promised land (xxxiv.); the cities of the Levites, and cities of refuge (xxxv.); law respecting heiresses (xxxvi.)

^a ch. 10. 11, 12; Ex. 19. 1.
^b Ex. 25. 22.
^c Ex. 40. 17.
^d ch. 26. 2, 63, 64; Ex. 1. 1—5; 30. 12; 34. 26; 2 Sam. 24. 2; 1 Chr. 21. 2.

¹ The result of this census (ver. 46) had been stated by anticipation, Exod. xxxviii. 26. From the number of males above the age of twenty, it may be inferred that

the total was nearly two millions. The persons numbered would be fit for labour as well as war, constituting the effective strength of the nation.

- of their fathers, with the number of *their* names, every male by their polls ;
 3 ^c from twenty years old and upward, all that are able to go forth to war in Israel : ^e ch. 14. 29 ; Ex. 30. 14.
 4 thou and Aaron shall number them by their armies. And with you there shall
 be a man of every tribe ; every one head of the house of his fathers.
 5 And these *are* the names of the men that shall stand with you. *Of the tribe of*
 6 Reuben ; Elizur the son of Shedeur. Of Simeon ; Shelumiel the son of Zur-
 7 shaddai. Of Judah ; Nahshon the son of Amminadab. Of Issachar ; Nethaneel the
 9 son of Zuar. Of Zebulun ; Eliab the son of Helon. Of the children of Joseph :
 10 of Ephraim ; Elishama the son of Ammihud ; of Manasseh ; Gamaliel the son of
 11 Pedahzur. Of Benjamin ; Abidan the son of Gideoni. Of Dan ; Ahiezer the son
 13 of Ammishaddai. Of Asher ; Pagiel the son of Ocran. Of Gad ; Eliasaph the son of
 15 ^f Deuel. Of Naphtali ; Ahira the son of Enan. ^g These *were* the renowned of the ^f ch. 2. 11, he is called
 16 congregation, princes of the tribes of their fathers, ^h heads of thousands in Israel. ^{Reuel.}
 17 And Moses and Aaron took these men which are expressed by *their* names : ^h ch. 7. 2 ; 1 Chr. 27.
 18 and they assembled all the congregation together on the first *day* of the second ¹⁶
 month, and they declared their pedigrees after their families, by the house of their ^h Ex. 18. 21, 25.
 fathers, according to the number of the names, from twenty years old and upward,
 19 by their polls. As the LORD commanded Moses, so he numbered them in the
 wilderness of Sinai.
 20 And the children of ⁱ Reuben, Israel's eldest son, by their generations, after their ⁱ ch. 2. 10, 11.
 families, by the house of their fathers, according to the number of the names, by
 their polls, every male from twenty years old and upward, all that were able to
 21 go forth to war ; those that were numbered of them, *even* of the tribe of Reuben,
^k were forty and six thousand and five hundred. ¹ ^k ch. 26. 7.
 22 Of the children of ^l Simeon, by their generations, after their families, by the ^l ch. 2. 12, 13.
 house of their fathers, those that were numbered of them, according to the number
 of the names, by their polls, every male from twenty years old and upward, all
 23 that were able to go forth to war ; those that were numbered of them, *even* of the
 tribe of Simeon, ^m were fifty and nine thousand and three hundred. ^m ch. 26. 11.
 24 Of the children of ⁿ Gad, by their generations, after their families, by the house ⁿ ch. 2. 14, 15.
 of their fathers, according to the number of the names, from twenty years old
 25 and upward, all that were able to go forth to war ; those that were numbered of
 them, *even* of the tribe of Gad, ^o were ^o forty and five thousand six hundred and fifty. ^o ch. 26. 18.
 26 Of the children of ^p Judah, by their generations, after their families, by the house ^p ch. 2. 3, 4.
 of their fathers, according to the number of the names, from twenty years old and
 27 upward, all that were able to go forth to war ; those that were numbered of them,
even of the tribe of Judah, ^q were ^q threescore and fourteen thousand and six hundred. ^q ch. 26. 22 ; 2 Sam.
 28 Of the children of ^r Issachar, by their generations, after their families, by the ^{21. 5.}
 house of their fathers, according to the number of the names, from twenty years ^r ch. 2. 5, 6.
 29 old and upward, all that were able to go forth to war ; those that were numbered
 of them, *even* of the tribe of Issachar, ^s were ^s fifty and four thousand and four
 30 hundred. ^s ch. 26. 25.
 31 Of the children of ^t Zebulun, by their generations, after their families, by the ^t ch. 2. 7, 8.
 house of their fathers, according to the number of the names, from twenty years
 31 old and upward, all that were able to go forth to war ; those that were numbered
 of them, *even* of the tribe of Zebulun, ^u were ^u fifty and seven thousand and four
 32 hundred. ^u ch. 26. 27.
 32 Of the children of ^v Joseph, *namely*, of the children of Ephraim, by their gene- ^v ch. 2. 18, 19 ; Deu.
 rations, after their families, by the house of their fathers, according to the number ^{33. 17.}
 of the names, from twenty years old and upward, all that were able to go forth
 33 to war ; those that were numbered of them, *even* of ^w the tribe of Ephraim, ^w were ^w ^v Deu. 33. 17.
 forty thousand and five hundred. ^z ch. 2. 19 ; 26. 37.
 34 Of the children of Manasseh, by their generations, after their families, by the
 35 house of their fathers, according to the number of the names, from twenty years
 old and upward, all that were able to go forth to war ; those that were numbered
 of them, *even* of the tribe of Manasseh, ^a were ^a thirty and two thousand and two
 36 hundred. ^a ch. 2. 21 ; 26. 34
 37 Of the children of ^b Benjamin, by their generations, after their families, by the ^b ch. 2. 22, 23.
 house of their fathers, according to the number of the names, from twenty years
 37 old and upward, all that were able to go forth to war ; those that were numbered
 of them, *even* of the tribe of Benjamin, ^c were ^c thirty and five thousand and four
 38 hundred. ^c ch. 26. 41 ; Judg. 20.
 Of the children of ^d Dan, by their generations, after their families, by the house ^{14-16 ; 2 Chr. 17.}
 of their fathers, according to the number of the names, from twenty years old and ^{17.}
 38 ^d ch. 2. 25, 26.

¹ All the sums being *hundreds*, except one fifty, it is | probable that numbers less than fifty were omitted.

39 upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Dan, *were* ^c threescore and two thousand and seven hundred.

40 Of the children of ^f Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years

41 old and upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Asher, *were* ^g forty and one thousand and five hundred.

42 Of the children of ^h Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty

43 years old and upward, all that were able to go forth to war; those that were numbered of them, *even* of the tribe of Naphtali, *were* ⁱ fifty and three thousand and four hundred.

44 ^j These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to

46 war in Israel; *even* all they that were numbered were ^k six hundred thousand and three thousand and five hundred and fifty.

47 But ^l the Levites after the tribe of their fathers were not numbered among

48 them. For the LORD had spoken unto Moses, saying, ^m Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of

49 Israel: ⁿ but thou shalt appoint the Levites over the tabernacle¹ of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall

50 bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. ^p And when the tabernacle setteth

51 forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: ^q and the stranger² that cometh nigh shall be

52 put to death. And the children of Israel shall pitch their tents, ^r every man by his own camp, and every man by his own standard, throughout their hosts. ^s But

53 the Levites shall pitch round about the tabernacle of testimony, that there be no ^t wrath³ upon the congregation of the children of Israel: ^u and the Levites shall

54 keep the charge of the tabernacle of testimony. And the children of Israel did according to all that the LORD commanded Moses, so did they.

Arrangement of the camp, and order of march.

2 AND the LORD spake unto Moses and unto Aaron, saying, ^v Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: ^w far off about [over against] the tabernacle of the congregation shall they pitch.⁴

3 And on the east side toward the rising of the sun shall they of the standard of the camp of ^x Judah pitch throughout their armies: and ^y Nahshon the son of Amminadab *shall be* captain of the children of Judah. And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred. And those that do pitch next unto him *shall be* the tribe of Issachar:

6 and Nethaneel the son of Zuar *shall be* captain of the children of Issachar. And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred. *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun. And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred. All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. ^b These shall first set forth.

10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur. And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred. And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai. And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred. *Then* the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of ^c Reuel. And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty. All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. ^d And they shall set forth in the second rank.

^c ch. 26. 43.^f ch. 2. 27, 28.^g ch. 26. 47.^h ch. 2. 29, 30.ⁱ ch. 26. 59.^j ch. 26. 61.^k ch. 2. 32; 26. 51; Ge. 13. 16; Ex. 12. 37; 38. 26.^l ch. 2. 33; see ch. 3. 4; 26. 57, 62; 1 Chr. 6: 21. 6.^m ch. 2. 33; 26. 62.ⁿ ch. 3. 5—11; 4. 15, 25—27, 33; Ex. 38. 21; Ac. 7. 44.^o ch. 2. 17; 3. 23—38.^p ch. 1. 5—33; 10. 17, 21.^q ch. 3. 10, 32; 18. 22;

1 Sam. 6. 19; 2 Sam. 6. 6, 7.

^r ch. 2. 2, 34.^s ver. 50.^t ch. 8. 19; 16. 46;

18. 5; 1.e. 10. 6; 1

Sam. 6. 19.

^u ver. 50; ch. 3. 7, 8;

8. 24—26; 18. 3—5;

31. 30, 17; 1 Chr. 23.

32; 2 Chr. 13. 11.

^v ch. 1. 52.^w Jos. 3. 4.^z Ge. 49. 8.^a ch. 10. 14; Ru. 4.

20; 1 Chr. 2. 10;

Mt. 1. 4; 1.k. 3. 32,

33.

^b ch. 10. 14.^c Deuel, ch. 1. 11; 7. 42, 47; 10. 21.^d ch. 10. 18.¹ Not to officiate in it, but to take charge of it.² One who is not a Levite: see refs.³ That is, wrath from God; who will not suffer the profaners of his worship to go unpunished. The preventing of sin is the preventing of wrath.⁴ The tribes were to pitch around the tabernacle. It is the Oriental usage to place the monarch and his chief officers in the centre of the camp. There are very various opinions respecting the ensigns of the tribes; but nothing is known with certainty about them.

- 17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards. ^c ch. 1. 53; 10. 17, 21.
- 18 On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud. And his host, and those that were numbered of them, *were* forty thousand and five hundred. And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred. Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon. And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. ^f And they shall go forward in the third rank. ^f ch. 10. 22.
- 25 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiczer the son of Ammishaddai. And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred. And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran. And his host, and those that were numbered of them, *were* forty and one thousand and five hundred. Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan. And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred. All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. ^g They shall go hindmost with their standards. ^g ch. 10. 25.
- 32 These *are* those which were numbered of the children of Israel by the house of their fathers: ^h all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty. But ⁱ the Levites were not numbered among the children of Israel; as the LORD commanded Moses. And the children of Israel did according to all that the LORD commanded Moses: ^j so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers. ^j ch. 21. 2, 5, 6.
- The priests and Levites; their selection, offices, and number according to their families.*
- 3 THESE also *are* the generations² of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai. And these *are* the names of the sons of Aaron; Nadab the ^k firstborn, and Abihu, Eleazar, and Ithamar. These *are* the names of the sons of Aaron, ^l the priests which were anointed, whom he consecrated to minister in the priest's office. ^m And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father. ^k Ex. 6. 23.
- 5, 6 And the LORD spake unto Moses, saying, ⁿ Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do ^o the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And ^p thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, ^q and they shall wait on their priest's office: ^r and the stranger that cometh nigh shall be put to death. ⁿ ch. 1. 49—53; 8. 6; 18. 2.
- 11, 12 And the LORD spake unto Moses, saying, And I, behold, ^s I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; ^t because ^u all the firstborn *are* mine; ^v for on the day that I smote all the firstborn ^u ch. 18. 7; Ro. 12. 7; 1 Tim. 4. 15, 16.
- 13 because ^u all the firstborn *are* mine; ^v for on the day that I smote all the firstborn ^u ch. 8. 16; Ex. 13. 2; 1. 27, 28; Lk. 2. 23. ^v ch. 8. 17; Ex. 12. 29; 13. 12, 15.

¹ Thus the host of Israel was fully organized, and a regular gradation of officers established, which insured strict order.

² In this enumeration of the Levites, observe: (1) The family of Aaron, as priest, stands first; whilst the sons of Moses are not mentioned, as they were simply Levites. (2) All the males from a month old are reckoned, as consecrated to God. It appears, however, afterwards, that little more than a third part of them were fit to be em-

ployed in the service of the tabernacle: see ch. iv. 47, 48.

(3) The tribe of Levi is divided into the three families of Gershon, Kohath, and Merari; to each of which separate duties are assigned. (1) This tribe was much smaller than any other, and did not amount to the number of the firstborn males of the whole nation at that time, in whose stead it was taken for the peculiar service of God. The redemption of the overplus of the firstborn is specially provided for in ver. 46.

in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

14 And the LORD spake unto Moses in the wilderness of Sinai, saying, Number
15 the children of Levi after the house of their fathers, by their families: ^x every
16 male from a month old and upward shalt thou number them. And Moses
numbered them according to the word of the LORD, as he was commanded.
17 ^y And these were the sons of Levi by their names; Gershon, and Kohath, and
18 Merari. And these *are* the names of the sons of Gershon by their families;
19 ^z Libni, and Shimei. And the sons of Kohath by their families; ^a Amram, and
20 Izehar, Hebron, and Uzziel. ^b And the sons of Merari by their families; Mahli,
and Mushi. These *are* the families of the Levites according to the house of
their fathers.

21 Of Gershon was the family of the Libnites, and the family of the Shimites:
22 these *are* the families of the Gershonites. Those that were numbered of them,
according to the number of all the males, from a month old and upward, *even*
those that were numbered of them *were* seven thousand and five hundred.
23 ^c The families of the Gershonites shall pitch behind the tabernacle westward.
24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the
25 son of Lael. And ^d the charge of the sons of Gershon in the tabernacle of the
congregation *shall be* ^e the tabernacle,¹ and ^f the tent, ^g the covering thereof, and
26 ^h the hanging for the door of the tabernacle of the congregation, and ⁱ the hang-
ings of the court, and ^k the curtain for the door of the court, which *is* by the
tabernacle, and by the altar round about, and ^l the cords of it for all the
service thereof.

27 ^m And of Kohath *was* the family of the Amramites, and the family of the
Izeharites, and the family of the Hebronites, and the family of the Uzzielites:
28 these *are* the families of the Kohathites.² In the number of all the males,
from a month old and upward, *were* eight thousand and six hundred, keep-
29 ing the charge of the sanctuary. ⁿ The families of the sons of Kohath shall
30 pitch on the side of the tabernacle southward. And the chief of the house
of the father of the families of the Kohathites *shall be* Elizaphan the son
of Uzziel.

31 And ^o their charge *shall be* ^p the ark, and ^q the table, and ^r the candlestick, and
^s the altars, and the vessels of the sanctuary wherewith they minister, and ^t the
32 hanging, and all the service thereof. And Eleazar the son of Aaron the priest
shall be chief over the chief of the Levites, and *have* the oversight of them that
keep the charge of the sanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Mushites:
34 these *are* the families of Merari. And those that were numbered of them,
according to the number of all the males, from a month old and upward, *were*
35 six thousand and two hundred. And the chief of the house of the father of the
families of Merari *was* Zurriel the son of Abihail: ^u *these* shall pitch on the side
36 of the tabernacle northward. And ^x *under* the custody and charge of the sons of
Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars
thereof, and the sockets thereof, and all the vessels thereof, and all that serveth
37 thereto, and the pillars of the court round about, and their sockets, and their
pins, and their cords.

38 ^y But those that encamp before the tabernacle toward the east, *even* before the
tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons,
^z keeping the charge of the sanctuary ^a for the charge of the children of Israel;
39 and ^b the stranger that cometh nigh shall be put to death. ^c All that were num-
bered of the Levites, which Moses and Aaron numbered at the commandment of
the LORD, throughout their families, all the males from a month old and upward,
were twenty and two thousand.³

40 And the LORD said unto Moses, ^d Number all the firstborn of the males of the
children of Israel from a month old and upward, and take the number of their
41 names. ^e And thou shalt take the Levites for me (I *am* the LORD) instead of all
the firstborn among the children of Israel; and the cattle of the Levites⁴ instead

^x ver. 39; ch. 26. 62.

^y ch. 26. 57; Ge. 46.
11; Ex. 6. 16; 1 Chr.
6. 1, 16; 23. 6.

^z Ex. 6. 17.
^a Ex. 6. 18.
^b Ex. 6. 19.

^c ch. 1. 53.

^d ch. 4. 24—26.

^e Ex. 25. 9.
^f Ex. 26. 1.
^g Ex. 26. 7, 14.
^h Ex. 26. 36.
ⁱ Ex. 27. 9.
^k Ex. 27. 16.
^l Ex. 35. 18.

^m 1 Chr. 26. 23.

ⁿ ch. 1. 53.

^o ch. 4. 15.
^p Ex. 25. 10.
^q Ex. 25. 23.
^r Ex. 25. 31.
^s Ex. 27. 1; 30. 1.
^t Ex. 26. 32.

^u ch. 1. 53.

^x ch. 4. 31, 32.

^y ch. 1. 53.

^z ch. 18. 5.
^a vers. 7, 8.
^b ver. 10.
^c see ch. 26. 62.

^d ver. 15.

^e vers. 12, 45.

1 That is, the coverings of the tabernacle; for the Merarites had charge of the boards.

2 In the Kohathites were included the sons of Moses, who had no higher employment than that of taking care of the sacred vessels, and carrying burdens in connection with this service. See also ch. iv. 24—28.

3 This, which is evidently the correct number (see vers. 43, 46), is three hundred less than the sum of the three families. Some have supposed that an error may

have crept into one of the smaller numbers; but others explain the difference by remarking, that there were three hundred of the Levites, who, being themselves *firstborn* sons, could not be accepted as substitutes.

4 The cattle of the Levites were not to be taken from them, or to be offered in sacrifice; but both they and their cattle were to be presented before the Lord, that *they* might be set apart for God's service, and their cattle for their use and support as God's ministers.

42 of all the firstlings among the cattle of the children of Israel. And Moses num-
bered, as the Lord commanded him, all the firstborn among the children of
43 Israel. And all the firstborn males by the number of names, from a month old
and upward, of those that were numbered of them, were twenty and two thousand
two hundred and threescore and thirteen.

44, 45 And the Lord spake unto Moses, saying, ^fTake the Levites instead of all the
firstborn among the children of Israel, and the cattle of the Levites instead of
46 their cattle; and the Levites shall be mine: I *am* the Lord. And for those that
are to be ^gredeemed of the two hundred and threescore and thirteen of the first-
47 born of the children of Israel, ^hwhich are more than the Levites; thou shalt even
take ⁱfive shekels apiece by the poll, after the shekel of the sanctuary shalt thou
48 take *them*: (^hthe shekel *is* twenty gerahs:) and thou shalt give the money,
wherewith the odd number of them is to be redeemed, unto Aaron and to his
49 sons. And Moses took the redemption money ^lof them that were over and above
50 them that were redeemed by the Levites: of the firstborn of the children of
Israel took he the money; ^la thousand three hundred and threescore and five
51 *shekels*, after the shekel of the sanctuary: and Moses ^mgave the money of them
that were redeemed unto Aaron and to his sons, according to the word of the
Lord, as the Lord commanded Moses.

4 And the Lord spake unto Moses and unto Aaron, saying, Take the sum of the
2 sons of Kohath from among the sons of Levi, after their families, by the house
3 of their fathers, ⁿfrom thirty² years old and upward even until fifty³ years
old, all that enter into the host, to do the work in the tabernacle of the
congregation.

4 ^oThis *shall be* the service of the sons of Kohath in the tabernacle of the con-
5 gregation, *about* ^pthe most holy things. And when the camp setteth forward,
Aaron shall come, and his sons, and they shall take down ^qthe covering vail,
6 and cover the ^rark of testimony with it: and shall put thereon the covering of
badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in
7 ^sthe staves thereof. And upon the ^ttable of shewbread they shall spread a cloth
of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to
8 cover [*or*, pour out] withal: ^uand the continual bread shall be thereon: and they
shall spread upon them a cloth of scarlet, and cover the same with a covering of
9 badgers' skins, and shall put in the staves thereof. And they shall take a cloth
of blue, and cover the ^vcandlestick of the light, ^vand his lamps, and his tongs,
and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto
10 it: and they shall put *it* and all the vessels thereof within a covering of badgers'
11 skins, and shall put it upon a bar.⁴ And upon ^zthe golden altar they shall spread
a cloth of blue, and cover it with a covering of badgers' skins, and shall put to
12 the staves thereof. And they shall take all the instruments of ministry, where-
with they minister in the sanctuary, and put *them* in a cloth of blue, and cover
13 them with a covering of badgers' skins, and shall put *them* on a bar. And they
14 shall take away the ashes from the altar, and spread a purple cloth thereon: and
they shall put upon it all the vessels thereof, wherewith they minister about it,
even the censers, the fleshhooks, and the shovels, and the basins, all the vessels
of the altar; and they shall spread upon it a covering of badgers' skins, and put
15 to the staves of it. And when Aaron and his sons have made an end of covering
the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward;
after that, ^athe sons of Kohath shall come⁵ to bear *it*: ^bbut they shall not touch
any holy thing, lest they die. ^cThese *things are* the burden of the sons of Kohath
in the tabernacle of the congregation.

16 And to the office of Eleazar the son of Aaron the priest *pertaineth* ^dthe oil for
the light, and the ^esweet incense, and ^fthe daily meat offering, and the ^ganointing
oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the
sanctuary, and in the vessels thereof.

17, 18 And the Lord spake unto Moses and unto Aaron, saying, Cut ye not off⁶ the

^f vers. 12, 11.
^g ch. 18. 15; Ex. 13. 13.
^h vers. 39, 43.
ⁱ ch. 18. 16; Le. 27. 6.
^k ch. 18. 16; Ex. 30. 13; 1. e. 27. 25; Eze. 45. 12.
^l vers. 46, 47.
^m ver. 48.
ⁿ see ch. 5. 24; 1 Chr. 23. 3, 24, 27; 1. k. 2. 23; 1 Tim. 3. 6.
^o ver. 15.
^p ver. 19.
^q Ex. 26. 31.
^r Ex. 25. 10, 16.
^s Ex. 25. 13.
^t Ex. 25. 23, 29, 30; 1. e. 24. 6, 8.
^u 2 Chr. 2. 4.
^v Ex. 25. 31.
^v Ex. 25. 37, 38.
^z Ex. 30. 1, 3.
^a ch. 7. 9; 10. 21; Deu. 31. 9; 2 Sam. 6. 13; 1 Chr. 15. 2, 15.
^b 2 Sam. 6. 6, 7; 1 Chr. 13. 9, 10.
^c ch. 3. 31.
^d Ex. 25. 6; 1. e. 21. 2.
^e Ex. 30. 34.
^f Ex. 29. 10.
^g Ex. 30. 23.

1 In allusion perhaps to this, Christians are said to be redeemed, not 'with corruptible things, as silver and gold, but with the precious blood of Christ' (1 Pet. i. 18).

2 This is reconciled with ch. viii. 24, by supposing that, for the first five years of their service, the Levites were learning their duties, and occupied only in inferior departments. Under the new arrangements which David made, their service began at the age of twenty: see 1 Chron. xxiii. 24—32, and note.

3 After which, though in attendance, they were relieved from the heavier duties.

4 Which was probably slung between two persons, as in ch. xiii. 23.

5 The prohibition against the Levites entering the most holy place only applied while the cloud rested upon it. The sacred utensils were to be covered by the priests, the sons of Aaron, before they were taken by the Kohathites: see vers. 17—20. These coverings were designed to insure security and respect, as well as concealment: signifying both the reverence due to sacred things, and the comparative obscurity of that dispensation.

6 That is, 'Do not occasion the cutting off.'

19 tribe of the families of the Kohathites from among the Levites : but thus do unto them, that they may live, and not die, when they approach unto ^k the most holy things : Aaron and his sons shall go in, and appoint them every one to his service
20 and to his burden : ⁱ but they shall not go in to see when the holy things are covered, lest they die.

h ver. 4

ⁱ see Ex. 19. 21; 1 Sam. 6. 19.

21, 22 And the LORD spake unto Moses, saying, Take also the sum of the sons of
23 Gershon, throughout the houses of their fathers, by their families ; ^k from thirty years old and upward until fifty years old shalt thou number them ; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

k ver. 3

24 This *is* the service of the families of the Gershonites, to serve, and for burdens
25 [*or*, carriage]. And ^l they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the
26 congregation, and the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for
27 them : so shall they serve. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all
28 their service : and ye shall appoint unto them in charge all their burdens. This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation : and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

l ch. 3. 25, 26.

29 As for the sons of Merari, thou shalt number them after their families, by the
30 house of their fathers ; ^m from thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the
31 work of the tabernacle of the congregation. And ⁿ this *is* the charge of the congregation ; ^o the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets
32 thereof, and the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service : and
33 by name ye shall ^p reckon the instruments of the charge of their burden. This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.¹

m ver. 3.

n ch. 3. 36, 37.

o Ex. 26. 15.

p Ex. 38. 21.

34 ^q And Moses and Aaron and the chief of the congregation numbered the sons of
35 the Kohathites after their families, and after the house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth
36 into the service, for the work in the tabernacle of the congregation : and those that were numbered of them by their families were two thousand seven hundred
37 and fifty. These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

q ver. 2.

38 And those that were numbered of the sons of Gershon, throughout their
39 families, and by the house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work
40 in the tabernacle of the congregation, even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and
41 six hundred and thirty. ^r These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

r ver. 22.

42 And those that were numbered of the families of the sons of Merari, through-
43 out their families, by the house of their fathers, from thirty years old and upward even unto fifty years old, every one that entereth into the service, for
44 the work in the tabernacle of the congregation, even those that were numbered
45 of them after their families, were three thousand and two hundred.² These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered ^s according to the word of the LORD by the hand of Moses.

s ver. 29.

¹ While the Israelites were journeying, the Kohathites were to carry the *sacred things* of the tabernacle—including the brazen altar, the ark, the vessels of the sanctuary, etc. The Gershonites were charged with all the *drapery*, or lighter upholstery, of the tabernacle—the curtains, hangings, etc. And the duty of the Merarites was to convey the more *bulky* and *heavy* materials—the boards, bars, pillars, etc., which were delivered to them by name.

The things which each class had to carry, upon their journey, were the same that they had under their care in their ordinary service (ver. 31). By the large number of persons employed, the tabernacle would be put up and taken down in a very short time.

² Although the family of Merari was the smallest of the three, it possessed the largest number of available men.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,
47 'from thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle
48 of the congregation, even those that were numbered of them, were eight thousand
49 and five hundred and fourscore. According to the commandment of the LORD they were numbered by the hand of Moses, "every one according to his service, and according to his burden: thus were they numbered of him, "as the LORD commanded Moses.

The removal of the unclean from the camp.

5 AND the LORD spake unto Moses, saying, Command the children of Israel,
2 that they put out of the camp¹ every ^y leper, and every one that hath an ^z issue,
3 and whosoever is defiled by the ^a dead: both male and female shall ye put out:
4 ^b without the camp shall ye put them; that they defile not their camps, ^c in
the midst whereof I dwell. And the children of Israel did so, and put them out without the camp. As the LORD spake unto Moses, so did the children of Israel.

Law of restitution.

5, 6 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
^d When a man or woman shall commit any sin² that men commit, to do a trespass
7 against the LORD, and that person be guilty; ^e then they shall confess their sin
which they have done: and he shall recompense his trespass ^f with the principal
thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom
8 he hath trespassed. But if the man have no kinsman to recompense the trespass
unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside
^g the ram of the atonement, whereby an atonement shall be made for him.

9 And every ^h offering [*or*, heave offering] of all the holy things of the children
10 of Israel, which they bring unto the priest, shall be his. And every man's
hallowed things shall be his: whatsoever any man giveth the priest, it shall
be ⁱ his.

The trial of jealousy.

11, 12 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
and say unto them, If any man's wife go aside, and commit a trespass against
13 him, and a man ^k lie with her carnally, and it be hid from the eyes of her
husband, and he kept close, and she be defiled, and *there be* no witness against
14 her, neither she be taken *with the manner*; and the spirit of jealousy come upon
him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy
15 come upon him, and he be jealous of his wife, and she be not defiled: then shall
the man bring his wife unto the priest, and he shall bring her offering for her,
the tenth *part* of an ephah of barley meal; ^l he shall pour no oil upon it, nor put
frankincense thereon; ^m for it *is* an offering of jealousy, an offering of memorial,
bringing iniquity to remembrance.

16, 17 And the priest shall bring her near, and set her before the LORD:⁴ and the
priest shall take holy water in an earthen vessel; and of the dust that is in the
18 floor of the tabernacle the priest shall take, and put *it* into the water. And the
priest shall set the woman before the LORD, and uncover the woman's head, and
put the offering of memorial in her hands, which *is* the jealousy offering: and
19 the priest shall have in his hand the bitter water that causeth the curse: and the
priest shall charge her by an oath, and say unto the woman, If no man have lain
with thee, and if thou hast not gone aside to uncleanness *with another* instead of
20 thy husband,⁵ be thou free from this bitter water that causeth the curse: but if
thou hast gone aside *to another* instead of thy husband, and if thou be defiled,
21 and some man have lain with thee beside thine husband: then the priest shall
ⁿ charge the woman with an oath of cursing, and the priest shall say unto the
woman, ^o The LORD make thee a curse and an oath among thy people, when the

^t vers. 3, 23, 30.

^u vers. 15, 21, 31.

^v vers. 1, 21.

^y ch. 12. 14; Le. 13.

3, 46.

^z Le. 15. 2.

^a ch. 9. 6, 10; 19. 11,

13; 31. 19; Le. 21. 1.

^b 1 Cor. 5. 7—13.

^c see refs. Le. 26. 11,

12.

^d Le. 6. 2, 3.

^e Le. 5. 5; 26. 40;

^f Le. 6. 5.

^g Le. 6. 6, 7; 7. 7.

^h ch. 18. 8, 9, 19; Ex.

29. 28; 1e. 6. 17, 18,

26; 7. 6, 7, 9, 10, 14;

Deu. 18. 3, 1; Eze.

44. 29, 30.

ⁱ Le. 10. 13.

^k Le. 18. 20.

^l Le. 5. 11.

^m 1 Ki. 17. 18; Eze.

29. 16.

ⁿ Jos. 6. 26; 1 Sam.

11. 21; Ne. 10. 23.

^o Jer. 29. 22.

1 That is, beyond the regular encampment: not that they were to be turned into the desolate wilderness.

2 This repetition of Lev. vi. 2—6 seems to be made in order to add the provision in ver. 8.

3 The absence of oil or frankincense in this offering probably implied the baseness of the crime; and showed that it was not an oblation, but an 'offering of memorial' to the Lord, calling upon him to punish the accused, if guilty.

4 God here directs a solemn appeal to be made to himself; engaging, when it was properly done, to bring to light hidden crime, or to vindicate suspected innocence.

All the actions prescribed had only a symbolical value. The water with the dust in it, and the writing materials of the curse, had no natural tendency to produce these effects on the woman, *even when guilty*; and could only do so by special Divine interposition. This law, therefore, totally differs from the ordeals by fire, boiling water, etc., which have been devised by human superstition; from which it was scarcely possible for the *innocent* to escape uninjured.

5 Heb., 'under thy husband;' or, 'being in the power of thy husband.'

22 LORD doth make thy thigh to rot, and thy belly to swell; and this water that
causeth the curse ^p shall go into thy bowels, to make *thy* belly to swell, and *thy*
23 thigh to rot. ^q And the woman shall say, Amen, amen. And the priest shall
write these curses in a book,¹ and he shall blot *them* out with the bitter water:
24 and he shall cause the woman to drink the bitter water that causeth the curse:
and the water that causeth the curse shall enter into her, *and become* bitter.

^p Ps. 109. 18; Pro. 1.
31.
^q Deu. 27. 15.

25 Then the priest shall take the jealousy offering out of the woman's hand, and
26 shall ^r wave the offering before the LORD, and offer it upon the altar: ^s and the
priest shall take an handful of the offering, *even* the memorial thereof; and burn
it upon the altar, and afterward shall cause the woman to drink the water.

^r Le. 8. 27.
^s Le. 2. 2, 9.

27 And when he hath made her to drink the water, then it shall come to pass,
that, if she be defiled, and have done trespass against her husband, that the water
that causeth the curse shall enter into her, *and become* bitter, and her belly shall
swell, and her thigh shall rot: and the woman ^t shall be a curse among her people.

^t Deu. 28. 37; Ps. 83.
9, 11; Jer. 24. 9; 29.
18, 22; 42. 18; Zec.
8. 13.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall
conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* ^u instead of her
30 husband, and is defiled; or when the spirit of jealousy cometh upon him, and
he be jealous over his wife, and shall set the woman before the LORD, and the
31 priest shall execute upon her all this law. Then shall the man be guiltless from
iniquity, and this woman ^x shall bear her iniquity.

^u ver. 19.

^x Le. 20. 17, 19, 20.

The law of the Nazarites.

6 AND the LORD spake unto Moses, saying, Speak unto the children of Israel,
2 and say unto them, When either man or woman shall ^y separate *themselves* to vow
a vow of a Nazarite² [*or, make themselves* Nazarites], to separate *themselves* unto
3 the LORD: ^z he shall separate *himself* from wine and strong drink, and shall drink
no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor
4 of grapes, nor eat moist grapes, or dried. All the days of his separation [*or,*
Nazariteship] shall he eat nothing that is made of the vine tree, from the kernels
5 even to the husk. All the days of the vow of his separation there shall no ^a razor
come upon his head: until the days be fulfilled in the which he separateth
himself unto the LORD, he shall be holy, *and* shall let the locks of the hair of his
6 head grow. All the days that he separateth *himself* unto the LORD ^b he shall
7 come at no dead body. ^c He shall not make himself unclean for his father, or for
his mother, for his brother, or for his sister, when they die: because the conse-
8 cration [separation]³ of his God *is* upon his head. All the days of his separation
9 he *is* holy unto the LORD. And if any man die very suddenly by him, and he
hath defiled the head of his consecration; then he shall ^d shave his head in the
10 day of his cleansing; on the seventh day shall he shave it. And ^e on the eighth
day he shall bring two turtles, or two young pigeons, to the priest, to the door of
11 the tabernacle of the congregation: and the priest shall offer the one for a sin
offering, and the other for a burnt offering, and make an atonement for him, for
12 that he sinned by the dead, and shall hallow his head that same day. And he
shall consecrate unto the LORD the days of his separation, and shall bring a lamb
of the first year ^f for a trespass offering: but the days that were before shall be
lost, because his separation was defiled.

^y Le. 27. 2; Judg. 13.
5; Ac. 21. 23, 24;
Ro. 1. 1.

^z Am. 2. 12; Lk. 1. 15.

^a Judg. 13. 5; 16. 17;
1 Sam. 1. 11.

^b ch. 19. 11, 16; Le.
21. 11.
^c ch. 9. 6; Le. 21. 1,
2, 11.

^d Ac. 18. 18; 21. 24.

^e Le. 5. 7; 14. 22; 15.
14, 23.

^f Le. 5. 6.

^g Ac. 21. 26.

^h see refs. Le. 1. 10.

ⁱ Le. 4. 2, 27, 32.

^k Le. 3. 6.

^l Le. 2. 4.

^m Ex. 29. 2.

ⁿ ch. 15. 5, 7, 10.

¹ Or, 'seroll'; or, 'writing.'

² *Nazarite* means 'separated.' Such vows were already made (Lev. xxvii.): but here regulations are prescribed with respect to them, partly to prevent superstitious practices, and partly to insure faithfulness in keeping them. They might be made either for a limited period or for life. They were undertaken by some, as by Samson and John the Baptist, in obedience to Divine appointment before their birth; and by others, as the family of the Rechabites, through several ages, in compliance with the injunctions of their ancestor (Jer. xxxv. 2—19). But generally the vow was a voluntary one, which any person might make, of peculiar separation from the world, and

devotedness to the exercises of religion. And it is to be presumed that the abstinence from wine, and other observances of an external kind, did not form their whole peculiarity; but that many of the Nazarites rendered to God a *spiritual* as well as an outward service, and were distinguished for real piety. It was considered a great public blessing, when God prompted many to consecrate themselves in this way to him: see Amos ii. 11.

³ That is, the *distinguishing mark* of his God upon his head.

⁴ When the period of his separation had been fulfilled, he still needed a sin-offering. There is iniquity in our best and holiest services which requires propitiation.

17 offer his sin offering, and his burnt offering: and he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread:
 18 the priest shall offer also his meat offering, and his drink offering. ^oAnd the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it*
 19 in the fire which *is* under the sacrifice of the peace offerings. And the priest shall take the ^psodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and ^qshall put *them* upon the hands of the
 20 Nazarite, after *the hair of* his separation is shaven: and the priest shall wave them *for* a wave offering before the LORD: ^rthis *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.
 21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

The form of blessing the people.

22, 23 AND the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ^sye shall bless the children of Israel, saying unto them,¹
 24 The LORD ^t bless thee, and ^ukeep thee:
 25 The LORD ^v make his face shine upon thee, and ^wbe gracious unto thee:
 26 ^xThe LORD lift up his countenance upon thee, and ^ygive thee peace.
 27 ^bAnd they shall put my name upon the children of Israel; and ^cI will bless them.

The offerings of the princes at the dedication of the tabernacle.

7 AND it came to pass on the day that Moses had fully ^dset up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;
 2 that ^ethe princes of Israel, heads of the house of their fathers, who *were* the
 3 princes of the tribes, and were over them that were numbered,² and they brought their offering before the LORD, six covered wagons,³ and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought
 4 them before the tabernacle. And the LORD spake unto Moses, saying, Take *it* of
 5 them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.
 6 And Moses took the wagons and the oxen, and gave them unto the Levites. Two
 7 wagons and four oxen ^fhe gave unto the sons of Gershon, according to their
 8 service: ^gand four wagons and eight oxen he gave unto the sons of Merari,⁴
 according unto their service, ^hunder the hand of Ithamar the son of Aaron the
 9 priest. But unto the sons of Kohath he gave none: because ⁱthe service of the sanctuary belonging unto them ^kwas *that* they should bear upon their shoulders.
 10 And the princes offered for ^ldedicating of the altar in the day that it was
 11 anointed, even the princes offered their offering before the altar. And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.
 12 And he that offered his offering the first day was ^mNahshon the son of Amminadab, of the tribe of Judah: and his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after ⁿthe shekel of the sanctuary; both of them *were* full of fine flour
 14 mingled with oil for a ^omeat offering: one spoon of ten *shekels* of gold, full of
 15 ^pincense: ^qone young bullock, one ram, one lamb of the first year, for a burnt
 16 offering: one kid of the goats for a ^rsin offering:⁵ and for ^sa sacrifice of peace
 17 offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.
 18 On the second day ^tNethaneel the son of Zuar, prince of Issachar, did offer: he
 19 offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the

^o Ac. 21. 24.
^p 1 Sam. 2. 15.
^q Ex. 29. 23, 21.
^r Ex. 29. 27, 28.
^s Le. 9. 22, 23; 1 Chr. 23. 13; 2 Cor. 13. 11.
^t Ps. 131. 3.
^u Ps. 91. 11; 121. 4—7; John 17. 11; 1 Pet. 1. 5; Jude 21.
^v Ps. 31. 16; 67. 1; 80. 3, 7, 19; 119. 135; Dan. 9. 17.
^w Ge. 43. 29; Ex. 33. 19; Mal. 1. 9.
^x Ps. 4. 6; 42. 5; 89. 15.
^y Ps. 29. 11; Is. 26. 3; John 14. 27; Ro. 5. 1; Eph. 2. 14—16; 2 Thes. 3. 16.
^z Ex. 3. 13—15; Deu. 28. 19; 2 Chr. 7. 14; Is. 43. 7; Dan. 9. 18, 19.
^a Ge. 12. 2, 3; Ps. 67. 7; 115. 12.
^b Ex. 40. 17—19; Le. 8. 10, 11.
^c ch. 1. 4, etc.
^d ch. 3. 25, 26; 4. 21—26.
^e ch. 3. 36, 37; 4. 31—33.
^f ch. 4. 28, 33.
^g ch. 3. 31; 4. 5—16.
^h ch. 4. 6, 8, 10, 12, 11; 2 Sam. 6. 13; see 1 Chr. 13. 7, 10, comp. with ch. 15. 13, 15.
ⁱ see Deu. 20. 5; 1 Ki. 8. 63; 2 Chr. 7. 5, 9; Ezra 6. 16; Ne. 12. 27; Ps. 30. title; John 10. 22.
^j ch. 2. 3.
^k Ex. 30. 13.
^l Le. 2. 1.
^m Ex. 30. 31.
ⁿ Le. 1. 2.
^o Le. 4. 23.
^p Le. 3. 1.
^q ch. 1. 8; 2. 5.

1 This beautiful and comprehensive benediction is supposed to have been used at various times; and especially when the priest who had offered incense returned from the sanctuary to the people. See Luke i. 22. It often furnished materials for prayer to the pious Hebrews. See the passages referred to in the margin. Its triple form has led many to infer a reference to the Trinity.
 2 This was a solemn act of acknowledgment, that the authority with which the princes were invested was held by delegation from the invisible King of Israel, for whose special service these offerings were presented. The repe-

tion of the homage through twelve successive days was peculiarly impressive.
 3 The wagon was a rare and probably a rude article, necessary only for some peculiar use, such as that to which these were put.
 4 Double the number was given to the Merarites, because their charge consisted of the bulkier and heavier parts of the tabernacle. See note on ch. iv. 33.
 5 It is observable, that these offerings were accompanied by all the ordinary kinds of sacrifices, including a sin-offering.

- sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 20 one spoon of gold of ten *shekels*, full of incense: one young bullock, one ram, one
 22 lamb of the first year, for a burnt offering: one kid of the goats for a sin offering:
 23 and for a sacrifice of ^u peace offerings, two oxen, five rams, five he-goats, five
 lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.
 24 On the third day ^z Eliab the son of Helon, prince of the children of Zebulun,
 25 *did offer*: his offering *was* one silver charger, the weight whereof *was* an hundred
 and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the
 sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 26 one golden spoon of ten *shekels*, full of incense: one ^y young bullock, one ram, one
 28 lamb of the first year, for a burnt offering: one kid of the goats for a sin offering:
 29 and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs
 of the first year: this *was* the offering of Eliab the son of Helon.
 30 On the fourth day ^z Elizur the son of Shedeur, prince of the children of Reuben,
 31 *did offer*: his offering *was* one silver charger of the weight of an hundred and
 thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;
 32 both of them full of fine flour mingled with oil for a meat offering: one golden
 33 spoon of ten *shekels*, full of ^a incense: one young bullock, one ram, one lamb of
 34 the first year, for a burnt offering: one kid of the goats for a sin offering: and
 35 for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of
 the first year: this *was* the offering of Elizur the son of Shedeur.
 36 On the fifth day ^b Shelumiel the son of Zurishaddai, prince of the children of
 37 Simeon, *did offer*: his offering *was* one silver charger, the weight whereof *was*
 an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel
 of the sanctuary; both of them full of fine flour mingled with oil for a meat
 38 offering: one golden spoon of ten *shekels*, full of incense: one young bullock,
 40 one ram, ^c one lamb of the first year, for a burnt offering: one kid of the goats
 41 for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five
 he-goats, five lambs of the first year: this *was* the offering of Shelumiel the son
 of Zurishaddai.
 42 On the sixth day ^d Eliasaph the son of Deuel, prince of the children of Gad,
 43 *offered*: his offering *was* one silver charger of the weight of an hundred and
 thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary;
 44 both of them full of fine flour ^e mingled with oil for a meat offering: one golden
 45 spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the
 46 first year, for a burnt offering: one kid of the goats for a sin offering: and for a
 47 sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the
 first year: this *was* the offering of Eliasaph the son of Deuel.
 48 On the seventh day ^f Elishama the son of Ammihud, prince of the children of
 49 Ephraim, *offered*: his ^g offering *was* one silver charger, the weight whereof *was* an
 hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel
 of the sanctuary; both of them full of fine flour mingled with oil for a meat
 50 offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one
 52 ram, one lamb of the first year, for a burnt offering: one kid of the goats for a
 53 sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-
 goats, five lambs of the first year: this *was* the offering of Elishama the son of
 Ammihud.
 54 On the eighth day *offered* ^h Gamaliel the son of Pedabzur, prince of the children
 55 of Manasseh: his ⁱ offering *was* one silver charger of the weight of an hundred
 and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the
 sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 56 one golden spoon of ten *shekels*, full of incense: one young bullock, one ram,
 58 one lamb of the first year, for a burnt offering: one kid of the goats for a sin
 59 offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-
 goats, five lambs of the first year: this *was* the offering of Gamaliel the son of
 Pedabzur.
 60 On the ninth day ^k Abidan the son of Gideoni, prince of the children of Benjamin,
 61 *offered*: his offering *was* one silver charger, the weight whereof *was* an hundred
 and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the
 sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 62 one golden spoon of ten *shekels*, full of ^l incense: one young bullock, one ram,
 64 one lamb of the first year, for a burnt offering: one kid of the goats for a sin
 65 offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-goats,
 five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.
 66 On the tenth day ^m Ahiezer the son of Ammishaddai, prince of the children of
 67 Dan, *offered*: his ⁿ offering *was* one silver charger, the weight whereof *was* an

^u Le. 7. 11-13; 1 Ki. 8. 63.^z ch. 1. 9; 2. 7.^y Ps. 50. 8-14; 51. 16.^z ch. 1. 5; 2. 10.^a Ps. 66. 15; Mal. 1. 11.^b ch. 1. 6; 2. 12.^c Ex. 12. 5.^d ch. 1. 14; 2. 14.^e Le. 2. 5; 11. 10.^f ch. 1. 10; 2. 18.^g ver. 13, etc.^h ch. 1. 10; 2. 20.ⁱ ver. 13, etc.^k ch. 1. 11; 2. 22.^l Phil. 4. 18; Heb. 13. 15.^m ch. 1. 12; 2. 25.ⁿ ver. 13, etc.

hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

On the eleventh day ^o Pagiel the son of Ocran, prince of the children of Asher, offered: his ^p offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

On the twelfth day ^q Ahira the son of Enan, prince of the children of Naphtali, offered: his ^r offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering: one golden spoon of ten *shekels*, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

This *was* the ^s dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary: the golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*. All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was ^t anointed.

And when Moses was gone ¹ into the tabernacle of the congregation ^u to speak with him [*i. e.* God], then he heard ^v the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubim: and he spake unto him.

Directions respecting the lamps; the consecration of the Levites.

AND the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou ^y lightest ^z the lamps, the seven lamps shall give light over against ³ the candlestick. And Aaron did so; he lighted the lamps thereof over against the candlestick, as the Lord commanded Moses. ² And this work of the candlestick *was* of beaten gold, unto the shaft thereof, unto the flowers thereof, *was* ^a beaten work: ^b according unto the pattern which the Lord had showed Moses, so he made the candlestick.

And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: ^c Sprinkle water of purifying upon them, and ^d let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

Then let them take a young bullock with ^e his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

And thou shalt bring the Levites before the tabernacle of the congregation: ^f and thou shalt gather the whole assembly of the children of Israel together: ^g and thou shalt bring the Levites before the Lord: and the children of Israel ⁴

shall put their hands upon the Levites: and Aaron shall offer ⁵ the Levites before the Lord, for an offering of the children of Israel, that they may execute

^o ch. i. 13; 2. 27.

^p ver. 13, etc.

^q ch. i. 15; 2. 29.

^r ver. 13, etc.

^s see refs. ver. 10.

^t ver. 1.

^u ch. 12. 8; Ex. 33. 9—11.

^v see refs. Ex. 25. 18—22.

^y Ex. 25. 37; 40. 25.

^z Ex. 25. 31—39.

^a Ex. 25. 18.

^b Ex. 25. 10.

^c ch. 19. 9, 17, 18; Le. 8. 6.

^d Le. 14. 8, 9.

^e Le. 2. 1.

^f see Ex. 29. 4; 40. 12.

^g Le. 8. 3.

^h Le. 1. 1.

¹ This seems to be a general statement, not referring to any particular time.

² Which the Jews say was done by fire from the altar; the middle lamp being first lighted, and the rest from that.

³ That is, to the part of the tabernacle opposite to the candlestick, which stood on the south side, and which was the only means of lighting the interior when the curtains in front were let down.

⁴ Probably by their representatives; either the elders or some of the firstborn, in whose place the Levites were consecrated.

⁵ Heb., 'wave the Levites for a wave-offering.' See Exod. xxix. 21. This was probably done by some significant gestures, similar to those used with the ordinary wave-offering. The apostle Paul is thought to refer to this transaction in Rom. xii. 1.

12 the service of the LORD. ⁱ And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer

14 them *for* an offering unto the LORD. Thus shalt thou separate the Levites from

15 among the children of Israel: and the Levites shall be ^k mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation:

16 and thou shalt cleanse them, and ^l offer them *for* an offering. For they *are* wholly given unto me from among the children of Israel; ^m instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken

17 them unto me. ⁿ For all the firstborn of the children of Israel *are* mine, *both* man and beast: ^o on the day that I smote every firstborn in the land of Egypt I

18 sanctified them for myself. And I have taken the Levites for all the firstborn of

19 the children of Israel. And ^p I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for¹ the children of Israel: ^q that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning

21 the Levites, so did the children of Israel unto them. ^r And the Levites were purified, and they washed their clothes; ^s and Aaron offered them *as* an offering

22 before the LORD; and Aaron made an atonement for them to cleanse them. ^t And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: ^u as the LORD had commanded Moses concerning the Levites, so did they unto them.

23, 24 And the LORD spake unto Moses, saying, This *is it* that *belongeth* unto the Levites: ^x from twenty and five years old and upward they shall go in to wait

25 upon the service of the tabernacle of the congregation: and from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:

26 but shall minister with their brethren in the tabernacle of the congregation, ^y to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

The passover celebrated; a second allowed.

9 AND the LORD spake² unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep ^z the passover at his appointed season. In

3 the fourteenth day of this month, at even [between the two evenings^a], ye shall keep it in his appointed season: according to all the rites of it, and according

4 to all the ceremonies thereof, shall ye keep it. And Moses spake unto the

5 children of Israel, that they should keep the passover. And ^b they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 And there were certain men, who were ^c defiled by the dead body of a man, that they could not keep the passover on that day: ^d and they came before Moses

7 and before Aaron on that day: and those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an

8 offering of the LORD in his appointed season among the children of Israel? And Moses said unto them, Stand still, and ^e I will hear what the LORD will command concerning you.

9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the

11 LORD. ^f The fourteenth day of the second month at even they shall keep it, *and*

12 ^g eat it with unleavened bread and bitter *herbs*. ^h They shall leave none of it unto the morning, ⁱ nor break any bone of it: ^k according to all the ordinances of

13 the passover they shall keep it. But the man that *is* clean, and is not in a journey, and ^l forbearth to keep the passover, even the same soul ^m shall be cut off from among his people: because he ⁿ brought not the offering of the LORD in

14 his appointed season, that man shall ^o bear his sin. And if a stranger shall

ⁱ Ex. 29. 10.

^k ch. 3. 12, 45; 16. 9.

^l vers. 11, 13.

^m ch. 3. 12, 45.

ⁿ ch. 3. 13; Ex. 13. 2, 12, 13, 15; Lk. 2. 23.

^o Ex. 12. 29.

^p ch. 3. 6—9.

^q ch. 1. 53; 16. 46; 18. 5; 2 Chr. 26. 16.

^r ver. 7.

^s vers. 11, 12.

^t ver. 15.

^u ver. 5, etc.

^x see ch. 4. 3; 1 Chr. 23. 3, 24, 27.

^y ch. 1. 53.

^z ch. 28. 16; Ex. 12. 1, etc.; Le. 23. 5; Den. 16. 1, 2.

^a Ex. 12. 6.

^b Jos. 5. 10.

^c ch. 5. 2; 19, 11, 16; see John 18. 28.

^d ch. 27. 2; Ex. 18. 15, 19, 26.

^e ch. 27. 5.

^f 2 Chr. 50. 2—15.

^g Ex. 12. 8.

^h Ex. 12. 10.

ⁱ Ex. 12. 46; John 19. 36.

^k Ex. 12. 43.

^l ch. 15. 30; 1 Heb. 2. 3.

^m Ge. 17. 14; Ex. 12. 15.

ⁿ ver. 7.

^o ch. 5. 31.

¹ Meaning, probably, 'to stand in the stead of.'

² Or, 'Now the Lord *had* spoken:' for this was previous to the transactions last related; and it is mentioned here on account of what follows in vers. 6—14. The pro-

vision there made is a clear instance of the subordination of non-essentials to the *spirit* of a religious institution. It was found of great use on an important occasion in the reign of Hezekiah: see 2 Chron. xxx. 2.

sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

The march directed by the cloud and by the trumpets.

15 AND ^g on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony; and ^h at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it *by day*, and the appearance of fire by night. And when the cloud ⁱ was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched. ^j As long as the cloud abode upon the tabernacle they rested in their tents: and when the cloud tarried long upon the tabernacle many days, then the children of Israel ^k kept the charge of the Lord, and journeyed not. And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed. Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel ^l abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they ^m kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

10 And the Lord spake unto Moses, saying, Make thee two ¹ trumpets of silver; ² of a whole piece shalt thou make them: that thou mayest use them for the ³ calling of the assembly, and for the journeying of the camps. And when ^a they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow *but* with one *trumpet*, then the princes, *which are* ^b heads of the thousands of Israel, shall gather themselves unto thee. When ye blow ^c an alarm, then ^d the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on ^e the south side shall take their journey: they shall blow an alarm for their journeys. ² But when the congregation is to be gathered together, ^f ye shall blow, but ye shall not ^g sound an alarm. ^h And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And ⁱ if ye go to war in your land against the enemy that ^k oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be ^l remembered before the Lord your God, and ye shall be saved from your enemies. Also ^m in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you ⁿ for a memorial before your God. I am the Lord your God.

Journey from Sinai to Paran; the order of march.

11 AND it came pass ¹ on the twentieth *day* of the second month, in the second year, ² that the cloud ³ was taken up from off the tabernacle of the testimony.

^g Ex. 12, 48, 49.

^h Ex. 40, 34—38; No. 9, 12, 19; Ps. 78, 11.
ⁱ Ex. 13, 21, 22; 40, 38.

^j ch. 10, 11, 33, 34; Ex. 41, 36; Ps. 80, 1.

^k 1 Cor. 10, 1.

^l ch. 1, 53; 3, 8.

^m Ex. 40, 35, 37.

ⁿ ver. 19.

^a Ps. 81, 3; Is. 1, 13; Joel 1, 11.
^b Jer. 4, 5; Joel 2, 15, 16.

^c ch. 1, 16; 7, 2; Ex. 18, 21.
^d Is. 58, 1.
^e ch. 2, 3—9.

^f ch. 2, 10—16.

^g ver. 3.

^h Joel 2, 1.
ⁱ ch. 31, 6; Jos. 6, 4—16; 1 Chr. 15, 24; 2 Chr. 13, 12—14.
^j ch. 31, 6; Jos. 6, 5; 2 Chr. 13, 14.
^k Judg. 2, 18; 4, 3; 6, 9; 10, 8, 12; 1 Sam. 10, 18; Ps. 106, 12.
^l Ge. 8, 1; Ps. 106, 4.
^m ch. 29, 1; Le. 23, 21; 1 Chr. 15, 24; 2 Chr. 5, 12, 13; 7, 6; 29, 26—28; Ezra 3, 10; No. 12, 35; Ps. 81, 3; 14, 55, 1; 1 Cor. 15, 52; 1 Thes. 4, 16.
ⁿ ver. 9.

^o ch. 9, 17.

1 One for each of Aaron's sons. Others were afterwards added, in Solomon's time, to the number of a hundred and twenty: see 2 Chron. v. 12. As a different word (connected, in Josh. vi. 6, with the mention of horns) is always applied to the jubilee trumpets, it has been supposed that these were not used then. The sound of the trumpet became to the Hebrews a symbol of religious joy (see Psa. lxxxix. 15), and aptly represents the message of the gospel. The form of these trumpets, which were straight, is seen on the Arch of Titus at Rome.

2 The Greek version contains directions for the marching of the two other parts of the camp: 'And when you blow a third alarm, the camps on the west shall begin their march; and when you blow a fourth alarm, the camps on the north shall begin their march.'

3 The Samaritan version has, in this place, nearly the words of Deut. i. 6—8. 'And Jehovah spake unto Moses, saying, Ye have dwelt long enough in this mount: turn and take your journey,' etc.

4 The time occupied in the various consecrations and dedications is thus calculated:—The tabernacle was erected on the first day of the first month of the second year after the departure from Egypt. Seven days were spent in the consecration of the tabernacle and its furniture. On the eighth day, Moses began the consecration of Aaron and his sons, which lasted seven days. On the fourteenth, began the passover, which lasted till the twenty-second. The rest of the month may have been occupied in receiving and delivering the laws contained in the book of Leviticus. On the first day of the second month, Moses began to number the people; which might occupy three days. On the fourth, the Levites were numbered. On the fifth, they were presented to God, and given to the priests. On the sixth, they were consecrated. On the seventh, their several charges were given to them. After this, the princes began their offerings; which lasted from the eighth to the nineteenth: and on the twentieth day of the second month, in the second year, the people removed from Sinai.

12 And the children of Israel took ^p their journeys out of the ^q wilderness of Sinai ;
13 and the cloud rested in the ^r wilderness of Paran.¹ And they first² took their
journey ^s according to the commandment of the Lord by the hand of Moses.

14 ^t In the first *place* went the standard of the camp of the children of Judah
according to their armies : and over his host *was* ^u Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethanceel the son
16 of Zuar. And over the host of the tribe of the children of Zebulun *was* Eliab the
17 son of Helon. And ^v the tabernacle *was* taken down ; and the sons of Gershon

18 and the sons of Merari set forward, ^w bearing the tabernacle. And ^x the standard
of the camp of Reuben set forward according to their armies : and over his host

19 *was* Elizur the son of Shedeur. And over the host of the tribe of the children of

20 Simeon *was* Shelumiel the son of Zurishaddai. And over the host of the tribe of

21 the children of Gad *was* Eliasaph the son of Deuel. And the Kohathites set forward,
bearing the ^y sanctuary : and ^z the other did set up the tabernacle³ against

22 they came. And ^{aa} the standard of the camp of the children of Ephraim set forward
according to their armies : and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son
24 of Pedahzur. And over the host of the tribe of the children of Benjamin *was*

25 Abidan the son of Gideon. And ^{ab} the standard of the camp of the children of
Dan set forward, *which was* the reaward of all the camps throughout their hosts :

26 and over his host *was* Ahiezer the son of Ammishaddai. And over the host of

27 the tribe of the children of Asher *was* Pagiel the son of Ocran. And over the

28 host of the tribe of the children of Naphtali *was* Ahira the son of Euan. ^{ac} Thus
were the journeyings of the children of Israel according to their armies, when
they set forward.

29 And Moses said unto Hobab,⁴ the son of Jethro the Midianite, Moses' father-
in-law, We are journeying unto the place of which the Lord said, ^{ad} I will give it
you : come thou with us, and ^{ae} we will do thee good : for ^{af} the Lord hath spoken

30 good concerning Israel. And he said unto him, I will not go ; but I will depart
31 to mine own land, and to my kindred. And he said, Leave us not, I pray thee ;
forasmuch as thou knowest how we are to encamp in the wilderness, and thou

32 mayest be to us ^{ag} instead of eyes.⁵ And it shall be, if thou go with us, yea, it shall
be, that ^{ah} what goodness the Lord shall do unto us, the same will we do unto thee.

33 And they departed from ^{ai} the mount of the Lord three days' journey : and the
ark of the covenant of the Lord ^{aj} went before them in the three days' journey, to

34 search out a resting place for them. And ^{ak} the cloud of the Lord *was* upon them
by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, ^{al} Rise up, Lord,
and let thine enemies be scattered ; and let them that hate thee flee before thee.

36 And when it rested, he said, Return,⁶ O Lord, unto the many thousands of Israel.

*The people murmur, and are punished ; elders are appointed to assist Moses ; the desire
for flesh gratified and punished.*

11 AND ^{am} when the people complained, it displeas⁷ the Lord : and the Lord
heard *it* ; ^{an} and his anger was kindled ; and ^{ao} the fire of the Lord burnt among

2 them, and consumed *them that were* in the uttermost parts of the camp.⁸ And

3 the people cried unto Moses ; and when Moses ^{ap} prayed unto the Lord, the fire
was quenched. And he called the name of the place ^{aq} Taberah [*i. e.* a burning] :

4 And ^{ar} the mixed multitude that *was* among them fell a lusting : and ^{as} the
children of Israel also wept again, and said, ^{at} Who shall give us flesh to eat ?

^p ch. 2, 9, 16, 21, 31 ;
Ex. 40, 36.
^q ch. 1, 1 ; 9, 5 ; Ex.
19, 1.
^r ch. 12, 16 ; 13, 3, 26 ;
Ge. 21, 21 ; 19-u, 1, 1.
^s ver. 5, 6 ; ch. 2, 31.
^t ch. 2, 3, 9.
^u ch. 1, 7.

^v ch. 1, 51.
^w ch. 4, 21—33 ;
7, 6—8.
^x ch. 2, 10, 16.

^y ch. 4, 4—15 ; 7, 9.
^z that is, the Gershon-
ites and the Merari-
tes ; see ver. 17 ; ch.
1, 51.
^{aa} ch. 2, 18, 21.

^{ab} ch. 2, 25, 31 ; Jos.
6, 9.

^{ac} ch. 2, 34.

^{ad} Ex. 2, 18 ; 3, 1.

^{ae} see refs. Ge. 12, 7.
^{af} Judg. 1, 16 ; 1, 11 ;
Ps. 31, 8 ; 18, 2, 3.
^{ag} Ge. 32, 12 ; Ex. 3, 8 ;
6, 7, 8.

^{ah} Job 23, 15.

^{ai} Judg. 1, 16 ; 1 John
1, 3.

^{aj} see Ex. 3, 1.

^{ak} Ex. 23, 11 ; Deu. 1,
31 ; Jos. 3, 2—6 ; Ps.
132, 8 ; Jer. 31, 2 ;
Eze. 20, 6.
^{al} Ex. 13, 21, 22 ; No.
9, 12, 19.
^{am} Ps. 68, 1, 2 ; 132, 8.

^{an} Deu. 9, 22.
^{ao} Ps. 78, 21.
^{ap} ch. 16, 35 ; Le. 10, 2 ;
2 Ki. 1, 12 ; Ps. 106,
18.
^{aq} ch. 21, 7.
^{ar} ch. 16, 45—48 ; Jam.
5, 16.
^{as} Deu. 9, 22.
^{at} see Ex. 12, 38 ; No.
13, 3.
^{au} 1 Cor. 15, 33.
^{av} Ps. 78, 18—20 ; 106,
11 ; 1 Cor. 10, 6.
^{aw} Ex. 16, 3.

1 The name 'Paran' seems to be applied to the sandy desert now called er-Ramleh, as well as the great central desert of the peninsula named et-Tyh. See ch. xii. 16 ; xiii. 3. The Israelites probably crossed its eastern side, where the route is always dreary, and often very harassing.

2 The first time after all the new arrangements.
3 As they were with Judah's division, which led the van.
4 Hobab had probably remained behind with Moses, when his father Jethro left the camp. As the Israelites were now removing from Sinai, and going to a distance from his own country, he wished to leave them, and return home. His answer to Moses' request is not recorded ; but, from Judg. i. 16 ; iv. 11 ; and 1 Sam. xv. 6, it appears probable that Hobab complied.

5 Though the pillar of cloud would mark the direction and the length of their daily journeys, the people would still need information as to the nature of the ground, the situation and qualities of the springs and pasturages, the

collection of fuel, and many other particulars. Hobab's presence would also facilitate any intercourse they might need to hold with neighbouring tribes.

6 Or, 'Cause to rest.' These verses, perhaps, served as watch-words ; and are a beautiful summary of the intercessions of the captain of Israel.

7 Or, 'were complaining wickedly in the ears of the Lord.' The cause of their complaining was probably the fatigues and trials of their march in the desert : but the daily journeys were short, the supply of food constant and certain, and the Divine guidance and protection evident. The murmurings and rebellions of the people were peculiarly sinful and displeasing to God after the proofs they had received of his care and bounty, and the revelations he had given to them at Sinai of himself and his covenant relation to them.

8 Probably disorderly people who resorted there to associate with the 'mixed multitude' that joined them.

5 ^a We remember¹ the fish,² which we did eat in Egypt freely; the cucumbers, and
6 the melons, and the leeks,³ and the onions, and the garlick: but now ^b our soul is
7 dried away: *there is nothing at all, beside this manna, before our eyes.* (And
^c the manna was as coriander seed,⁴ and the colour thereof as the colour of
8 ^d bdellium. And the people went about, ^e and gathered *it*, and ground *it* in mills,
or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and ^f the taste
9 of it was as the taste of fresh oil.⁵ And ^g when the dew fell upon the camp in
the night, the manna fell upon it.)
10 Then Moses heard the people ^h weep throughout their families, every man in
the door of his tent; and ⁱ the anger of the LORD was kindled greatly; ^k Moses
11 also was displeased. ^l And Moses said unto the LORD, Wherefore hast thou
afflicted thy servant? and wherefore have I not found favour in thy sight, that
12 thou layest the burden of all this people upon me? Have I conceived all this
people? have I begotten them, that thou shouldest say unto me, ^m Carry them in
thy bosom, as a ⁿ nursing father beareth the sucking child, unto the land which
13 thou ^o swarest unto their fathers? ^p Whence should I have flesh to give unto all
this people? for they weep unto me, saying, Give us flesh, that we may eat.
14 ^q I am not able to bear all this people alone, because *it is too heavy for me.*
15 And if thou deal thus with me, ^r kill me, I pray thee, out of hand, if I have
found favour in thy sight; and let me not ^s see my wretchedness.⁶
16 And the LORD said unto Moses, ^t Gather unto me seventy men of the elders of
Israel, whom thou knowest to be the elders of the people, and ^u officers over them;
and bring them unto the tabernacle of the congregation, that they may stand there
17 with thee. And I will ^x come down and talk with thee there: and ^y I will take
of the spirit which *is* upon thee, and will put *it* upon them; ^z and they shall bear
18 the burden of the people with thee, that thou bear *it* not thyself alone. And say
thou unto the people, ^a Sanctify yourselves against to-morrow, and ye shall eat
flesh: for ye have wept ^b in the cars of the LORD, saying, Who shall give us flesh
19 and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither
20 ten days, nor twenty days; ^d but even a whole month, until it come out at your
nostrils, and it be loathsome unto you:⁷ because that ye have despised the LORD
which *is* among you, and have wept before him, saying, ^e Why came we forth out
21 of Egypt? And Moses said, ^f The people, among whom I *am*, are six hundred
thousand footmen; and thou hast said, I will give them flesh, that they may eat
22 a whole month. ^g Shall the flocks and the herds be slain for them, to suffice
them? or shall all the fish of the sea be gathered together for them, to suffice them?
23 And the LORD said unto Moses, ^h Is the LORD's hand waxed short? thou shalt see
now whether ⁱ my word shall come to pass unto thee or not.
24 And Moses went out, and told the people the words of the LORD, and ^k gathered
the seventy men of the elders of the people, and set them round about the taber-
25 nacle. And the LORD ^l came down in a cloud, and spake unto him, and took of
the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came
to pass, *that*, ^m when the spirit rested upon them, ⁿ they prophesied, and did not
26 cease.⁸ But there remained two of the men in the camp, the name of the one *was*
Eldad, and the name of the other Medad: and the spirit rested upon them; and
they *were* of them that were written, but ^o went not out unto the tabernacle: and
27 they prophesied in the camp. And there ran a young man, and told Moses, and
28 said, Eldad and Medad do prophesy in the camp. And Joshua the son of Num,
the servant of Moses, *one* of his young men, answered and said, My lord Moses,
29 ^p forbid them. And Moses said unto him, ^q Enviest thou for my sake? ^r would

b ch. 21. 5.

c see refs. Ex. 16. 14,
15, 31.

d Ge. 2. 12.

e Ex. 16. 16—18.

f Ex. 16. 31.

g Ex. 16. 13, 14.

h ch. 14. 1, 2.

i Ps. 78. 21.

k Ps. 106. 33.

l Ex. 17. 4; Deu. 1. 12.

m Is. 40. 11.

n Is. 49. 23; 1 Thes.
2. 7.o Ge. 22. 16, 17; 26. 3;
50. 24; Ex. 13. 5.

p Mt. 15. 33; Mk. 8. 1.

q Ex. 18. 18; Deu. 1.

r see 1 Ki. 19. 4; Jon.
4. 3.

s Zeph. 3. 15.

t see Ex. 24. 1, 9.

u Deu. 16. 18.

x ver. 25; Ge. 11. 5;
18. 21; Ex. 19. 20.y 1 Sam. 10. 6; 2 Ki.
2. 9, 15; Ne. 9. 20;

z Is. 44. 3; Joel 2. 28.

a Ex. 18. 22.

b Ex. 19. 10.

b vers. 4—6; Ex. 16. 7.

c ver. 5; Ac. 7. 39.

d Ps. 78. 29; 106. 15.

e ch. 21. 5.

f ch. 1. 46; 2. 32; Ge.
12. 2; Ex. 12. 37;
38. 26.g see 2 Ki. 7. 2; Mt.
15. 33; Mk. 8. 4;
John 6. 7, 9.h Ge. 18. 14; 1s. 50. 2;
59. 1; Mic. 2. 7; Mt.
19. 26.i ch. 23. 19; 2 Ki. 7.
2, 17—19; Eze. 12.
25; 24. 11; Mt. 24.
35.

k ver. 16.

l ver. 17; ch. 12. 5;
Ex. 34. 5.

m see 2 Ki. 2. 15.

n see 1 Sam. 10. 5, 6,
10; 19. 20—24; Joel
2. 28; Ac. 2. 17, 18;o Ex. 3. 11; 1 Sam.
20. 26; Jer. 36. 5.p see Mk. 9. 28, 29;
14. 9, 49; John 3.
25.q 1 Cor. 3. 3; Phil. 2.
3; Jam. 5. 9.r 1 Cor. 14. 5; Phil. 1.
15—18.

¹ They now forgot the brick-kilns and the taskmasters of Egypt (Exod. ii. 23; vi. 9). This discontent was the more inexcusable as they not only had an abundant supply of wholesome and nutritious food, but they had the prospect of being, in a few months, in possession of the promised land.

² Fish is particularly valued in the hotter seasons in Egypt, and is eaten with the condiments here mentioned.

³ Perhaps, rather, the *lotus*.

⁴ That is, like *in shape*, being round: 'bdellium' was probably a whitish gum.

⁵ The variety of cooking and the pleasantness of taste are adduced as proofs of the unreasonableness of the people's complaint.

⁶ Eminent as Moses was for meekness, he spoke unbecomingly upon this occasion; undervaluing the honour God had conferred upon him in making him the minister

of his power; losing sight of the obligation he was under by the Divine commission; magnifying his own doings, and forgetting that God did, in effect, ease him of his burden, and that his grace could make him equal to still greater requirements.

⁷ God is righteous in making that loathsome to men which they have inordinately lusted after.

⁸ The words translated 'did not cease,' are by some supposed to intimate that these seventy were favoured with a permanent gift of inspiration, and formed the first Sanhedrim, or council of elders. But we find no trace of such a council for more than a thousand years afterwards. Others, translating the words '*did not add*,' infer that the prophetic influence lasted only for the time. Others, again, by a slight alteration in the text, connect the words with the next verse, thus: 'And two of the men did not *assemble themselves*, but remained in the camp.'

God that all the LORD's people were prophets, ^s and that the LORD would put his
 30 spirit upon them! And Moses gat him into the camp, he and the elders of Israel.
 31 And there went forth ^a a wind from the LORD, and brought¹ quails from the
 sea, and let *them* fall² by the camp, as it were a day's journey on this side, and
 as it were a day's journey on the other side, round about the camp, and as it were
 32 two cubits *high* upon³ the face of the earth. And the people stood up all that
 day, and all *that* night, and all the next day, and they gathered the quails: he
 that gathered least gathered ten ^a homers:⁴ and they spread *them* all abroad⁵ for
 33 themselves round about the camp. And while the ^a flesh *was* yet between their
 teeth, ere it was chewed, the wrath⁶ of the LORD was kindled against the people,
 34 and the ^b LORD smote the people with a very great plague.⁷ And he called the
 name of that place ^c Kibroth-hattaavah [*i. e.* The graves of lust]: because there
 they buried the people that lusted.
 35 ^a And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode
 at Hazeroth.

Aaron and Miriam murmur, and are rebuked; Miriam's leprosy.

12 AND ^b Miriam and Aaron spake against Moses because of the Ethiopian
 woman⁸ whom he had married: for ^c he had married an Ethiopian woman.
 2 And they said, Hath the LORD indeed spoken only by Moses? ^a hath he not
 3 spoken also by us? And the LORD ^c heard *it*. (^f Now the man Moses *was* very
 4 meek, above all the men which *were* upon the face of the earth.⁹) ^g And the
 LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out
 5 ye three unto the tabernacle of the congregation. And they three came out. ^h And
 the LORD came down in the pillar of the cloud, and stood *in* the door of the
 6 tabernacle, and called Aaron and Miriam: and they both came forth. And he
 said, Hear now my words: If there be a prophet among you, *I* the LORD will
 make myself known unto him ⁱ in a vision, and will speak unto him ^h in a dream.
 7 ⁱ My servant Moses *is* not so, ^m who *is* faithful in all ⁿ mine house; ^o with him
 8 will I speak¹⁰ mouth to mouth, even ^p apparently, and not in dark speeches: and
^q the similitude of the LORD shall he behold: wherefore then ^r were ye not afraid
 9 to speak against my servant Moses? And the anger of the LORD was kindled
 10 against them; and he departed. And the cloud departed from off the tabernacle;
 and, ^s behold, Miriam *became* ^t leprous, *white* as snow: and Aaron looked upon
 11 Miriam, and, behold, *she was* leprous. And Aaron said unto Moses, Alas! my
 lord, I beseech thee, ^u lay not the sin upon us, wherein we have done foolishly,
 12 and wherein we have sinned. Let her not be ^x as one dead, of whom the flesh is
 13 half consumed when he cometh out of his mother's womb. And Moses cried unto
 14 the LORD, saying, Heal her now, O God, I beseech thee. And the LORD said unto
 Moses, ^y If her father had but spit in her face, should she not be ashamed seven
 days?¹¹ let her be ^z shut out from the camp seven days, and after that let her be
 15 received in *again*. ^a And Miriam was shut out from the camp seven days: and
 the people journeyed not till Miriam was brought in *again*.
 16 And afterward the people removed from ^b Hazeroth, and pitched in the wilder-
 ness of Paran.

*Twelve men sent to spy Canaan; their proceedings and report; the people rebel, and
 that whole generation is rejected.*

13 AND the LORD spake unto Moses, saying, ^c Send¹² thou men, that they may
 2 search the land of Canaan, which I give unto the children of Israel: of every

^s Mt. 9. 37, 38.

^t Ex. 10. 13, 19; 16. 13; Ps. 78. 26—29; 105. 40.

^u Ex. 16. 36; Eze. 45. 11.

^v Ps. 78. 30, 31; 106. 14, 15.

^y ch. 16. 49.

^z Deu. 9. 22.

^a ch. 33. 17.

^b ch. 26. 59.

^c Ex. 2. 21.

^d Ex. 7. 10; 15. 20, 21;

Nic. 6. 4.

^e ch. 11. 1; Ge. 29. 33;

2 Ki. 19. 4; 1s. 37. 4;

Eze. 35. 12, 13.

^f 2 Cor. 12. 11.

^g Ps. 76. 9.

^h ch. 11. 25; 16. 19.

ⁱ Ge. 15. 1; 46. 2; Job

33. 15; Eze. 1. 1;

Dan. 8. 2; 10. 8, 16,

17; Lk. 1. 11, 22;

Ac. 10. 11, 17; 22.

17, 18.

^k Ge. 31. 10, 11; 1 Ki.

3. 5; Mt. 1. 20.

^l Ps. 105. 25.

^m Heb. 3. 2, 5.

ⁿ 1 Tim. 3. 15.

^o Ex. 33. 11; Deu. 31.

10.

^p 1 Cor. 13. 12.

^q Ex. 33. 19, 23.

^r Lk. 10. 16; 2 Pet. 2

10; Jude 8.

^s Deu. 24. 9.

^t Le. 13. 3; 2 Ki. 5.

27; 15. 5; 2 Chr. 26.

19, 20.

^u 2 Sam. 19. 19; 24.

10; Pro. 30. 32.

^v Ps. 88. 4.

^y Deu. 25. 9; Is. 50. 6;

see Heb. 12. 9.

^z ch. 5. 2, 3; Le. 13.

45, 46.

^a Deu. 24. 9; 2 Chr.

26. 20, 21.

^b ch. 11. 35; 33. 18.

^c ch. 32. 8; Deu. 1. 22—25.

1 In this, as in many other miracles, God did not entirely dispense with the operation of secondary causes.

2 More literally, 'sent them forth (or dispersed them) over the camp.'

3 Or, 'above.' Wearied with their long flight over the sea, they flew within easy reach of the people.

4 If literally so, it is more than eighty bushels; and it can hardly be supposed that he gathered only for his own use. The word is rendered 'heaps' in Exod. viii. 14.

5 In order to dry them; having learned to cure them, probably, from the Egyptians.

6 This signal judgment appears to have left a very strong impression upon the people: see refs.

7 Perhaps some bodily disease, the effect of their surfeit.

8 Or, 'woman of Cush.' It is likely that this was Ziporah; as the Midianites (to whom, as a Kenite, she belonged) settled in the Arabian Cush, and connected themselves with the Amalekites, most of whom were Cushites. Her return to Moses at Sinai, and the influence of her brother Hobab, might awaken the jealousy of Miriam and

Aaron, who had before enjoyed the highest consideration.

9 This clause was probably inserted when the Pentateuch was finished, after the death of Moses. It aggravates the crime of Miriam and Aaron; and shows why God took up the matter, though Moses did not.

10 Rather, 'Not so my servant Moses (who is faithful in all my house); with him will I speak,' etc. The distinguished honour here given by God to his *servant* Moses is appropriately used in the Epistle to the Hebrews (ch. iii. 3—6), to enhance the honour of the *Son* of God.

11 That is, 'If her father had thus signified his displeasure against her, would she not be so troubled and concerned at it as to shut herself up for some time, being ashamed of her folly?' Spitting in a person's presence was a mark of extreme displeasure.

12 It appears, from Deut. i. 22—25, that this proposal to search the land before entering it came from the *people*, though sanctioned by God. They were now at Kadesh-barnea, at the southern border of the promised land, between the deserts of Paran (et-Tyh) and Zin (el-Arabah)

3 tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them ^d from the wilderness of Paran: all those men *were* heads of the children of Israel. And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori. ^e Of the tribe of Judah, ^f Caleb the son of Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, ^g Oshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, ^h *namely*, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel the son of Machi. These *are* the names of the men which Moses sent to spy out the land. And Moses called ⁱ Oshea ^k the son of Nun Jehoshua.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* ^l southward, ^m and go up into ⁿ the mountain: and see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many; and what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds; and what the land *is*, whether it *be* ^o fat or lean, whether there be wood therein, or not. And ^p be ye of good courage, and bring of the fruit of the land.

21 Now the time *was* the time of the ^q firstripe grapes. ^r So they went up, and searched the land ^s from the wilderness of Zin ^t unto ^u Rehob, ^v as men come to Hamath. And they ascended by the south, and came unto ^w Hebron; ^x where Ahiman, Sheshai, and Talmai, ^y the children of Anak, ^z *were*. (Now ^{aa} Hebron was built seven years before ^{ab} Zoan in Egypt.) ^{ac} And they came unto the brook [*or*, ^{ad} valley ^{ae}] of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; ^{af} and *they brought* of the pomegranates, and of the figs. The place was called the brook [*or*, valley] Eshcol [*i. e.* a cluster of grapes], because of the cluster of grapes which the children of Israel cut down from thence.

25, 26 And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, ^{ag} unto the wilderness of Paran, to ^{ah} Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ^{ai} milk and honey; ^{aj} and this *is* the fruit of it. Nevertheless ^{ak} the people *be* strong that dwell in the land, and the cities *are* walled, and very ^{al} great; and moreover we saw ^{am} the children of Anak there. ^{an} The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And ^{ao} Caleb ^{ap} stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. ^{aq} But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we. And they ^{ar} brought up an evil report ^{as} of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and ^{at} all the people that we saw in it *are* men of a great stature. And there we saw the giants, ^{au} the sons of Anak, *which come* of the giants: and we were in our own sight ^{av} as grasshoppers, and so we were ^{aw} in their sight.

^d ch. 12. 16; 32. 8; Deu. 1. 19; 9. 23.

^e ch. 34. 19; 1 Chr. 4. 15.

^f ver. 30; ch. 11. 6, 21, 30, 38; 31. 19; Jos. 14. 6—15; Judg. 1. 12.

^g ver. 16; ch. 27. 18, 22; Deu. 31. 7, 8, 11, 23; 31. 9.

^h ver. 8; ch. 11. 6, 30; Ex. 17. 9.

ⁱ ver. 21.
^k Ge. 14. 10; Judg. 1. 9, 19.

^l Ne. 9. 25, 35; Eze. 34. 14.

^m Deu. 31. 6, 7, 23.

ⁿ vers. 23, 24.

^o ch. 31. 3; Jos. 15. 1.

^p Jos. 19. 28.

^q Ge. 13. 18; 23. 2.

^r Jos. 11. 21, 22; 13. 13, 14; Judg. 1. 10.

^s ver. 33.

^t Jos. 21. 11.

^u Ps. 78. 12; Is. 19. 11; 30. 4.

^v Deu. 1. 21, 25.

^w ch. 32. 9; Judg. 16. 1.

^z ver. 3.
^{aa} ch. 20. 1, 16; 32. 8; 33. 36; Deu. 1. 19; Jos. 11. 6.

^{ab} Ex. 3. 8, 17; 33. 3.

^{ac} Deu. 1. 25.

^{ad} Deu. 1. 28; 9. 1, 2.

^{ae} ver. 33.

^{af} ch. 11. 43; Ex. 17. 8; Judg. 6. 3; 1 Sam. 14. 18; 15. 3, etc.

^{ag} see ch. 14. 6—9, 21; Jos. 14. 7.

^{ah} ch. 32. 9; Deu. 1. 28; Jos. 14. 8.

^{ai} ch. 14. 36, 37.

^{aj} Am. 2. 9.

^{ak} Deu. 1. 28; 2. 10; 9. 2.

^{al} Is. 40. 22.

^{am} 1 Sam. 17. 12.

on the borders of Edom, a little north-west of Mount Hor. It was afterwards the south-eastern point of the portion of Judah. If this be borne in mind, it will elucidate several portions of the subsequent history.

¹ Or, 'had called,' at the time of his victory over Amalek (Exod. xvii. 9—13). *Hoshea* means 'salvation;' *Jehoshua*, 'the salvation of Jehovah.'

² Not southward from the place where they were now encamped, but into the southern part of Canaan.

³ It was probably about August.

⁴ On the south-east of Palestine. It is the long, desert valley stretching from the Elanitic Gulf, at Elath, or Ezion-geber, to the Dead Sea, and is now called el-Ghor and el-Arabah. Kadesh lies on its border.

⁵ Rehob is on the north of Palestine; a city and chieftaincy of Syria, near Mount Hermon. Hamath is a large city on the river Orontes, lying still further north.

⁶ The Anakim were descended from Arba, who gave

his name to Kirjath-arba, or Hebron. The date of the foundation of Hebron indicates the time when the Anakim had taken possession of the district. This race of giants seems to have been numerous at this period. In the time of David only a few individuals of them remained.

⁷ Now called a *wady*. The water of these valleys is soon exhausted in the dry season.

⁸ Lest the weight of the cluster should injure the berries. The grapes of Palestine are still very large; and bunches have been known to weigh twelve pounds each.

⁹ Implying that it was therefore hopeless to attempt to conquer the land. They forgot what God had already done for them, and his solemn promise to put them in possession of the land.

¹⁰ And Joshua with him: see ch. xiv. 30.

¹¹ It seems that they now altered their story, and represented the land as unfertile, or unhealthy.

14 And all the congregation lifted up their voice, and cried; and ^o the people wept 2 that night. ^p And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died 3 in the land of Egypt! or ^q would God we had died in this wilderness! ¹ And wherefore hath the LORD brought us unto this land, to fall by the sword, ^r that our wives and our children should be a prey? were it not better for us to return 4 into Egypt? And they said one to another, ^s Let us make a captain, and ^t let us return into Egypt.

5 Then ^u Moses and Aaron fell on their faces before all the assembly of the con- 6 gregation of the children of Israel. ^x And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, ^y rent their clothes: 7 and they spake unto all the company of the children of Israel, saying. ^z The land, 8 which we passed through to search it, *is* an exceeding good land. If the LORD ^a delight in us, then he will bring us into this land, and give it us; ^b a land which 9 floweth with milk and honey. Only ^c rebel not ye against the LORD, ^d neither fear ye the people of the land; for ^e they *are* bread ² for us: their defence is 10 departed from them, ^f and the LORD *is* with us: fear them not. ^g But all the congregation bade stone them with stones.

And ^h the glory of the LORD appeared in the tabernacle of the congregation 11 before all the children of Israel. And the LORD said unto Moses, How long will 12 this people ⁱ provoke me? and how long will it be ere they ^k believe me, for all the signs which I have showed among them? ^l I will smite them with the pestilence, and disinherit them, and ^m will make of thee a greater nation and mightier than they.

13 And ⁿ Moses said unto the LORD, ³ Then the Egyptians shall hear *it*, (for thou 14 broughtest up this people in thy might from among them:) and they will tell *it* to the inhabitants of this land; ^o for they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* ^p thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, 15 and in a pillar of fire by night. Now ^q if thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying, 16 Because the LORD was not ^r able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech 17 thee, let the power of my LORD be great, according as thou hast spoken, saying, 18 The LORD *is* ^s longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, ^t visiting the iniquity of the fathers upon the children unto the third and fourth *generation*. ^u Pardon, I beseech thee, the iniquity of this people ^v according unto the greatness of thy mercy, and ^w as thou hast forgiven this people, from Egypt even until now.

20, 21 And the LORD said, I have pardoned ^x according to thy word: ² but *as* truly 22 *as* I live, ^y all the earth shall be filled with the glory of the LORD. ⁴ ^b Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, ^c have tempted me now ^d these ten ⁵ times, and have not 23 hearkened to my voice; ^e surely they shall not see the land which I swore unto 24 their fathers, neither shall any of them that provoked me see it: but my servant ^f Caleb, because he had another spirit with him, and ^g hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. 25 Now the Amalekites and the Canaanites dwell ⁶ in the valley. To-morrow turn you, ^h and get you into the wilderness by the way of the Red Sea.

26, 27 And the LORD spake unto Moses and unto Aaron, saying, ⁱ How long shall I bear with this evil congregation, which murmur against me? ^k I have heard the 28 murmurings of the children of Israel, which they murmur against me. Say unto them, ^l *As truly as* I live, saith the LORD, ^m as ye have spoken in mine ears, so 29 will I do to you: ⁿ your carcases shall fall in this wilderness; and ^o all that were numbered of you, according to your whole number, from twenty years old and 30 upward, which have murmured against me, doubtless ye shall not come into the

^o ch. 11. 4.^p ch. 16. 41; Ex. 16. 2; 17. 3; Ps. 106. 25.^q see vers. 25, 29.^r see ver. 31.^s Ne. 9. 16. 17.^t see Deu. 17. 16; Ac. 7. 39.^u ch. 16. 4, 22.^v vers. 24, 30, 38; ch. 13. 6, 8.^w Ge. 37. 29, 34; 41. 13; Jos. 7. 6; Judg. 11. 35; 2 Sam. 3. 31; Job 1. 20; Mt. 26. 35; Ac. 14. 14.^x ch. 13. 27; Deu. 1. 25.^y Deu. 10. 15; 2 Sam. 15. 25, 36; 22. 20; 1 Ki. 10. 9; Ps. 22. 8; 147. 10, 11; Is. 62. 4.^z ch. 13. 27; see refs. Ex. 3. 8.^a Deu. 9. 7, 23, 24.^b Deu. 7. 18; 20. 3.^c ch. 24. 8; Ps. 74. 14.^d Ge. 48. 21; Ex. 33. 16; Deu. 20. 1, 3, 4; 31. 6, 8; Jos. 1. 5; Judg. 1. 22; 2 Chr. 13. 12; 15. 2; 20. 17; 32. 8; Ps. 46. 7, 11; Is. 8. 10; 41. 10; Am. 5. 11; Zec. 8. 23; Ro. 8. 31.^e Ex. 17. 4; 1 Sam. 30. 6.^f ch. 16. 19, 42; 20. 6; Ex. 16. 7, 10; 24. 16, 17; 40. 34; Le. 9. 23.^g ver. 23; Deu. 9. 7, 8, 22; Ps. 95. 8; Heb. 3. 8, 16.^h Deu. 1. 32; 9. 23; Ps. 78. 22, 32, 42; 106. 24; John 12. 37; Heb. 3. 18.ⁱ Ex. 16. 46—49.^j see refs. Ex. 32. 10.^k Ex. 32. 12; Deu. 9. 26—28; 32. 27; Ps. 106. 23; Eze. 20. 9, 14.^l Ex. 15. 14; Jos. 2. 9, 10; 5. 1.^m ch. 9. 15—21; 10. 34; Ex. 13. 21; 40. 38; Ne. 9. 12; Ps. 78. 14; 105. 39.ⁿ Deu. 9. 28; Jos. 7. 9.^o Ex. 34. 6, 7; Ps. 103. 8; 145. 8; Jon. 4. 2.^p Ex. 20. 5; 34. 7.^q Ex. 34. 9.^r Ps. 106. 45.^s Ex. 32. 10—14; Ps. 78. 38; 106. 45; Mic. 7. 18.^t Ps. 106. 33; Jam. 5. 16; 1 John 5. 14—16.^u Deu. 32. 40; Is. 49. 18.^v Ps. 72. 19; Hab. 2. 14.^w Deu. 1. 31—33, 35; Ps. 95. 11; 106. 26; Heb. 3. 17, 18.^x Ex. 17. 2; Ps. 95. 9.^y Ge. 31. 7, 41; Job 19. 3.^z ch. 26. 34; 32. 11; Deu. 1. 35; Eze. 20. 15.^a see vers. 6—9, 30; ch. 13. 30; Deu. 1. 36; Jos. 14. 6, 8, 9, 13, 14.^b ch. 32. 12; Jos. 14. 8, 9.^c Deu. 1. 40.^d ver. 11; Ex. 16. 28; Mt. 17. 17.^e Ex. 16. 12.^f ver. 23; ch. 26. 65; 32. 11; Deu. 1. 35; Heb. 3. 17.^g see ver. 2.^h vers. 32, 33.ⁱ ch. 1. 45; 26. 64.

¹ Their impious prayer was heard and granted; and the settlement of the people in the promised land was postponed for a whole generation.

² That is, so easily, and with so much advantage to ourselves, shall we master them.

³ On this, as on a former occasion (Exod. xxxii., xxxiii.), Moses appears in a most interesting aspect. On part of his reasoning (vers. 15, 16) it might possibly be remarked, that God could and did find means to fulfil his promise, whilst he destroyed all the murmurers. But he successfully appeals (vers. 17, 18) to Jehovah's manifestation of

his great power in a way of mercy (see Exod. xxxiii. 18; xxxiv. 6); and his disinterested and fervent intercession, offered with special regard to the honour of the Divine name, is evidently acceptable to God (ver. 20).

⁴ This may mean either, 'I will pardon in such a way as to make my glory the more manifest, by uniting justice with forbearance;' or, 'as truly as I live, and as all the earth shall be filled with my glory, because,' etc.

⁵ That is, many: a definite for an indefinite number.

⁶ Rather, 'are dwelling;' *i. e.* are awaiting you in the valley. They were also on the hill: see ver. 45.

land, *concerning* which I swear to make you dwell therein, ^p save Caleb the son
 31 of Jephunneh, and Joshua the son of Nun. ^q But your little ones, which ye said
 should be a prey, them will I bring in, and they shall know the land which ^r ye
 32 have despised. But *as for* you, ^s your carcases, they shall fall in this wilderness.
 33 And your children shall ^t wander in the wilderness ^u forty years, ^v and ^x bear your
 34 whoredoms, ² until your carcases be wasted in the wilderness. ^y After the number
 of the days in which ye searched the land, *even* ^z forty days, each day for a year,
 shall ye bear your iniquities, *even* forty years, ^a and ye shall know my breach of
 35 promise ³ [*or*, altering of my purpose]. ^b I the Lord have said, I will surely do
 it unto all ^c this evil congregation, that are gathered together against me: in this
 wilderness they shall be consumed, and there they shall die.
 36 ^d And the men, which Moses sent to search the land, who returned, and made
 all the congregation to murmur against him, by bringing up a slander upon the
 37 land, even those men that did bring up the evil report upon the land, ^e died by
 38 the plague before the Lord. ^f But Joshua the son of Nun, and Caleb the son of
 Jephunneh, *which were* of the men that went to search the land, lived *still*.
 39 And Moses told these sayings unto all the children of Israel: ^g and the people
 40 mourned greatly. And they rose up ⁴ early in the morning, and gat them up into
 the top of the mountain, saying, Lo, ^h we *be here*, and will go up unto the place
 41 which the Lord hath promised: for we have sinned. And Moses said, Wherefore
 now do ye transgress ⁱ the commandment of the Lord? But it shall not prosper.
 42 ^k Go not up, for the Lord *is* not among you; that ye be not smitten before your
 43 enemies. ^l For the Amalekites and the Canaanites *are* there before you, ⁵ and
^m ye shall fall by the sword: ⁿ because ye are turned away from the Lord, there-
 fore the Lord will not be with you.
 44 ^o But they presumed to go up unto the hill top. Nevertheless the ark of the
 45 covenant of the Lord, and Moses, departed not out of the camp. ^p Then the
 Amalekites came down, and the Canaanites which dwelt in that hill, and ^q smote
 them, and discomfited them, *even* unto ^r Hormah. ⁶

Laws respecting the meat and drink-offerings, and other sacrifices.

15 AND ⁷ the Lord spake unto Moses, saying, ⁸ Speak unto the children of Israel,
 2 and say unto them, When ye be come into the land ⁸ of your habitations, which I
 3 give unto you, and ⁴ will make an offering by fire unto the Lord, a burnt offering,
 or a sacrifice ^a in performing [separating ^v] a vow, or in a freewill offering, or ^x in
 your solemn feasts, to make a ^y sweet savour unto the Lord, of the herd, or of
 4 the flock: then ^z shall he that offereth his offering unto the Lord bring ^a a meat
 offering of a tenth deal of flour mingled ^b with the fourth *part* of an hin of oil.
 5 ^c And the fourth *part* of an hin of wine for a drink offering shalt thou prepare
 6 with the burnt offering or sacrifice, for one lamb. ^d Or for a ram, thou shalt pre-
 pare *for* a meat offering two tenth deals of flour mingled with the third *part*
 7 of an hin of oil. And for a drink offering thou shalt offer the third *part* of an hin
 8 of wine, *for* a sweet savour unto the Lord. And when thou preparest a bullock
for a burnt offering, or *for* a sacrifice in performing a vow, or ^e peace offerings
 9 unto the Lord: then shall he bring ^f with a bullock a meat offering of three tenth
 10 deals of flour mingled with half an hin of oil. And thou shalt bring for a drink
 offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto
 11 the Lord. ^g Thus shall it be done for one bullock, or for one ram, or for a lamb,
 12 or a kid. According to the number that ye shall prepare, so shall ye do to every
 13 one according to their number. All that are born of the country shall do these
 things after this manner, in offering an offering made by fire, of a sweet savour
 14 unto the Lord. And if a stranger ⁹ sojourn with you, or whosoever *be* among you
 in your generations, and will offer an offering made by fire, of a sweet savour unto
 15 the Lord; as ye do, so he shall do. ^h One ordinance *shall be both* for you of the

^p ver. 38; ch. 26. 65;
 32. 12; Deu. 1. 36, 38.
^q ver. 3; Deu. 1. 39.

^r Ps. 106. 21.

^s 1 Cor. 10. 5; Heb.
 3. 17.

^t ch. 32. 13; Jos. 14.
 10; Ps. 107. 1, 49.

^u ch. 33. 38; Deu. 1.
 3; 2. 14.

^v Eze. 23. 35.

^w ch. 13. 25.

^x Ps. 95. 10; Eze. 4. 6.

^y see 1 Ki. 8. 56; Ps.
 77. 8; 105. 12; Heb.
 4. 1.

^z ch. 23. 19.

^a vers. 27, 29; ch. 26.
 65; 1 Cor. 10. 5.

^b ch. 13. 31, 32.

^c ver. 12; 1 Cor. 10. 10;
 Heb. 3. 17; Jude 5.

^d ch. 26. 65; Jos. 14.
 6, 10.

^e Ex. 33. 4.

^f Deu. 1. 41.

^g ver. 25; 2 Chr. 21. 20.

^h Deu. 1. 42.

ⁱ ver. 25; ch. 13. 29

^j 1. e. 26. 17.

^k 2 Chr. 15. 2; 1s. 63.
 10.

^l Deu. 1. 43.

^m ver. 43; Deu. 1. 44.

ⁿ Deu. 32. 30.

^o ch. 21. 3; Judg. 1. 17.

^p ver. 18; Le. 23. 10;
 Deu. 7. 1.

^q Le. 1. 2, 3.

^r Le. 7. 16; 22. 18, 21
 —23.

^s Le. 27. 2.

^t ch. 28. 19, 27; 29. 2,
 8, 13; Le. 23. 8, 12,
 36; Deu. 16. 10.

^u Ge. 8. 21; Ex. 29. 18.

^v Le. 2. 1; 6. 11.

^w Ex. 29. 49; Le. 23. 13.

^x ch. 28. 5; Le. 14. 10.

^y ch. 28. 7, 11; Ps. 116.
 13.

^z ch. 28. 12, 14.

^a Le. 7. 11—18.

^b ch. 28. 12, 11; Le. 6.
 11—17.

^c ch. 29.

^d ver. 29; ch. 9. 11;
 Ex. 12. 49.

1 This includes the whole time of 'wandering,' from the departure out of Egypt to the entrance into Canaan.

2 This term is frequently used to express unfaithfulness to the Divine covenant, especially by idolatry.

3 This may be rendered 'disannulling,' or 'vengeance;' but more probably 'forsaking.' From *this* generation God withheld his favour.

4 This is a remarkable instance of the close connection between unbelief and presumption.

5 It was almost impossible to force this pass against an army in possession of it, except by superhuman power.

6 Called elsewhere Zephath (now es-Sufah); see refs.

7 The events recorded in ch. xv. xix. occurred at various times during the thirty-seven years of wanderings

in the desert. The precise date of each is not stated.

8 As the fulfilment of this precept would hardly be possible in the wilderness, it was not to be observed till the Israelites came into the promised land. It was probably an addition to the previous laws of sacrifices. The wheat-offering was to be proportioned to the victim, and so to the means of the offerer. The completion of these arrangements in the wilderness would tend to confirm the faith of the people in the ultimate fulfilment of the Divine promise respecting the possession of Canaan.

9 These regulations both encouraged devout foreigners to settle in Canaan and to embrace the faith and worship of Jehovah, and tended to prevent the introduction of heathen usages.

congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17, 18 And the LORD spake unto Moses, saying, ⁱ Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, then it shall be, that, when ye eat of ^k the bread of the land, ye shall offer up an heave offering unto the LORD. ^l Ye shall offer up a cake of the first of your dough *for* an heave offering: as ye *do* ^m the heave offering of the threshing floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 And ⁿ if ye have erred, ¹ and not observed all these commandments, which the LORD hath spoken unto Moses, *even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and hence-

24 forward among your generations; then it shall be, ^o if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer ^p one young bullock for a burnt offering, for a sweet savour unto the LORD, ^q with his meat offering, and his drink offering, according to the manner

25 [*or*, ordinance], and ^r one kid of the goats for a sin offering. ^s And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 And ^t if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin offering. ^u And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. ^v Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ^w But the soul that doeth *ought* presumptuously ² [with an high hand], *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. ³ Because he hath ^z despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; ^a his iniquity *shall be* upon him.

Punishment of the sabbath-breaker; the memento on the garments.

32 AND while the children of Israel were in the wilderness, ^b they found a man that gathered sticks ^d upon the ^c sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him ^a in ward, because it was not declared what should be done to him. And the LORD said unto Moses, ^e The man shall be surely put to death: all the congregation shall ^f stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37, 38 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid ^g them that they make them fringes ⁵ in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband ⁶ of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye ^h seek not after your own heart and your own eyes, after which ye use ⁱ to go a whoring: that ye may remember, and do all my commandments, and be ^k holy unto your God. ^l I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

ⁱ ver. 2; Deu. 26. 1.

^k Jos. 5. 11, 12.

^l Ex. 23. 19; Deu. 26. 2, 10; Pro. 3. 9, 10.

^m Le. 2. 14; 23. 10, 16.

ⁿ Le. 4. 2.

^o see refs. Le. 4. 13.

^p Le. 4. 14—21.

^q vers. 8—10.

^r ch. 28. 15; Le. 4. 23;

Ezra 6. 17; 8. 35.

^s Le. 1. 4; 4. 20.

^t Le. 4. 27, 28.

^u Le. 4. 35.

^v ver. 15.

^w Deu. 17. 12; Ezra 10. 8; Ps. 19. 13; Heb. 10. 26, 29; 2 Pet. 2. 10.

^z Le. 26. 15; 2 Sam. 12. 9; Pro. 13. 13.

^a Le. 5. 1; Eze. 18. 20.

^b Ex. 16. 23; 20. 8—10; 31. 14, 15; 35. 2, 3.

^c see ver. 30.

^d Le. 24. 12.

^e Ex. 31. 14, 15.

^f Le. 20. 2, 27; 24. 11; Deu. 13. 10; 1 Ki. 21. 13; Ac. 7. 58.

^g Deu. 22. 12; Mt. 9. 20; 23. 5.

^h see Deu. 29. 19; Job 31. 7; Ecc. 11. 9; Jer. 9. 14; Eze. 6. 9;

ⁱ Ps. 73. 27; 106. 39;

Jam. 4. 4.

^k Le. 11. 41, 45; Ro.

12. 1; Col. 1. 22;

1 Pet. 1. 15, 16.

^l see refs. Le. 22. 32, 33.

¹ This probably refers to undesigned transgressions of the *ceremonial* law. Other sins of thoughtlessness had been already provided for: see Lev. ch. iv.

² This also probably refers to *positive institutions*, such as the sabbath (see vers. 32—36). In disobeying them, a man directly denied the authority of the God of Israel.

³ The principle of this punishment was not peculiar to the Mosaic economy, but reappears in Christianity in a still more severe and awful form. See Matt. xii. 31, 32; Acts v. 1—10; Heb. vi. 4—8; 1 John v. 16. Under both dispensations there is excommunication for the wilful and presumptuous offender: but it is carried out, in the one case,

by the infliction of temporal death; in the other, by delivering him up to the judgment of eternal death.

⁴ This instance of the sabbath-breaker appears to be mentioned as an example of the presumptuous sins spoken of in vers. 30, 31.

⁵ Or, 'flowers.'

⁶ Or, 'line;' or, 'lace,' as in Exod. xxviii. 28, 37. These were of the same colour as the high priest wore on his breastplate and mitre: and it is supposed that they were designed to indicate that the Hebrews were, as priests, consecrated to God, and to prevent their sinning through forgetfulness. See Exod. xix. 6; 1 Pet. ii. 5, 9.

The rebellion and death of Korah and his party; murmuring and punishment of the people.

- 16** NOW ^m Korah,¹ the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took ² *men*: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ⁿ famous in the congregation, men of renown: and ^o they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much upon you, seeing ^p all the congregation are holy, every one of them, and ^q the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?*
- 4, 5 And when Moses heard *it*, ^r he fell upon his face:³ and he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will show who *are* his, and *who is ^s holy*; and will cause *him* to come near unto him: even *him* whom he hath ^t chosen will he cause to ^u come near unto him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be holy*: *ye take too much upon you, ye sons of Levi.*
- 8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi: *seemeth it but* ^v a small thing unto you, that the God of Israel hath ^w separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together ^x against the LORD: ^y and what *is* Aaron, that ye murmur against him?
- 12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: ^z *is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou ^a make thyself altogether a prince over us? Moreover thou hast not brought us into ^b a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.
- 15 And Moses was ^c very wroth, and said unto the LORD, ^d Respect not thou their offering: ^e I have not taken one ass from them, neither have I hurt one of them.
- 16 And Moses said unto Korah, ^f Be thou and all thy company ^g before the LORD, thou, and they, and Aaron, to-morrow: and take every man his censor, and put incense in them, and bring ye before the LORD every man his censor, two hundred and fifty ^h censers; thou also, and Aaron, each ⁱ of you his censor.
- 18 And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all ^j the congregation against them unto the door of the tabernacle of the congregation. And ^k the glory of the LORD appeared unto all the congregation.
- 20, 21 And the LORD spake unto Moses and unto Aaron, saying, ^l Separate yourselves from among this congregation, that I may ^m consume them in a moment. And they ⁿ fell upon their faces, and said, O God, ^o the God of the spirits of all flesh, shall ^p one man sin, and wilt thou be wroth with all the congregation? And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.
- 25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, ^q Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.
- 28 And Moses said, ^r Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them ^s of mine own mind*. If these men die the common death of all men, or if they be ^t visited after the visitation of all men; ^u *then* ^v the LORD hath not sent me. But if the LORD make ^w a new thing, and the

¹ Korah was first cousin to Moses and Aaron: see Exod. vi. 18, 20, 21. The Kohathites and the Reubenites, having their camps near to each other (ch. ii. 10; iii. 29), could the more easily conspire together: and the princes of Reuben, as descendants of Jacob's eldest son, might be displeased at losing the precedence usually connected with the birthright. As On is not mentioned afterwards, it is supposed that he withdrew from the conspiracy.

² Rather, *took counsel*; conspired.

³ Under an overwhelming sense of the evil of this matter. See ch. xiv. 5.

⁴ If the head of every family, or even of every division, had officiated as a priest before the appointment of Aaron, it would not be difficult to find so many censers.

⁵ Probably not absolutely *all* the people. But the whole narrative shows that many were inclined to side with the conspirators; from whom, however, they separated themselves when the danger became imminent: see vers. 27, 41.

earth open her mouth, and swallow them up, with all that *appertain* unto them, and they ^ygo down quick ¹ into the pit; then ye shall understand that these men
 31 have provoked the LORD. ^zAnd it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:
 32 and the earth opened her mouth, and swallowed them up, and their houses, and
 33 ^aall the men that *appertained* unto ²Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed
 34 upon them: and ^bthey perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth
 35 swallow us up *also*. And there ^ccame out a fire from the LORD, and consumed ^dthe two hundred and fifty men that offered incense.
 36, 37 And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter
 38 thou the fire yonder; for ^ethey are hallowed. The censers of these ^fsinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: ^gand they shall be a sign unto the children of Israel.³ And Eleazar the priest took the
 39 brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar: *to be* a memorial unto the children of Israel, ^hthat no stranger, which is not of the seed of Aaron, ⁱcome near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.
 41 But on the morrow ^kall the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.
 42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and,
 43 behold, ^lthe cloud covered it, and ^mthe glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation. And the LORD spake
 44 unto Moses, saying, ⁿGet you up from among this congregation, that I may consume them as in a moment. And ^othey fell upon their faces.
 46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and ^pmake an atonement for them: ^qfor there is wrath gone out from the LORD; the plague is
 47 begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put
 48 on incense, and made an atonement for the people.⁴ And he stood between the dead and the living: and the plague was stayed. Now they that died in the
 49 plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

^y ver. 33; Ps. 55. 15.
^z ch. 26. 10; 27. 3; Deu. 11. 6; Ps. 106. 17.
^a see ver. 17: ch. 26. 11; 1 Chr. 6. 22, 37.
^b Jude 11.
^c ch. 11. 1: 1.e. 10. 2; Ps. 106. 18.
^d ver. 17.

^e see 1.e. 27. 28.
^f 1 Ki. 2. 23; Pro. 20. 2; Hab. 2. 10.
^g ch. 17. 10; 26. 10; Eze. 14. 8; 1 Cor. 10. 11.

^h ch. 3. 10, 38; 2 Chr. 26. 18.
ⁱ 1 Ki. 13. 1-3; 2 Chr. 26. 16-21.

^k ch. 14. 2; Ps. 106. 25.

^l Ex. 40. 34.
^m ver. 19; ch. 20. 6.

ⁿ vers. 21, 24.
^o ver. 22; ch. 20. 6.

^p Ex. 30. 7-10.
^q ch. 1. 53; 8. 19; 11. 33; 18. 5; 1.e. 10. 6; 1 Chr. 27. 21; Ps. 106. 29.

The tribe of Levi chosen by the budding of Aaron's rod; the priests to bear the people's sins.

17 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod⁵ according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, ^rwhere I will meet with you. And it shall come to pass, *that* the man's rod, ^swhom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, ^twhereby they murmur against you.
 6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, ^ueven twelve rods: and the rod of Aaron *was* among their rods. And Moses laid up the rods before the LORD in ^vthe tabernacle of witness.
 8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was ^wbudded, and
 9 brought forth buds, and bloomed blossoms, and yielded almonds. And Moses

^r Ex. 25. 16-22; 29. 42, 43; 30. 36.
^s ch. 16. 5.
^t ch. 16. 11.

^u ch. 18. 2; Ex. 38. 21; Ac. 7. 44.

^w ver. 5.

1 The word 'quick' is used here and elsewhere in Scripture in its old English sense, meaning *alive*.

2 Or, 'took part with.' Some, at least, of his family, who probably remained in his tent in the Kohathites' quarter, were not involved in his doom; for the prophet Samuel, and the singers his descendants, were of this family: comp. 1 Sam. i. 1, with 1 Chron. vi. 33-38. See also title of Psa. lxxxiv., and note.

3 This would keep the people in mind of the fate of

the conspirators, and tend to prevent future rebellion.

4 In this interposition, Aaron appears a remarkable type of Christ; who, by his atonement and intercession, has averted from all who live by him the penalty which their sins have deserved.

5 The ruler's staff was made of the best seasoned and most durable wood: and the budding of such a staff is used by ancient poets to represent an absolute impossibility. Aaron's rod probably retained its leaves and fruit.

brought out all the rods from before the LORD unto all the children of Israel : and they looked, and took every man his rod.

10 And the LORD said unto Moses, Bring ^y Aaron's rod again before the testimony, to be kept ^z for a token against the rebels ; ^a and thou shalt quite take away
11 their murmurings from me, that they die not. And Moses did *so* : as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we
13 perish, we all perish. ^b Whosoever cometh any thing near unto the tabernacle of the LORD shall die : ¹ shall we be consumed with dying ?

18 And the LORD said ² unto Aaron, ^c Thou and thy sons and thy father's house with thee shall ^d bear the iniquity of the sanctuary : and thou and thy sons with
2 thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be
3 *joined* unto thee, and ^f minister unto thee : but ^e thou and thy sons with thee shall *minister* before the tabernacle of witness. And they shall keep thy charge, and ^h the charge of all the tabernacle : ⁱ only they shall not come nigh the vessels
4 of the sanctuary and the altar, ^h that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle : ^l and a stranger shall not come nigh
5 unto you. And ye shall keep ^m the charge of the sanctuary, and the charge of
6 the altar : ⁿ that there be no wrath any more upon the children of Israel. And I, behold, I have ^o taken your brethren the Levites from among the children of Israel : ^p to you *they are* given as a gift for the LORD, to do the service of the
7 tabernacle of the congregation. Therefore ^q thou and thy sons with thee shall keep your priest's office for every thing of the altar, and ^r within the vail ; and ye shall serve : I have given your priest's office *unto you* as a service of gift : and ^s the stranger that cometh nigh shall be put to death.

The duties and portions of the priests and Levites.

8 AND the LORD spake unto Aaron, Behold, ^t I also have given thee the charge of mine heave offerings of all the hallowed things ³ of the children of Israel : unto thee have I given them ^u by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, *reserved* from the fire : every oblation of theirs, every ^x meat offering of theirs, and every ^y sin offering of theirs, and every ^z trespass offering of theirs, which they shall render
10 unto me, *shall be* most holy for thee and for thy sons. ^a In the most holy *place*
11 shalt thou eat it ; every male shall eat it : it shall be holy unto thee. And this *is* thine ; ^b the heave offering of their gift, with all the wave offerings of the children of Israel : I have given them unto ^c thee, and to thy sons and to thy daughters with thee, by a statute for ever : ^d every one that is clean in thy house shall eat
12 of it. ^e All the best of the oil, and all the best of the wine, and of the wheat, ^f the firstfruits of them which they shall offer unto the LORD, them have I given
13 thee. And whatsoever is first ripe in the land, ^g which they shall bring unto the LORD, shall be thine ; ^h every one that is clean in thine house shall eat *of* it.
14 ⁱ Every thing devoted in Israel shall be thine. Every thing that openeth ^k the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine : nevertheless ^l the firstborn of man shalt thou surely
16 redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, ^m according to thine estimation, for the money of five shekels, after the shekel of the sanctuary,
17 ⁿ which *is* twenty gerahs. ^o But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem ; they *are* holy : ^p thou shalt sprinkle their blood upon the altar, and shalt burn their fat, *for* an offering made
18 by fire, for a sweet savour unto the LORD. And the flesh of them shall be thine, as the ^q wave breast and as the right shoulder are thine. ^r All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever ; ^s it *is* a covenant of salt ⁴ for ever before the LORD unto thee and to thy seed with thee.

^y Heb. 9. 4.
^z ch. 16. 38.
^a ver. 5.
^b ch. 1. 51, 53 ; 18. 4, 7.
^c ch. 17. 13.
^d Ex. 28. 38.
^e see Ge. 29. 34.
^f see refs. ch. 3. 6-9.
^g ch. 3. 10.
^h ch. 3. 25, 31, 36.
ⁱ ch. 16. 40.
^k ch. 4. 15.
^l ch. 1. 51 ; 3. 10.
^m ch. 8. 2 ; Ex. 27. 21 ; 30. 7 ; Le. 24. 3.
ⁿ ch. 8. 19 ; 16. 46.
^o ch. 3. 12, 45.
^p ch. 3. 9 ; 8. 19.
^q ver. 5 ; ch. 3. 10.
^r Le. 16. 2, 12-14 ; Heb. 9. 3-6.
^s ver. 5 ; see on ch. 1. 51.
^t ch. 5. 9 ; Le. 6. 16, 18, 26 ; 7. 6, 32.
^u Ex. 29. 29 ; 10. 13, 15.
^x Le. 2. 2, 3 ; 10. 12, 13.
^y Le. 4. 22, 27 ; 6. 25, 26.
^z Le. 5. 1, 6 ; 7. 7. 10. 12 ; 14. 13.
^a Ex. 29. 31, 32 ; Le. 6. 16, 18, 26, 29 ; 7. 6.
^b Ex. 29. 27, 28 ; Le. 7. 30, 31.
^c Le. 10. 11 ; Deu. 18. 3.
^d Le. 22. 2, 3, 11-13.
^e Ex. 23. 19 ; Deu. 18. 4 ; Ne. 10. 35, 36.
^f Ex. 22. 29.
^g ch. 15. 19 ; Ex. 22. 29 ; 23. 19 ; 31. 26 ; Le. 2. 14 ; Deu. 26. 2.
^h ver. 11.
ⁱ Le. 27. 28.
^k ch. 3. 13 ; Ex. 13. 2, 12 ; 22. 29 ; Le. 27. 26.
^l Ex. 13. 13 ; 34. 20.
^m ch. 3. 47 ; Le. 27. 2-7.
ⁿ ch. 3. 17 ; Ex. 30. 13 ; Le. 27. 25 ; Eze. 45. 12.
^o Deu. 15. 19-22.
^p Le. 3. 2-5.
^q Ex. 29. 26-28 ; Le. 7. 31, 32, 31.
^r ver. 11 ; Le. 7. 14.
^s Le. 2. 13 ; 2 Chr. 13. 5.

¹ The awful judgments of God seem to have produced despondency rather than penitence.

² These commands were given with renewed strictness, that the priests and Levites might be on the watch to prevent future danger ; also, perhaps, to remind both them and the people that the honour of their ministry was attended with corresponding responsibility.

³ The priests had no share at all of the land, and the Levites had little beside their cities ; an arrangement obviously intended to keep up their peculiar position in the

community. The Levites, however, had a tithe of the produce, out of which they reserved one-tenth for the priests. The priests had also reserves from the various offerings ; some being shared among them all, and some appropriated to those who were actually on service. It is probable, however, that out of their dues they had to provide the requisites of the tabernacle worship.

⁴ A 'covenant of salt' signifies an everlasting covenant (see 2 Chron. xiii. 5) ; probably in reference to the preserving quality of salt.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: *I am* thy part and thine inheritance among the children of Israel. And, behold, *I* have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* ^z the service of the tabernacle of the congregation. ^y Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, ^z lest they bear sin, and die. ^a But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that ^b among the children of Israel they have no inheritance. ^c But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, ^d Among the children of Israel they shall have no inheritance.

25, 26 And the LORD spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, ^e then ye shall offer up an heave offering of it for the LORD, *even* ^f a tenth part of the tithe. ^g And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, ^h then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. And ye shall eat *it* in every place, ye and your households: for it *is* ⁱ your reward for your service in the tabernacle of the congregation.

32 And ye shall ^k bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye ^l pollute the holy things of the children of Israel, lest ye die.

The law of the water of purification.

19 AND the LORD spake unto Moses and unto Aaron, saying, This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, ¹ wherein *is* ^m no blemish, ⁿ and upon which never came yoke: and ye shall give her unto Eleazar ² the priest, that he may bring her ^o forth without the camp, and *one* shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and ^p sprinkle of her blood directly before the tabernacle of the congregation seven times: and *one* shall burn the heifer in his sight; ^q her skin, and her flesh, and her blood, with her dung, shall he burn: and the priest shall take ^r cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. ^s Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man *that is* clean shall gather up ^t the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel ^u for a water of separation: ³ it *is* a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ^x He that toucheth the dead ⁴ body of any man shall be unclean seven days.

12 ^y He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day

^t ch. 26. 62; Deu. 10. 9; 12. 12; 14. 27, 29; 18. 1, 2; Jos. 13. 14, 33; 14. 3; 18. 7; Ps. 16. 5; Lam. 3. 24; Eze. 44. 28.

^u vers. 21, 26; Le. 27. 30—32; Ne. 10. 37; 12. 44; Heb. 7. 5, 8, 9.

^v ch. 3. 7, 8.

^w see refs. ch. 1. 51.

^x Le. 22. 9.

^y ch. 3. 7.

^z ver. 20.

^a ver. 21.

^b ver. 20; Deu. 10. 9; 14. 27, 29; 18. 1.

^c ver. 19.

^d ver. 19.

^e ver. 19.

^f Ne. 10. 38.

^g ver. 30.

^h ver. 27.

ⁱ Mt. 10. 10; Lk. 10. 7; 1 Cor. 9. 10—14; 1 Tim. 5. 17, 18.

^j Le. 19. 8; 22. 16.

^k Le. 22. 2, 15.

^l Le. 22. 2, 15.

^m see refs. Ex. 12. 5.

ⁿ Deu. 21. 3; 1 Sam. 6. 7.

^o Le. 4. 12, 21; 16. 27; Heb. 13. 11—13.

^p Le. 4. 6; 16. 14, 19; Heb. 9. 13.

^q Ex. 29. 14; Le. 4. 11, 12.

^r Le. 11. 4, 6, 49.

^s Le. 11. 25; 15. 5.

^t Heb. 9. 13.

^u vers. 13, 20, 21; ch. 31. 23; Zec. 13. 1.

^v ver. 16; ch. 5. 2; 9. 6, 10; 31. 19; Le. 21. 1; Lam. 4. 14; Hag. 2. 13.

^w ch. 31. 19.

1 That is, without a spot of any other colour.

2 It must not be done by the high priest, as he was to avoid all pollutions. As Eleazar, who took the heifer's blood on his finger, and the man who burnt her, and the man who gathered her ashes, all contracted uncleanness by so doing, it was hereby signified that sin had been laid upon the animal.

3 The 'water of separation,' or of purification, was formed by mixing in spring water the ashes of the heifer, together with other ingredients (ver. 6) which were also used in the cleansing of lepers (Lev. xiv. 6, 7). The blood of this victim was not brought into the sanctuary, as it represented the pollution from which the ashes mixed in spring water were to purify the unclean. It is nowhere stated how frequently this sacrifice was offered;

but it was probably done whenever a fresh supply of ashes was needed. It is said that, after the settlement of the people in Canaan, some of the ashes were kept in every town. They must have been in constant requisition; as it is scarcely possible that a person could die and be buried without some of his family or attendants coming into contact with the body. The sprinkling of the blood, and of the water containing the ashes, was a type of the work of Christ, probably representing the combined justification and sanctification of the believer. See Heb. ix. 13, 14.

4 This ordinance would prevent unnecessary or superstitious practices with the dead, and insure speedy burial: it also served to keep before the people the connection between sin and death.

13 he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, ^z defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: ¹ because ^a the water of separation was not sprinkled upon him, he shall be unclean; ^b his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all

15 that *is* in the tent, shall be unclean seven days. And every ^c open vessel, which

16 hath no covering bound upon it, *is* unclean. And ^d whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ^e ashes of the burnt heifer of purification for sin, and running water [*or*, living waters^f] shall be put thereto

18 in a vessel: and a clean person shall take ^g hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a

19 grave: and the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: ^h and on the seventh day he shall purify himself, and

20 wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, ⁱ and shall not purify himself, that soul shall be cut off from among the congregation, because he hath ^k defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And ^l whatsoever the unclean *person* toucheth shall be unclean; and ^m the soul that toucheth *it* shall be unclean until even.

The people murmur for water; the rock smitten.

20 THEN² came ⁿ the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh. And ^o Miriam died there, and was buried there.

2 ^p And there was no water for the congregation: ^q and they gathered themselves

3 together against Moses and against Aaron. And the people ^r chode with Moses, and spake, saying, Would God that we had died ^s when our brethren died before

4 the LORD! And ^t why have ye brought up the congregation of the LORD into

5 this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto ^u this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and ^v they fell upon their faces: and ^w the

7 glory of the LORD appeared unto them. And the LORD spake unto Moses,

8 saying, ^x Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and ^y speak ye unto the rock before their eyes; and it shall give forth his water, and ^z thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod ^a from before the LORD, as he commanded him. And

10 Moses and Aaron gathered the congregation together before the rock, and he said unto them, ^b Hear now, ye rebels; must we fetch you water out of this

11 rock? And Moses lifted up his hand, and with his rod he ^c smote the rock twice: and ^d the water came out abundantly; and the congregation drank, and their beasts *also*.

12 And the LORD spake unto Moses and Aaron, Because ^e ye believed me not, ^f to ^g sanctify⁴ me in the eyes of the children of Israel, therefore ^h ye shall not bring this congregation into the land which I have given them.

13 ⁱ This *is* the water of Meribah [*i. e.* strife⁵]; because the children of Israel strove with the LORD, and he was ^j sanctified in them.

The Israelites refused a passage through Edom.

14 ^k AND Moses sent messengers from Kadesh unto the king of Edom, ^l Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

^z Le. 15. 31.

^a ver. 9; ch. 8. 7.

^b Le. 7. 20; 22. 3.

^c ch. 31. 20; Le. 11. 32.

^d ver. 11; ch. 31. 19.

^e ver. 9.

^f Ge. 26. 19.

^g Ps. 51. 7.

^h Le. 11. 9.

ⁱ ch. 15. 30.

^k ver. 13.

^l Hag. 2. 13.

^m Le. 15. 5.

ⁿ ch. 33. 36.

^o ch. 26. 59; Ex. 15. 20.

^p Ex. 17. 1—4.

^q ch. 16. 19, 42.

^r ch. 14. 2; Ex. 16. 2,

3; 17. 2.

^s ch. 11. 1, 33, 34; 11.

37; 16. 31—35, 49.

^t Ex. 17. 3.

^u ch. 16. 14.

^v ch. 14. 5; 16. 4, 22, 45.

^w ch. 14. 10; Ex. 16.

7, 10.

^x Ex. 4. 2, 17; 17. 5, 9.

^y Mt. 21. 21.

^z Ne. 9. 15; Ps. 78. 15,

16; 105. 11; 111. 8;

Is. 43. 20; 48. 21.

^a ch. 17. 10.

^b Ps. 106. 32, 33.

^c see ver. 8.

^d Ex. 17. 6; Deu. 5.

15; 1 Cor. 10. 4.

^e ch. 11. 21, 22; 27. 11;

Deu. 1. 37; 3. 26;

32. 51.

^f Le. 10. 3; Eze. 20.

41; 36. 23; 38. 16;

1 Pet. 3. 15.

^g ver. 24; Deu. 32. 49,

50; 34. 4.

^h Deu. 33. 8; Ps. 95. 8;

106. 32, etc.

ⁱ Ex. 17. 7.

^j Is. 5. 16.

^k Judg. 11. 16, 17.

^l Ge. 32. 3, 1; Deu.

2. 4, etc.; 23. 7; Ob.

10, 12.

¹ Though the pollution contracted was only ceremonial, yet the neglect of the purification prescribed would make the ceremonially unclean man *morally* guilty.

² After about thirty-seven years' wanderings in the wilderness, the Israelites now advanced again towards Canaan, and came to Kadesh. The names of the principal intermediate encampments are given in ch. xxxiii.

³ In both the actions and the language of Moses and Aaron on this occasion, there are indications of a petu-

lance inconsistent with that calm faith in God which they commonly display. See Exod. xvii. 1—6, and Psa. cvi. 33. In some things, too, they departed from the instructions given to them. Moses smote the rock twice; which, at this time, he was not directed to do at all. God's displeasure with his servants presents a solemn admonition to Christians not to 'speak unadvisedly.'

⁴ That is, 'to treat me as the Holy One of Israel.' So in ver. 13.

15 ^p how our fathers went down into Egypt, ^q and we have dwelt in Egypt a long
 16 time; ^r and the Egyptians vexed us, and our fathers: and ^s when we cried unto
 the LORD, he heard our voice, and ^t sent an angel, and hath brought us forth out
 of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:
 17 ^u let us pass, I pray thee, through thy country: we will not pass through the
 fields, or through the vineyards, neither will we drink *of* the water of the wells:
 we will go by the king's *high* way, we will not turn to the right hand nor to
 18 the left, until we have passed thy borders. And Edom said unto him, Thou
 19 shalt not pass by me, lest I come out against thee with the sword. And the
 children of Israel said unto him, We will go by the high way: and if I and my
 cattle drink of thy water, ^x then I will pay¹ for it: I will only, without *doing*
 20 any thing *else*, go through on my feet. And he said, ^y Thou shalt not go through.
 And Edom came out against him with much people, and with a strong hand.
 21 Thus Edom ^z refused to give Israel passage through his border: wherefore Israel
^a turned away from him.²

Aaron dies at mount Hor; and is succeeded by Eleazar.

22 AND the children of Israel, *even* the whole congregation, journeyed from
^b Kadesh, ^c and came unto mount Hor.³
 23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the
 24 land of Edom, saying, Aaron shall be ^d gathered unto his people: for he shall not
 enter into the land which I have given unto the children of Israel, because ^e ye
 25 rebelled against my word at the water of Meribah. ^f Take Aaron and Eleazar
 26 his son, and bring them up unto mount Hor: and strip Aaron of his garments,
 and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*,
 27 and shall die there. And Moses did as the LORD commanded. And they went
 28 up into mount Hor in the sight of all the congregation. ^g And Moses stripped
 Aaron of his garments, and put them upon Eleazar his son; ^h and ⁱ Aaron died there
 in the top of the mount: and Moses and Eleazar came down from the mount.
 29 And when all the congregation saw that Aaron was dead, they mourned for Aaron
ⁱ thirty days, *even* all the house of Israel.

*The Israelites are attacked by Canaanites at Arad; the people, murmuring, are visited
 with fiery serpents; the brazen serpent.*

21 AND *when* ^k king Arad⁵ the Canaanite, which dwelt in the south, heard tell
 that Israel came ^l by the way of the spies; ^m then he fought against Israel, and
 2 took *some* of them prisoners. ⁿ And Israel vowed a vow unto the LORD, and
 said, If thou wilt indeed deliver this people into my hand, then ^o I will utterly
 3 destroy⁷ their cities. And the LORD hearkened to the voice of Israel, and
 delivered up the Canaanites; and they utterly destroyed them and their cities:
 and he called the name of the place Hormah [*i. e.* utter destruction].
 4 And ^p they journeyed from mount Hor by the way of the Red Sea,⁸ to ^q compass
 the land of Edom: and the soul of the people was much discouraged [*or*,
 5 grieved] because of the way. And the people ^r spake against God, and against
 Moses, ^s Wherefore have ye brought us up out of Egypt to die in the wilderness?
 for *there is* no bread, neither *is there any* water; and ^t our soul loatheth this
 light bread.
 6 And ^u the LORD sent fiery⁹ serpents among the people, and they bit the people;
 7 and much people of Israel died. ^v Therefore the people came to Moses, and said,
 We have sinned, for ^w we have spoken against the LORD, and against thee; ^x pray
 unto the LORD, that he take away the serpents from us. And Moses prayed for

^p Ge. 46. 6; Ac. 7. 15.
^q Ex. 12. 40.
^r Ex. 1. 11, etc.; Deu.
 26. 6; Ac. 7. 19.
^s Ex. 2. 23, 24; 3. 7—9.
^t Ex. 3. 2—6; 14. 19;
 23. 20; 33. 2
^u see ch. 21. 22—24;
 Deu. 2. 27.

^x Deu. 2. 6, 28.

^y ver. 18; Judg. 11.
 17. 20; Ps. 120. 7;
 Am. 1. 11.

^z see Deu. 2. 27, 23.

^a Deu. 2. 4, 5, 8; Judg.
 11. 18.

^b ch. 33. 37.

^c ch. 21. 4.

^d ch. 27. 13; 31. 2; Ge
 25. 8; Deu. 32. 50.
^e vers. 11, 12.

^f ch. 33. 38; Deu. 32.
 50.

^g Ex. 29. 29, 30.

^h ch. 33. 38, 39; Deu.
 10. 6; 32. 50.

ⁱ so Deu. 34. 8.

^k ch. 33. 40; see Judg.
 1. 16.

^l ch. 13. 21, 22.

^m Ge. 28. 20; Judg.
 11. 30.

ⁿ Le. 27. 28, 29.

^o ch. 20. 22; 33. 41.

^p Judg. 11. 18.

^q ch. 11. 1; Ps. 78. 19.

^r Ex. 16. 3; 17. 3.

^s ch. 11. 6; Pro. 27. 7.

^t Deu. 8. 15; 1 Cor.

10. 9.

^u Ps. 78. 31.

^v ver. 5.

^w Ex. 8. 8, 28; 1 Sam.

12. 19; 1 Ki. 13. 6;
 Ac. 8. 24.

¹ Water being scarce and valuable in that district, the permission to use it is often purchased.

² As the Israelites had refused to enter Canaan from the south, and were not now to be allowed to do so, the nearest route from Kadesh to the point at which they were to commence the invasion of the land was eastward through Idumea. But the passes through the mountains of Seir were very few and difficult, being mere ravines; so that they might be easily defended. Had the Israelites been allowed, as they requested, to march through one of these, they would quickly have reached the edge of the Great Desert on the eastern side of Idumea. But the refusal of Edom compelled them to travel along the western border of Idumea to Ezion-geber (see ch. xxi. 4); and then, crossing the mountain-ridge at a depression in the range (probably the pass of Wady el-Ithm), to go along its eastern side to the land of Moab. See map.

³ On the east of the desert of Zin (el-Arabah), and west of Petra; now called, from the event here related, Djebel

Nebi Harin; or, 'the mount of the prophet Aaron.'

⁴ The investiture of Eleazar before the death of Aaron seems to indicate the perpetuity of the priestly office; and reminds us of Him who 'ever liveth to make intercession' for us (Heb. vii. 25).

⁵ Rather, 'the Canaanite king of Arad.' Arad was a city in the south of Palestine (Josh. xii. 14).

⁶ The Heb. word 'Atharim,' here rendered 'the spies,' is better read as a proper name: 'by the way of Atharim.'

⁷ Or, 'devote to destruction;' and so in ver. 3. This is supposed to have been accomplished soon afterwards by Joshua. See Josh. x. 41; xii. 14; Judg. i. 17.

⁸ That is, to Ezion-geber, at the head of the eastern gulf. This road, along the Arabah, is peculiarly rough and wearisome.

⁹ So called, perhaps, from the inflammation attending their bite. Though this desert abounds with venomous serpents and scorpions, the Israelites had not been seriously molested by them till they murmured against God.

8 the people. ^z And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he
9 looketh upon it, shall live. And ^a Moses made a serpent of brass,¹ and put it upon a pole, and it came to pass, that if a serpent had bitten any man, ^b when he beheld the serpent of brass, ^c he lived.

Further journeys of the Israelites; victories over Sihon and Og.

10 AND the children of Israel set forward,² and ^d pitched in Oboth.
11 And they journeyed from Oboth, and ^e pitched at Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.
12, 13 ^f From thence they removed, and pitched in the valley of Zared. From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for ^g Arnon *is* the border of Moab,
14 between Moab and the Amorites.³ Wherefore it is said in the book⁴ of the wars of the LORD,

What he did in the Red Sea [*or*, Vaheb in Suphah],

15 And in the brooks of Arnon,—and at the stream of the brooks That goeth down to the dwelling of Ar,—^h and lieth upon the border of Moab.
16 And from thence *they went*⁵ ⁱ to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, ^k and I will give them water.
17 ^l Then Israel sang this song,

Spring up, O well; sing ye unto it:

18 The princes digged⁶ the well,—the nobles of the people digged it, By *the direction of*^m the lawgiver, with their staves.
19 And from the wilderness *they went* to Mattanah: and from Mattanah to
20 Nahaliel: and from Nahaliel to Bamoth: and from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah [*or*, the hill], which looketh ⁿ toward Jeshimon [*or*, the wilderness].

21, 22 And ^o Israel sent messengers unto Sihon king of the Amorites, saying, ^p Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's
23 *high* way, until we be past thy borders. ^q And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: ^r and he came to Jahaz, and fought against
24 Israel. And ^s Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border
25 of the children of Ammon *was* strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages
26 thereof. For Heshbon *was* the city of Sihon the king of the Amorites,⁷ who had fought against the former king of Moab, and taken all his land out of his hand,
27 even unto Arnon. Wherefore they that speak in proverbs⁸ say,

Come into Heshbon,—let the city of Sihon be built and prepared:

28 For there is 'a fire gone out of Heshbon,—a flame from the city of Sihon: It hath consumed ^u Ar of Moab,—*and* the lords of the high places of Arnon.
29 Woe to thee, Moab!—Thou art undone, O people of ^v Chemosh: ⁹

^z Ps. 106. 43—45.

^a 2 Ki. 18. 4; John 3. 14, 15; 12. 32; Ro. 8. 3; 2 Cor. 5. 21.
^b Is. 45. 22; John 1. 29; Heb. 12. 2.
^c John 6. 40; Ro. 1. 17.

^d ch. 33. 43.

^e ch. 33. 41.

^f Deu. 2. 13.

^g ch. 22. 36; Judg. 11. 18.

^h Deu. 2. 18, 29.

ⁱ Judg. 9. 21.

^k ch. 20. 8; Ex. 17. 6.

^l Ex. 15. 1; Ps. 105. 2; 106. 12.

^m Deu. 33. 4; Is. 33. 22; John 1. 17.

ⁿ ch. 23. 28.

^o ch. 20. 14—19; Deu. 2. 26, 27; Judg. 11. 19.
^p ch. 20. 17.

^q Deu. 29. 7.

^r Deu. 2. 32; Judg. 11. 20.

^s Deu. 2. 33; 29. 7; Jos. 12. 1, 2; 21. 8; Ne. 9. 22; Ps. 135. 10, 11; 136. 19; Am. 2. 9.

^t Jer. 48. 45, 46.
^u Deu. 2. 9, 18; Is. 15. 1.

^v Judg. 11. 24; 1 Ki. 11. 7, 33; 2 Ki. 23. 13; Jer. 48. 7, 13.

1 This had evidently no natural tendency to cure the disease, but derived all its value and efficacy from Divine appointment. It is used by our Lord to represent his work; and admirably illustrates the perfect freeness and accessibility of the gospel remedy for sin, as well as the simplicity of its application by faith in Christ (John iii. 14, 15). A superstitious use was afterwards made of this brazen serpent, which had been preserved as a memorial of this judgment and deliverance: see 2 Kings xviii. 4.

2 Northwards, along the route east of the hills of Edom.

3 The Amorites had formerly, in the time of Abraham, been located on the western side of Jordan (Gen. xiv. 7); but after that period they appear to have extended their conquests across the Jordan, and to have wrested from the Moabites all that portion of their country which lay north of the Arnon.

4 The whole of this passage (vers. 14—20) is extremely obscure. If the book is rightly named, it might be a poetical history of God's deliverances of Israel from their Egyptian and other enemies, resembling Deut. xxxii., and Psa. lxxviii., cv.; and intended to be learned and sung by the people. But many divide the sentence thus: 'in the book of the wars; Jehovah came with him to Suph; or, 'took Vaheb in a storm;' or, 'showed himself in a whirlwind.' Probably the extract refers to the

borders of Moab, upon which Israel was not to enter.

5 The words '*they went*,' supplied by the translators, are a very questionable addition. Vers. 16—20 seem to be a continuation of the preceding poetical quotation; as the places here mentioned are not enumerated among the encampments of the Israelites; but they were most likely towns or villages on the frontier between the Moabites and the Amorites.

6 In the fertile districts on the east of the Jordan, on the edge of the desert, water may be found, on turning up the sand, at the depth of a few inches.

7 This is mentioned to show the right of the Israelites to Heshbon (the *Amorites* being descendants of Canaan); though they were not allowed by God to take any of the cities then possessed by the Moabites, who were descendants of Lot. See Deut. ii. 18, 19. As a further proof, a passage is quoted (vers. 27—30) from a poet of that country, describing the invasion of the land, the burning of the Moabite cities of Heshbon and Ar, the erection of new Amorite cities in their place, and the complete subjugation of the country by the invaders. Respecting the importance of this, see Judg. xi. 13—27.

8 Or rather, 'poems.'

9 Chemosh was the idol worshipped by the Moabites and Ammonites. This is quoted in Jer. xlvi. 45, 46.

- He hath given his sons that escaped,—and his daughters, into captivity
Unto Sihon king of the Amorites.
- 30 We have shot at them;—Heshbon is perished even ^y unto Dibon,
And we have laid them waste even unto Nophah,—which *reacheth* unto ^z Medeba.
- 31, 32 Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out
^a Jaazer; and they took the villages thereof, and drove out the Amorites that
were there.
- 33 ^b And they turned and went up by the way of Bashan: and Og the king of
Bashan went out against them, he, and all his people, to the battle ^c at Edrei.
- 34 And the LORD said unto Moses, ^d Fear him not: for I have delivered him into
thy hand, and all his people, and his land; and ^e thou shalt do to him as thou
35 didst unto Sihon king of the Amorites, which dwelt at Heshbon. ^f So they smote
him, and his sons, and all his people, until there was none left him alive: and
they possessed his land.

The king of Moab sends for Balaam to curse Israel.

- 22 AND ^g the children of Israel set forward, and pitched in the plains of Moab on
this side ¹ Jordan by Jericho.
- 2 And ^h Balak the son of Zippor saw all that Israel had ⁱ done to the Amorites.
- 3 And ^k Moab was sore afraid of the people, because they *were* many: and Moab
4 was distressed because of the children of Israel. And Moab said unto ^l the elders
of Midian, Now shall this company lick up all *that are* round about us, as the ox
licketh up the grass of the field. And Balak the son of Zippor *was* king of the
5 Moabites at that time. ^m He sent messengers therefore unto Balaam the son of
Beor to ⁿ Pethor,² which *is* by the river of the land of the children of his people,³
to call him, saying, Behold, there is a people come out from Egypt: behold,
6 ^o they cover the face of the earth, and they abide over against me: come now
therefore, I pray thee, ^p curse me this people; for they *are* too mighty for me:
peradventure I shall prevail, *that* we may smite them, and *that* I may drive
them out of the land: for I wot that he whom thou blessest *is* blessed, and he
7 whom thou cursest *is* cursed. And the elders of Moab and the elders of Midian
departed with ^q the rewards of divination in their hand; and they came unto
8 Balaam, and spake unto him the words of Balak. And he said unto them, ^r Lodge
here this night, ^s and I will bring you word again, as the LORD⁴ shall speak unto
me. And the princes of Moab abode with Balaam.
- 9 ^t And God came unto Balaam, and said, What men *are* these with thee?
10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath
11 sent unto me, *saying*, Behold, *there is* a people come out of Egypt, which
covereth the face of the earth: come now, curse me them; peradventure I
12 shall be able to overcome them, and drive them out. And God said unto
Balaam, Thou shalt not go with them; thou shalt not curse the people: for
^u they *are* blessed.
- 13 And Balaam rose up in the morning, and said unto the princes of Balak, Get
you into your land: for the Lord refuseth to give me leave to go with you.
- 14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam
refuseth to come with us.
- 15 And Balak sent yet again princes, more, and more honourable than they.
- 16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor,
17 Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee
unto very great honour, and I will do whatsoever thou sayest unto me: ^x come
18 therefore, I pray thee, curse me this people. And Balaam answered and said unto
the servants of Balak, ^y If Balak would give me his house full of silver and gold,
19 ^z I cannot go beyond the word of the LORD my God, to do less or more. Now
therefore, I pray you, ^a tarry ye also here this night, that I may know what the
LORD will say unto me more.⁵
- 20 ^b And God came unto Balaam at night, and said unto him, If the men come to

^y Jer. 48. 18, 22.

^z Is. 15. 2.

^a ch. 32. 1; Jer. 48. 32.

^b Deu. 3. 1; 29. 7.

^c Jos. 13. 12.

^d Deu. 3. 2.

^e ver. 24; Ps. 135. 10,
11; 136. 20.

^f Deu. 3. 3, 4, etc.

^g ch. 33. 48.

^h Judg. 11. 25.

ⁱ ch. 21. 20—26.

^k Ex. 15. 15.

^l ch. 31. 8; Jos. 13. 21.

^m Deu. 23. 4; Jos. 13.
22; 24. 9; Ne. 13. 1,
2; Mic. 6. 5; 2 Pet.
2. 15; Jude 11; Rev.
2. 14.

ⁿ see ch. 23. 7; Deu.
23. 4.

^o Ge. 13. 16; Ex. 1. 7.

^p ch. 23. 7.

^q 1 Sam. 9. 7, 8; Mic.
3. 11.

^r ver. 19; ch. 12. 6.

^s ch. 23. 12.

^t ver. 20; Ge. 20. 3;
31. 24.

^u ch. 23. 20, 23; Ge.
12. 2; Ps. 144. 15;
Ro. 11. 29.

^x ver. 6.

^y ch. 24. 13.

^z 1 Ki. 22. 14; 2 Chr.
18. 13.

^a ver. 8; 1 Tim. 6. 9,
10; 2 Pet. 3. 15;
Jude 11.

^b ver. 9.

¹ That is, on the eastern side; over against Jericho.

² Pethor seems to have been in the highlands of the upper Euphrates: see ch. xxiii. 7.

³ This means perhaps the people of Balak, who, as a Moabite, was a descendant of Terah.

⁴ Many passages of Scripture show that sometimes God uses for his purposes, and therefore qualifies with special gifts, persons of whom, nevertheless, he does not approve. Balaam seems to have known something of God, and to have felt his subjection to him, and to have had some restraints from his conscience; but he loved the 'wages

of unrighteousness' more than the approval of God. Some suppose that Balaam was the last of the Divinely-inspired prophets of the patriarchal dispensation, under which men had now generally lapsed into idolatry; and that as such he was brought, under the overruling Providence of God, to bear testimony to his newly-constituted church, and to foretell its future greatness and glory.

⁵ Balaam's second inquiry shows how obstinately he was set upon going. It is very offensive to God, and most plainly shows the corruption of the heart, to ask or to desire *permission* to sin.

call thee, rise up, *and* go with them;¹ but ^c yet the word which I shall say unto thee, that shalt thou do.

^c ver. 35; ch. 23. 12, 26; 24. 13.

21 And Balaam rose up in the morning, and saddled his ass, and went with the
22 princes of Moab. And God's anger was kindled because he went: ^d and the

^d vers. 32, 35; Ge. 49. 16; Ex. 3. 2; 4. 24.

23 riding upon his ass, and his two servants *were* with him. And ^e the ass saw the
angel of the Lord standing in the way, and his sword drawn in his hand: and

^e see 2 Ki. 6. 17; 1 Chr. 21. 16; Dan. 10. 7; Ac. 22. 9; 2 Pet. 2. 16; Jude 11.

24 the ass turned aside out of the way, and went into the field: and Balaam smote

25 the ass to turn her into the way. But the angel of the Lord stood in a path of

26 the vineyards, a wall *being* on this side, and a wall on that side. And when the

27 ass saw the angel of the Lord, she thrust herself unto the wall, and crushed

28 Balaam's foot against the wall: and he smote her again. And the angel of the

29 Lord went further, and stood in a narrow place, where *was* no way to turn

30 either to the right hand or to the left. And when the ass saw the angel of the

31 Lord, she fell down under Balaam: and ^f Balaam's anger was kindled, and he

^f Pro. 14. 16.

32 smote the ass with a staff. And the Lord ^g opened the mouth of the ass, and she

^g 1 k. 1. 37; 1 Cor. 1. 27; 2 Pet. 2. 16.

33 said unto Balaam, What have I done unto thee, that thou hast smitten me these

34 three times? And Balaam said unto the ass, Because thou hast mocked me: I

35 would there were a sword in mine hand, ^h for now would I kill thee. ⁱ And the

36 ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since

37 *I was* thine unto this day? was I ever wont to do so unto thee? And he said,

38 Nay. Then the Lord ^k opened the eyes of Balaam, and he saw the angel of the

39 Lord standing in the way, and his sword drawn in his hand: and he ^l bowed

40 down his head, and fell flat on his face. And the angel of the Lord said unto

41 him, Wherefore hast thou smitten thine ass these three times? behold, I went

42 out to withstand thee, because ^m thy way is ⁿ perverse ^o before me: and the ass

43 saw me, and turned from me these three times: unless she had turned from me,

44 surely now also I had slain thee, and saved her alive. And Balaam said unto

45 the angel of the Lord, ^p I have sinned; for I knew not that thou stoodest in the

46 way against me: now therefore, if it displease thee, I will get me back again.

47 And the angel of the Lord said unto Balaam, Go with the men:³ ^q but only the

48 word that I shall speak unto thee, that thou shalt speak. So Balaam went with

49 the princes of Balak.

50 And when Balak heard that Balaam was come, ^r he went out to meet him unto

51 a city of Moab, ^s which *is* in the border of Arnon, which *is* in the utmost coast.

52 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee?

53 wherefore camest thou not unto me? am I not able indeed ^t to promote thee to

54 honour? And Balaam said unto Balak, Lo, I am come unto thee: ^u have I now

55 any power at all to say any thing? ^v the word that God putteth in my mouth,

56 that shall I speak. And Balaam went with Balak, and they came unto Kirjath-

57 huzoth [*or*, a city of streets]. And Balak offered ^w oxen and sheep, and sent to

58 Balaam, and to the princes that *were* with him.

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Balaam's prophecies.

41 AND it came to pass on the morrow, that Balak took Balaam, and brought him

42 up into the ^x high places of Baal,⁵ that thence he might see the utmost *part* of

43 the people. And Balaam said unto Balak, ^y Build me here seven⁶ altars, and

44 ^z prepare me here seven oxen and seven rams. And Balak did as Balaam had

45 spoken; and Balak and Balaam ^a offered on *every* altar a bullock and a ram.

46 And Balaam said unto Balak, ^b Stand by thy burnt offering, and I will go:

47 peradventure the Lord will come ^c to meet me: and whatsoever he showeth me

48 I will tell thee. And he went to an high place [*or*, he went solitary]. ^d And

49 God met Balaam: and he said unto him, I have prepared seven altars, and I have

50 offered upon *every* altar a bullock and a ram. And the Lord ^e put a word in

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^a Deu. 12. 2.

^y ver. 29; Eze. 33. 31.

^z vers. 11, 20.

^a ver. 15.

^b ch. 24. 1.

^c ver. 16; ch. 22. 9, 20.

^d ver. 16; ch. 22. 35; Deu. 18. 18; Jer. 1. 9.

^q Ge. 14. 17.

^r ch. 21. 13.

^s ver. 17; ch. 24. 11.

^t ver. 18.

^u ch. 23. 16, 26; 24. 13; 1 Ki. 22. 14; 2 Chr. 18. 13.

^p ver. 29.

^o 1 Sam. 15. 24, 30; 26. 21; 2 Sam. 12. 13; Job 34. 31, 32.

^m 2 Pet. 2. 14, 15.

ⁿ vers. 29, 23, 35.

^k see Ge. 21. 19; 2 Ki. 6. 17; 1 k. 24. 16, 31.

^l Ex. 31. 8.

^A Pro. 12. 10.

^c 2 Pet. 2. 16.

¹ The former prohibition of the journey had respect to its avowed and sole object, the *cursing of Israel* (see vers. 6, 11, 12). Here, while Balaam is permitted to go, the design of the journey is again expressly forbidden; though he doubtless hoped that, having got leave to go, he should in some way gain his own ends. At first, in mercy to Balaam, he is forbidden to take a course that would lead him to destruction; and the permission which he afterwards obtains resembles that which God may be said to give to the determined sinner, when He in anger (ver. 22) removes the obstacles to his crime.

² This is, undoubtedly, a plain narrative of a miraculous event; and is referred to, as such, in 2 Pet. ii. 16.

³ Balaam was evidently going with the secret hope

that he might succeed in cursing Israel; and so gratify Balak, and obtain his rewards. As, however, God designed not only that he should not curse, but that he should *bless*, he is commanded to proceed on his journey.

⁴ Or, 'killed:' making a great feast.

⁵ This was the name of the chief Syrian and Phœnician deity; which represented the sun and the vivifying powers of nature. It bore among the Moabites the name *Baal-Peor*; and its worship here, as at Babylon, was exceedingly obscene. Balaam's expectation that sacrifices offered at such a place could propitiate Jehovah, shows how much superstition may be mixed with some knowledge of the true God.

⁶ A sacred number.

6 Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the 7 princes of Moab. And he ^e took up his parable,¹ and said,

Balak the king of Moab hath brought me from ^f Aram,
Out of the mountains of the east, *saying*,

^g Come, curse me Jacob,—and come, ^h defy Israel.

8 ⁱ How shall I curse, whom God hath not cursed?

Or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him,—and from the hills I behold him:

Lo,² ^h the people shall dwell alone,³

And ^l shall not be reckoned among the nations.

10 ^m Who can count the dust of Jacob,—and the number of ⁿ the fourth *part* of Israel?
Let me die ^o the death of the righteous,—and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? ^p I took thee to
12 curse mine enemies, and, behold, thou hast blessed *them* altogether. And he

answered and said, ^q Must I not take heed to speak that which the LORD hath
13 put in my mouth? And Balak said unto him, Come, I pray thee, with me unto

another place, from whence thou mayest see them: thou shalt see but the utmost
14 part of them, and shalt not see them all: and curse me them from thence. And

he brought him into the field of Zophim, to the top of Pisgah [*or*, the hill], ^r and
15 built seven altars, and offered a bullock and a ram on *every* altar. And he said

unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and ^s put a word in his mouth, and said, Go again
17 unto Balak, and say thus. And when he came to him, behold, he stood by his

burnt offering, and the princes of Moab with him. And Balak said unto him,
18 What hath the LORD spoken? And he took up his parable, and said,

^t Rise up, Balak, and hear;—hearken unto me, thou son of Zippor:

19 ^u God *is* not a man, that he should lie;

Neither the son of man, that he should repent:

Hath he said, and shall he not do *it*?

Or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless:

And ^x he hath blessed; and ^y I cannot reverse it.

21 ^z He⁴ hath not beheld iniquity in Jacob,

Neither hath he seen perverseness in Israel:

^a The LORD his God *is* with him,—^b and the shout of a king *is* among them.

22 ^c God brought them out of Egypt;—he hath as it were ^d the strength of an unicorn.⁵

23 Surely *there is* ^e no enchantment against Jacob,

Neither *is there* any divination against Israel:

According⁶ to this time it shall be said of Jacob,

And of Israel, ^f What hath God wrought!

24 Behold, the people shall rise up ^g as a great lion,—and lift up himself as a young lion:

^h He shall not lie down until he eat *of* the prey,—and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, ⁱ All that the
LORD speaketh, that I must do?

^c ver. 19; ch. 24. 3, 15, 23; Job 27. 1; 29. 1; Ps. 78. 2; Eccl. 17. 2; Mic. 2. 4; Hab. 2. 6. ^f ch. 22. 5; Deu. 23. 4.

^g ch. 22. 6, 11, 17. ^h 1 Sam. 17. 10. ⁱ vers. 20, 23; 1s. 47. 12, 13.

^k Ex. 19. 5, 6; Deu. 33. 28; Est. 3. 8. ^l Ex. 33. 16; Deu. 32. 8; Ezra 9. 2; Jer. 46. 28; Eph. 2. 12—14.

^m Ge. 13. 16; 22. 17. ⁿ ch. 2. 9, 16, 24, 31. ^o Ps. 37. 37; 116. 15; Pro. 14. 32; 1s. 57. 1, 2; Phil. 1. 21; 2 Tim. 4. 8; Rev. 14. 13. ^p ch. 22. 11, 17; 24. 10. ^q vers. 20, 26; ch. 22. 38.

^r vers. 1, 2.

^s ver. 5; ch. 22. 35.

^t Judg. 3. 20.

^u 1 Sam. 15. 29; Ps. 89. 31, 35; Mal. 3. 6; Lk. 21. 33; Ro. 11. 29; Tit. 1. 2; Heb. 6. 18; Jam. 1. 17.

^x ch. 22. 12; Ge. 12. 2; 22. 17; Num. 22. 12. ^y ch. 22. 18, 38.

^z Jer. 51. 20; Mic. 7. 18—20; Ro. 4. 7, 8; 2 Cor. 5. 19. ^a Ex. 13. 21; 29. 45, 46; 33. 14.

^b Ps. 89. 15, 18; 1s. 33. 22.

^c ch. 24. 8; see refs. Ex. 20. 2.

^d Deu. 33. 17; Job 39. 10, 11. ^e ch. 24. 1.

^f Ps. 31. 19; 44. 1. ^g Ge. 49. 9.

^h Ge. 49. 27; Mic. 5. 8, 9.

ⁱ ver. 12; ch. 22. 38; 1 Ki. 22. 14.

1 Or, 'poetic prophecy.' The poetical structure of the first clause appears more clearly in the Hebrew, which stands nearly thus:—

'From Aram, Balak hath brought me,
The king of Moab, from the mountains of the east.'

2 The Israelites are pronounced blessed (1) in their separation from other nations; (2) in their multiplied numbers; (3) in their future hopes. The last head pathetically suggests the dismal uncertainty then prevalent among heathen nations concerning the state of man after death, and shows how much light had been thrown upon it by revelation, even before the gospel of Christ 'brought life and immortality to light.' The *death* of God's people was cheered by the enjoyment of his favour, by satisfaction in reviewing the past, and by bright anticipations of the future destinies of their race: whilst their 'last end'—their *after state*—was believed to be supremely happy. But Balaam's desire for this was vain; regarding only the *end*, without any care for the *way* of attaining it.

3 In other passages (see Deut. xxxiii. 28; Jer. xlix. 31) this expression is used in connection with 'in safety.' As long as the Israelites continued separate in spirit and conduct from the heathen, they were preserved in safety from hostile attacks.

4 The Samaritan, Syriac, and all the Targums, render this, 'I have not beheld.' The Targums, with the Septuagint and Vulgate, make the 'iniquity' and 'perverseness' to refer specifically to idolatry. Some critics, however, translate the words thus: 'He will not see (*i. e.* permit) injury to Jacob, nor allow a plot against Israel.'

5 The Hebrew word 'reem,' here and elsewhere translated 'unicorn,' has been supposed to mean the rhinoceros; but it is more probably the *oryx*.

6 Perhaps rather, 'Already it is said of Jacob,' etc. Or the whole verse may be rendered thus: 'Surely there is no soothsaying in Jacob; neither is there any divination in Israel: [but] at the [proper] time it is told to Jacob and to Israel what God doth.'

27 And Balak said unto Balaam, ^k Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them
28 from thence. And Balak brought Balaam unto the top of Peor, that looketh
29 ^l toward Jeshimon. And Balaam said ¹ unto Balak, ^m Build me here seven altars,
30 and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

24 And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at ⁿ other times, to seek for ² enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel ^o abiding in his tents
3 according to their tribes; and ^p the spirit of God came upon him. ^q And he took up his parable, and said,

Balaam the son of Beor hath said,
And the man whose eyes are open [*or*, who had his eyes shut, but now opened] hath said:

4 He hath said, which heard the words of God,³

^r Which saw the vision of the Almighty,

^s Falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob!—*and* thy tabernacles, O Israel!

6 As the valleys are they spread forth,—as gardens by the river's side,

^t As the trees of lign aloes⁴ ^u which the Lord hath planted,

And as cedar trees beside the waters.

7 He shall pour the water out of his buckets,—and his seed *shall be* ^x in⁵ many waters, And his king shall be higher than ^y Agag,⁶—and his ^z kingdom⁷ shall be exalted.

8 ^a God brought him forth out of Egypt;

He hath as it were the strength of an unicorn:

He shall ^b eat up the nations his enemies,—and shall ^c break their bones,

And ^d pierce *them* through with his arrows.

9 ^e He couched, he lay down as a lion,—and as a great lion: who shall stir him up?

^f Blessed is he that blesseth thee,—and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he ^g smote his hands together: and Balak said unto Balaam, ^h I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times. Therefore now flee thou to thy place: ⁱ I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back ⁸ from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, ^k If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord saith, that will I speak? And now, behold, I go unto my people: come *therefore*, and ^l I will advertise⁹ thee what this people shall do to thy people ^m in the latter days.¹⁰ ⁿ And he took up his parable, and said,

Balaam the son of Beor hath said,—and the man whose eyes are open hath said:

16 He hath said, which heard the words of God,

And knew the knowledge of ^o the Most High,

Which saw the vision of the Almighty,

Falling into a trance, but having his eyes open:

17 ^p I shall see him,¹¹ but not now:—I shall behold him, but not nigh:

There shall come ^q a Star out of Jacob,—and ^r a Sceptre shall rise out of Israel,

^s And shall smite the corners of Moab,—and destroy all the children of Sheth.¹²

^k ver. 13.

^l ch. 21. 20.
^m vers. 1, 2.

ⁿ ch. 23. 3, 15.

^o ch. 2. 2, etc.

^p ch. 11. 25; 1 Sam. 10. 10; 19. 20, 23; 2 Chr. 15. 1.
^q ch. 23. 7, 18.

^r ch. 22. 31.

^s see 1 Sam. 19. 24; Eze. 1. 28; Dan. 8. 18; 10. 15, 16; 2 Cor. 12. 2—4; Rev. 1. 10, 17.

^t Ps. 1. 3; Jer. 17. 8.
^u Ps. 101. 16; Is. 61. 3.

^x Jer. 51. 13; Rev. 17. 1, 15.

^y 1 Sam. 15. 9.

^z 2 Sam. 5. 12; 1 Chr. 14. 2.

^a ch. 23. 22; see refs. Ex. 20. 2.

^b ch. 14. 9; 23. 24; Deut. 7. 1.

^c Ps. 2. 9; Is. 38. 13; Jer. 59. 17.

^d Ps. 45. 5; Jer. 50. 9.

^e Ge. 49. 9.

^f Ge. 12. 3; 27. 29; Ps. 122. 6.

^g Eze. 21. 14, 17; 22. 13.

^h ch. 22. 6, 11, 17; 23. 11; Deut. 23. 4, 5; Jos. 24. 9, 10; Ne. 13. 2.

ⁱ ch. 22. 17, 37.

^k ch. 22. 18, 38.

^l Mic. 6. 5; Rev. 2. 14.

^m Ge. 49. 1; Dan. 2. 28; 10. 11.

ⁿ vers. 3, 4.

^o Ps. 7. 17; 92. 8; Ac. 7. 48.

^p Job 19. 25—27; Rev. 1. 7.

^q Mt. 2. 2, 9; Rev. 22. 16.

^r Ge. 49. 10; Ps. 45. 6; 110. 2; Heb. 1. 8.

^s 2 Sam. 8. 2; 2 Ki. 3. 21; Jer. 48. 45.

1 The whole transaction seems to show that Balaam was unwillingly held back by an inward restraint from complying with Balak's wish.

2 Finding his superstitious rites unavailing, he turned his face at once towards the wilderness, and looked over the Hebrew camp.

3 This is a solemn protestation that he spoke not by enchantment, but by inspiration. So ver. 16.

4 This was probably the *aquilaria agallochum*, a highly fragrant tree. See Ps. xlv. 8; John xix. 39.

5 Or, 'by;' or, perhaps, 'as.'

6 The Amalekites, who were probably a Cushite race, had been for some time one of the most powerful predatory tribes of the deserts east and south of Canaan (see Exod. xvii. 8); and their king was naturally much feared. *Agag* seems to have been the common title of the kings of Amalek. See 1 Sam. xv. 9; Esth. iii. 1, 10; viii. 3.

7 The Targum of Jerusalem substitutes for 'his king-

dom,' *the kingdom of the Messiah.*

8 Pursuing his own selfish designs, Balaam was disappointed of his expected reward; but was made to serve God's purpose in discouraging the enemies of Israel.

9 Or, 'inform;' or, 'advise.'

10 That is, in the distant future, as in Gen. xlix. 1.

11 Or, 'I see it' (*i. e.* the star), 'but not now; I behold it, but not nigh.' The words 'star' and 'sceptre' clearly refer to a king of Israel; and it must be one who inflicted severe punishments upon Moab and Edom. The subsequent history (2 Sam. viii. 2, 14) shows this to have been David, whose conquests and reign are, in the Bible, representative of those of Messiah.

12 Or, 'children of violence.' This line is quoted, with slight variations, in Jer. xlviii. 45; and the word 'sheth' is there exchanged for a derivative of the same root, having the same meaning: so that it seems not to be a proper name, but to signify *violence* or *tumult*.

- 18 And 'Edom shall be a possession,—Seir also shall be a possession for his enemies; And Israel shall do valiantly.
- 19 " Out of Jacob shall come he that shall have dominion, And shall destroy him that remaineth of the city.
- 20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first¹ of the nations; * But his latter end *shall be* that he perish for ever.²
- 21 And he looked on the Kenites,³ and took up his parable, and said, Strong is thy dwelling-place,—and thou puttest thy nest⁴ in a rock.
- 22 Nevertheless ^γ the Kenite shall be wasted, Until Asshur shall carry thee away captive.
- 23 And he took up his parable, and said, Alas! who shall live⁵ when God doeth this!
- 24 And ^δ ships *shall come* from the coast of ^z Chittim, And shall afflict Asshur, and shall afflict ^a Eber,⁷—and he⁸ also shall perish for ever.
- 25 And Balaam rose up, and went and ^b returned to his place:⁹ and Balak also went his way.

Idolatry of the Israelites; punishment of the ringleaders.

- 25 AND Israel abode in ^c Shittim, and ^d the people began to commit whoredom¹⁰ with the daughters of Moab. And ^e they called the people unto ^f the sacrifices of their gods: and the people did eat, and ^g bowed down to their gods. And Israel joined himself unto Baal-peor. And ^h the anger of the LORD was kindled against Israel.¹¹ And the LORD said unto Moses, ⁱ Take all the heads of the people, and hang them¹² up before the LORD against the sun,¹³ ^k that the fierce anger of the LORD may be turned away from Israel. And Moses said unto ^l the judges of Israel, ^m Slay ye every one his men that were joined unto Baal-peor.
- 6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, ⁿ who *were weeping before* the door of the tabernacle of the congregation. And ^o when Phinehas, ^p the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So ^q the plague was stayed from the children of Israel. And ^r those that died in the plague were twenty and four thousand.¹⁴
- 10, 11 And the LORD spake unto Moses, saying, ^s Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake [*or*, with my zeal¹] among them, that I consumed not the children of Israel in ^t my jealousy. Wherefore say, ^u Behold, I give unto him my covenant of peace:¹⁵ and he shall have it, and ^v his seed after

^t Ge. 27. 29; 2 Sam. 8. 14; Ps. 60. 8, 9, 12; Am. 9. 12.

^u Ge. 49. 19; Mic. 5. 2, 4; Mt. 28. 18.

^x Ex. 17. 14; 1 Sam. 14. 48; 15. 3, 8.

^y Ge. 15. 19.

^z Ge. 10. 4; Dan. 11. 30.

^a Ge. 10. 21, 25; 14. 13; 41. 12.

^b see ch. 31. 8.

^c ch. 33. 49; Jos. 2. 1; Mic. 6. 5.

^d ch. 31. 16; 1 Cor. 10. 8.

^e Jos. 22. 17; Ps. 106. 28; Hos. 9. 10.

^f Ex. 34. 15, 16; 1 Cor. 10. 21.

^g see refs. Ex. 20. 5.

^h Jos. 22. 17; Ps. 106. 28, 29.

ⁱ Deut. 4. 3; 13. 6—9; Jos. 22. 17.

^k ver. 11; Deut. 13. 17.

^l Ex. 18. 21, 25.

^m Ex. 22. 20; 32. 27, 28; Deut. 13. 6, 9, 13, 15.

ⁿ Joel 2. 17.

^o Ps. 106. 30.

^p Ex. 6. 25.

^q Ps. 106. 29—31.

^r Deut. 4. 3; 1 Cor. 10. 8.

^s Ps. 106. 30.

^t see 2 Cor. 11. 2.

^u Ex. 20. 5; Deut. 32. 16, 21; 1 Ki. 14. 22; Ps. 78. 58; Eze. 16. 38; Zeph. 1. 18; 3. 8.

^v Mal. 2. 4, 5; 3. 1.

^w see 1 Chr. 6. 4, etc.

1 Rather, 'chief,' as in 1 Sam. xv. 21. See ver. 7.

2 Amalek had been devoted to extermination: see refs.

3 See note on ch. xii. 1. The Kenites, except those who, with Hobab, connected themselves with Israel, gradually disappear, being mentioned only in 1 Sam. xv. 6. The Assyrians overran all these countries about the beginning of the Hebrew captivities: see 2 Kings xv. 29.

4 In this word there is a play upon the name *Kenite*; *ken* being the Hebrew word for 'nest.'

5 This prophecy probably contemplated the frequent and desolating wars of the Macedonian, Græco-Egyptian, and Græco-Syrian kings, which prepared the way for the Roman conquests.

6 Or, 'For.' 'Chittim' seems to be a general name for the maritime nations of southern Europe.

7 'Eber' means, probably, not the Hebrews alone, but all the Syrians.

8 That is, probably, this *last conqueror* shall perish. In this prophetic sketch of the destinies of the country through many ages, the subjugation of Moab and Edom, the extermination of Amalek, the disappearance of the Kenites, the overthrow of the Assyrian and Syrian powers, and, finally, the extirpation of the Western invaders, are depicted with wonderful accuracy. And the prediction respecting Israel (vers. 18, 19) indicates the glory and perpetuity of its Divine kingdom.

9 Balaam seems not to have reached Mesopotamia. After being dismissed by Balak he went to the Midianites,

who had united with the Moabites in bringing him from his own country (see ch. xxii. 4, 7); and with them he was slain (ch. xxxi. 8), leaving a name which has become a by-word in the world.

10 The close connection between idolatry and licentiousness, so clearly shown in this narrative, illustrates the propriety of the bold figures of some of the prophets (as in Ezek. xvi., etc.), and of the frequent use of the same word to designate both sins. We learn from ch. xxxi. 16, and Rev. ii. 14, that Balaam suggested to Balak the use of these temptations in order to weaken the Israelites.

11 Israel's sin did that which all Balaam's enchantments could not do—it brought God's anger upon them.

12 This means, not the heads or chiefs, but the idolaters. The chiefs were to execute the sentence.

13 That is, during the day. The bodies of criminals were to be taken down at sunset (Deut. xxi. 23).

14 As in 1 Cor. x. 8 we read *twenty-three* thousand, it has been supposed that the other thousand were put to death by the chiefs or judges. Perhaps the whole number might be between twenty-three and twenty-four thousand.

15 Or, 'favour.' This promise was remarkably fulfilled; as the high priesthood continued in his family up to the time of Christ, with the exception of a short period when Eli and his family held the office, probably in consequence of some personal disqualification of the right heir. See 1 Sam. i.; 1 Kings ii. 27; and 1 Chron. vi. 4—8, compared with xxiv. 3, 6.

him, *even* the covenant of ^aan everlasting priesthood; because he was ^azealous
 14 for his God, and ^bmade an atonement for the children of Israel. Now the name
 of the Israelite that was slain, *even* that was slain with the Midianitish woman,
was Zimri, the son of Salu, a prince of a chief house among the Simeonites.
 15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter
 of ^cZur: he *was* head over a people, *and* of a chief house in Midian.
 16, 17 And the LORD spake unto Moses, saying, ^dVex the Midianites, and smite
 18 them: for they vex you with their ^ewives, wherewith they have beguiled you
 in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of
 Midian, their sister, which was slain in the day of the plague for Peor's sake.

Second numbering of the Israelites on the plains of Moab.

26 AND it came to pass ^fafter the plague, ¹ that the LORD spake unto Moses and
 2 unto Eleazar the son of Aaron the priest, saying, ^gTake ² the sum of all the con-
 gregation of the children of Israel, from twenty years old and upward, throughout
 3 their fathers' house, all that are able to go to war in Israel. And Moses and
 Eleazar the priest spake with them ^hin the plains of Moab by Jordan *near*
 4 Jericho, saying, *Take the sum of the people*, from twenty years old and upward;
 as the LORD ⁱcommanded Moses and the children of Israel, which went forth out
 of the land of Egypt.

5 ^kReuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom*
 6 *cometh* the family of the Hanochites: of Pallu, the family of the Palluites: of
 Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.
 7 These *are* the families of the Reubenites: and they that were numbered of them
 8 were forty and three thousand and seven hundred and thirty. And the sons of
 9 Pallu; Eliab. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This
is that Dathan and Abiram, *which were* ^lfamous in the congregation, who strove
 against Moses and against Aaron in the company of Korah, when they strove
 10 against the LORD: ^mand the earth opened her mouth, and swallowed them up
 together with Korah, when that company died, what time the fire devoured two
 11 hundred and fifty men: ⁿand they became a sign. Notwithstanding ^othe children
 of Korah died not.

12 The sons of Simeon after their families: of ^pNemuel, the family of the
 Nemuelites: of Jamin, the family of the Jamiutes: of ^qJachin, the family of
 13 the Jachinites: of ^rZerah, the family of the Zarhites: of Shaul, the family of the
 14 Shaulites. These *are* the families of the Simeonites, twenty and two thousand
 and two hundred.

15 The children of Gad after their families: of ^sZephon, the family of the
 Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the
 16 Shunites: of ^tOzni, the family of the Oznites: of Eri, the family of the Erites:
 17 of ^uArod, the family of the Arodites: of Areli, the family of the Arelites. These
 18 *are* the families of the children of Gad according to those that were numbered of
 them, forty thousand and five hundred.

19 ^vThe sons of Judah *were* Er and Onan; and Er and Onan died in the land of
 20 Canaan. And ^wthe sons of Judah after their families were; of Shelah, the family
 of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of
 21 the Zarhites. And the sons of Pharez were; of Hezron, the family of the Hezronites:

^z Ex. 40. 15.
^o 1 Ki. 19. 10, 14; Ac. 22. 3; Ro. 10. 2.
^b Ex. 32. 30; Heb. 2. 17.
^c ch. 31. 8; Jos. 13. 21.
^d ch. 31. 2.
^e ch. 31. 15, 16; Rev. 2. 14.
^f ch. 25. 9.
^g ch. 1. 2, 3; Ex. 30. 12; 38. 25, 26.
^h ver. 63; ch. 22. 1; 31. 12; 33. 48; 35. 1.
ⁱ ch. 1. 1.
^k Ge. 29. 32; 46. 8; Ex. 6. 14; 1 Chr. 5. 1.
^l ch. 16. 1, 2; Jude 11.
^m ch. 16. 31—35; Ps. 106. 17, 18.
ⁿ ch. 16. 38; see 1 Cor. 10. 6; 2 Pet. 2. 6.
^o Ex. 6. 21; 1 Chr. 6. 22; Ps. 42, 41, & 45, titles.
^p Ge. 46. 10; Ex. 6. 15, Jemuel.
^q 1 Chr. 4. 21, Jarib.
^r Ge. 46. 10, Zohar.
^s Ge. 46. 16, Ziphion.
^t or, Ezbon, Ge. 46. 16.
^u Ge. 46. 16, Arodi.
^v Ge. 38. 2, etc.; 46. 12.
^w 1 Chr. 2. 3.

1 The plague mentioned in the preceding chapter seems to have swept away the last remains of that perverse generation whose sins had provoked the sentence that they should not enter Canaan.

2 From this second census it appears that the nation, which forty years before was increasing rapidly, had by this time been diminished by more than a thousand full-grown males. The change from a settled to a wandering life would not have effected this, without those remarkable plagues by which God punished their repeated sins. This decrease, however, was confined to five of the tribes; and in some of them it appears to have been connected with recorded facts in their history. While the three tribes composing the camp of Judah had all increased, those in the camp of Reuben, in which the conspiracy of Dathan and Abiram had been formed, had all diminished. The tribe of Simeon, included in this division (whose decrease is the greatest of all), had probably been greatly implicated in the recent idolatry, after the example of its prince (ch. xxv. 14); and appears never to have recovered from its depression, but to have subsequently become almost merged in the tribe of Judah. The following table exhibits the numbers of men twenty years old and

upward in the several tribes, at each numbering, with their increase and decrease during the interval:—

	Census in ch. i.	Census in ch. xxvi.	Increase.	Decrease.
Reuben	46,500	43,730	...	2,770
Simeon	59,300	22,200	...	37,100
Gad	45,650	40,500	...	5,150
Judah	74,600	76,500	1,900	
Issachar	51,400	61,300	9,900	
Zebulun	57,400	60,500	3,100	
Ephraim	40,500	32,500	...	8,000
Manasseh	32,200	52,700	20,500	
Benjamin	35,100	45,600	10,200	
Dan	62,700	61,400	1,700	
Asher	41,500	53,400	11,900	
Naphtali	53,400	45,400	...	8,000
	603,550	601,730	59,200	61,020

Decrease on the whole 1,820
 The numbers of the Levites from a month old, at the first numbering, were 22,273
 Ditto, at the second numbering 23,000

22 of Hamul, the family of the Hamulites. These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ^z Of the sons of Issachar after their families: of Tola, the family of the Tolaites:
24 of ^a Pua, the family of the Punites: of ^b Jashub, the family of the Jashubites: of
25 Shimron, the family of the Shimronites. These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ^c Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the
27 Jahleelites. These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28, 29 ^d The sons of Joseph after their families *were* Manasseh and Ephraim. Of the sons of Manasseh: of ^e Machir, the family of the Machirites: and Machir begat
30 Gilead: of Gilead *come* the family of the Gileadites. These *are* the sons of Gilead: of ^f Jeezer, the family of the Jeezerites: of Helek, the family of the
31 Helekites: and of Asriel, the family of the Asrielites: and of Shechem, the
32 family of the Shechemites: and of Shemida, the family of the Shemidaites: and
33 of Hephher, the family of the Hephherites. And ^g Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were*
34 Mahlah, and Noah, Hoglah, Milcah, and Tirzah. These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of ^h Beecher, the family of the Bachrites: of Tahan, the
36 family of the Tahanites. And these *are* the sons of Shuthelah: of Eran, the
37 family of the Eranites. These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ⁱ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of ^k Ahiram, the family of the Ahiramites:
39 of ^l Shupham, the family of the Shuphamites: of Hupham, the family of the
40 Huphamites. And the sons of Bela *were* ^m Ard and Naaman: of ⁿ Ard, the family
41 of the Ardites: and of Naaman, the family of the Naamites. These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ^o These *are* the sons of Dan after their families: of ^o Shuham, the family of the
43 Shuhamites. These *are* the families of Dan after their families. All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ^p Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the
45 Beriites. Of the sons of Beriah: of Heber, the family of the Heberites: of
46 Malchiel, the family of the Malchielites. And the name of the daughter of
47 Asher *was* Sarah. These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ^q Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites: of Jezer, the family of the
49 Jezerites: of ^r Shillem, the family of the Shillemites. These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 ^s These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52, 53 And the Lord spake unto Moses, saying, 'Unto these the land shall be divided
54 for an inheritance according to the number of names. ^t To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be ^u divided by lot:¹ according to the names of
56 the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few.

57 ^v And these *are* they that were numbered of the Levites² after their families:

^z Ge. 46. 13; 1 Chr. 7. 1.
^a or, *Phuvah*.
^b or, *Job*.

^c Ge. 46. 14.

^d Ge. 46. 20.

^e Jos. 17. 1; 1 Chr. 7. 14, 15.

^f called *Abiezer*, Jos. 17. 2; Judg. 6. 11, 24, 34.

^g ch. 27. 1; 36. 11.

^h 1 Chr. 7. 20, *Bered*.

ⁱ Ge. 46. 21; 1 Chr. 7. 6.

^k Ge. 46. 21, *Ehi*; 1 Chr. 8. 1, *Ahorah*.

^l Ge. 46. 21, *Muppm* and *Huppm*.

^m 1 Chr. 8. 3, *Addar*.

ⁿ Ge. 46. 23.
^o or, *Husham*.

^p Ge. 46. 17; 1 Chr. 7. 30.

^q Ge. 46. 24; 1 Chr. 7. 13.

^r 1 Chr. 7. 13, *Shallum*.

^s see ch. 1. 36.

^t Jos. 11. 23; 14. 1; Ps. 105. 44.

^u ch. 33. 54.

^v ch. 33. 54; 34. 13; Jos. 11. 23; 14. 2; 18. 6, 10, 11; Pro. 16. 23; 18. 18; Ac. 1. 26.
^y Ge. 46. 11; Ex. 6. 16—19; 1 Chr. 6. 1, 16.

¹ Whilst the foregoing law, with perfect justice, apportioned the *extent* of territory to the numbers of the several tribes, there might still be room for jealousy with regard to *location*. God now directs that the locality

of each should be decided by an appeal to him by the lot.

² Some suppose that the tribe of Levi (which was not numbered with the rest at Mount Sinai, but by itself)

of Gershon, the family of the Gershonites : of Kohath, the family of the Kohathites : of Merari, the family of the Merarites. These *are* the families of the Levites : the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. And the name of Amram's wife *was* ² Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt : and she bare unto Amram Aaron and Moses, and Miriam their sister. ^a And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. And ^b Nadab and Abihu died, when they offered strange fire before the LORD. ^c And those that were numbered of them were twenty and three thousand, all males from a month old and upward : ^d for they were not numbered among the children of Israel, because there was ^e no inheritance given them among the children of Israel.

63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel ^f in the plains of Moab by Jordan *near* Jericho.

64 ^g But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They ^h shall surely die in the wilderness. And there was not left a man of them, ⁱ save Caleb the son of Jephunnah, and Joshua the son of Nun.

Law respecting the inheritance of daughters.

27 THEN came the daughters¹ of ^k Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph : and these *are* the names of his daughters ; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying, Our father ^l died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD ^m in the company of Korah ; but died ⁿ in his own² sin, and had no sons. ^o Why should the name of our father be done away from among his family, because he hath no son ? ^p Give unto us *therefore* a possession among the brethren of our father.

5, 6 And Moses ^q brought their cause before the LORD. And the LORD spake unto Moses, saying, The daughters of Zelophehad speak right : ^r thou shalt surely give them a possession of an inheritance among their father's brethren ; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his ^s kinsman that is next to him of his family, and he shall possess it : and it shall be unto the children of Israel ^t a statute of judgment, as the LORD commanded Moses.

Moses warned of his death, and Joshua appointed to succeed him.

12 AND the LORD said unto Moses, "Get thee up into this mount Abarim,³ and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also ^x shalt be gathered unto thy people, ^y as Aaron thy brother was gathered. For ye ^z rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes : that is the ^a water of Meribah in Kadesh in the wilderness of Zin.

15, 16 And Moses spake unto the LORD, saying, Let the LORD, ^b the God of the spirits of all flesh, set a man over the congregation, ^c which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in ; that the congregation of the LORD be not ^d as sheep which have no shepherd.

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man ^e in

did not come under the sentence that none of that generation should enter Canaan. Eleazar and Ithamar, and perhaps some others of the Levites, are supposed to have been of that generation, and yet to have entered Canaan. See Josh. xvii. 4 ; xxiv. 33.

¹ By the custom of the nations with which the Hebrews were connected, daughters appear to have been deprived of all share in the paternal inheritance ; which, when there was no son, went to the nearest kinsman (vers. 9—11) in the male line. This case gave occasion for an improvement, by the enactment of a law which divided the inheritance among daughters, if there were no sons, making their children the genealogical representatives of

their father's house. Subsequently, in ch. xxxvi., such heiresses are required to marry only into their own tribe, to prevent the alienation of any of its territory.

² Having been guilty of no offence which attained his family : but having died in the common course of nature. It is remarkable that the failure of sons should have been so rare as to be mentioned only in this instance.

³ 'Abarim' was the name of the mountain-ridge on the east of Jordan and the Dead Sea. See Deut. xxxiv. 1, and note. It appears from Deut. iii. 23—28, that Moses petitioned again to be permitted to go over Jordan ; and, when his request was refused, meekly 'set his house in order.'

² Ex. 2. 1, 2 ; 6. 20.

^a ch. 3. 2.

^b ch. 3. 4 ; 1. e. 10. 1, 2 ; 1 Chr. 21. 2.

^c see ch. 3. 30.

^d ch. 1. 49.
^e ch. 18. 20, 23, 21 ;
Deu. 10. 9 ; Jos. 13. 14, 23 ; 14. 3.

^f vers. 1—3.

^g ch. 1 ; Deu. 2. 11, 15.

^h ch. 11. 28, 29 ; 1 Cor. 10. 5, 6.

ⁱ ch. 11. 30.

^k ch. 26. 33 ; 36. 1, 11 ;
Jos. 17. 3.

^l ch. 14. 35 ; 26. 61, 65.

^m ch. 16. 1—3.

ⁿ Fze. 18. 4 ; Ro. 5. 12,

21 ; 6. 23.

^o Ps. 109. 13.

^p Jos. 17. 4.

^q Ex. 18. 15—19.

^r ch. 36. 2 ; Ps. 68. 5 ;
Jer. 49. 11.

^s Ru. 4. 3—6 ; Jer. 32. 8.

^t ch. 35. 29.

^u ch. 33. 47, 48 ; Deu. 3. 27 ; 32. 49 ; 34. 1.

^x ch. 31. 2 ; Deu. 10. 6.

^y ch. 20. 21, 28.

^z ch. 20. 8—13, 21 ;
Deu. 1. 37 ; 32. 51 ;
Ps. 106. 32.

^a Ex. 17. 7.

^b ch. 16. 22 ; Heb. 12. 9.

^c Deu. 31. 2 ; 1 Sam. 8. 20 ; 18. 13 ; 2 Chr. 1. 10.

^d 1 Ki. 22. 17 ; Eye. 31. 5 ; Zec. 10. 2 ; Mt. 9. 36 ; Mk. 6. 31.

^e ch. 11. 17 ; Ge. 41. 38 ;
Judg. 3. 10 ; 11. 29 ;
1 Sam. 16. 13, 18.

19 whom *is* the spirit,¹ and *f* lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and *g* give him a charge in their sight.
 20 And *h* thou shalt put *some* of thine honour upon him, that all the congregation of
 21 the children of Israel *i* may be obedient. *h* And he shall stand before Eleazar the priest, who shall ask *counsel* for him *j* after the judgment of Urim before the LORD: *m* at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.
 22 And Moses did as the LORD commanded him: and he took Joshua, and set
 23 him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, *n* and gave him a charge, as the LORD commanded by the hand of Moses.

The daily sacrifice, and the offerings for the sabbaths and festivals.

28 AND the LORD spake unto Moses, saying,² Command the children of Israel, *2* and say unto them, My offering, and *o* my bread³ for my sacrifices made by fire, *for*⁴ a sweet savour unto me, shall ye observe to offer unto me in their due season.
 3 And thou shalt say unto them, *q* This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a
 4 continual burnt offering. The one lamb shalt thou offer in the morning, and the
 5 other lamb shalt thou offer at even [between the two evenings⁵]; and *a* tenth part of an ephah of flour for a *t* meat offering, mingled with the fourth part of an
 6 hin of beaten oil. *It is* *x* a continual burnt offering, which was *y* ordained in
 7 mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink offering thereof shall be the fourth part of an hin for the one lamb: *z* in the holy place shalt thou cause the strong⁴ wine to be poured unto the LORD *for* a
 8 drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.
 9 And on the sabbath day two⁵ lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof. *This is* *a* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.
 11 And *b* in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; and *c* three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one
 13 ram; and a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the
 14 LORD. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb. *This is* the burnt offering of every month throughout the months of the year.
 15 And *d* one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.
 16 *e* And in the fourteenth day of the first month *is* the passover of the LORD.
 17 *f* And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten. In the *g* first day shall be an holy convocation; ye shall do no
 19 manner of servile work *therein*: but ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven
 20 lambs of the first year: *h* they shall be unto you without blemish: and their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a
 21 bullock, and two tenth deals for a ram; a several tenth deal shalt thou offer for
 22 every lamb, throughout the seven lambs: and *i* one goat *for* a sin offering, to
 23 make an atonement for you. Ye shall offer these beside the burnt offering in the
 24 morning, which *is* for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD; it shall be offered beside the continual burnt
 25 offering, and his drink offering. And *k* on the seventh day ye shall have an holy convocation; ye shall do no servile work.

f Ge. 48. 14, 15; Deu. 34. 9; Mk. 10. 6; Ac. 6. 6; 8. 11—17; 19. 6; 2 Tim. 1. 6; Heb. 6. 2.
g Deu. 31. 7, 8.
h see ch. 11. 17, 28; 1 Sam. 10. 6, 9; 2 Ki. 2. 9, 10, 15.
i Jos. 1. 15—18.
k see Jos. 9. 14; Judg. 1. 1; 21. 18, 23, 26; 1 Sam. 23. 9; 30. 7.
l see refs. Ex. 28, 30.
m Jos. 9. 14; 1 Sam. 22. 10, 13, 15.
n ver. 19; Deu. 3. 28; 31. 7.

o Le. 3. 11; 21. 6, 8; Mal. 1. 7, 12.
p see refs. Ge. 8. 21.

q see refs. Ex. 29. 38, 39.

r Ex. 12. 6.
s ch. 15. 4; Ex. 16. 36.
t Le. 2. 1.

u Ex. 29. 40.
v Ex. 29. 42; see Am. 5. 25.

y Ex. 24. 18.
z ch. 15. 5, 7, 10; Ex. 29. 42.

a Eze. 46. 1, 5.

b ch. 10. 10; 1 Sam. 20. 5; 1 Chr. 23. 31; 2 Chr. 2. 4; Ezra 3. 5; Ne. 10. 33; 1s. 1. 13, 14; Eze. 45. 17; 46. 6; Hos. 2. 11; Col. 2. 16.
c ch. 15. 4—12.

d ver. 22; ch. 15. 21.

e ch. 9. 3; Ex. 12. 2—11, 18; Le. 23. 5; Deu. 16. 1; Eze. 45. 21.

f Le. 23. 6.
g Ex. 12. 16; Le. 23. 7.

h ver. 31; ch. 29. 8; Le. 22. 20; Deu. 15. 21.

i ver. 15.

k Ex. 12. 16; 13. 6; Le. 23. 8.

1 That is, a special communication of his Divine influences. The distinction between Moses and Joshua is strongly marked. Joshua is to receive his honour and charge from Moses, and to have Divine instructions given to him through the medium of the high priest; not, like Moses, directly from God.

2 The feasts and offerings to which the following directions relate having been before enjoined, some have thought that their observance had been interrupted, or at least partially neglected, in the desert, and that they

were now reappointed. See Amos v. 25; Acts vii. 42. Besides, these directions were given to a new generation, who were children when the former laws were given.

3 Or, 'my food for sacrifices made by fire.' So ver. 24.

4 That is, of the best quality. We are to serve God with the best we have.

5 Probably two *in addition* to the daily offerings specified immediately before. The regular observance of these rites on the sabbath would help to keep this holy institution in constant remembrance. See Ezek. xlvi. 4, 5.

26 Also 'in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work: but ye shall offer the burnt offering for a sweet savour unto the LORD; ^m two young bullocks, one ram, seven lambs of the first year; and their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, a several tenth deal unto one lamb, throughout the seven lambs; and one kid of the goats, to make an atonement for you. Ye shall offer *them* beside the continual burnt offering, and his meat offering, (ⁿ they shall be unto you without blemish,) and their drink offerings.

29 And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ¹ ye shall do no servile work: ^o it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: 2 and their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, and one tenth deal for one lamb, throughout the seven lambs: and one kid of the goats for a sin offering, to make an atonement for you: beside ^p the burnt offering of the month, and his meat offering, and ^q the daily burnt offering, and his meat offering, and their drink offerings, ^r according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And ^s ye shall have on the tenth *day* of this seventh month an holy convocation; 8 and ye shall 'afflict your souls: ye shall not do any work *therein*: but ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; ^u they shall be unto you without blemish: 9 and their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, a several tenth deal for one lamb, 10 throughout the seven lambs: one kid of the goats for a sin offering; ² beside ^x the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 And ^y on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven 13 days: and ^z ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs 14 of the first year; they shall be without blemish: and their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen 15 bullocks, two tenth deals to each ram of the two rams, and a several tenth deal to 16 each lamb of the fourteen lambs: and one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen 18 lambs of the first year without spot: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to 19 their number, ^a after the manner: and one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year 21 without blemish; and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, 22 ^b after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 And on the fourth day ten bullocks, two rams, and fourteen lambs of the first 24 year without blemish: their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after 25 the manner: and one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 And on the fifth day nine bullocks, two rams, and fourteen lambs of the first 27 year without spot: and their meat offerings and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after 28 the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 And on the sixth day eight bullocks, two rams, and fourteen lambs of the first 30 year without blemish: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after

¹ Ex. 23. 16; 34. 22; I.e. 23. 10, 15; Deu. 16. 19; Ac. 2. 1.

^m see I.e. 23. 18, 19.

ⁿ ver. 19; Mal. 1. 13, 14.

^o ch. 10. 1—10; I.e. 23. 24, 25.

^p ch. 28. 11—15.

^q ch. 28. 3—8.

^r ch. 15. 11, 12.

^s I.e. 16. 29—31; 23. 27.

^t I.e. 16. 29; Ps. 35. 13; Is. 58. 5.

^u ch. 28. 19.

^x I.e. 16. 3, 5, 9.

^y I.e. 23. 34—43; Deu. 16. 13; Eze. 45. 25.

^z Ezra 3. 4.

^a vers. 3, 4, 9, 10; ch. 15. 12; 28. 7, 14.

^b ver. 18.

¹ The days of holy convocation, mentioned in this and the preceding chapter, would concur with the weekly sabbath in promoting the knowledge of God, and an attention to his prescribed services.

² This was besides the great annual sin-offering of atonement (Lev. xvi.); signifying the imperfection of the sacrifices under the law, and their insufficiency to take away sin.

31 the manner: and one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
 32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the
 33 first year without blemish: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number,
 34 after the manner: and one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
 35 On the eighth day ye shall have a ^esolemn assembly: ye shall do no servile
 36 work *therein*: but ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year
 37 without blemish: their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the
 38 manner: and one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
 39 These *things* ye shall do [*or*, offer] unto the LORD in your ^dset feasts, beside your ^evows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.
 40 And Moses told the children of Israel according to all that the LORD commanded Moses.

^c Le. 23. 36; John 7. 37.

^d Le. 23. 2; 1 Chr. 23. 31; 2 Chr. 31. 3; Ezra 3. 5; Ne. 10. 33; Is. 1. 14.
^e Le. 7. 11, 16; 22. 21, 23.

Law respecting vows.

30 AND Moses spake unto ^fthe heads of the tribes concerning the children of
 2 Israel, saying, This *is* the thing which the LORD hath commanded. ^gIf a man
 vow¹ a vow unto the LORD, or ^hswear an oath to bind his soul with a bond; he shall not break [*profane*ⁱ] his word, he shall ^hdo according to all that proceedeth out of his mouth.
 3 If a woman also vow² a vow unto the LORD, and bind *herself* by a bond, *being*
 4 in her father's house in her youth; and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her
 5 soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.
 6 And if she had at all an husband, when she vowed, or uttered aught out of her
 7 lips, wherewith she bound her soul; and her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her
 8 bonds wherewith she bound her soul shall stand. But if her husband ^ldisallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.
 9 But every vow of ^ma widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.
 10 And if she vowed in her husband's house, or bound her soul by a bond with an
 11 oath; and her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her
 12 soul shall stand. But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: ⁿher husband hath made them
 13 void; and ^othe LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.
 14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth
 15 them, because he held his peace at her in the day that he heard *them*. But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.
 16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

^f ch. 1. 4, 16; 7. 2.

^g Le. 27. 2; Deu. 23. 21, 22; Judg. 11. 30, 31, 35, 39; Ps. 56. 12; Ecc. 5. 4.

^h Le. 5. 4; Mt. 14. 7, 9; Ac. 23. 12, 14.
ⁱ Ps. 55. 20.

^k Job 22. 27; Ps. 22. 25; 50. 14; 65. 13, 14; 116. 14, 18; Nah. 1. 15.

^l Ge. 3. 16; 1 Cor. 7. 4; 14. 34; Eph. 5. 22—24.

^m Ro. 7. 2.

ⁿ 1 Cor. 11. 3.

^o vers. 5, 8.

Conquest of Midian.

31 AND the LORD spake unto Moses, saying, ^pAvenge the children of Israel of
 2 the Midianites: ^qafterward shalt thou ^qbe gathered unto thy people.

^p ch. 25. 17, 18; Nah. 1. 2.
^q ch. 27. 13.

¹ The matter of the vow is supposed to be something lawful; but which, at least in some measure, was not a duty before the vow was made.

² The rest of this chapter regulates the vows of women, so as to preserve the rights of fathers and husbands; and,

at the same time, to set reasonable bounds to their interference.

³ As the Midianites were not a Canaanitish nation, they would not have been molested if they had not seduced the Israelites into sin.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of every tribe ^ra thousand, throughout all the tribes of Israel, shall ye send to

5 the war. So there were delivered ¹ out of the thousands of Israel, a thousand of

6 *every* tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and ² ^sthe trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and

8 ^tthey slew all the ^umales. ³ And they slew the kings of Midian, beside the rest of them that were slain; *namely*, ^xÉvi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: ^yBalaam ⁴ also the son of Beor they slew with the

9 sword. And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and

10 all their goods. And they burnt all their cities wherein they dwelt, and all

11 their goodly castles, with fire. And ^zthey took all the spoil, and all the prey, ⁵

12 *both* of men and of beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation,

14 went forth to meet them without the camp. And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds,

15 which came from the battle. And Moses said unto them, Have ye saved ^aall

16 the women alive? Behold, ^bthese caused the children of Israel, through the

^ccounsel of Balaam, to commit trespass against the LORD in the matter of Peor,

17 and ^dthere was a plague among the congregation of the LORD. Now therefore

^ekill every male among the little ones, and kill every woman ⁶that hath known

18 man by lying with him. But all the women children, that have not known a

19 man by lying with him, ^fkeep alive for yourselves. And ^gdo ye abide without the camp seven days: ⁷whosoever hath killed any person, and ^hwhosoever hath touched any slain, purify *both* yourselves and your captives on the third day,

20 and on the seventh day. And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 And Eleazar the priest said unto the men of war which went to the battle,

22 This *is* the ordinance of the law which the LORD commanded Moses; only the

23 gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified ⁱwith the water of separation: and all that

24 abideth not the fire ye shall make go through the water. ^kAnd ye shall wash your clothes on the seventh day, and ye shall be clean, and afterwards ye shall come into the camp.

25, 26 And the LORD spake unto Moses, saying, Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief

27 fathers of the congregation: and ^ldivide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: and levy ^ma tribute unto the LORD of the men of war which went out to battle: ⁿone soul of five hundred, *both* of the persons, and of the beeves,

29 and of the asses, and of the sheep: take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD. And of the children of Israel's half, thou shalt take ^oone portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and ^pgive them unto the Levites,

31 ^qwhich keep the charge of the tabernacle of the LORD. And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was

^r Le. 26. 8; Judg. 7. 2; 1 Sam. 14. 6.

^s ch. 10. 9.

^t Deu. 20. 13; Judg. 21. 11; 1 Sam. 27. 9; 1 Ki. 11. 15, 16.

^u see Judg. 6. 1, 2, 33.

^x Jos. 13. 21.

^y Jos. 13. 22.

^z Deu. 20. 14; Jos. 8. 2.

^a see Deu. 20. 14, 16—18; 1 Sam. 15. 3.

^b ch. 25. 1—3.

^c ch. 24. 14; 25. 18; 2

Pet. 2. 15; Rev. 2. 14.

^d ch. 25. 9.

^e Judg. 21. 11.

^f Le. 25. 41; Deu. 21.

10—14.

^g ch. 5. 2.

^h ch. 19. 11, etc.

ⁱ ch. 19. 9, 17.

^k ch. 19. 19; Le. 11. 25.

^l Jos. 22. 8; 1 Sam. 30. 24, 25.

^m Ge. 14. 20; Jos. 6. 19, 24.

ⁿ see vers. 30, 47; ch. 18. 26.

^o see vers. 42—47.

^p ch. 18. 21.

^q ch. 3. 7, 8, 25, 31, 36; 18. 3, 4.

1 Or, 'separated.'

2 Rather, 'with the holy instruments *even* the trumpets,' which were to be taken to battle.

3 This seems to have affected only the tribes in that neighbourhood; as the Midianites are afterwards mentioned as a powerful nation (Judg. vi.)

4 He who had instigated the sin most justly shared the punishment.

5 A distinction appears to be made between the *spoil* and the *prey*: the former (which was perhaps taken from the persons of the slain) being retained by the soldiers; the latter being divided into halves, of which the soldiers had one, and the rest of the people the other;

and a five-hundredth part being offered from the soldiers' portion, and a fiftieth from the people's, to the Lord. Thus, those who had the toil and danger justly received the larger share. See 1 Sam. xxx. 24.

6 This unusual severity was an act of retributive justice upon those who had occasioned the sin of Israel and the ruin of their own nation (ch. xxv. 17, 18).

7 This law, which subjected the victor to a whole week's separation, and to special purifications, instead of welcoming him instantly on his return from battle, would tend greatly to discountenance the practice of war among the Hebrews, and gradually to elevate their tone of feeling above that of other nations. See 1 Chron. xxviii. 3.

33 six hundred thousand and seventy thousand and five thousand sheep, and three-
34 score and twelve thousand beeves, and threescore and one thousand asses, and
35 thirty and two thousand¹ persons in all, of women that had not known man by
lying with him.

36 And the half, *which was* the portion of them that went out to war, was in
number three hundred thousand and seven and thirty thousand and five hundred
37 sheep: and the LORD's tribute of the sheep was six hundred and threescore and
38 fifteen. And the beeves *were* thirty and six thousand; of which the LORD's
39 tribute *was* threescore and twelve. And the asses *were* thirty thousand and five
40 hundred; of which the LORD's tribute *was* threescore and one. And the persons
were sixteen thousand; of which the LORD's tribute *was* thirty and two persons.
41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar
the priest, ^r as the LORD commanded Moses.

^r see ch. 18. 8, 19.

42 And of the children of Israel's half, which Moses divided from the men that
43 warred, (now the half *that pertained unto* the congregation was three hundred
44 thousand and thirty thousand *and* seven thousand and five hundred sheep, and
45 thirty and six thousand beeves, and thirty thousand asses and five hundred, and
46 sixteen thousand persons;) even ^s of the children of Israel's half, Moses took one
47 portion of fifty, *both* of man and of beast, and gave them unto the Levites, which
kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

^s ver. 30.

48 And the officers which *were* over thousands of the host, the captains of thou-
49 sands, and captains of hundreds, came near unto Moses: and they said unto
Moses, Thy servants have taken the sum of the men of war which *are* under our
50 charge, and there lacketh not one man of us. We have therefore brought ^t an
oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and
bracelets, rings, earrings, and tablets, ^u to make an atonement for our souls before
51 the LORD. And Moses and Eleazar the priest took the gold of them, *even* all
52 wrought jewels. And all the gold of the offering that they offered up to the
LORD, of the captains of thousands, and of the captains of hundreds, was sixteen
53 thousand seven hundred and fifty² shekels. (*For* ^x the men of war had taken
54 spoil, every man for himself.) And Moses and Eleazar the priest took the gold
of the captains of thousands and of hundreds, and brought it into the tabernacle
of the congregation, ^y for a memorial for the children of Israel before the LORD.

^t Ps. 116. 12, 17.

^u Ex. 30. 12, 15, 16.

^x Deu. 20. 14.

^y Ex. 30. 16.

*The country conquered east of Jordan parted among the tribes of Reuben, Gad, and half
of Manasseh.*

32 NOW the children of Reuben and the children of Gad had a very great multi-
tude of cattle: and when they saw the land of ^z Jazer,³ and the land of Gilead,⁴
2 that, behold, the place *was* a place for cattle; the children of Gad and the children
of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the
3 princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and ^a Nimrah,
4 and Heshbon, and Elealeh, and ^b Shebam, and Nebo, and ^c Beon, *even* the country
^d which the LORD smote before the congregation of Israel, *is* a land for cattle,
5 and thy servants have cattle: wherefore, said they, if we have found grace in
thy sight, let this land be given unto thy servants for a possession,⁵ *and* bring
us not over Jordan.

^z ch. 21. 32; Jos. 13.
25; 2 Sam. 24. 5.

^a ver. 36, *Beth-nimrah*.

^b ver. 38, *Shibmah*.
^c ver. 38, *Baal-meon*.
^d ch. 21. 24, 34; Deu.
2. 24—35.

6 And Moses said unto the children of Gad and to the children of Reuben, Shall
7 your brethren go to war, and shall ye sit here? And wherefore discourage ye
the heart of the children of Israel from going over into the land which the LORD
8 hath given them? Thus did your fathers, ^e when I sent them from Kadesh-
9 barnea ^f to see the land. For ^g when they went up unto the valley of Eshcol,
and saw the land, they discouraged the heart of the children of Israel, that they
10 should not go into the land which the LORD had given them. ^h And the LORD's
11 anger was kindled the same time, and he sware, saying, Surely none of the men
that came up out of Egypt, ⁱ from twenty years old and upward, shall see the
land which I sware unto Abraham, unto Isaac, and unto Jacob; because ^k they
12 have not wholly followed me: save Caleb the son of Jephunnah the Kenezite,
13 and Joshua the son of Nun: ^l for they have wholly followed the LORD. And
the LORD's anger was kindled against Israel, and he made them ^m wander in the

^e ch. 13. 2, 3, 26.

^f Deu. 1. 22.
^g ch. 13. 24, 28, 29, 31
—33; Deu. 1. 24, 28.

^h ch. 14. 11, 21; Deu.
1. 34.

ⁱ ch. 14. 23, 28, 29;
Deu. 1. 35.

^k see refs. ch. 14. 21,
39.

^l ch. 14. 24; Deu. 1.
36; Jos. 11. 8, 9.
^m ch. 14. 33—35.

¹ The total population of these tribes of Midianites must have been about three hundred thousand.

² Amounting to nearly £38,000 of our money.

³ Now el-Belka, reaching from the river Arnon nearly to the Jabbok; the most fertile land in the whole district. The southern part of this formed the portion of Reuben.

⁴ Now Jebel Ajlun, extending from Jazer to Bashan: the south of this, with the north of Jazer, was given to

the tribe of Gad. The divisions of the grazing districts were probably not very accurately defined.

⁵ This proposal appears selfish and unbelieving, and the reply of Moses was most just and fair. Whether the two tribes had originally intended to send on their warriors to aid their brethren in subduing Canaan does not appear; but, if it were so, that essential condition should have been stated at the outset.

wilderness forty years, until "all the generation that had done evil in the sight
14 of the LORD was consumed. And, behold, ye are risen up in your fathers' stead,
an increase of sinful men, to augment yet the ° fierce anger of the LORD toward
15 Israel. For if ye "turn away from after him, he will yet again leave them in
the wilderness; and ye shall destroy all this people.

16 And they came near unto him, and said, We will build sheepfolds here for our
17 cattle, and cities for our little ones: but "we ourselves will go ready armed
before the children of Israel, until we have brought them unto their place: and
our little ones shall dwell in the fenced cities because of the inhabitants of the
18 land. "We will not return unto our houses, until the children of Israel have
19 inherited every man his inheritance. For we will not inherit with them on
yonder side Jordan, or forward; "because our inheritance is fallen to us 'on this
side Jordan eastward.

20 And "Moses said unto them, If ye will do this thing, if ye will go armed before
21 the LORD to war, and will go all of you armed over Jordan before the LORD,
22 until he hath driven out his enemies from before him, and "the land be subdued
before the LORD: then afterward "ye shall return, and be guiltless before the
LORD, and before Israel; and "this land shall be your possession before the
23 LORD. But if ye will not do so, behold, ye have sinned against the LORD: and
24 be sure "your sin will find you out.¹ "Build you cities for your little ones, and
folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying,
26 Thy servants will do as my lord commandeth. "Our little ones, our wives, our flocks,
27 and all our cattle, shall be there in the cities of Gilead: "but thy servants will
pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So "concerning them Moses commanded Eleazar the priest, and Joshua the
29 son of Nun, and the chief fathers of the tribes of the children of Israel: and
Moses said unto them, If the children of Gad and the children of Reuben will
pass with you over Jordan, every man armed to battle, before the LORD, and the
land shall be subdued before you; then ye shall give them the land of Gilead
30 for a possession: but if they will not pass over with you armed, they shall have
31 possession among you in the land of Canaan. And the children of Gad and the
children of Reuben answered, saying, As the LORD hath said unto thy servants,
32 so will we do. We will pass over armed before the LORD into the land of
Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And "Moses gave unto them, *even* to the children of Gad, and to the children
of Reuben, and unto "half the tribe of Manasseh² the son of Joseph, "the kingdom
of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land,
with the cities thereof in the coasts, *even* the cities of the country round about.

34, 35 And the children of Gad built³ "Dibon, and Ataroth, and "Aroer, and Atroth,
36 Shopan, and "Jaazer, and Jogbehah, and "Beth-nimrah, and Beth-haran, "fenced
cities: and folds for sheep.

37 And the children of Reuben "built Heshbon, and Elealeh, and Kirjathaim, and
38 "Nebo, and "Baal-meon, ("their names being changed,⁴) and Shibmah: and gave
other names unto the cities which they builded.

39 And the children of "Machir the son of Manasseh went to Gilead, and took it,
40 and dispossessed the Amorite which *was* in it. And Moses "gave Gilead unto
41 Machir the son of Manasseh; and he dwelt therein. And "Jair⁵ the son of
Manasseh went and took the small towns thereof, and called them "Havoth-jair.
42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah,
after his own name.

The encampments of the Israelites recapitulated.

33 THESE *are* the journeys⁶ of the children of Israel, which went forth out of
2 the land of Egypt with their armies under the hand of Moses and Aaron. And
Moses wrote their goings out "according to their journeys by the commandment
of the LORD: and these *are* their journeys according to their goings out.

" ch. 26. 64, 65.

° Deu. 1. 34.

P Deu. 30. 17; Jos. 22. 16, 18; 2 Chr. 7. 19; 15. 2.

q Jos. 4. 12, 13.

r Jos. 22. 4, 5.

s vers. 32, 33; Jos. 12. 1; 13. 8.

t 2 Ki. 10. 33.

u Deu. 3. 18; Jos. 1. 14; 4. 12, 13.

x Deu. 3. 20; Jos. 11. 23; 18. 1.

y Jos. 22. 4.

z Deu. 3. 12, 15, 16, 18; Jos. 1. 15; 13. 8, 32; 22. 4, 9.

a Ge. 4. 7; 41. 16; Pro. 13. 21; Is. 3. 11; 59. 12; 1 Cor. 4. 5.

b vers. 16, 31, etc.

c Jos. 1. 14.

d Jos. 4. 12.

e Jos. 1. 13.

f Deu. 3. 12—17; 29. 8; Jos. 12. 6; 13. 8; 22. 4.

g ch. 34. 14.

h ch. 21. 24, 33, 35.

i ch. 33. 45, 46.

k Deu. 2. 36; Jos. 13. 9.

l vers. 1, 3, Jaazer.

m ver. 3, Nimrah.

n ver. 21.

o ch. 21. 27.

P Is. 46. 1.

q ch. 22. 41.

r see ver. 3; Ge. 26.

18; Ex. 23. 13; Jos.

23. 7.

s Ge. 50. 23.

t Deu. 3. 12, 13, 15;

Jos. 13. 31; 17. 1.

u Deu. 3. 14; Jos. 13.

30; 1 Chr. 2. 21—23.

x Judg. 10. 4; 1 Ki.

4. 13.

y ch. 9. 17—23.

1 That is, 'it will bring upon you just punishment.'

2 This tribe was numerous, and the country east of Jordan was disproportionately large for two tribes. Hence, half of Manasseh was included in the arrangement. These tribes on the east of Jordan, which were first settled, were among the first to be displaced and carried into exile by the Assyrians: see 2 Kings xv. 29.

3 That is, 'rebuilt,' or 'fortified.'

4 As bearing the names of idols. See Exod. xxiii. 13.

5 By his great grandfather's side he belonged to Judah;

but his grandmother was a daughter of Machir the son of Manasseh: and he passed into her family; Manasseh probably adopting his father Segub.

6 All the stations are not given here, as is clear from ver. 16, where Taberah is omitted. It appears impossible now to fix the sites of the greater part of these places; especially those of the encampments during the thirty-seven years' wanderings, all of which seem to have been in the deserts of Paran and Zin, extending over a very small tract of country.

3 And they ^z departed from Rameses in ^a the first month, on the fifteenth day of the first month. On the morrow after the passover the children of Israel went
4 out ^b with an high hand in the sight of all the Egyptians. For the Egyptians buried all *their* firstborn, ^c which the Lord had smitten among them: ^d upon
5 their gods also the Lord executed judgments. ^e And the children of Israel
6 removed from Rameses, and pitched in Succoth.—And they departed from
7 ^f Succoth, and pitched in Etham, which *is* in the edge of the wilderness.—And
8 ^g they removed from Etham, and turned again unto Pi-hahiroth, which *is* before
8 Baal-zephon: and they pitched before Migdol.—And they departed from before
Pi-hahiroth, and ^h passed through the midst of the sea into the wilderness, and
went three days' journey in the wilderness of Etham, and pitched in Marah.—
9 And they removed from Marah, and ⁱ came unto Elim: and in Elim *were* twelve
fountains of water, and threescore and ten palm trees; and they pitched there.—
10 And they removed from Elim, and encamped by the Red Sea.—And they removed
12 from the Red Sea, and encamped in the ^k wilderness of Sin.—And they took
13 their journey out of the wilderness of Sin, and encamped in Dophkah.—And
14 they departed from Dophkah, and encamped in Alush.—And they removed from
Alush, and encamped at ^l Rephidim, where was no water for the people to drink.—
15 And they departed from Rephidim, and pitched in the ^m wilderness of Sinai.—
16 And they removed from the desert of Sinai, and pitched ⁿ at Kibroth-hattaavah
17 [*i. e.* the graves of lust].—And they departed from Kibroth-hattaavah, and
18 ^o encamped at Hazeroth.—And they departed from Hazeroth, and pitched in
19 ^p Rithmah.—And they departed from Rithmah, and pitched at Rimmon-parez.—
20 And they departed from Rimmon-parez, and pitched in Libnah.—And they
22 removed from Libnah, and pitched at Rissah.—And they journeyed from Rissah,
23 and pitched in Kehelathah.—And they went from Kehelathah, and pitched in
24 mount Shapher.—And they removed from mount Shapher, and encamped in
25 Haradah.—And they removed from Haradah, and pitched in Makheloth.—And
27 they removed from Makheloth, and encamped at Tahath.—And they departed
28 from Tahath, and pitched at Tarah.—And they removed from Tarah, and pitched
29 in Mitheah.—And they went from Mitheah, and pitched in Hashmonah.—And
31 they departed from Hashmonah, and ^q encamped at Moseroth.—And they de-
32 parted from Moseroth, and pitched in Bene-jaakan.—And they removed from
33 ^r Bene-jaakan, and ^s encamped at Hor-hagidgad.—And they went from Hor-
34 hagdgd, and pitched in Jotbathah.—And they removed from Jotbathah, and
35 encamped at Ebronah.—And they departed from Ebronah, ^t and encamped at
36 Ezion-gaber.—And they removed from Ezion-gaber, and pitched in the ^u wilder-
37 ness of Zin, which *is* Kadesh.—And they removed from ^v Kadesh, and pitched in
mount Hor, in the edge of the land of Edom.

38 And ^y Aaron the priest went up into mount Hor at the commandment of the
Lord, and died there, in the fortieth year after the children of Israel were come
39 out of the land of Egypt, in the first *day* of the fifth month. And Aaron *was*
an hundred and twenty and three years old when he died in mount Hor.

40 And ^z king Arad¹ the Canaanite, which dwelt in the south in the land of
Canaan, heard of the coming of the children of Israel.

41, 42 And they departed from mount ^a Hor, and pitched in Zalmonah.—And they
43 departed from Zalmonah, and pitched in Punon.—And they departed from Punon,
44 and ^b pitched in Oboth.—And ^c they departed from Oboth, and pitched in ^d Ije-
45 abarim, in the border of Moab.—And they departed from Iim, and pitched ^e in
46 Dibon-gad.—And they removed from Dibon-gad, and encamped in ^f Almon-
47 diblathaim.—And they removed from Almon-diblathaim, ^g and pitched in the
48 mountains of Abarim, before Nebo.—And they departed from the mountains of
49 Abarim, and ^h pitched in the plains of Moab by Jordan *near* Jericho.—And they
pitched by Jordan, from Beth-jesimoth *even* unto ⁱ Abel-shittim in the plains
of Moab.

The Canaanites to be destroyed.

50 AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho,
51 saying, Speak unto the children of Israel, and say unto them, ^k When ye are
52 passed over Jordan into the land of Canaan; ^l then ye shall drive out all² the
inhabitants of the land from before you, and destroy all their pictures,³ and

^z Ex. 1. 11; 12. 37.
^a Ex. 12. 2; 13. 4.

^b Ex. 14. 8.

^c Ex. 12. 29, 30.
^d Ex. 12. 12; 18. 11;
^e Is. 19. 1; Rev. 12. 8.
^f Ex. 12. 37.

^f Ex. 13. 20.

^g Ex. 14. 2, 9.

^h Ex. 11. 22; 15. 22—
26.

ⁱ Ex. 15. 27.

^k Ex. 16. 1.

^l Ex. 17. 1—8; 19. 2.

^m Ex. 16. 1; 19. 1, 2.

ⁿ ch. 11. 34.

^o ch. 11. 35.

^p ch. 12. 16.

^q Deu. 10. 6.

^r see Ge. 36. 27; Deu.
10. 6; 1 Chr. 1. 42.
^s Deu. 10. 7.

^t Deu. 2. 8; 1 Ki. 9.

26; 22. 48.

^u ch. 20. 1; 27. 14.

^v ch. 20. 22, 23; 21. 4.

^y ch. 20. 24—28; Deu.
10. 6; 32. 50.

^z ch. 21. 1, etc.

^a ch. 21. 4.

^b ch. 21. 10.

^c ch. 21. 11.

^d or, *Heaps of Abarim*.

^e ch. 21. 11.

^f ch. 32. 34.

^g Jer. 48. 22; Eze. 6.

14.

^h ch. 21. 20; Deu. 32.

49.

ⁱ or, *The plains of*

Shittim, ch. 25. 1;

Jos. 2. 1.

^k Deu. 7. 1, 2; 9. 1;

Jos. 3. 17.

^l Ex. 23. 24, 31—33;

34. 13; Deu. 7. 2, 5,

25, 26; 12. 3; Jos.

11. 12; Judg. 2. 2.

¹ See note on ch. xxi. 1.

² The Canaanites were excepted from the ordinary laws of war, and were to be utterly exterminated. (See note at the end of Joshua, p. 244.) The commands which follow teach the important lesson, that all temptations and incitements to sin must be resolutely kept at the furthest

possible distance from us. The danger of neglecting this is illustrated by the sad defections of the Israelites.

³ Or, 'figures:' perhaps other representations than those of idols, but having unhallowed associations. These, especially when exquisitely finished by art, tend to familiarize the mind with heathenish ideas and sentiments.

destroy all their molten images, and quite pluck down all their high places: 53 and ye shall dispossess *the inhabitants* of the land, and dwell therein: for I have 54 given you the land to possess it. And ^m ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be ⁿ in the place where his lot falleth; according to the tribes 55 of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be ^o pricks in your eyes, and thorns in your sides, and shall 56 vex you in the land wherein ye dwell. Moreover it shall come to pass, *that* ^p I shall do unto you, as I thought to do unto them.

Boundaries of the promised land; the men appointed to divide it.

34 AND the LORD spake unto Moses, saying, Command the children of Israel, and 2 say unto them, When ye come into ^q the land of Canaan; (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:) 3 Then ^r your south quarter¹ shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^s the Salt Sea² 4 eastward: and your border shall turn from the south³ ^t to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south ^u to 5 Kadesh-barnea, and shall go on to ^x Hazar-addar, and pass on to Azmon: and the border shall fetch a compass from Azmon ^y unto the river of Egypt, and the goings out of it shall be at the sea. 6 And *as for* the western border, ye shall even have the ^z Great Sea⁴ for a border: this shall be your west border. 7 And this shall be your north border: from the Great Sea ye shall point out for 8 you ^a mount Hor:⁵ from mount Hor ye shall point out *your border* ^b unto the 9 entrance of Hamath; and the goings forth of the border shall be to ^c Zedad: and the border shall go on to Ziphron, and the goings out of it shall be at ^d Hazar-enan: this shall be your north border. 10, 11 And ye shall point out your east border from Hazar-enan to Shepham: and the coast shall go down from Shepham ^e to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea ^f of Chinnereth eastward: and the border shall go down to Jordan, and the goings out of it shall be at ^g the Salt Sea. This shall be your land with the coasts thereof round about. 13 And Moses commanded the children of Israel, saying, ^h This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, 14 and to the half tribe: ⁱ for the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of 15 Manasseh have received their inheritance: the two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising. 16, 17 And the LORD spake unto Moses, saying, These *are* the names of the men which shall divide the land unto you: ^k Eleazar the priest, and Joshua the son 18 of Nun. And ye shall take one ^l prince of every tribe, to divide the land by 19 inheritance. And the names of the men *are* these: Of the tribe of Judah, Caleb 20 the son of Jephunnah. And of the tribe of the children of Simeon, Shemuel the 21 son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And 22 the prince of the tribe of the children of Dan, Bukki the son of Jogli. The 23 prince of the children of Joseph, for the tribe of the children of Manasseh, 24 Hanniel the son of Ephod. And the prince of the tribe of the children of 25 Ephraim, Kemuel the son of Shiphtan. And the prince of the tribe of the 26 children of Zebulun, Elizaphan the son of Parnach. And the prince of the tribe 27 of the children of Issachar, Paltiel the son of Azzan. And the prince of the tribe 28 of the children of Asher, Ahihud the son of Shelomi. And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. 29 ^m These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

The cities of the Levites, and the cities of refuge.

35 AND the LORD spake unto Moses in the plains of Moab by Jordan *near*⁶ 2 Jericho, saying, ⁿ Command the children of Israel, that they give unto the

^m ch. 26. 53—56.

ⁿ Jos. 15. 1—12; 16. 1, etc.; 17. 1, etc.; 18. 11, etc.; 19. 1—48.

^o Jos. 23. 13; Judg. 2. 3; Ps. 106. 31—36; see Ex. 23. 33; Eze. 28. 24.
^p Deu. 28. 63; Jos. 23. 15, 16; 2 Chr. 36. 17—20.

^q Ge. 17. 8; Deu. 1. 7; Ps. 78. 55; 105. 11; Eze. 47. 14.

^r Ex. 23. 31; Jos. 15. 1—12; see Eze. 47. 13, etc.
^s Ge. 14. 3; Jos. 3. 16; 15. 2; Eze. 47. 18.
^t Jos. 15. 3.
^u ch. 13. 26; 32. 8.

^x see Jos. 15. 3, 4.

^y see Ge. 15. 18; Jos. 15. 4, 47; 1 Ki. 8. 65; Is. 27. 12.

^z Jos. 1. 4.

^a ch. 33. 37.
^b ch. 13. 21; 2 Ki. 14. 25.

^c Eze. 47. 15.
^d Eze. 47. 17.

^e 2 Ki. 23. 33; Jer. 39. 5, 6.

^f Deu. 3. 17; Jos. 11. 2; 19. 35; called *lake of Gennesaret*, Mt. 11. 31; 1 k. 5. 4; *sea of Galilee*, Mt. 4. 18; 15. 29; & *sea of Tiberias*, John 6. 1.
^g ver. 3.
^h ver. 1; Jos. 14. 1, 2.
ⁱ ch. 32. 33; Jos. 14. 2, 3.

^k Jos. 11. 1; 19. 51.

^l ch. 1. 4, 16.

^m Jos. 19. 51.

ⁿ Jos. 11. 3, 4; 21. 2; see Eze. 45. 1, etc.; 48. 8, etc.

¹ Or, 'corner.'

² Called 'sea of the plain' (Deut. iii. 17; Josh. xii. 3); now called the Dead Sea. It was the site of Sodom and Gomorrah: see note on Gen. xix. 21.

³ Or, 'southward.'

⁴ The Mediterranean Sea. On 'sea of Chinnereth,' ver. 11, see refs.

⁵ Or, 'the mount (*i. e.* summit) of the mountain; *i. e.* the summit of Lebanon.

⁶ Rather, 'over against.'

Levites of the inheritance of their possession cities to dwell in;¹ and ye shall
 3 give *also* unto the Levites suburbs for the cities round about them. And the
 cities shall they have to dwell in; and the suburbs of them shall be for
 4 their cattle, and for their goods, and for all their beasts. And the suburbs
 of the cities, which ye shall give unto the Levites, *shall reach* from the
 5 wall of the city and outward a thousand cubits round about. And ye shall
 measure from without the city on the east side two thousand cubits, and on the
 south side two thousand cubits, and on the west side two thousand cubits, and
 on the north side two thousand cubits; and the city *shall be* in the midst: this
 6 shall be to them the suburbs of the cities. And among the cities which ye shall
 give unto the Levites *there shall be* ° six cities for refuge,² which ye shall appoint
 for the manslayer, that he may flee thither: and to them ye shall add forty and
 7 two cities. *So* all the cities which ye shall give to the Levites *shall be* ^v forty
 8 and eight cities: them *shall ye give* with their suburbs. And the cities which
 ye shall give *shall be* ^q of the possession of the children of Israel: ^r from *them*
that have many ye shall give many; but from *them that have* few ye shall give
 few: every one shall give of his cities unto the Levites according to his inheri-
 tance which he inheriteth.

9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
 and say unto them, ^s When ye be come over Jordan into the land of Canaan;
 11 then ^t ye shall appoint you cities to be cities of refuge for you; that the slayer
 12 may flee thither, which killeth any person at unawares [by error]. ^u And they
 shall be unto you cities for refuge from the avenger; that the manslayer die not,
 13 ^x until he stand before the congregation in judgment. And of these cities which
 14 ye shall give ^y six cities shall ye have for refuge. ^z Ye shall give three cities on
 this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall
 15 be cities of refuge. These six cities shall be a refuge, *both* for the children of
 Israel, and ^a for the stranger, and for the sojourner among them: that every one
 that killeth any person unawares may flee thither.

16 ^b And if he smite him with an instrument of iron, so that he die, he *is* a murderer:
 17 the murderer shall surely be put to death. And if he smite him with throwing
 a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall
 18 surely be put to death. Or *if* he smite him with an hand weapon of wood,
 wherewith he may die, and he die, he *is* a murderer: the murderer shall surely
 19 be put to death. ^c The revenger of blood himself shall slay the murderer: when
 20 he meeteth him, he shall slay him. But ^d if he thrust him of hatred, or hurl at
 21 him ^e by laying of wait, that he die; or in enmity smite him with his hand, that
 he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer:
 the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly ^f without enmity, or have cast upon him any
 23 thing without laying of wait, or with any stone, wherewith a man may die, seeing
him not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought
 24 his harm: then ^g the congregation shall judge between the slayer and the revenger
 25 of blood according to these judgments: and the congregation shall deliver the
 slayer out of the hand of the revenger of blood, and the congregation shall restore
 him to the city of his refuge, whither he was fled: and ^h he shall abide in it unto
 the death of the high priest, ⁱ which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his
 27 refuge, whither he was fled; and the revenger of blood find him without the
 borders of the city of his refuge, and the revenger of blood kill the slayer; he
 28 shall not be guilty of blood: because ^k he should have remained in the city of his
 refuge until the death of the high priest. But after the death of the high priest
 the slayer shall return into the land of his possession.

29 So these *things* shall be for ^l a statute of judgment unto you throughout your
 generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the ^m mouth
 of witnesses: but one witness shall not testify against any person *to cause* him to

^o vers. 13, 14; Deu. 4. 41; Jos. 20. 2, 7, 8; 21. 3, 13, 21, 27, 32, 36, 38; Mt. 11. 28; Heb. 6. 18.
^p Jos. 21. 41.

^q Jos. 21. 3.
^r ch. 26. 54; 2 Cor. 8. 13, 14.

^s Deu. 19. 2; Jos. 20. 2.

^t Ex. 21. 13.

^u ver. 19; Deu. 19. 6; Jos. 20. 3, 5, 6.

^x ver. 21; Deu. 19. 11, 12.

^y ver. 6.
^z Deu. 4. 41; Jos. 20. 7—9.

^a ch. 15. 16; Ro. 3. 29; Gal. 3. 28.

^b Ex. 21. 12, 14; Le. 24. 17; Deu. 19. 11, 12.

^c vers. 21, 24, 27; Deu. 19. 6, 12; Jos. 20. 3, 5.

^d Ge. 4. 8; 2 Sam. 3. 27; 20. 10; 1 Ki. 2. 31, 32.

^e Ex. 21. 14; Deu. 19. 11.

^f ver. 11; Ex. 21. 13; Deu. 19. 5.

^g ver. 12; Jos. 20. 6.

^h Jos. 20. 6; Ro. 3. 24—26; Eph. 2. 16—18; Heb. 7. 25—28.
ⁱ Ex. 29. 7; Le. 4. 3; 21. 10.

^k John 15. 4—6; Heb. 3. 14; 10. 26—30, 39.

^l ch. 27. 11.

^m Deu. 17. 6, 7; 19. 15; Mt. 18. 16; 2 Cor. 13. 1; Heb. 10. 28.

¹ For these, see Josh. ch. xxi. By the cities of the Levites being distributed over the land, the whole country might have had the benefit of their religious instructions.

² This merciful law imposed a salutary check upon the ancient custom of blood-revenge, which unhappily still prevails in the East. The unintentional manslayer was safe, in his refuge, from the avenger; though subject to some restrictions, which would tend to enhance the value of human life. On the other hand, the murderer was

subjected to the disgrace of a judicial condemnation; and could not, either by pecuniary compensation or by any other means, purchase exemption from punishment, as would have been allowed among other nations. The cities of refuge have commonly been represented as typical of Christ: whether they were so or not, they were at least remarkably illustrative of the safety which believers enjoy in Him. The cities afterwards appointed were so situated, that from every part of the land one or other of them was easily accessible.

31 die. Moreover ⁿ ye shall take no satisfaction for the life of a murderer, which *is*
 32 guilty of death: but he shall be surely put to death. ^o And ye shall take no
 satisfaction for him that is fled to the city of his refuge, that he should come
 again to dwell in the land, until the death of the priest.
 33 So ye shall not pollute the land wherein ye *are*: for blood ^p it defileth the
 land: and the land cannot be cleansed [there can be no expiation for the land]
 34 of the blood that is shed therein, but ^q by the blood of him that shed it. ^r Defile
 not therefore the land which ye shall inhabit, wherein I dwell: for ^s I the LORD
 dwell among the children of Israel.

Law respecting heiresses; conclusion of the book.

36 AND the chief fathers of the families of the 'children of Gilead, the son of
 Machir, the son of Manasseh, of the families of the sons of Joseph, came near,
 and spake before Moses, and before the princes, the chief fathers of the children
 2 of Israel: and they said, "The LORD commanded my lord to give the land for an
 inheritance by lot to the children of Israel: and ^t my lord was commanded by
 the LORD to give the inheritance of Zelophehad our brother unto his daughters.
 3 And if they be married to any of the sons of the *other* tribes of the children of
 Israel, then shall their inheritance be taken from the inheritance of our fathers,
 and shall be put to the inheritance of the tribe whereunto they are received: so
 4 shall it be taken from the lot of our inheritance. And when ^u the jubilee of the
 children of Israel shall be, then shall their inheritance be put unto the inheritance
 of the tribe whereunto they are received: so shall their inheritance be taken
 away from the inheritance of the tribe of our fathers.
 5 And Moses commanded the children of Israel according to the word of the
 6 LORD, saying, The tribe of the sons of Joseph ^v hath said well. This *is* the
 thing which the LORD doth command concerning the daughters of Zelophehad,
 saying, Let them marry to whom they think best; ^w only to the family of the
 7 tribe of their fathers shall they marry. So shall not the inheritance of the
 children of Israel remove from tribe to tribe: for every one of the children of
 8 Israel shall ^x keep himself to the inheritance of the tribe of his fathers. And
^y every daughter that possesseth an inheritance in any tribe of the children of
 Israel, shall be wife unto one of the family of the tribe of her father, that the
 9 children of Israel may enjoy every man the inheritance of his fathers. Neither
 shall the inheritance remove from *one* tribe to another tribe; but every one of
 the tribes of the children of Israel shall keep himself to his own inheritance.
 10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:
 11 ^z for Mahlah, Tirzah, and Hoglah, and Mileah, and Noah, the daughters of
 12 Zelophehad, were married unto their father's brothers' sons: *and* they were
 married into the families of the sons of Manasseh the son of Joseph, and their
 inheritance remained in the tribe of the family of their father.
 13 These *are* the commandments and the judgments, which the LORD commanded
 by the hand of Moses unto the children of Israel ^a in the plains of Moab by
 Jordan *near* Jericho.

ⁿ Ge. 9. 5.
^o Ac. 4. 12; Gal. 3. 10
 —13.

^p Ps. 106. 38; Mic. 4.
 11.

^q Ge. 9. 6.
^r Le. 18. 25; Deu. 21.
 23.
^s Ex. 23. 8; 23. 45, 46.

^t ch. 26. 29.

^u ch. 26. 55, 56; 33. 51:
 Jos. 17. 3.
^v ch. 27. 1, 7; Jos. 17.
 3, 4.

^w Le. 25. 10—13, 23.

^x ch. 27. 7.

^y ver. 12.

^z 1 Ki. 21. 3.

^a 1 Chr. 23. 22.

^t ch. 27. 1.

^u ch. 26. 3; 33. 50.

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

THIS book is a repetition of much, both of the history and of the laws, contained in the three foregoing books; and was delivered to the Israelites by Moses, both orally and in writing, in the second month of the fortieth year of their wanderings in the wilderness. The Greek title 'Deuteronomy' signifies the *second law* (or, 'the law repeated'); as this is a second edition of the law, with *additions* adapted to the state of the people now just entering the promised land, and preparatory to the further developments which God was about to make of his purposes; and with *explanations* illustrating the holiness of heart which the law required, and inculcating the spirit in which its services and worship must be performed. This solemn reiteration of the law at this time was the more necessary as the race of men to whom it was first given were all dead, and a new one had sprung up.

The various mercies which God had bestowed upon them and their forefathers, from their departure out of

Egypt, are recapitulated; the people are reminded of their disobedience, ingratitude, and chastisements; and the law, both in its letter and spirit, is repeated, expatiated upon, and enforced by every variety of argument and motive. On the one hand, prosperity, happiness, and honour—both individual and national—are promised upon obedience: and, on the other, the miseries are foretold which should follow their apostasy—their plagues, captivities, and dispersions; their extreme sufferings when besieged; the desolation of their land; their degradation and oppressions; and their present condition, as exhibited to our own observation:—and to these predictions are added promises of abundant mercy and blessing, upon repentance.

Such are the general outlines of this book: and, as it must have been exceedingly useful to those to whom it was primarily addressed, so will it prove to us, if, comparing the history here recited with God's dispensations

towards ourselves, both in temporal and in spiritual things, and our conduct towards Him, we apply the exhortations and persuasions to our own consciences, to excite our minds to believing and grateful obedience.

The contents of this book (which is itself a kind of analysis of the three preceding books), are arranged by Diodati under three general heads:—

I. An introduction, or preface, adapted to gain attention from the people: 1. Commemorating the blessings conferred on them; both in *peace*, by the gift of a wise and religious magistracy (ch. i.), and in *war*, by making them victorious over the kings of Heshbon and Bashan (ii., iii.) 2. Describing the precious law given to them, as to its Author, its miraculous promulgation, its subject-matter, and the benefits which would redound to them by its observance (iv. 1—40).

II. The second part contains, 1. The *main principles* of religion in the ten commandments (iv. 44—49, v.); followed by a declaration of the end of the law—obedience; with an exhortation thereto (vi.), and dissuasives from those things which would hinder their obedience—viz., intercourse with heathen nations (vii.), forgetfulness of God's mercies (viii.), and self-righteousness; to beat down which Moses reminds them of their own frequent rebellions, murmuring, and provocations, and of God's

free and undeserved grace and love towards them (ix., x. 1—11). 2. *Practical exhortations* deduced from these principles, introduced by an earnest and impressive appeal (x. 12—22, xi.) These chiefly concern the *worship of God*—as to its proper place and manner (xii.); the avoiding and punishing seducers to idolatry (xiii.); the guarding against legal uncleanness (xiv. 1—21); and the times and seasons of worship, including the sabbatical year (xv.) and the annual festivals (xvi. 1—17): and the *conduct of men*; either in *civil* (xvi. 18—22, xvii.) or in *ecclesiastical* authority (xviii.); or *universally considered* in their several duties to God and man, in many laws—moral, judicial, and ceremonial (xix.—xxvi.)

III. The conclusion, which, after enjoining a solemn repetition of the law (xxvii.), is, 1. *Exhortatory*: persuading to obedience—by promises of blessings, and by denouncement of curses (xxviii.); by the remembrance of the great things which God had done for them; by the obligation of a solemn covenant (xxix.); and by encouragements to repentance (xxx.) 2. *Historical*: Moses resigns his charge to Joshua, and delivers the law to the priests (xxxi. 1—21); composes a prophetic song, which he delivers to the people (xxxi. 22—30, xxxii.); pronounces a blessing upon the tribes, each in particular (xxxiii.); views the promised land, into which he must not enter; dies and is buried (xxxiv.)

Moses' address to the people, reviewing the history of their journeys; with exhortations, warnings, and promises.

1 THESE be the words¹ which Moses spake unto all Israel^a on this side Jordan² in the wilderness, in the plain over against the Red Sea³ [*or, Zuph*], between
 2 Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (*There are eleven days' journey* from Horeb by the way of mount Seir⁴ ^b unto Kadesh-barnea.)
 3 And it came to pass^c in the fortieth year, in the eleventh^d month, on the first day of the month, *that* Moses spake unto the children of Israel, according unto all that
 4 the LORD had given him in commandment unto them; ^d after he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth^e in Edrei.
 5 On this side Jordan, in the land of Moab, began Moses to declare this law,
 6 saying,—The LORD our God spake unto us^f in Horeb, saying, Ye have dwelt long
 7 ^g enough in this mount: turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, ^h Abraham, Isaac, and Jacob, to give unto them and to their seed after them.
 9 And ⁱ I spake unto you at that time, saying, I am not able to bear you myself
 10 alone: the LORD your God hath multiplied you, and, behold, ^k ye *are* this day as
 11 the stars of heaven for multitude. (*The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, ^m as he hath promised you!*)
 12 ⁿ How can I myself alone bear your eumbrance, and your burden, and your strife?
 13 ^o Take you wise men, and understanding, and known among your tribes, and I
 14 will make them rulers over you. And ye answered me, and said, The thing
 15 which thou hast spoken *is good for us to do.* So I took the chief of your tribes,

^a Jos. 9. 1, 10; 22. 4, 7.

^b ch. 9. 23; Num. 13. 26.

^c Num. 33. 38.

^d Num. 21. 21—35.

^e Num. 21. 33; Jos. 13. 12.

^f Ex. 3. 1; 17. 6.

^g see Ex. 19. 1, 2; Num. 10. 11—13.

^h Ge. 12. 7; 15. 18; 17. 7, 8; 26. 4; 28. 13.

ⁱ Ex. 18. 18; Num. 11. 11.

^k ch. 10. 22; 28. 62; Ge. 15. 5; 1 Chr. 27. 23; Ne. 9. 23.

^l 2 Sam. 24. 3.

^m Ge. 12. 2, 3; 15. 5; 22. 17; 26. 4; Ex. 32. 13; Num. 6. 27.

ⁿ 1 Ki. 3. 8, 9.

^o see Ex. 18. 21; Num. 11. 16, 17.

1 As this book is chiefly a recapitulation of the history and laws before recorded (to which references are made in the margin), the following notes will be confined to subjects not previously noticed. Some of these appear to be adaptations of the law to the improved character of the people, who were better prepared to submit to its spiritual precepts than their fathers had been; whilst others were probably explanations, arising out of particular events which had occurred.

2 Or, rather, 'near the passage of Jordan.'

3 The word 'Sea' is not in the original, which has only 'Zuph,' or rather 'Suph.' Perhaps the place intended is Suph, or Suphah (Numb. xxi. 14, marg. reading). But it is more probable that the sentences should be differently divided, and that vers. 1 and 2 should be read thus:— 'These be the words which Moses spake unto all Israel at the passage of Jordan. By the wilderness along the

Arabah in front of the Red Sea, between Paran, and between Tophel and Laban (Libnah, Numb. xxxiii. 20), and Hazeroth and Di-zahab, there are eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea.' Some commentators would place ver. 2 after ver. 19; considering it to have no connection with vers. 1 and 3. But if the passage be read as above, it appears like an exact specification of the short, natural route from Horeb to Canaan, put in direct contrast with the *place*, 'near the Jordan,' and the *time*, 'the fortieth year,' at which the following words were spoken; and it was calculated to call to mind the sin of the Israelites which had so greatly prolonged their journey.

4 There is another route, not along the plain of the Arabah and by Mount Seir, but over the high ground to the west.

5 Of the sacred year—about February.

wise men, and known,^p and made them heads over you, ^q captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear *the causes* between your brethren, and ^r judge righteously between *every* man and his ^s brother, and the stranger *that is* with him. ^t Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ^u ye shall not be afraid of the face of man; for ^v the judgment is God's:¹ and the cause that is too hard for you, ^w bring *it* unto me, and I will hear it. And I commanded you at that time all the things which ye should do.

19 And when we departed from Horeb, ^x we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and ^y we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; ^z fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, ^a We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and ^b I took twelve men of you, one of a tribe: and ^c they turned and went up into the mountain, and came unto the valley of Eschol, and searched it out. And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, ^d *It is* a good land which the LORD our God doth give us.

26 ^e Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: and ye ^f murmured in your tents, and said, Because the LORD ^g hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren ^h have discouraged our heart, saying, ⁱ The people is greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the ^m Anakims there.

29, 30 Then I said unto you, Dread not, neither be afraid of them. ⁿ The LORD your God which goeth before you, he shall fight for you, ^o according to all that he did for you in Egypt before your eyes; and in the ^p wilderness, where thou hast seen how that the LORD thy God ^q bare² thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32, 33 Yet in this thing ^r ye did not believe the LORD your God, ^s who went in the way before you, ^t to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, ^u and sware, ^v saying, ^w Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, ^x save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because ^y he hath wholly followed the LORD. ^z Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither: ^a *but* Joshua the son of Nun, ^b which standeth before thee, he shall go in thither: ^c encourage him: for he shall cause Israel to inherit it. ^d Moreover your little ones, which ^e ye said should be a prey, and your children, which in that day ^f had no knowledge³ between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. ^g *But as for* you, turn you, and take your journey into the wilderness by the way of the Red Sea.

41 Then ye answered and said unto me, ^h We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready⁴ to go up into the hill. And the LORD said unto me, Say unto them, ⁱ Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies. So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and ^j went presumptuously up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, ^k as bees do, and destroyed you in Scir, *even* unto ^m Hormah. And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. ⁿ So ye abode in Kadesh many days, according unto the days that ye abode *there*.

^p Ex. 18. 25, 26.
^q Num. 31. 14.

^r ch. 16. 18; Ex. 23. 2, 3, 7, 8; John 7. 24.
^s Ex. 22. 21; 23. 9; Le. 21. 22.

^t ch. 16. 19; Le. 19. 15; 1 Sam. 16. 7; Pro. 21. 23; Jam. 2. 1.
^u Job 31. 34; Pro. 29. 25.

^v 2 Chr. 19. 6.
^w Ex. 18. 18, 22, 26.
^x ch. 8. 15; Num. 10. 12; Jer. 2. 6.

^y Num. 13. 26.

^z Jos. 1. 9.

^a Num. 13. 1—20.

^b Num. 13. 3.
^c Num. 13. 21—27.

^d Num. 13. 27.

^e Num. 14. 1—4; Ps. 106. 21, 25.

^f Ex. 16. 3; Num. 14. 3.

^g ch. 9. 28.

^h Jos. 2. 11.

ⁱ ch. 9. 1, 2; Num. 13. 28, 31—33.

^j Num. 13. 28.

^k Ex. 14. 14, 25; Ne. 4. 20.

^l Ex. ch. 7 to 15.

^m Ex. ch. 16 & 17.

ⁿ ch. 32. 11, 12; Ex. 19. 4; 18. 46. 3, 4; 63. 9; Hos. 11. 3; see on Ae. 13. 18.

^o Ps. 106. 21; Jude 5.
^p Ex. 13. 21, 22; Ps. 78. 14.

^q Num. 10. 33; Eze. 20. 6.

^r ch. 2. 11, 15.

^s Num. 14. 22—30; Ps. 95. 11.

^t Num. 11. 24, 30; Jos. 14. 9.

^u Num. 14. 21.

^v ch. 3. 26; 4. 21; 34. 4; Num. 20. 12; 27. 14; Ps. 106. 32.

^w Num. 14. 30.
^x Ex. 24. 13; 33. 11; see 1 Sam. 16. 22.

^y ch. 31. 7, 23; Num. 27. 18—23.

^z Num. 11. 31.

^a Num. 11. 3.
^b Is. 7. 15, 16; Ro. 9. 11.

^c Num. 14. 25.

^d Num. 14. 39, 40.

^e Num. 14. 41, 42.

^f Num. 14. 41, 45.

^g Ps. 118. 12.

^h Judg. 1. 17.

ⁱ Num. 13. 25; 20. 1, 22; Judg. 11. 17.

¹ Those who act for God, as his vicegerents upon earth, must act *like* him. He will protect them in doing right, and call them to account if they do wrong.

² Including all kinds of care and support.

³ These, being the words of God at the time of the rebellion, ought rather to be rendered, 'who at *this* day have no knowledge,' etc.

⁴ Or, 'ye despised the warning so as to go up,' etc.

2 Then we turned, and took our journey into the wilderness by the way of the Red Sea, ^oas the LORD spake unto me: and we compassed mount Seir many days.¹
 2 And the LORD spake unto me, saying, Ye have compassed this mountain ^plong
 4 enough: turn you northward. And command thou the people, saying, ^qYe are to pass through the coast of your brethren the children of Esau, which dwell in Seir; ^rand they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; ^sbecause I have given mount Seir unto Esau *for* a possession. Ye shall buy meat of them for money, that ye may eat; ^tand ye shall also buy water of them for money, that ye may drink. For the LORD thy God hath ^ublessed thee in all the works of thy hand: ^xhe knoweth thy walking through this great wilderness: ^ythese forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.
 8 ^zAnd when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain² from ^aElath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. And the LORD said unto me, Distress not the Moabites [*or, use no hostility against Moab*], neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given ^bAr³ unto ^cthe children of Lot *for* a possession. (^dThe Emims⁴ dwelt therein in times past, a people great, and many, and tall, as ^ethe Anakims; which also were accounted giants, as the Anakims; but the Moabites call them Emims. ^fThe Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; ^gas Israel did unto the land of his possession, which the LORD gave unto them.) Now rise up, *said I*,⁵ and get you over ^hthe brook [*or, valley*ⁱ] Zered. And we went over the brook Zered.
 14 And the space in which we came ^kfrom Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; ^luntil all the generation of the men of war were wasted out from among the host, ^mas the LORD sware unto them. For indeed ⁿthe hand of the LORD was against them, to destroy them from among the host, until they were consumed.
 16 So it came to pass, when all the men of war were consumed and dead from among the people, that the LORD spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: and *when* thou comest nigh over against the children of Ammon, ^odistress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto ^pthe children of Lot *for* a possession. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them ^qZamzummims; ^ra people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: as he did to the children of Esau, ^swhich dwelt in Seir, when he destroyed ^tthe Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: and ^uthe Avims which dwelt in Hazerim, *even* unto ^xAzzah, ^ythe Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) Rise ye up, take your journey, and ^zpass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.
 25 ^aThis day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.
 26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon ^bwith words of peace, saying, ^cLet me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: ^donly I will pass through on my feet; (^eas the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did⁶ unto me;)

^o ch. 1. 40; Num. 14. 25.^p see vers. 7, 14; ch. 1. 6.^q Num. 20. 14—21.^r Ex. 15. 15.^s Ge. 36. 8; Jos. 21. 4.^t Num. 20. 19.^u see refs. Ge. 12. 2.
^x Job 23. 10; Ps. 1. 6.
^y ch. 8. 2—4.^z Num. 20. 20, 21;
Judg. 11. 18.^a 1 Ki. 9. 26.^b Num. 21. 28; 1s. 15. 1.^c Ge. 19. 36, 37.^d Ge. 14. 5.^e ch. 9. 2; Num. 13. 22, 33.^f ver. 22; Ge. 14. 6;
36. 20.^g Num. 21. 21—35.^h Num. 21. 12.ⁱ Num. 13. 23.^k Num. 13. 26.^l Num. 14. 33; 26. 64.^m ch. 1. 34, 35; Num. 14. 35; Eze. 20. 15.
ⁿ Ps. 78. 33; 106. 26.^o ver. 9.^p Ge. 19. 38.^q Ge. 14. 5, *Zuzims*.
^r see ver. 10.^s Ge. 36. 8.^t ver. 12; Ge. 14. 6;
36. 20—30.^u Jos. 13. 3.^v Jer. 25. 20.^y Ge. 10. 14; Am. 9. 7.^z Num. 21. 13—15;
Judg. 11. 18, 21.^a ch. 11. 25; Ex. 15. 14, 15; 23. 27; Jos. 2. 9—12.^b ch. 20. 10.
^c Num. 21. 21, 22;
Judg. 11. 19.^d Num. 20. 19.
^e ch. 23. 3, 4; see Num. 20. 18; Judg. 11. 17, 18.

1 From this it seems probable that most of the thirty-seven or thirty-eight years of wandering were spent in this neighbourhood; and not, as some have supposed, in the western desert.

2 The word rendered 'the plain' is, in the Heb. and Sept., 'the Arabah.' See note (3) on ch. i. 1. *Elath* and *Ezion-gaber* were a fortress and a port, at the head of the eastern arm of the Red Sea, near the modern Akabah.

3 Ar was the capital of Moab (see Isa. xv. 1), and was called also 'Rabbath Moab.'

4 Vers. 10—12, and 20—23, are probably explanatory

additions made after this book was written; perhaps designed to show that the extermination of the Canaanites by the Hebrews was not an unprecedented act.

5 The previous verses being read as a parenthesis, it will appear that this is part of what God said to Moses.

6 Though the Edomites refused the Hebrews a passage through the heart of their country, by those defiles which have always been jealously guarded by their possessors, they did not obstruct them in their journey round the borders. Sihon and Og, however, refused them a passage along their confines.

until I shall pass over Jordan into the land which the LORD our God giveth us.	
30 But Sihon king of Heshbon would not let us pass by him: for ^s the LORD thy God ^h hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as <i>appeareth</i> this day.	^f Num. 21. 23. ^g Jos. 11. 20. ^h Ex. 4. 21.
31 And the LORD said unto me, Behold, I have begun to ⁱ give Sihon and his land	ⁱ ch. 1. 8.
32 before thee: begin to possess, that thou mayest inherit his land. ^h Then Sihon	^k Num. 21. 23—30.
33 came out against us, he and all his people, to fight at Jahaz. And ^l the LORD our	^l ch. 7. 2; 20. 16.
34 God delivered him before us; and ^m we smote him, and his sons, and all his people.	^m ch. 29. 7; Num. 21. 24.
35 And we took all his cities at that time, and ⁿ utterly destroyed the men, and the	ⁿ ch. 7. 2, 26; 1. c. 27. 28.
36 women, and the little ones, of every city; we left none to remain: only the cattle	
we took for a prey unto ourselves, and the spoil of the cities which we took.	
37 ^o From Aroer, which <i>is</i> by the brink of the river of Arnon, and <i>from</i> the city that	^o ch. 3. 12; 4. 48; Jos. 13. 9.
38 <i>is</i> by the river, even unto Gilead, there was not one city too strong for us: ^p the	^p Ps. 44. 3.
39 LORD our God delivered all unto us: ^q only unto the land of the children of	^q vers. 5, 9, 19; Judg. 11. 15.
40 Ammon thou camest not, <i>nor</i> unto any place of the river ^r Jabbok, ¹ nor unto the	^r ch. 3. 16; Ge. 32. 22; Num. 21. 21.
41 cities in the mountains, nor unto ^s whatsoever the LORD our God forbad us.	^s vers. 5, 9, 19.
3 Then we turned, and went up the way to Bashan: and ^t Og the king of Bashan	^t ch. 29. 7; Num. 21. 33, etc.
4 came out against us, he and all his people, to battle ^u at Edrei. And the LORD	^u ch. 1. 4.
5 said unto me, Fear him not: for I will deliver him, and all his people, and his	
6 land, into thy hand; and thou shalt do unto him as thou didst unto ^v Sihon king	^v Num. 21. 23—25, 34.
7 of the Amorites, which dwelt at Heshbon. So the LORD our God delivered into	
8 our hands Og also, the king of Bashan, and all his people: ^y and we smote him	^y Num. 21. 35.
9 until none was left to him remaining. And we took all his cities ² at that time,	
10 there was not a city which we took not from them, threescore cities, ^z all the	^z 1 Ki. 4. 13.
11 region of Argob, the kingdom of Og in Bashan. All these cities ^a were fenced	^a Num. 13. 28.
12 with high walls, gates, and bars; beside unwalled towns a great many. And we	
13 utterly destroyed them, as we did unto Sihon king ^b of Heshbon, utterly destroy-	^b ch. 2. 24; Ps. 135. 10 —12; 136. 19—21.
14 ing the men, women, and children, of every city. But all the cattle, and the	
15 spoil of the cities, we took for a prey to ourselves. And we took at that time	
16 out of the hand of the two kings of the Amorites the land that <i>was</i> on this side	
17 Jordan, from the river of Arnon unto mount Hermon; ³ (<i>which</i> ^c Hermon the	^c ch. 4. 48; Ps. 29. 6.
18 Sidonians call Sirion; and the Amorites call it ^d Shenir;) ^e all the cities of the	^d 1 Chr. 5. 23. ^e ch. 4. 49.
19 plain, and all Gilead, and ^f all Bashan, unto Salehah and Edrei, cities of the	^f Jos. 12. 5; 13. 11.
20 kingdom of Og in Bashan. ^g For only Og king of Bashan remained of the remnant	^g Am. 2. 9.
of ^h giants; ⁴ behold, his bedstead <i>was</i> a bedstead of iron; <i>is</i> it not in ⁱ Rabbath	^h Ge. 14. 5. ⁱ 2 Sam. 12. 26; Jer. 49. 2; Eze. 21. 20.
of the children of Ammon? nine cubits <i>was</i> the length thereof, and four cubits	
the breadth of it, after the cubit of a man. ⁵	
12 And this land, <i>which</i> we possessed at that time, ^k from Aroer, which <i>is</i> by the	^k ch. 2. 36; Jos. 12. 2.
13 river Arnon, and half mount Gilead, and ^l the cities thereof, gave I unto the	^l Num. 32. 33—38; Jos. 12. 6; 13. 8, etc.
14 Reubenites and to the Gadites. ^m And the rest of Gilead, and all Bashan, <i>being</i> the	^m Num. 32. 39—42; Jos. 13. 29.
15 kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob,	
16 with all Bashan, which was called the land of giants. ⁿ Jair ⁶ the son of Manasseh	ⁿ 1 Chr. 2. 22.
17 took all the country of Argob ^o unto the coasts ⁷ of Geshuri and Maachathi; and	^o Jos. 13. 13; 2 Sam. 3. 3; 19. 6.
18 ^p called them after his own name, Bashan-havoth-jair, unto this day. ^q And I gave	^p Num. 32. 41. ^q Num. 32. 39. ^r 2 Sam. 24. 5.
19 Gilead unto Machir. And unto the Reubenites ^r and unto the Gadites I gave	
20 from Gilead even unto the river Arnon half the valley, and the border even	^s Num. 21. 21; Jos. 12. 2.
21 unto the river Jabbok, ^s <i>which is</i> the border of the children of Ammon;	^t Num. 34. 11.
22 the plain also, and Jordan, and the coast ^u thereof, from ^u Chinnereth ^u even	^u ch. 4. 49; Num. 31. 12; Jos. 12. 3.
23 unto the Sea of the plain, ^v <i>even</i> the Salt Sea, under Ashdoth-pisgah [<i>or</i> ,	^v Ge. 14. 3.
24 under the springs of Pisgah, <i>or</i> , the hill] eastward. And I commanded you	
25 at that time, saying, The LORD your God hath given you this land to	
26 possess it: ^y ye shall pass over armed before your brethren the children of	^y Num. 32. 20, etc.
27 Israel, all <i>that are</i> meet for the war. But your wives, and your little ones,	
28 and your cattle, (<i>for</i> I know that ye have much cattle,) shall abide in your	
29 cities which I have given you; until the LORD have given rest unto your brethren,	
30 as well as unto you, and <i>until</i> they also possess the land which the LORD your	

1 This statement refers to the upper waters of the Jabbok (or Zerka), which in the higher part of its course flowed through the land of the Ammonites.

2 That is, all his walled towns; which might, however, be very small.

3 This was the southern part of the eastern range of mountains parallel with Lebanon, and called afterwards Anti-Libanus (now Djebel-esch-Schiekh). It seems at that time to have divided the territories of the Amorites from those of the Zidonians, who were already a powerful people. See ver. 9; Josh. xix. 28.

4 Or, 'Rephaim;' and so in ver. 13: a particular race, many of whom were of large stature. The bedstead was probably only a frame, or raised platform; and, though it was doubtless ostentatiously large, it indicates the size of the chieftain. See note on Gen. vi. 4.

5 The cubit was eighteen inches. This verse, with the last clause of ver. 14, is supposed to have been added after the death of Moses.

6 See note on Numb. xxxii. 41.

7 Or, 'borders.' Geshur and Maachah are further mentioned in Josh. xiii. 13.

God hath given them beyond Jordan: and *then* shall ye ^z return every man unto his possession, which I have given you.

21 And ^a I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: ^b so shall the LORD do unto

22 all the kingdoms whither thou passest. Ye shall not fear them: for ^c the LORD your God he shall fight for you.

23, 24 And ^d I besought the LORD at that time, saying, O Lord God, thou hast begun to show thy servant ^e thy greatness, and thy mighty hand: for ^f what God *is there* in heaven or in earth, that can do according to thy works, and according to

25 thy might? I pray thee, let me go over, and see ^g the good land that *is* beyond

26 Jordan, that goodly mountain,¹ and Lebanon. But the LORD ^h was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it

27 suffice thee; speak no more unto me of this matter. ⁱ Get thee up into the top of Pisgah [*or*, the hill], and lift up thine eyes westward, and northward, and south-

28 ward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan. But ^k charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which

29 thou shalt see. So we abode in ^l the valley over against Beth-peor.

4 Now² therefore hearken, O Israel, unto ^m the statutes and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and possess the

2 land which the LORD God of your fathers giveth you. ⁿ Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of ^o Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among

4 you. But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God

6 commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do *them*; for this *is* ^p your wisdom³ and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great

7 nation *is* a wise and understanding people. For ^q what nation *is there so great*, who *hath* ^r God so nigh unto them, as the LORD our God *is* in all *things that we*

8 call upon him *for*? And what nation *is there so great*, that hath ^s statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and ^t keep thy soul diligently, ^u lest thou forget the things which thine eyes have seen, ^v and lest they depart from thy heart all the

10 days of thy life: but ^w teach them thy sons, and thy sons' sons; *especially* ^z the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth,

11 and *that* they may teach their children. And ye came near and stood under the mountain; and the ^a mountain burned with fire unto the midst of heaven, with

12 darkness, clouds, and thick darkness. ^b And the LORD spake unto you out of the midst of the fire: ^c ye heard the voice of the words, but saw ^d no similitude;

13 ^e only *ye heard* a voice. ^f And he declared unto you his covenant, which he commanded you to perform, ^g even ^h ten commandments; and ⁱ he wrote them upon

14 two tables of stone. And ^j the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ^k Take ye therefore good heed unto yourselves; for ye saw no manner of

16 ^l similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: lest ye ^m corrupt *yourselves*, and ⁿ make you a graven image, the

17 ^o similitude⁴ of any figure, ^p the likeness of male or female, the likeness of any beast that *is* on the earth, ^q the likeness of any winged fowl that flieth in the air,

^z Jos. 22. 4, 8.

^a Num. 27. 18—23.

^b Jos. 10. 25.

^c ch. 1. 30; 20. 4; Ex. 11. 14.

^d see 2 Cor. 12. 8, 9.

^e ch. 11. 2.

^f Ex. 15. 11; 2 Sam. 7. 22; Ps. 71. 19; 86. 8; 89. 6, 8.

^g ch. 4. 22; Ex. 3. 8.

^h ch. 1. 37; 31. 2; 32. 51, 52; 34. 4; Num. 20. 12; 27. 14; Ps. 106. 32.

ⁱ Num. 27. 12.

^k ch. 1. 38; 31. 3, 7; Num. 27. 18, 23.

^l ch. 4. 46; 34. 6.

^m ch. 5. 1; 8. 1; 1e. 18. 5; 19. 37; 20. 8; 22. 31; Eze. 20. 11; Ro. 10. 5.

ⁿ ch. 12. 32; Jos. 1. 7; Pro. 30. 6; Eccl. 12. 13; Mt. 15. 6, 9; Rev. 22. 18, 19.

^o Num. 25. 3, 4, etc.; Jos. 22. 17; Ps. 106. 28, 29.

^p Job 28. 28; Ps. 19. 7; 111. 10; Pro. 1. 7; Jam. 3. 13.

^q 2 Sam. 7. 23.

^r Ps. 46. 1; 145. 18; 148. 14; 1s. 55. 6.

^s Ps. 19. 7—11; 119. 86, 96; 147. 20; Ro. 7. 12—14.

^t Pro. 4. 23.

^u Pro. 3. 1, 3; 4. 21; 1k. 8. 18; Heb. 2. 3; Jam. 1. 22.

^v Ps. 119. 11; Pro. 3. 1—3; 4. 21; Heb. 2. 1; Rev. 3. 3.

^w see refs. ch. 6. 7; Ge. 18. 19; Ex. 13. 14—16.

^x Ex. 19. 9, 16; 20. 18; Heb. 12. 18, 19, 25.

^y ch. 5. 23; Ex. 19. 18.

^z ch. 5. 4, 22.

^a vers. 33, 36.

^b 1s. 40. 18.

^c Ex. 20. 22; 1 Ki. 19. 12.

^d ch. 9. 9, 11; Ex. 19. 5.

^e Ex. 34. 28.

^f Ex. 24. 12; 31. 18.

^g ch. 22. 8; 23; Ex. 21. 1.

^h Jos. 23. 11.

ⁱ ver. 12; 1s. 40. 18.

^j Ex. 32. 7.

^k see refs. ch. 5. 8.

^l Ac. 17. 29; Ro. 1. 23.

¹ This may refer to the general appearance of the land of Canaan, beautifully diversified by its ranges of mountains. Or it may be rendered, 'that goodly mountain, even Lebanon;' whose glittering white summits in the north bounded the views from the eastern hills.

² These exhortations to the people (vers. 1—40), founded on the preceding review of their history, urge chiefly a loyal allegiance to their Divine King. The sentiments of fear, hope, and gratitude are all strongly appealed to; the covenant solemnly ratified at Sinai is brought to mind; and instances of God's jealous regard to his own honour are adduced as a warning.

³ Personal piety not only benefits the individual, but elevates the society or nation in which it prevails.

⁴ In vers. 16—19, we have an exact description of the two principal forms of false worship: 1, the worship of *idols*, the vulgar superstition of Egypt (vers. 16—18); and, 2, the worship of the *heavenly bodies*, the more plausible, but equally dangerous device of the Chaldeans and Persians (ver. 19). These two kinds of idolatry were already united; and, in after ages, they were both established in the kingdom of Israel by Jeroboam's golden calf and Ahab's worship of Baal, which brought upon the nation the plagues here threatened (vers. 26—28).

- 18 the likeness of any thing that creepeth on the ground, the likeness of any fish
 19 that *is* in the waters beneath the earth: and lest thou ^p lift up thine eyes unto
 heaven, and when thou seest the sun, and the moon, and the stars, *even* ^q all the
 host of heaven, shouldest be driven to ^r worship them, and serve them, ^s which
 the LORD thy God hath divided unto all nations under the whole heaven.
- 20 But the LORD hath taken you, and ^t brought you forth out of the iron furnace, ¹
even out of Egypt, ^u to be unto him a people of inheritance, ² as *ye are* this day.
- 21 Furthermore ^x the LORD was angry with me for your sakes, and swore that
 I should not go over Jordan, and that I should not go in unto that good land, which
 22 the LORD thy God giveth thee *for* an inheritance: but ^y I must die in this land,
^z I must not go over Jordan: but ye shall go over, and possess ^a that good land.
- 23 Take heed unto yourselves, ^b lest ye forget the covenant of the LORD your God,
 which he made with you, ^c and make you a graven image, *or* the likeness of any
 24 *thing*, which the LORD thy God hath forbidden thee. For ^d the LORD thy God *is*
 a consuming fire, *even* ^e a jealous God.
- 25 When thou shalt beget children, and children's children, and ye shall have
 remained long in the land, and ^f shall corrupt *yourselves*, and make a graven
 image, *or* the likeness of any *thing*, and ^g shall do evil in the sight of the LORD
 26 thy God, to provoke him to anger: ^h I call heaven and earth to witness against
 you this day, that ye shall soon utterly perish from off the land whereunto ye
 go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall
 27 utterly be destroyed. And the LORD ⁱ shall scatter you among the nations, and
 ye shall be left few in number among the heathen, whither the LORD shall lead
 28 you. And ^k there ye shall serve gods, the work of men's hands, wood and stone,
^l which neither see, nor hear, nor eat, nor smell.
- 29 ^m But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if
 30 thou seek him with all thy heart and with all thy soul. When thou art in tribu-
 lation, and ⁿ all these things are come upon thee, ^o *even* in the latter days, if thou
 31 ^p turn to the LORD thy God, and shalt be obedient unto his voice; (for the LORD
 thy God *is* ^q a merciful God;) ^r he will not forsake thee, neither destroy thee,
^s nor forget the covenant of thy fathers which he swore unto them.
- 32 For ^t ask now of the days that are past, which were before thee, since the day
 that God created man upon the earth, and ^u ask ^u from the one side of heaven unto
 the other, whether there hath been *any such thing* as this great thing *is*, or hath
 33 been heard like it? ^x Did *ever* people hear the voice of God speaking out of the
 34 midst of the fire, as thou hast heard, and live? Or hath God assayed to go *and*
^y take him a nation from the midst of *another* nation, ^z by temptations, ^a by
 signs, and by wonders, and by war, and ^b by a mighty hand, and ^c by a stretched
 out arm, ^d and by great terrors, according to all that the LORD your God did for
 35 you in Egypt before your eyes? Unto thee it was showed, that thou mightest
 36 know that the LORD he *is* God; ^e *there is* none else beside him. ^f Out of heaven
 he made thee to hear his voice, that he might instruct thee: and upon earth he
 showed thee his great fire; and thou heardest his words out of the midst of the
 37 fire. And because ^g he loved thy fathers, therefore he chose their seed after
 them, and ^h brought thee out in his sight, with his mighty power, out of Egypt;
 38 ⁱ to drive out nations from before thee greater and mightier than thou *art*, to
 bring thee in, to give thee their land *for* an inheritance, as *it is* this day.
- 39 Know therefore this day, and consider *it* in thine heart, that ^k the LORD he *is*
 40 God in heaven above, and upon the earth beneath: *there is* none else. ^l Thou
 shalt keep therefore his statutes, and his commandments, which I command thee
 this day, ^m that it may go well with thee, and with thy children after thee, and
 that thou mayest ⁿ prolong *thy* days upon the earth, which the LORD thy God
 giveth thee, for ever. ³

Appointment of the cities of refuge east of Jordan.

- 41 THEN Moses ^o severed three cities on this side Jordan toward the sunrising;
 42 ^p that the slayer might flee thither, which should kill his neighbour unawares,
 and hated him not in times past; and that fleeing unto one of these cities he
 43 might live: *namely*, ^q Bezer⁴ in the wilderness, in the plain country, of the
 Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the
 Manassites.

^p ch. 17. 13; Job 31.
 26, 27.
^q Ge. 2. 1; 2 Ki. 17. 16;
 21. 3.
^r Ro. 1. 25.
^s Ge. 1. 15—18.

^t Ex. 1. 14; 1 Ki. 8.
 51; Jer. 11. 4.
^u ch. 9. 29; 32. 9; Ex.
 19. 5, 6.
^x ch. 1. 37; 3. 26;
 Num. 20. 12.

^y 2 Pet. 1. 13—15.

^z ch. 3. 27.

^a ch. 3. 25.

^b ver. 9.

^c ver. 16; Ex. 20. 4, 5.

^d ch. 9. 3; Ex. 24. 17;
 Is. 33. 14; Jer. 21.
 12—14; Nah. 1. 6;
 Zeph. 1. 18; Heb.
 12. 29.

^e ch. 6. 15; Ex. 20. 5;
 Is. 42. 8.

^f ver. 16.

^g 2 Ki. 17. 17, etc.

^h ch. 30. 18, 19; 1s. 1.
 2; Mic. 1. 2; 6. 2.

ⁱ ch. 23. 62—64; Le.
 26. 33; Ne. 1. 8;
 Eze. 12. 15.

^k ch. 23. 36, 64; 1 Sam.
 26. 19; Jer. 16. 13;
 Eze. 20. 32; Ac. 7.
 42.

^l Ps. 115. 4—7; 135.
 15, 16; Is. 44. 9; 45.
 20; 46. 7.

^m ch. 30. 1—3; 1s. 26.
 39—42; 2 Chr. 15. 1,
 15; Ne. 1. 9; 1s. 55.
 6, 7; Jer. 29. 12—14;
 Mt. 7. 7, 8.

ⁿ Dan. 9. 11—14.

^o ch. 31. 29; Ge. 49. 1;
 Jer. 23. 20; Hos. 3. 5.

^p Joel 2. 12.

^q Ex. 31. 6; 2 Chr. 30.
 9; Ne. 9. 31; Ps. 116.
 5; Jon. 4. 2.

^r 1 Sam. 12. 22.

^s Le. 26. 42, 45.

^t Job 8. 8.

^u Mt. 24. 31.

^v ch. 5. 21—26; Ex.
 20. 18, 19; 24. 11;
 33. 20.

^w Ex. 3. 17—20.

^x ch. 7. 19; 29. 3; Ex.
 10. 7.

^y Ex. 7. 3.

^z Ex. 13. 3; 1 Pet. 5. 6.

^a Ex. 6. 6.

^b ch. 26. 8; 34. 12;
 Ex. 12. 39—33.

^c ch. 32. 39; see refs.
 Deu. 4. 35.

^d Ex. 19. 9, 19; 20. 18,
 22; 24. 16; Ne. 9. 13;
 Heb. 12. 18.

^e ch. 7. 7—9; 10. 15.

^f Ex. 13. 3, 9, 11.

^g ch. 7. 1; 9. 1—5;
 Ex. 23. 27, 28.

^h Jos. 2. 11; 1 Chr.
 29. 11.

ⁱ Le. 22. 31.

^m ch. 5. 16; 6. 3, 14;
 12. 25, 28; 22. 7;
 Eph. 6. 3; 1 Tim.
 4. 8.

ⁿ Pro. 3. 1, 2.

^o see refs. Num. 35. 6,
 14, 15.

^p ch. 19. 1; Num. 35.
 6, 11, 12.

^q Jos. 20. 8.

¹ A furnace for smelting iron must be of the most intense heat: hence it is a striking emblem of severe affliction.

² Hence the Israelites were called a 'purchased or acquired people'—a title applied in a higher sense to Christians, as being the partakers of a far greater and more glorious salvation (1 Pet. ii. 9, etc.)

³ 'For ever' here means 'as long as it shall last.'

⁴ The exact situation of Bezer and Golan is not known. Ramoth Gilead is supposed to be the place now called es-Salt. From the general description here given, it is evident that these cities were so distributed as to be easily accessible to all the eastern tribes.

Introduction to the repetition of the Law; the covenant at Horeb.

44 AND this *is* the law which Moses set before the children of Israel: these *are*
 45 the testimonies, and the statutes, and the judgments, which Moses spake unto
 46 the children of Israel, after they came forth out of Egypt, on this side Jordan,
 'in the valley over against Beth-peor, in the land of Sihon king of the Amorites,
 who dwelt at Heshbon, whom Moses and the children of Israel *s* smote, after
 47 they were come forth out of Egypt: and they possessed his land, and the land
 'of Og king of Bashan, two kings of the Amorites, which *were* on this side
 48 Jordan toward the sunrising; *u* from Aroer, which *is* by the bank of the river
 49 Arnon, even unto mount Sion, which *is* *x* Hermon, and all the plain on this
 side Jordan eastward, even unto the Sea of the Plain, under the *y* springs of
 Pisgah.

5 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes
 and judgments which I speak in your ears this day, that ye may learn them, and
 2 keep, and do them. *z* The LORD our God made a covenant¹ with us in Horeb.
 3 The LORD *a* made not this covenant with our fathers,² but with us, *even* us, who
 4 *are* all of us here alive this day. *b* The LORD talked with you face to face in the
 5 mount out of the midst of the fire, (*c* I stood between the LORD and you at that
 time, to show you the word of the LORD: *d* for³ ye were afraid by reason of the
 fire, and went not up into the mount;) saying,
 6 *e* I⁴ *am* the LORD thy God, which brought thee out of the land of Egypt, from
 7 the house of bondage. *f* Thou shalt have none other gods before me.
 8 *g* Thou shalt not make thee *any* graven image, or any likeness of *any* thing
 that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters
 9 beneath the earth: thou shalt not bow down thyself unto them, nor serve
 them: for I the LORD thy God *am* a jealous God, *h* visiting the iniquity of the
 fathers upon the children unto the third and fourth *generation* of them that hate
 10 me, *i* and showing mercy unto thousands of them that love me and keep my
 commandments.
 11 *k* Thou shalt not take the name of the LORD thy God in vain: for the LORD
 will not hold *him* guiltless that taketh his name in vain.
 12 *l* Keep the sabbath day to sanctify it, as the LORD thy God hath commanded
 13 thee. *m* Six days thou shalt labour, and do all thy work: but the seventh day *is*
 14 the *n* sabbath of the LORD thy God: *in* it thou shalt not do any work, thou, nor
 thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine
 ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy
 gates;⁵ that thy manservant and thy maidservant may rest as well as thou.
 15 *o* And remember that thou wast a servant in the land of Egypt, and *that* the
 LORD thy God brought thee out thence *p* through a mighty hand and by a
 stretched out arm: therefore the LORD thy God commanded thee to keep the
 sabbath day.
 16 *q* Honour thy father and thy mother, as the LORD thy God hath commanded
 thee; *r* that thy days may be prolonged, and that it may go well with thee, in
 the land which the LORD thy God giveth thee.
 17 *s* Thou shalt not kill.
 18 *t* Neither shalt thou commit adultery.
 19 *u* Neither shalt thou steal.
 20 *v* Neither shalt thou bear false witness against thy neighbour.
 21 *w* Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy
 neighbour's house, his field, or his manservant, or his maidservant, his ox, or his
 ass, or any *thing* that *is* thy neighbour's.
 22 These words the LORD spake unto all your assembly in the mount out of the
 midst of the fire, of the cloud, and of the thick darkness, with a great voice: and
 he added no more.⁶ And *z* he wrote them in two tables of stone, and delivered

^r ch. 3. 29.
^s ch. 1. 4; Num. 21. 21—32.
^t ch. 3. 3, 4; Num. 21. 33—35.
^u ch. 2. 36; 3. 12.
^v ch. 3. 9; Ps. 133. 3.
^w ch. 3. 17.
^x ch. 4. 23; Ex. 19. 2, 5, 6.
^y ch. 29. 10—15; see Mt. 13. 17; Heb. 8. 9.
^z ch. 4. 33, 36; 34. 10; Ex. 19. 9, 19; 20. 22.
^a Ex. 20. 21; Gal. 3. 19.
^b Ex. 19. 16; 20. 18; 24. 2.
^c ch. 6. 4; Ex. 20. 2, etc.; Le. 26. 1; Ps. 81. 10.
^d see refs. Ex. 20. 3.
^e see refs. Ex. 20. 4—6.
^f Ex. 31. 7.
^g Jer. 32. 18; Dan. 9. 4.
^h Ex. 20. 7; Le. 19. 12; Mt. 5. 33.
ⁱ Ex. 20. 8—11.
^j Ex. 23. 12; 35. 2; Eze. 20. 12.
^k Ge. 2. 2; Ex. 16. 29, 30; Heb. 4. 4.
^l ch. 15. 15; 16. 12; 24. 18, 22.
^m ch. 4. 34, 37.
ⁿ ch. 27. 16; Ex. 20. 12; Le. 19. 3; Eph. 6. 2, 3; Col. 3. 20.
^o ch. 4. 40.
^p Ex. 20. 13; Mt. 5. 21.
^q Ex. 20. 14; Lk. 18. 20; Jam. 2. 11.
^r Ex. 20. 15; Ro. 13. 9.
^s Ex. 20. 16.
^t Ex. 20. 17; Mic. 2. 2; Hab. 2. 9; Lk. 12. 15; Ro. 7. 7; 13. 9.
^u ch. 4. 13; Ex. 24. 12; 31. 18.

¹ The Divine condescension turned the command into a covenant, that the people might be the more strongly bound to obedience by their own solemn consent, and the more encouraged to it by God's promise; both of which are implied in the 'covenant.'

² That is, not with them alone. Not only had the grown-up men of this generation been present at Sinai, as youths or children; but the covenant itself was national and permanent.

³ In this brief narrative, Moses mentions only one of the reasons why the people did not go up: see refs.

⁴ There are several variations in this recital of the Decalogue as compared with Exod. ch. xx.; but they are

all of that natural and unimportant description which serve to confirm the truth of the narrative.

⁵ In reciting the fourth commandment, Moses omits the words referring to the original institution of the sabbath, as being well known; and comments upon the beneficent provision for a rest to the servant as well as the master. None are more prone to become tyrants than those who have been slaves: it was therefore important, as the people were soon about to be masters of Canaan, to keep them in mind of their former hard servitude, and of their duties to their dependents.

⁶ That is, He added no more in this way, speaking 'with a great voice.'

23 them unto me. ^a And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto
 24 me, *even* all the heads of your tribes, and your elders; and ye said, Behold, the LORD our God hath showed us his glory and his greatness, and ^b we have heard his voice out of the midst of the fire: we have seen this day that God doth talk
 25 with man, and he ^c liveth. Now therefore why should we die? for this great fire will consume us: ^d if we hear the voice of the LORD our God any more, then we shall die. ^e For who *is there of* all flesh, that hath heard the voice of
 26 the living God speaking out of the midst of the fire, as we *have*, and lived? Go thou near, and hear all that the LORD our God shall say: and ^f speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it* and do *it*.
 28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: ^h they have well said all that they have spoken.
 29 ⁱ Oh that¹ there were such an heart in them, that they would fear me, and ^k keep all my commandments always, ^l that it might be well with them, and with their children for ever! Go, say to them, Get you into your tents again. But as for
 30 thee, stand thou here by me, ^m and I will speak unto thee all the commandments, and the statutes, and the judgments,² which thou shalt teach them, that they may do *them* in the land which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you: ⁿ ye shall not turn aside to the right hand or to the left. Ye shall walk in ^o all the ways which the LORD your God hath commanded you, that ye may live, ^p and *that it may be well with you, and that ye may prolong your days in the land which ye shall possess.*

Exhortations and persuasives to obedience.

6 NOW these *are* ^q the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land
 2 whither ye go to possess it: ^r that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; ^s and that thy days may be prolonged.
 3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, ^t as the LORD God of thy fathers hath promised thee, in ^u the land that floweth with milk and honey.
 4, 5 ^v Hear, O Israel: The LORD our God *is* one³ LORD: and ^w thou shalt love the LORD thy God ^x with all thine heart, and with all thy soul, and with all thy
 6 might. And ^y these words, which I command thee this day, shall be in thine heart: and ^z thou shalt teach them diligently unto thy children, ^{aa} and shalt talk of them when thou sittest in thine house, and when thou walkest by the way,
 7 and when thou liest down, and when thou risest up. ^{ab} And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine
 8 eyes. ^{ac} And thou shalt write⁴ them upon the posts of thy house, and on thy gates.
 10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give
 11 thee great and goodly cities, ^{ad} which thou buildedst not, and houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; ^{ae} when thou shalt have eaten and be full; ^{af} then beware lest thou forget⁵ the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt ^{ag} fear the LORD thy God, and serve him,⁶ and ^{ah} shalt swear by his name. Ye shall

¹ These words supply a powerful encouragement to pray for the influences of the Holy Spirit, who is so willing to help us in keeping the commands of God; whilst they are awfully condemnatory of the presumptuous sinner who would say, 'Who hath resisted his will?'

² Though neither etymology nor usage establishes any considerable difference of meaning between the first two of these three words, it appears that they were employed in connection with the third term (which generally refers to social claims and duties), to include the whole moral, ritual, and social Law.

³ That is, 'There is no God but one, Jehovah; to whom, therefore, our entire love is due.'

⁴ A similar practice is still common in Syria and Egypt, where sentences from the Koran are inscribed upon the

door and posts. The Jews affix to the right-hand post small tubes of lead or cane, called *mezuzoth*; in which a piece of parchment is rolled, having on the inside Deut. vi. 6—9; xi. 18—20, and on the outside the Divine title SHADDAI, which is seen through a hole in the case. These *mezuzoth* are superstitiously regarded as preservatives from evil, and are kissed by the devout. When books were very scarce, the inscription of appropriate passages from the word of God, in places where they might be often and publicly seen, would be obviously useful.

⁵ In a time of prosperity we are in danger of forgetting our dependence upon God, and our obligations to him.

⁶ The Greek version, which is quoted by our Lord in Matt. iv. 10, adds 'only.' Such is evidently the meaning of the text.

^a Ex. 20. 18, 19.

^b Ex. 19. 19.

^c ch. 4. 33; Judg. 13.

^d ch. 18. 16.

^e ch. 4. 33.

^f Jos. 3. 10; 1 Sam. 17. 26; Jer. 10. 10; 1 Thes. 1. 9.

^g Ex. 20. 19; Heb. 12. 19.

^h ch. 18. 17.

ⁱ ch. 32. 29; Ps. 81. 13; Is. 48. 18; Mt. 23. 37; Lk. 19. 42.

^k ch. 11. 1.

^l ch. 4. 49.

^m Gal. 3. 19.

ⁿ ch. 17. 20; 28. 11; Jos. 1. 7; 23. 6; Ps. 123. 5; Pro. 4. 27.

^o ch. 10. 12; Ps. 119. 6; Jer. 7. 23; Lk. 1. 6.

^p see refs. ch. 4. 40.

^q ch. 4. 1; 5. 31; 12. 1.

^r ch. 10. 12, 13; Ex. 20. 20; Ps. 111. 10; 123. 1; Eccl. 12. 13.

^s ch. 4. 40; Pro. 3. 1, 2.

^t Ge. 12. 2; 13. 16; 15. 5; 22. 17.

^u Ex. 3. 8; Is. 42. 8; 45. 6; Jer. 10. 10; Mk. 12. 29, 32; John 17. 3; 1 Cor. 8. 4—6.

^v ch. 10. 12; 11. 13; Mt. 22. 37; Mk. 12. 30; Lk. 10. 27.

^w 2 Ki. 23. 25; Mt. 10. 37; 2 Cor. 5. 14, 15.

^x ch. 11. 18; 32. 46; Ps. 37. 31; 40. 8; 119. 11, 98; Pro. 3. 1—3; Is. 51. 7; Col. 3. 16.

^y ch. 4. 9; 11. 19; Ps. 78. 4—6; Eph. 6. 4.

^z Ps. 40. 10; 119. 46; Pro. 10. 21; 15. 7; Mat. 3. 16; Mt. 12. 35; Eph. 4. 29; Col. 4. 6.

^{aa} ch. 11. 18; Ex. 13. 9, 16; Pro. 3. 3; 6. 21; 7. 3.

^{ab} ch. 11. 20; Is. 57. 8; Jos. 24. 13; Ne. 9. 25; Ps. 105. 41.

^{ac} ch. 8. 10, etc.; Pro. 30. 8, 9; Jer. 2. 31, 32.

^{ad} ch. 10. 12, 20; 13. 1; Mt. 4. 10; Lk. 4. 8.

^{ae} 1. 6, 19, 2; Jos. 4. 12; Ps. 63. 11; Is. 45. 23; 65. 16; Jer. 4. 2; 5. 7; 12. 16.

not ^k go after other gods, ^l of the gods of the people which *are* round about you, (for ^m the Lord thy God *is* a jealous God among you,) ⁿ lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ^o Ye shall not tempt the Lord your God, ^p as ye tempted *him* in Massah.
17 Ye shall ^q diligently keep the commandments of the Lord your God, and his
18 testimonies, and his statutes, which he hath commanded thee. And thou ^r shalt do *that which is* right and good in the sight of the Lord: ^s that it may be well with thee, and that thou mayest go in and possess the good land which the Lord
19 sware unto thy fathers, ^t to cast out all thine enemies from before thee, as the Lord hath spoken.

20 And ^u when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the Lord our God hath
21 commanded you? then thou shalt say unto thy son, ^v We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt ^w with a mighty hand:
22 ^x and the Lord showed signs and wonders, great and sore, upon Egypt, upon
23 Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto
24 our fathers. And the Lord commanded us to do all these statutes, ^y to fear the Lord our God, ^z for our good always, that ^a he might preserve us alive, as *it is*
25 at this day. And ^b it shall be our righteousness, if we observe to do all ¹ these commandments before the Lord our God, as he hath commanded us.

Intercourse with the Canaanites forbidden.

7 WHEN the ^c Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, ^d the Hittites, ^e and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the
2 Hivites, and the Jebusites, seven nations ^f greater and mightier than thou; and when the Lord thy God shall ^g deliver them before thee; thou shalt smite them, and ^h utterly destroy ³ them; ⁱ thou shalt make no covenant with them, nor show
3 mercy unto them: ^j neither shalt thou make marriages ⁴ with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: ^k so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall ^l destroy their altars, and break down their images [statues, *or* pillars], and cut down their groves, and burn their graven images with fire.

6 ^m For thou *art* an holy people unto the Lord thy God: ⁿ the Lord thy God hath chosen thee to be a special people unto himself, above all people that *are*
7 upon the face of the earth. The Lord did not ^o set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* ^p the fewest
8 of all people: but ^q because the Lord loved you, and because he would keep ^r the oath which he had sworn unto your fathers, ^s hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the Lord thy God, he *is* God, ^t the faithful God, ^u which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and ^v repayeth them that hate him to their face, ⁵ to destroy them: ^w he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ^b Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee ^c the covenant and the mercy which he sware unto thy fathers: and he will ^d love thee, and bless thee, and multiply thee: ^e he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

^k ch. 8. 19; 11. 28; Ex. 34. 14—16; Jer. 25. 6.
^l ch. 13. 7.
^m see refs. Ex. 20. 5.
ⁿ ch. 7. 4; 11. 17.

^o Mt. 4. 7; Lk. 4. 12.
^p Ex. 17. 2—7; Num. 20. 3, 4; 21. 4, 5; 1 Cor. 10. 9.
^q ch. 11. 13, 22; Ex. 15. 26; Ps. 119. 4.
^r ch. 12. 28; 13. 18; Ex. 15. 26; Eze. 18. 5, 19, 21, 27.
^s ch. 4. 40.
^t Ex. 23. 28—30; Num. 33. 52, 53.

^u Ex. 12. 26; 13. 14.

^v see refs. Ex. 20. 2.

^w Ex. 3. 19; 13. 3.

^x ch. 4. 34; Ex. ch. 7 to 12, & 14; Ps. 135. 9.

^y ver. 2.

^z ch. 10. 13; Job 35. 7, 8; Is. 3. 10; Jer. 32. 39; Mt. 6. 33; Ro. 6. 21, 22.

^a ch. 4. 1; 8. 1; Ps. 41. 2; Lk. 10. 28.

^b ch. 24. 13; Le. 18. 5; Pro. 12. 28; Eze. 20. 11; Lk. 10. 28, 29; Ro. 10. 3, 5; Gal. 3. 12.

^c ch. 31. 3; Ps. 44. 2, 3.
^d Ge. 15. 18—21; Ex. 23. 23; 33. 2.

^e ch. 4. 23; 9. 1.

^f ch. 23. 14.

^g ch. 20. 16, 17; Le. 27. 28, 29; Num. 33. 52; Jos. 6. 17; 8. 24; 9. 24; 10. 28, 40; 11. 11, 12.

^h Ex. 23. 32, 33; 34. 12, 15, 16; Judg. 2. 2; see ch. 20. 10, etc.; Jos. 2. 14; 9. 18; Judg. 1. 24.

ⁱ Ex. 34. 16; Jos. 23. 12; 1 Ki. 11. 2; Ezra 9. 2.

^j ch. 6. 15.
^k ch. 12. 2, 3; Ex. 23. 24; 34. 13.

^l ch. 14. 2; Ex. 19. 6; Ps. 59. 5; Jer. 2. 3.

^m Ex. 19. 5; Am. 3. 2; 1 Pet. 2. 9.

ⁿ Ro. 9. 11—15; 1 John 3. 1.

^o ch. 10. 22.
^p ch. 4. 37; 10. 15; Ps. 44. 3; Jer. 31. 3.

^q Ge. 22. 16—18; Ex. 32. 13; Ps. 105. 8—10; Lk. 1. 55, 72, 73.

^r Ex. 13. 3, 14.

^s Js. 49. 7; Lam. 3. 23; 1 Cor. 1. 9; 10. 13; 2 Cor. 1. 18; 1 Thes. 5. 24; 2 Thes. 3. 3; 2 Tim. 2. 13; Heb. 10. 23; 11. 11; 1 John 1. 9.

^t ch. 5. 10; Ex. 20. 6; Ne. 1. 5; Dan. 9. 4.

^u ch. 32. 41; Ps. 21. 8, 9; Is. 59. 18; Nah. 1. 2.

^v ch. 32. 35; 2 Pet. 3. 9, 10.

^w ch. 28. 1; Le. 26. 3.

^x Ps. 105. 8, 9; Lk. 1. 55, 72, 73.

^y John 14. 21.
^z ch. 28. 3—5.

¹ This requirement of universal obedience for justification by the Law, shows that God's favour to his people does not at all relax his claims; and suggests the necessity of another 'righteousness' in order to man's acceptance with him. See Gal. iii. 19, 22, 24.

² This list of nations differs from that in Gen. xv. 19—21, as some of the tribes there named had probably been merged in others; whilst some situated on the east of Jordan had been already conquered. The Perizzites appear to have been dispersed over the mountains after-

wards occupied by the tribes of Ephraim and Judah, not dwelling in fortified cities.

³ See note at the end of the book of Joshua, p. 244.

⁴ So in the New Testament, Christians are enjoined to marry only 'in the Lord' (1 Cor. vii. 39); and the general rule respecting all voluntary affinities is clearly laid down in 2 Cor. vi. 14. In marriages in which this Divine rule is violated, it is presumptuous to expect a happy result.

⁵ This probably means *openly*, so as to be noticed as a Divine judgment by themselves and others.

14 Thou shalt be blessed above all people: ^g there shall not be male or female
 15 barren among you, or among your cattle. And the Lord will take away from
 thee all sickness, and will put none of the ^h evil diseases of Egypt,¹ which thou
 knowest, upon thee; but will lay them upon all *them* that hate thee.
 16 And ⁱ thou shalt consume all the people which the Lord thy God shall deliver
 thee; ^k thine eye shall have no pity upon them: neither shalt thou serve their
 17 gods; for that *will be* ^l a snare unto thee. If thou shalt say in thine heart, These
 18 nations *are* more than I; how can I ^m dispossess them? ⁿ Thou shalt not be afraid
 of them: *but* shalt well ^o remember what the Lord thy God did unto Pharaoh,
 and unto all Egypt; ^p the great temptations which thine eyes saw; and the signs,
 and the wonders, and the mighty hand, and the stretched out arm, whereby the
 Lord thy God brought thee out: so shall the Lord thy God do unto all the
 20 people of whom thou art afraid. ^q Moreover the Lord thy God will send the
 hornet among them, until they that are left, and hide themselves from thee, be
 21 destroyed. Thou shalt not be affrighted at them: for the Lord thy God *is*
 22 ^r among you, ^s a mighty God and terrible. ^t And the Lord thy God will put out
 those nations before thee by little and little: thou mayest not consume them at
 23 once, lest the beast of the field increase upon thee. ^u But the Lord thy God
 shall deliver them unto thee, and shall destroy them with a mighty destruction,
 24 until they be destroyed.² And ^v he shall deliver their kings into thine hand,
 and thou shalt destroy their name ^w from under heaven: ^x there shall no man
 25 be able to stand before thee, until thou have destroyed them. The graven images
 of their gods ^y shall ye burn with fire: thou ^b shalt not desire the silver or gold
that is on them, nor take *it* unto thee, lest thou be ^c snared therein: for it *is* ^d an
 26 abomination to the Lord thy God. Neither shalt thou bring an abomination
 into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly
 detest it, and thou shalt utterly abhor it; ^e for it *is* a cursed³ thing.

Obedience enforced by the remembrance of God's benefits, and the fatal consequences of apostasy.

8 ALL the commandments which I command thee this day ^f shall ye observe to
 do, that ye may live, and multiply, and go in and possess the land which the
 2 Lord sware unto your fathers. And thou shalt ^g remember all the way which
 the Lord thy God ^h led thee these forty years in the wilderness, to humble¹
 thee, and ⁱ to prove thee, ^k to know what *was* in thine heart, whether thou
 3 wouldest keep his commandments, or no. And he humbled thee, and ^l suffered
 thee to hunger, and ^m fed thee with manna, which thou knewest not, neither did
 thy fathers know; that he might make thee know that man doth ⁿ not live by
 bread only, but by every *word*⁵ that proceedeth out of the mouth of the Lord
 4 doth man live. ^o Thy raiment waxed not old⁶ upon thee, neither did thy foot
 5 swell, these forty years. ^p Thou shalt also consider in thine heart, that, as a
 6 man chasteneth his son, *so* the Lord thy God chasteneth thee. Therefore thou
 shalt keep the commandments of the Lord thy God, ^q to walk in his ways, and
 to fear him.
 7 For the Lord thy God bringeth thee into a good⁷ land, ^r a land of brooks of
 8 water, of fountains and depths that spring out of valleys and hills; a land of
 wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive,
 9 and honey; a land wherein thou shalt eat bread without scarceness, thou shalt

^f Ps. 147. 19, 20.
^g Ex. 23. 25, etc.
^h ch. 28. 27, 60; Ex. 9. 11; 15. 26.
ⁱ ver. 2.
^k ch. 13. 8; 19. 13, 21; 25. 12.
^l ch. 12. 30; Ex. 30. 3; 23. 33; Judg. 8. 27; Ps. 106. 36.
^m Num. 33. 53.
ⁿ ch. 1. 29; 31. 6.
^o Ex. ch. 7 to 11; Ps. 105. 5.
^p ch. 4. 34; 29. 3.
^q Ex. 23. 28—30; Jos. 24. 12.
^r Num. 11. 20; 14. 9, 11, 12; 16. 3; Jos. 3. 10.
^s ch. 10. 17; Ne. 1. 5; 4. 14; 9. 32.
^t Ex. 23. 29, 30.
^u ver. 2.
^v Jos. 10. 24, 25, 42; 12. 1, etc.
^w ch. 9. 11; 25. 19; 26. 20; Ex. 17. 11; Ps. 9. 5.
^x ch. 11. 25; Jos. 1. 5; 10. 8; 23. 9.
^y ver. 5; ch. 12. 3; Ex. 32. 20; 1 Chr. 14. 12.
^b Jos. 7. 1, 21.
^c Judg. 8. 24—27; Zeph. 1. 3.
^d ch. 17. 1.
^e ch. 13. 17; Le. 27. 28; Jos. 6. 17, 18; 7. 1; 1s. 30. 22.

^f ch. 4. 1; 5. 32, 33; 6. 1—3.
^g ch. 7. 18.
^h ch. 1. 3, 33; 2. 7; 29. 5; Ps. 136. 16; Am. 2. 10.
ⁱ ch. 13. 3; Ge. 22. 1; Ex. 15. 25; 16. 4; 2 Chr. 32. 31; Ps. 81. 7; 1 Pet. 1. 7.
^k 2 Chr. 32. 31; Jer. 17. 9, 10; John 2. 25.
^l Ex. 16. 2, 3.
^m Ex. 16. 4, 12, 14, 35; Ps. 78. 23—25.
ⁿ Ps. 104. 29; Mt. 4. 4; Lk. 4. 4; John 6. 27, 49—51.
^o ch. 29. 5; Ne. 9. 21.
^p 2 Sam. 7. 14; Ps. 89. 32; Pro. 3. 12; Heb. 12. 5—11; Rev. 3. 19.
^q ch. 5. 33.
^r ch. 11. 10—12.

¹ Egypt is peculiarly subject to plague, ophthalmia, and elephantiasis.

² Though the destruction of the Canaanites was designed by God to be gradual, it was greatly delayed by the unbelief of the people: see Judg. i., ii., etc. God's promises are fulfilled 'according to our faith.'

³ Solemnly devoted to destruction.

⁴ Thus the arrangement which provided for the removal of one unbelieving generation afforded salutary discipline to the next.

⁵ That is to say, by any means, either with or without food, which God may be pleased to appoint. So this passage is used by our Lord, Matt. iv. 4.

⁶ Some commentators of learning and piety suppose this not to have been a miracle; and refer to Isa. xlviii. 21 (where it is said 'they thirsted not,' *i. e.* were not left to thirst), as a proof that such a statement is not necessarily to be taken absolutely. And it is certainly true that the garments of the common people, being almost entirely woollen, might have been furnished, in great measure, by their own flocks. Yet the close connection in which

this fact is placed, both here and at ch. xxix. 5, with the gift of the manna, and the notice of it in Neh. ix. 9—25, in the enumeration of the miraculous deliverances and gifts of this period, make it appear more likely that in this, too, there was a similar supernatural interposition. At the same time, it is important to avoid, not only the Rabbinical traditions about the growth of the clothes keeping pace with that of the wearers, but also all minute specification of matters which are so briefly recorded; and to remember that the ordinary conduct of God's providence affords as *real* and often as *striking* evidences of his power and care as miracles do.

⁷ Though Palestine is at present far from being a productive country, it still retains numerous traces of high cultivation and great fruitfulness. Water is here mentioned, as it is the prime requisite to fertility; and its peculiar distribution in Canaan is specified as being very different from that of Egypt, which depended upon one great river. The 'depths' are probably the lakes, or subterranean reservoirs, which, in countries of limestone formation, feed the streams.

not lack any *thing* in it; a land ^s whose stones *are* iron, and out of whose hills thou mayest dig brass.¹

- 10 'When thou hast eaten and art full, then thou shalt bless the LORD thy God
11 for the good land which he hath given thee. Beware that thou forget not the
12 LORD thy God, in not keeping his commandments, and his judgments, and his
13 statutes, which I command thee this day: "lest *when* thou hast eaten and art
14 full, and hast built goodly houses, and dwelt *therein*: and *when* thy herds and thy
15 flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast
16 is multiplied; ^x then thine heart be lifted up, and thou ^y forget the LORD thy God,
17 which brought thee forth out of the land of Egypt, from the house of bondage;
18 who ^z led thee through that great and terrible wilderness, ^a *wherein were* fiery
19 serpents, and scorpions, and drought, where *there was* no water; ^b who brought
20 thee forth water out of the rock of flint; who fed thee in the wilderness with
^c manna, which thy fathers knew not; that he might humble thee, and that he
17 might ^d prove thee, ^e to do thee good at thy latter end; ^f and thou say in thine
18 heart, My power and the might of *mine* hand hath gotten me this wealth. But
thou shalt remember the LORD thy God: ^g for *it is* he that giveth thee power to
get wealth, ^h that he may establish his covenant which he sware unto thy fathers,
as *it is* this day.
- 19 And it shall be, if thou do at all forget the LORD thy God, and walk after other
gods, and serve them, and worship them, ⁱ I testify against you this day that ye
20 shall surely perish. As the nations which the LORD destroyeth before your face,
^h so shall ye perish; because ye would not be obedient unto the voice of the
LORD your God.

Self-righteousness reprov'd, and God's mercy exalted, by a recital of the repeated rebellions of the Hebrews.

- 9 HEAR, O Israel: Thou *art* to ^l pass over Jordan this day,² to go in to possess
nations ^m greater and mightier than thyself, cities great and ⁿ fenced³ up to heaven,
2 a people great and tall, ^o the children of the Anakims, whom thou knowest, and
of whom thou hast heard *say*, Who can stand before the children of Anak!
3 Understand therefore this day, that the LORD thy God *is* he which ^p goeth over
before thee; as a ^q consuming fire ^r he shall destroy them, and he shall bring
them down before thy face: ^s so shalt thou drive them out, and destroy them
quickly, as the LORD hath said unto thee.
- 4 'Speak not thou in thine heart, after that the LORD thy God hath cast them
out from before thee, saying, For my righteousness the LORD hath brought me in
to possess this land: but ^t for the wickedness of these nations the LORD doth drive
5 them out from before thee. ^x Not for thy righteousness, or for the uprightness
of thine heart, dost thou go to possess their land. But for the wickedness of
these nations the LORD thy God doth drive them out from before thee, and that
he may perform ^y the word which the LORD sware unto thy fathers, Abraham,
Isaac, and Jacob.
- 6 Understand therefore, that the LORD thy God giveth thee not this good land to
7 possess it for thy righteousness; for thou *art* ^z a stiffnecked people. Remember,
and forget not, how thou provokedst the LORD thy God to wrath in the wilder-
ness. ^a From the day that thou didst depart out of the land of Egypt, until ye
8 came unto this place, ye have been rebellious against the LORD. Also⁴ in ^b Horeb
ye provoked the LORD to wrath, so that the LORD was angry with you to have
destroyed you.
- 9 ^c When I was gone up into the mount to receive the tables of stone, *even* the
tables of the covenant which the LORD made with you, then ^d I abode in the
10 mount forty days and forty nights, I neither did eat bread nor drink water: ^e and
the LORD delivered unto me two tables of stone written with the finger of God;
and on them *was written* according to all the words, which the LORD spake with
11 you in the mount out of the midst of the fire ^f in the day of the assembly. And
it came to pass at the end of forty days and forty nights, *that* the LORD gave me
12 the two tables of stone, *even* the tables of the covenant. And the LORD said unto me,
^g Arise, get thee down quickly from hence; for thy people which thou hast brought
forth out of Egypt have corrupted *themselves*; they are ^h quickly turned aside out
of the way which I commanded them; they have made them a molten image.

^s ch. 33. 25; 1 Chr. 22. 14; Job 28. 2.

^t see refs. ch. 6. 11, 12.

^u ch. 28. 47; 32. 15; Pro. 30. 9; Hos. 13. 6.

^x ch. 17. 20; 2 Chr. 32. 25; 1 Cor. 4. 7.
^y Ps. 106. 21.
^z ch. 1. 19; Is. 43. 12—14; Jer. 2. 6.
^a Num. 21. 6; Hos. 13. 5.

^b Ex. 17. 6; Num. 20. 11; Ps. 78. 15; 114. 8.

^c ver. 3; Ex. 16. 15.

^d ver. 2.
^e Jer. 24. 5, 6; Heb. 12. 10, 11.

^f ch. 9. 4; 1 Cor. 4. 7.
^g 1 Sam. 2. 7; Pro. 10. 22; Hos. 2. 8.

^h ch. 7. 8, 12.

ⁱ ch. 4. 26; 30. 18.

^k Dan. 9. 11, 12.

^l ch. 11. 31; Jos. 3. 16; 4. 19.

^m ch. 4. 39; 7. 1; 11. 23.

ⁿ ch. 1. 28.

^o ch. 2. 11, 12, 21; Num. 11. 23, 28, 32, 33.

^p ch. 1. 30; 20. 4; 31. 3; Jos. 3. 11.

^q ch. 4. 23; Is. 27. 4; Heb. 12. 29.

^r ch. 7. 23; 31. 3.

^s ch. 7. 21; Ex. 23. 29—31.

^t ch. 8. 17; Ro. 11. 6, 20; 1 Cor. 4. 4, 7; 2 Tim. 1. 9; Tit. 3. 3—5.

^u ch. 12. 31; 18. 12; Ge. 15. 16; 1. c. 18. 21, 25.

^v Tit. 3. 5.

^w Ge. 12. 7; 13. 15; 15. 7; 17. 8; 26. 3, 4; 13. 28.

^x ver. 13; Ex. 32. 9; 33. 3; 31. 9.

^y ch. 31. 27; Ex. 14. 11; 16. 2; 17. 2; Num. 11. 4; 14. 1—3; 16. 1—3; 20. 2—5; 21. 5; 25. 2; Ps. 78. 8.

^z Ex. 32. 1—6; Ps. 106. 19—21.

^a Ex. 24. 12, 15.

^b Ex. 24. 18; 31. 28; 1 Ki. 19. 8; Mt. 4. 2.

^c Ex. 31. 18.

^d ch. 4. 10; 10. 4; 18. 16; Ex. 19. 17; 20. 1—17.

^e Ex. 32. 1—20.

^f ch. 31. 29; Judg. 2. 17.

1 Rather, 'copper.' These metals are found in Lebanon.

2 That is, *shortly*—within a little time; the word 'day' being often put for *time*: as in John viii. 56; Acts viii. 1 (Greek); 2 Cor. vi. 2.

3 Even to the present day, in Syria and other Eastern countries, the *height* of the walls is regarded more than

anything else in the fortifications of a town or fortress.

4 Rather, 'Even;' *i. e.* when you had just received His commands in the most solemn manner. This was a most striking proof that the land of Canaan was a gift of pure grace to the Hebrews, and not in any sense a reward of any righteousness of their own.

13 Furthermore ⁱ the Lord spake unto me, saying, I have seen this people, and,
 14 behold, ^h it is a stiffnecked people: ^l let me alone, that I may destroy them, and
^m blot out their name from under heaven: ⁿ and I will make of thee a nation
 15 mightier and greater than they. ^o So I turned and came down from the mount,
 and ^p the mount burned with fire; and the two tables of the covenant *were* in my
 16 two hands. And ^q I looked, and, behold, ye had sinned against the Lord your
 God, *and* had made you a molten calf: ye had turned aside quickly out of the
 17 way which the Lord had commanded you. And I took the two tables, and cast
 18 them out of my two hands, and brake them before your eyes. And I ^r fell down
 before the Lord, as at the first, forty days and forty nights: I did neither eat
 bread, nor drink water, because of all your sins which ye sinned, in doing
 19 wickedly in the sight of the Lord, to provoke him to anger. ^s For I was afraid
 of the anger and hot displeasure, wherewith the Lord was wroth against you to
 20 destroy you. ^t But the Lord hearkened unto me at that time also. And the
 Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron
 21 also the same time. And ^u I took your sin, (the calf which ye had made,) and
 burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as
 small as dust: and I cast the dust thereof into the brook that descended out of
 the mount.
 22 (And at ^x Taberah, and at ^y Massah, and at ^z Kibroth-hattaavah, ye provoked
 23 the Lord to wrath. Likewise ^a when the Lord sent you from Kadesh-barnea,
 saying, Go up and possess the land which I have given you; then ye rebelled
 against the commandment of the Lord your God, and ^b ye believed him not, nor
 24 hearkened to his voice. ^c Ye have been rebellious against the Lord from the
 day that I knew you.)
 25 ^d Thus I fell down before the Lord forty days and forty nights, as I fell down
 26 *at the first*; because the Lord had said he would destroy you. ^e I prayed there-
 fore unto the Lord, and said, O Lord God, destroy not thy people and thine
 27 inheritance, which thou hast redeemed through thy greatness, which thou hast
 brought forth out of Egypt with a mighty hand. Remember thy servants,
 Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to
 28 their wickedness, nor to their sin: lest ^f the land whence thou broughtest us out
 say, ^g Because the Lord was not able to bring them into the land which he
 promised them, and because he hated them, he hath brought them out to slay
 29 them in the wilderness. ^h Yet they *are* thy people and thine inheritance, which
 thou broughtest out by thy mighty power and by thy stretched out arm.
 10 At that time the Lord said unto me, ⁱ Hew thee two tables of stone like unto
 the first, and come up unto me into the mount, and ^k make thee an ark of wood.
 2 And I will write on the tables the words that were in the first tables which thou
 3 brakest, and ^l thou shalt put them in the ark. And I made an ark ^m of shittim
 wood, and ⁿ hewed two tables of stone like unto the first, and went up into the
 4 mount, having the two tables in mine hand. And ^o he wrote on the tables,
 according to the first writing, ^p the ten commandments, ^q which the Lord spake
 unto you in the mount out of the midst of the fire ^r in the day of the assembly:
 5 and the Lord gave them unto me. And I turned myself and ^s came down from
 the mount, and ^t put the tables in the ark which I had made; ^u and there they
 be, as the Lord commanded me.
 6 And ^v the children of Israel took their journey from Beeroth ^x of the children
 of Jaakan to ^y Mosera: ^z there Aaron died, and there he was buried; and Eleazar
 7 his son ministered in the priest's office in his stead. ^a From thence they journeyed
 unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.
 8 At that time ^b the Lord separated the tribe of Levi, ^c to bear the ark of the
 covenant of the Lord, ^d to stand before the Lord to minister unto him, and ^e to
 9 bless in his name, unto this day. ^f Wherefore Levi hath no part nor inheritance
 with his brethren; the Lord is his inheritance, according as the Lord thy God
 promised him.
 10 And ^g I stayed in the mount, according to the first time, forty days and forty
 nights; and ^h the Lord hearkened unto me at that time also, *and* the Lord would
 11 not destroy thee. ⁱ And the Lord said unto me, Arise, take *thy* journey before
 the people, that they may go in and possess the land, which I swore unto their
 fathers to give unto them.

ⁱ Ex. 32. 9.
^k ver. 6; ch. 10. 16;
 31. 27; 2 Ki. 17. 14.
^l Ex. 32. 10.
^m ch. 23. 20; Ps. 9. 5;
 109. 13.
ⁿ Num. 11. 12.
^o Ex. 32. 15.
^p ch. 4. 11; 5. 23; Ex.
 19. 18.
^q Ex. 32. 19.

^r Ex. 31. 28; Ps. 106.
 23.

^s Ex. 32. 10, 11.

^t ch. 10. 10; Ex. 32.
 11; 33. 17; Ps. 106.
 23.

^u Ex. 32. 20; Is. 31. 7.

^v Num. 11. 1—5.

^w Ex. 17. 7.

^x Num. 11. 4, 34.

^y Num. 13. 1—3; 11.

1—4, 10—41.

^z ch. 1. 32, 33; Ps.

106. 21, 25.

^a ch. 31. 27.

^b ver. 18.

^c see refs. Ex. 32. 11,
 etc.

^d Ge. 41. 57; 1 Sam.

14. 25.

^e Ex. 32. 12; Num.

14. 16.

^f ch. 4. 20; 1 Ki. 8. 51;

Ne. 1. 10; Ps. 95. 7;

Is. 63. 19.

^g Ex. 31. 1, 2.

^h Ex. 25. 10—15.

ⁱ Ex. 25. 16, 21.

^j Ex. 25. 5, 10; 37. 1.

^k Ex. 31. 4.

^l Ex. 31. 28.

^m ch. 4. 13.

ⁿ Ex. 29. 1—17.

^o ch. 9. 10; 18. 16;

Ex. 19. 17.

^p Ex. 31. 29.

^q Ex. 40. 20.

^r 1 Ki. 8. 9.

^s Num. 33. 31.

^t Num. 33. 30.

^u Num. 20. 23—28;

33. 38.

^v Num. 33. 32, 33.

^w Ex. 28. 1; 29. 1;

Num. 3. 6; 4. 1; 8.

14; 16. 9.

^x Num. 1. 50; 4. 15.

^y ch. 18. 5.

^z ch. 21. 5; 1. e. 9. 22;

Num. 6. 23—26.

^a ch. 18. 1, 2; Num.

18. 20—24; Eze. 44.

28.

^b ch. 9. 18, 25; Ex. 34.

28.

^c ch. 9. 19; Ex. 32. 11,

33, 34; 33. 17.

^d Ex. 32. 34; 33. 1.

1 Vers. 6 and 7 appear to be misplaced; as they interrupt the narrative, and do not quite harmonize with Numb. xxxiii. But they are found in all the ancient versions, though somewhat altered in the Samaritan, so as to agree with the other account. The Arabic (which

is comparatively modern) begins thus: 'And I obtained favour for Aaron, so that he lived till the children of Israel,' etc.

2 That is, whilst the Israelites were encamped at Horeb: see refs.

Exhortations and persuasives to obedience.

12 AND now, Israel, ^k what doth the Lord thy God require of thee, but ^l to fear the Lord thy God, ^m to walk in all his ways, and ⁿ to love him, and to serve the

13 Lord thy God ^o with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day ^p for thy good? Behold, ^q the heaven and the heaven of heavens is the Lord's thy God,

14 ^r the earth *also*, with all that therein is. ^s Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all

15 people, as *it is* this day. Circumcise therefore ^t the foreskin of your heart, and be no more ^u stiffnecked. For the Lord your God is ^v God of gods, and ^w Lord of lords, ^x a great God, ^y a mighty, and a terrible, which ^z regardeth not persons, nor

16 taketh reward: ^a he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. ^b Love ye therefore the

17 stranger: for ye were strangers in the land of Egypt. ^c Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou ^d cleave, ^e and swear by his name. ^f He is thy praise, and he is thy God, ^g that hath done for thee these

18 great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt ^h with threescore and ten persons; and now the Lord thy God hath

19 made thee ⁱ as the stars of heaven for multitude. Therefore thou shalt ^j love the Lord thy God, and ^k keep his charge, and his statutes, and his judgments, and his commandments, alway.

20 And know ye this day: for *I speak* not with your children which have not known, and which have not seen ^l the chastisement of the Lord your God, ^m his

21 greatness, ⁿ his mighty hand, and his stretched out arm, ^o and his miracles, and his acts, which he did, in the midst of Egypt, unto Pharaoh the king of Egypt,

22 and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; ^p how he made the water of the Red Sea to overflow them

23 as they pursued after you, and *how* the Lord hath destroyed them unto this day; ^q and what he did unto you in the wilderness, until ye came into this place; and

24 what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households,

25 and their tents, and all the substance that *was* in their possession, in the midst of all Israel: but ^r your eyes have seen all the great acts of the Lord which he did.

26 Therefore shall ye keep all the commandments which I command you this day, that ye may ^s be strong, and go in and possess the land, whither ye go to possess

27 it; and ^t that ye may prolong *your* days in the land, ^u which the Lord swore unto your fathers to give unto them and to their seed, ^v a land that floweth with milk and honey.

28 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, ^w where thou sowedst thy seed, and wateredst *it* with thy foot, ^x as a garden of herbs: ^y but the land, whither ye go to possess it, is a

29 land of hills and valleys, *and* drinketh water of the rain of heaven: a land which the Lord thy God careth for: ^z the eyes of the Lord thy God *are* always upon it, from the beginning of the year even unto the end of the year.

30 And it shall come to pass, if ye shall hearken ^a diligently unto my commandments which I command you this day, ^b to love the Lord your God, and to serve

31 him with all your heart and with all your soul, that ^c I will give *you* the rain of your land in his due season, ^d the first rain and the latter rain, ^e that thou mayest

32 gather in thy corn, and thy wine, and thine oil. ^f And I will send grass in thy fields for thy cattle, that thou mayest ^g eat and be full.

33 Take heed to yourselves, ^h that your heart be not deceived, and ye turn aside, and ⁱ serve other gods, and worship them; and *then* ^j the Lord's wrath be kindled against you, and he ^k shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ^l ye perish quickly from off the good land which the Lord giveth you.

^k Mic. 6. 8; 1 John 5. 3.
^l ch. 6. 2, 13; Ps. 128. 1.
^m ch. 5. 33.
ⁿ ch. 6. 5; 11. 13; 39. 10, 20; Mt. 22. 37.
^o ch. 4. 29.
^p see refs. ch. 6. 21.
^q 1 Ki. 8. 27; No. 9. 6; Ps. 115. 16; 148. 4; Is. 66. 1.
^r Ge. 14. 19; Ex. 19. 5; Ps. 24. 1.
^s see refs. ch. 4. 37.
^t ch. 30. 6; Le. 26. 41; Jer. 4. 4; Ro. 2. 28, 29; Col. 2. 11.
^u ch. 9. 6, 13.
^v Jos. 22. 22; 1 Chr. 16. 25, 26; Ps. 136. 2; Dan. 2. 47; 11. 36.
^w Ps. 136. 3; Rev. 17. 11; 19. 16.
^x No. 9. 32.
^y ch. 7. 21.
^z 2 Chr. 19. 7; Job 31. 19; Mk. 12. 11; Ac. 10. 31; Ro. 2. 11; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; 1 Pet. 1. 17.
^a Ps. 68. 5; 146. 9; Jer. 49. 11; Hos. 11. 3.
^b Le. 19. 33, 34.
^c ch. 6. 13; Ex. 20. 26; Mt. 4. 10; Lk. 4. 8.
^d ch. 11. 22; 13. 4.
^e Ps. 63. 11.
^f Ex. 15. 2; Ps. 22. 3; Jer. 17. 14.
^g ch. 4. 32—35; 1 Sam. 12. 24; 2 Sam. 7. 23; Ps. 106. 21, 22.
^h Ge. 46. 27; Ex. 1. 5; Ac. 7. 14.
ⁱ ch. 1. 10; 28. 62; Ge. 15. 5; No. 9. 24.
^j ch. 6. 5; 10. 12; 39. 16, 20.
^k Le. 8. 35; Zec. 3. 7.
^l ch. 8. 2—5.
^m ch. 5. 24.
ⁿ ch. 7. 19.
^o ch. 4. 34; Ps. 78. 12, 13; 135. 9.
^p Ex. 11. 27, 28; 15. 9, 10; Ps. 106. 11.
^q Ps. 78. 14—29.
^r Num. 16. 1, 31—33; 27. 3; Ps. 106. 17.
^s ch. 5. 3; 7. 19.
^t ch. 8. 10, 11.
^u Jon. 1. 6, 7; Is. 40. 31; ch. 4. 40; 5. 16; 6. 2; Ps. 34. 12—14; Pro. 3. 2, 16; 10. 27.
^v ch. 6. 18; 9. 5.
^w Ex. 3. 8.
^x Zec. 14. 18.
^y ch. 8. 7—9.
^z 1 Ki. 9. 3; Ezra 5. 5; Ps. 33. 18; Jer. 21. 6.
^a ver. 22; ch. 6. 17.
^b ch. 6. 5; 10. 12.
^c ch. 28. 12; see refs. Le. 26. 3.
^d Joel 2. 23; Jan. 5. 7; Ps. 104. 14.
^e ch. 6. 11; Joel 2. 19.
^f ch. 4. 9, 23; 29. 19; Job 31. 27; Is. 41. 20.
^g ch. 8. 19; 30. 17.
^h ch. 6. 15.
ⁱ ch. 28. 23, 24; 1 Ki. 8. 35; 2 Chr. 6. 26; 7. 13; Am. 4. 7; Hag. 1. 10, 11.
^j ch. 4. 26; 8. 19, 20; 30. 18; Jos. 23. 13, 15, 16.

¹ The remembrance of past sufferings from the hand of man, instead of exciting revenge or misanthropy, ought to produce a tender sympathy with all the distressed.
² All of them had seen *some*, and some of them had seen *all* of these things.
³ Watering 'with the foot' may mean either by the tread-wheels which are still used in that country to raise water, or by the runnels, or channels, which conveyed water from reservoirs through the gardens, and which were opened or closed by moving the earth with the foot. Egypt is dependent upon this artificial irrigation, in connection with the periodical overflowing of the Nile.

⁴ The rainy season in Palestine begins in autumn, when the land is prepared for sowing; and it ends about March, when the grain is swelling before it ripens. The rain is most copious at the *former* and *latter* part of the season, though it falls occasionally through the intervening winter months; but there is rarely any during the summer. Upon the regular recurrence of these rains the fertility of the country depends. The form of the promise shows that, whatever be the second causes of prosperity, all are alike dependent upon the blessing of God, and subject to his control. See Gen. xii. 28—30; 1 Kings xvii. 1, etc.

18 Therefore ^s shall ye lay up these my words in your heart and in your soul, and
 'bind them for a sign upon your hand, that they may be as frontlets between your
 19 eyes. ^u And ye shall teach them your children, speaking of them when thou
 sittest in thine house, and when thou walkest by the way, when thou liest down,
 20 and when thou risest up. ^x And thou shalt write them upon the door posts of
 21 thine house, and upon thy gates; that ^y your days may be multiplied, and the
 days of your children, in the land which the LORD sware unto your fathers to
 give them, ^z as the days of heaven upon the earth.¹

22 For if ^a ye shall diligently keep all these commandments which I command you,
 to do them, to love the LORD your God, to walk in all his ways, and ^b to cleave
 23 unto him; then will the LORD ^c drive out all these nations from before you, and
 24 ye shall ^d possess greater nations and mightier than yourselves. ^e Every place
 whereon the soles of your feet shall tread shall be yours: ^f from the wilderness
 and Lebanon, from the river, the river Euphrates, even unto the uttermost sea
 25 shall your coast be. ^g There shall no man be able to stand before you: ^h for the
 LORD your God shall ⁱ lay the fear of you and the dread of you upon all the land
 that ye shall tread upon, ^j as he hath said unto you.

26, 27 ^k Behold, I set before you this day a blessing and a curse; ^l a blessing, if ye
 obey the commandments of the LORD your God, which I command you this day:
 28 and a ^m curse, if ye will not obey the commandments of the LORD your God, but
 turn aside out of the way which I command you this day, to go after other gods,
 which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto
 the land whither thou goest to possess it, that thou shalt put ⁿ the blessing upon
 30 mount Gerizim,² and the curse upon mount Ebal. *Are they not on the other side
 Jordan, by the way where the sun goeth down, in the land of the Canaanites,
 which dwell in the champaign³ over against Gilgal, ^o beside the plains of Moreh?*
 31 ^p For ye shall pass over Jordan to go in to possess the land which the LORD your
 32 God giveth you, and ye shall possess it, and dwell therein. And ye shall observe
^q to do all the statutes and judgments which I set before you this day.

Memorials of idolatry to be destroyed; God's appointed place of worship to be observed.

12 ^r THESE *are* the statutes and judgments, which ye shall observe to do in the
 land,⁴ which the LORD God of thy fathers giveth thee to possess it, ^s all the days
 that ye live upon the earth.

2 ^t Ye shall utterly destroy all the places,⁵ wherein the nations which ye shall
 possess [*or, inherit*] served their gods, ^u upon the high mountains, and upon the
 3 hills, and under every green tree: and ^x ye shall overthrow their altars, and break
 their pillars,⁶ and burn their groves with fire; and ye shall hew down the graven
 images of their gods, and destroy the names of them out of that place.

4, 5 ^y Ye shall not do so⁷ unto the LORD your God. But unto the place⁸ which
 the LORD your God shall ^z choose out of all your tribes to put his name there,
 6 *even* unto his habitation shall ye seek, and thither thou shalt come: and ^a thither
 ye shall bring your burnt offerings, and your sacrifices, and your ^b tithes, and
 heave offerings of your hand, and your vows, and your freewill offerings, and the
 7 firstlings of your herds and of your flocks: and ^c there ye shall eat before the
 LORD your God, and ^d ye shall rejoice in all that ye put your hand unto, ye and
 your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, ^e every man what-
 9 soever is right in his own eyes. For ye are ^f not as yet come to the rest and to

^r see refs. ch. 6. 6—9.^t ch. 6. 8.^u ch. 4. 9, 10; 6. 7.^x ch. 6. 9.^y ch. 4. 40; 6. 2; Pro. 3. 2; 4. 10; 9. 11.^z Ps. 72. 5; 89. 29.^a ver. 13; ch. 6. 17.^b ch. 10. 20; 30. 23.^c ch. 4. 38; 9. 5.^d ch. 9. 1.^e Jos. 1. 3; 14. 9.^f Ge. 15. 18—21; Ex. 23. 31; Num. 34. 3, etc.^g ch. 7. 24.^h ch. 2. 25.ⁱ Ex. 23. 27.^k ch. 39. 1, 15—20.^l ch. 28. 1—14; Le. 26. 3—13.^m ch. 28. 15, etc.; Le. 26. 14, etc.ⁿ ch. 27. 11—13; Jos. 8. 30—35.^o Ge. 12. 6; Judg. 7. 1.^p ch. 9. 1; Jos. 1. 11.^q ch. 5. 32; 12. 32.^r ch. 6. 1.^s ch. 4. 10; 1 Ki. 8. 40.^t ch. 7. 5, 25; Ex. 34. 13.^u Num. 22. 41; 2 Ki. 16. 4; 17. 10, 11; Jer. 3. 6.^x Num. 33. 52; Judg. 2. 2.^y ch. 16. 21, 22; Le. 20. 23.^z ch. 16. 2; 26. 2; Jos. 9. 27; 18. 1; 1 Ki. 8. 29; 1 Chr. 16. 39, 40; 21. 29; 2 Chr. 1. 3; 7. 12; Ps. 78. 68; 132. 13, 14.^a Le. 17. 3, 4.^b ch. 14. 22, 23; 15. 19, 20; see refs. Le. 27. 30.^c ch. 14. 23, 26.^d ch. 16. 11, 14, 15; 26. 11; 27. 7; Le. 23. 10.^e Num. 15. 39; Judg. 17. 6; 21. 25.^f ch. 25. 19.¹ That is, as long as the world lasts: see refs.² Gerizim lay on the south, and Ebal on the north, of the narrow valley in which Shechem (now Nablus) is built. Both are precipitous hills, rising direct from the valley, about two hundred paces apart; Gerizim being rather less rocky and more productive than Ebal. The scene must have been very solemn, when the people, divided into two companies, stood on the nearest spurs of the two mountains, where they might all hear the blessings and curses of the Law, and, by uttering their simultaneous responses, bound themselves afresh to obedience. See ch. xxvii. 11—13; Josh. viii. 30—35.³ On the west of the two mountains the country gradually sinks down into the open plains of Sharon; and on the south-east into the plain of Moreh, which was then inhabited by the Canaanites.⁴ Some of these precepts are connected with the conquest of the land, and the extirpation of all relics of

former superstition; others are adaptations of previous laws to the state of the people when settled in Canaan.

⁵ The absence of all reference to idolatrous *temples*, both here and throughout the early history down to the time of Samson, or perhaps of Eli, leads to the inference that in Canaan, and possibly in Egypt, there had been no *house* of any kind erected as the supposed dwelling-place of God. The places here specified seem to show that the idolatry of Canaan was originally that 'nature-worship' which so soon superseded the service of the God of nature.⁶ Or, 'statues.'⁷ That is, Ye shall not worship Jehovah by an image.⁸ When the people were settled in Canaan, the tabernacle appears to have been erected first at Shiloh, and afterwards at Gibeon; but the ark was ultimately fixed at Jerusalem: see refs. The observance of this law would prevent the introduction of corrupt customs into their worship, and preserve the union of the tribes.

10 the inheritance, which the LORD your God giveth you. But *when* ^g ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell
 11 in safety; then there shall be ^h a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of
 12 your hand, and all your choice vows which ye vow unto the LORD: and ⁱ ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as ^h he hath no part nor inheritance with you.
 13 ^l Take heed to thyself that thou offer not thy burnt offerings in every place
 14 that thou seest: ^m but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.
 15 Notwithstanding ⁿ thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: ^o the unclean and the clean may eat thereof, ^p as of the roebuck,²
 16 and as of the hart. ^q Only ye shall not eat the blood; ye shall pour it upon the earth as water.
 17 Thou mayest not eat within thy gates the tithe³ of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which
 18 thou vowest, nor thy freewill offerings, or heave offering of thine hand: ^r but thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice
 19 before the LORD thy God in all that thou puttest thine hands unto. ^s Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.
 20 When the LORD thy God shall enlarge thy border, ^t as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou
 21 mayest eat flesh, whatsoever thy soul lusteth after. If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth
 22 after. ^u Even as the roebuck and the hart is eaten, so thou shalt eat them: the
 23 unclean and the clean shall eat *of* them alike. ^x Only be sure that thou eat not the blood: ^y for the blood *is* the life; and thou mayest not eat the life with the
 24 flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou
 25 shalt not eat it; ^z that it may go well with thee, and with thy children after thee, ^a when thou shalt do *that which is* right in the sight of the LORD.
 26 Only thy ^b holy things which thou hast, and ^c thy vows, thou shalt take, and
 27 go unto the place which the LORD shall choose: and ^d thou shalt offer thy burnt offerings, the flesh ^e and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.
 28 Observe and hear all these words which I command thee, ^f that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.
 29 When ^g the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;
 30 take heed to thyself ^h that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying,
 31 How did these nations serve their gods? even so will I do likewise. ⁱ Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for ^k even their sons and their daughters
 32 they have burnt⁴ in the fire to their gods. What thing soever I command you, observe to do it: ^l thou shalt not add thereto, nor diminish from it.

Laws against idolatry and heathenish practices; regulations respecting food.

13 IF there arise among you a prophet,⁵ or a ^m dreamer of dreams, ⁿ and giveth

^g ch. 11. 31.

^h vers. 5, 14, 18, 21, 26; ch. 11. 23; 15. 20; 16. 2, etc.; 17. 8; 18. 6; 23. 16; 26. 2; 31. 11.

ⁱ ver. 7.

^k ch. 10. 9; 14. 29; Num. 18. 20, 23, 24.

^l Le. 17. 3, 4; 1 Ki. 12. 28—32.

^m ver. 11.

ⁿ ver. 21.

^o ver. 22.

^p ch. 14. 5; 15. 22.

^q vers. 23, 24; ch. 15. 23; Ge. 9. 4; Le. 7. 26; 17. 10; Ac. 15. 29.

^r vers. 11, 12; ch. 14. 23.

^s ch. 14. 27—29; 2 Chr. 31. 4—21; Ne. 10. 34—39; 1 Cor. 9. 10—14.

^t ch. 11. 21; 19. 8; Ge. 15. 18; 28. 14; Ex. 34. 24.

^u ver. 15.

^x ver. 16.

^y Ge. 9. 4; Le. 17. 11, 14.

^z ch. 4. 40; Is. 3. 10.

^a ch. 6. 18; 13. 18; Ex. 15. 26; 1 Ki. 11. 38.

^b Num. 5. 9, 10; 18. 19.

^c 1 Sam. 1. 21, 22, 24.

^d Le. 1. 5, 9, 13; 17. 11.

^e Le. 4. 30; 17. 11.

^f ver. 25.

^g ch. 9. 3; 19. 1; Ex. 23. 23; Jos. 23. 4.

^h ch. 7. 16.

ⁱ ver. 4; ch. 18. 9; 1.e. 18. 3, 26, 30; 2 Ki. 17. 15—17.

^k ch. 18. 10; Le. 18. 9; 20. 2; Jer. 32. 35; Eze. 23. 37.

^l see refs. ch. 4. 2.

^m Zec. 10. 2.

ⁿ Mt. 24. 24; 2 Thes. 2. 9.

¹ On vers. 13—15, see note on Lev. xvii. 3.

² That is, of the tame as of the wild. The 'roebuck' is probably the antelope.

³ This seems to refer to a second tithe, or to some voluntary offering in fulfilment of a vow, beside what was required for the Levites.

⁴ The sacrificing of their children to idols was sometimes carried to a very dreadful extent by the heathen.

When the Carthaginians, who were descended from one of the ancient nations of Canaan, were besieged by Agathocles, they offered in sacrifice two hundred children of their noblest families. In the time of the Druids, it was the custom in England, on solemn occasions, to inclose children in a huge idol made of wicker-work, and burn them alive.

⁵ All pretensions to a Divine commission must be submitted to the test of the revelation already given.

2 thee a sign or a wonder, and ° the sign or the wonder come to pass, ¹ whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; ² thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God ³ proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall ⁴ walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and ⁵ cleave unto him. And ⁶ that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken ⁷ to turn you away from the LORD your God, ⁸ which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. ⁹ So shalt thou put the evil away from the midst of thee.

6 ¹⁰ If thy brother, the son of thy mother, ¹¹ or thy son, or thy daughter, or ¹² the wife of thy bosom, or thy friend, ¹³ which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, ¹⁴ which thou hast not known, thou, nor thy fathers; ¹⁵ namely, of the gods of the people which ¹⁶ are round about you, nigh unto thee, or far off from thee, from the ¹⁷ one end of the earth even unto the ¹⁸ other end of the earth; thou shalt ¹⁹ not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but ²⁰ thou shalt surely kill ²¹ him; ²² thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt ²³ stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. And ²⁴ all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ²⁵ If thou shalt hear ²⁶ say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, ²⁷ Certain men, ²⁸ the children of Belial ²⁹ [or, naughty men], ³⁰ are gone out from among you, and have ³¹ withdrawn the inhabitants of their city, saying, ³² Let us go and serve other gods, which ye have not known; then shalt thou inquire, and make search, and ask diligently; and, behold, ³³ if it be truth, and the thing certain, ³⁴ that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, ³⁵ destroying ³⁶ it utterly, and all that ³⁷ is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt ³⁸ burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be ³⁹ an heap for ever; it shall not be built again. And ⁴⁰ there shall cleave nought of the cursed [or, devoted] thing to thine hand: that the LORD may ⁴¹ turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, ⁴² as he hath sworn unto thy fathers; when thou shalt hearken to the voice of the LORD thy God, ⁴³ to keep all his commandments which I command thee this day, to do ⁴⁴ that which is right in the eyes of the LORD thy God.

14 Ye ⁴⁵ are ⁴⁶ the children of the LORD your God: ⁴⁷ ye shall not cut yourselves, ⁴⁸ nor make any baldness between your eyes for the dead. ⁴⁹ For thou ⁵⁰ art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that ⁵¹ are upon the earth.

3, 4 ⁵² Thou shalt not eat any abominable thing. ⁵³ These ⁵⁴ are the beasts which ye shall eat: ⁵⁵ the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg ⁵⁶ [or, bison], and the wild ox, and the chamois. ⁵⁷ And every beast that parteth the hoof, and cleaveth the cleft into ⁵⁸ two claws, and cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; ⁵⁹ as the camel, and the hare, and the coney: for they chew the cud,

° see ch. 18. 22; 1 Ki. 13. 3; Jer. 28. 9; Mt. 7. 22, 23; Rev. 13. 13, 14.
¹ Is. 4. 20; 1 John 4. 1.
² ch. 8. 2; Mt. 24. 24; 1 Cor. 11. 19; 2 Thes. 2. 11; Rev. 13. 14.
³ ch. 6. 13; 2 Ki. 23. 3; 2 Chr. 31. 31.
⁴ ch. 10. 20; 30. 20.
⁵ ch. 18. 20; Jer. 11. 15; 28. 15—17; Zec. 13. 3.
⁶ ch. 7. 4.
⁷ Ex. 20. 2.
⁸ ch. 17. 7; 22. 21, 22, 24; 1 Cor. 5. 13.
⁹ ch. 17. 2.
¹⁰ ch. 28. 51; see Ge. 16. 5; Pro. 5. 20; Mic. 7. 5.
¹¹ 1 Sam. 18. 1, 3; 20. 17; Job 31. 27.
¹² ch. 32. 16—18.
¹³ Ex. 20. 3; Pro. 1. 10; Gal. 1. 9.
¹⁴ ch. 17. 2—5.
¹⁵ ch. 17. 6, 7; Ac. 7. 58.
¹⁶ Le. 20. 2, 27.
¹⁷ ch. 17. 13; 19. 20; 1 Tim. 5. 20.
¹⁸ Jos. 22. 11, etc.; Judg. 21. 1, 2.
¹⁹ Judg. 19. 22; 1 Sam. 2. 12; 25. 17, 25; 1 Ki. 21. 10, 13; 2 Cor. 6. 15; 1 John 3. 10.
²⁰ 1 John 2. 19; Jude 19.
²¹ 2 Ki. 17. 21.
²² vers. 2, 6.
²³ Ex. 22. 20; 1. e. 27. 28; Jos. 6. 17, 21.
²⁴ Jos. 6. 24.
²⁵ Jos. 8. 28; Is. 17. 1; 25. 2; Jer. 49. 2.
²⁶ ch. 7. 26; Jos. 6. 18.
²⁷ Jos. 6. 26; 7. 26.
²⁸ Ge. 22. 17; 26. 4, 24; 28. 14.
²⁹ ch. 12. 25, 28, 32.
³⁰ Ex. 4. 22, 23; Ro. 8. 16; 9. 8, 26; Gal. 3. 26.
³¹ Le. 19. 27, 28; 21. 5; Jer. 16. 6; 41. 5; 42. 5; 1 Thes. 1. 13.
³² ch. 7. 6; 26. 18, 19; Ex. 19. 6; 1. e. 20. 26.
³³ Le. 11. 13; Eze. 4. 11; Ac. 10. 13, 14.
³⁴ Le. 11. 2, etc.

1 Which might arise from contrivance, or the artful use of superior scientific knowledge.

2 Where polygamy prevails, the fraternal bond is far the strongest between children of the same mother.

3 That is, after legal trial; the accuser and witnesses being expected to cast the first stone. As the government of Israel was a theocracy (God himself being their King), idolatry was high-treason.

4 Or, 'children of mischief': a frequent designation of the profligate or rebellious: see refs.

5 The doom of the Canaanites was to come upon such a city.

6 These barbarous and superstitious customs are still practised among many heathen nations.

7 This list of clean and unclean animals differs from that

in Lev. xi. The distinction between the two seems to be that, in Lev. xi., the general rules are laid down, illustrated by a few examples; whereas, in this passage, the object was to enumerate special instances. These precepts concerning food plainly belonged only to the Jews, and were not intended to be of perpetual and universal obligation: see Acts x. 15; 1 Tim. iv. 4. There is a remarkable distinction observable between the law as to meats (see ver. 21) and that as to the Sabbath; the obligation of the latter being extended to the 'stranger' within their gates (Exod. xx. 10).

8 Heb., 'dishon.' The Greek rendering seems to identify this animal with the African *tidnee*, a species of roebuck.

9 As the chamois is not found so far south, some other animal is probably meant.

8 but divide not the hoof; *therefore they are* unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, ^c nor touch their dead carcase.

^c Le. 11. 26, 27.

9 ^d These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat: and whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

^d Le. 11. 9—12.

11, 12 *Of* all clean birds ye shall eat. ^e But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray, and the glede, and the kite, and the vulture after his kind, and every raven after his kind, and the owl, and the night hawk, and the cuckow, and the hawk after his kind, the little owl, and the great owl, and the swan, and the pelican, and the gier eagle, and the cormorant, and the stork, and the heron after her kind, and the lapwing, and the bat. And ^f every ereeping thing that flieth is unclean unto you: ^g they shall not be eaten.

^e Le. 11. 13—19.

20 *But of* all clean fowls ye may eat.

^f Le. 11. 20—23.
^g see Le. 11. 21.

21 ^h Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: ⁱ for thou *art* an holy people unto the LORD thy God. ^k Thou shalt not see the kid in his mother's milk.

^h Le. 17. 15; 22. 8;
Eze. 4. 14.

ⁱ ver. 2.

^k Ex. 23. 19; 31. 26.

Laws respecting tithes; the year of release; and the firstlings of cattle.

22 'THOU shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. ^m And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and ⁿ the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

ⁱ ch. 12. 6, 17; Le. 27. 30; Ne. 10. 37.
^m ch. 12. 5—7, 17, 18.

ⁿ ch. 15. 19, 20.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* ^o if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: ^p and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, and ^q the Levite that is within thy gates; thou shalt not forsake him; for ^r he hath no part nor inheritance with thee.

^o see ch. 11. 24; 12. 21.

^p ch. 12. 7, 12, 18; 26. 11.

^q ch. 12. 12, 18, 19.

^r ch. 18. 1, 2; Num. 18. 20.

28 ^s At the end of three years thou shalt bring forth all the tithe¹ of thine increase the same year, and shalt lay *it* up within thy gates: ^t and the Levite, (because ^u he hath no part nor inheritance with thee,) and ^v the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that ^w the LORD thy God may bless thee in all the work of thine hand which thou doest.

^s ch. 26. 12—15; Am. 4. 4.
^t ch. 26. 12.

^u ver. 27; ch. 12. 12.
^v Ex. 22. 22; Le. 19. 34.

^w ch. 15. 10; Ps. 41. 1; Pro. 3. 9, 10; Is. 58. 7—12; see Mal. 3. 10; 2 Cor. 9. 6—11.

^x ch. 31. 10; Ex. 21. 2; 23. 10, 11; Le. 25. 2—4; Jer. 31. 14.

^y Ne. 5. 7—11; Mt. 6. 12, 14, 15; Jam. 2. 13.
^b see ch. 23. 20.

15 At the end of ^z every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; ² he shall ^a not exact *it* of his neighbour, or of his brother; because it is called the LORD's release. ^b Of a foreigner thou mayest exact *it* again: but *that* which is thine with thy brother thine hand shall release; save when there shall be no poor³ among you [*or*, to the end that there be no poor among you]; ^c for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it: only ^d if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. For the LORD thy God blesseth thee, as he promised thee: and ^e thou shalt lend unto many nations, but thou shalt not borrow; and ^f thou shalt reign over many nations, but they shall not reign over thee.

^c ch. 28. 8, 11.

^d ch. 11. 13—15; 28. 1.

^e ch. 28. 12, 41.

^f ch. 28. 13; 1 Ki. 4. 21, 24; Ezra 4. 20; Pro. 22. 7.

^g ver. 9; Pro. 21. 13; Jam. 2. 15, 16; 1 John 3. 16, 17.

^h Le. 25. 35; Ps. 112. 9; 145. 16; Pro. 11. 24; 19. 17; Ecc. 11. 6; Mt. 5. 12; Lk. 6. 34, 35.

7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, ^g thou shalt not harden thine heart, nor shut thine hand from thy poor brother: ^h but thou shalt open

¹ This seems to refer to a second tenth of the produce, in that year, which went to defray the expenses attending the festivals; and any surplus remaining at the end of three years was to be used in entertaining the Levite, the stranger, and the poor.

² It has been supposed that this precept relates only to the enforcement of such claims *during the Sabbatic year*, and not to the total remission of debts. It is more likely, however, that it does not refer to debts arising from the ordinary transactions of commerce, but to loans made to

the poor, which were to be entirely cancelled, if the debtor were not soon in a condition to repay. Thus the harsh custom of selling the debtor and his family into slavery was in part prevented; whilst, by subsequent laws (ver. 12), its hardships were mitigated.

³ Ver. 11 shows that this statement is not to be taken absolutely. The tendency of the law was to prevent pauperism and mendicancy; but even these Divine commands could not be expected, under *human* administration, perfectly to accomplish their ends.

- thine hand wide unto him, and shalt surely lend him sufficient for his need, *in* 9 *that* which he wanteth. Beware¹ that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and ^h he cry unto 10 the LORD against thee, and ⁱ it be sin unto thee. Thou shalt surely give him, and ^m thine heart shall not be grieved when thou givest unto him: because that ⁿ for this thing the LORD thy God shall bless thee in all thy works, and in all 11 that thou puttest thine hand unto. For ^o the poor shall never cease out of the land: therefore I command thee, saying, ^p Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.
- 12 *And* ^q if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee,² and serve thee six years; then in the seventh year thou shalt let him go free 13 from thee. ^r And when thou sendest him out free from thee, thou shalt not let 14 him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath 15 ^s blessed thee thou shalt give unto him. And ^t thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.
- 16 And it shall be, ^u if he say unto thee, I will not go away from thee; because he 17 loveth thee and thine house, because he is well with thee; then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant 18 for ever. And also unto thy maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth ^v a double hired servant *to thee*, in serving thee six years:³ and the LORD thy God shall bless thee in all that thou doest.
- 19 ^w All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of 20 thy bullock, nor shear the firstling of thy sheep. ^x Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.
- 21 ^y And if there be *any* blemish therein, *as if it be lame, or blind, or have any ill* 22 blemish, thou shalt not sacrifice it unto the LORD thy God. Thou shalt eat it within thy gates: ^z the unclean and the clean *person shall eat it alike*, as the 23 roebuck, and as the hart. ^{aa} Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

The yearly festivals.

- 16 OBSERVE the ^d month of Abib, and keep the passover unto the LORD thy God: for ^e in the month of Abib the LORD thy God brought thee forth out of 2 Egypt ^f by night. ^g Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and ^h the herd, in the ⁱ place which the LORD shall choose 3 to place his name there. ^k Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction;⁴ for thou camest forth out of the land of Egypt in haste: ^l that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.
- 4 ^m And there shall be no leavened bread seen with thee in all thy coast seven days; ⁿ neither shall there *any thing* of the flesh, which thou sacrificedst the 5 first day at even, remain all night until the morning. ^o Thou mayest not sacrifice⁵ [*or, kill*] the passover within any of thy gates, which the LORD thy God 6 giveth thee: but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover ^p at even, at the going down of 7 the sun, at the season that thou camest forth out of Egypt. And thou shalt ^q roast and eat *it* ^r in the place which the LORD thy God shall choose: and thou 8 shalt turn in the morning, and go unto thy tents. ^s Six days thou shalt eat unleavened bread: and ^t on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.
- 9 ^u Seven weeks shalt thou number unto thee: begin to number the seven weeks

ⁱ ch. 28. 51, 56; Pro. 23. 6; 24. 22; Mt. 20. 15.
^k ch. 21. 15.
^l Mt. 23. 41, 42; Jam. 4. 17.
^m Ac. 20. 35; 2 Cor. 9. 5, 7—11.
ⁿ ver. 4; ch. 14. 29; 21. 19; Ps. 41. 1; Pro. 22. 9.
^o Pro. 22. 2; Mt. 26. 11; Mk. 14. 7; John 12. 8.
^p ver. 8.
^q ver. 1; Ex. 21. 2—6; Le. 25. 39; Jer. 34. 14.
^r Ge. 31. 42; Jer. 22. 13.

^s Pro. 10. 22.
^t ch. 5. 15; 16. 12.

^u Ex. 21. 5. 6.

^v see Is. 16. 14; 21. 16.

^w Ex. 13. 2, 12; 31. 19; 1. e. 27. 26; Num. 3. 13.

^x ch. 12. 5—7, 17; 11. 23; 16. 11, 11.

^y ch. 17. 1; Le. 22. 20—24.

^z ch. 12. 15, 22.

^{aa} ch. 12. 16, 23; see refs. Ge. 9. 4.

^d Ex. 12. 2, etc.

^e Ex. 13. 4; 34. 18.

^f Ex. 12. 29—42.

^g Ex. 12. 5—7.

^h Num. 28. 19.

ⁱ ch. 12. 5, 11, 26.

^k Ex. 12. 15, 19, 39; 13. 3, 6, 7; 34. 18.

^l Ex. 12. 11.

^m Ex. 12. 15; 13. 7.

ⁿ Ex. 12. 10; 34. 25.

^o ch. 12. 5. 6.

^p Ex. 12. 6.

^q Ex. 12. 8, 9; 2 Chr. 35. 13.

^r vers. 2. 6; 2 Kl. 23. 23; John 2. 13, 23;

11. 55.

^s Ex. 12. 15.

^t Ex. 12. 16; 13. 6;

Le. 23. 8, 36.

^u Ex. 23. 16; 34. 22;

Le. 23. 15; Num. 28. 26; Ac. 2. 1.

¹ The most perfect social regulations, especially such as aim at the higher kinds of good, may be evaded by those who are ill disposed. The observance of these, therefore, God takes under his own cognizance, enforcing them by special warnings and commands, and engaging to support them by his Providence (ver. 10), by giving a peculiar blessing to those who conscientiously regard them.

² This would apply to those who sold themselves for servants, or had been sold, either by their parents through extreme poverty, or under a judicial sentence, as a punishment for some crime.

³ These laws and regulations respecting slaves are in admirable contrast to those of the Spartans, Romans, and other ancient nations; amongst whom neither the person nor the life of the slave had any protection.

⁴ It was insipid and unsavoury, because baked without leaven: or it was, perhaps, called 'bread of affliction' because eaten in remembrance of the bitter bondage out of which they had been delivered.

⁵ One effect of this law was to prevent superstitious additions to the appointed rites; whilst it secured honour to the sanctuary.

- 10 from *such time as* thou beginnest to *put* the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God ^xwith a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God,* ^yaccording
- 11 as the LORD thy God hath blessed thee: and ^zthou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy
- 12 God hath chosen to place his name there. ^aAnd thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.
- 13 ^bThou shalt observe the feast of tabernacles seven days, after that thou hast
- 14 gathered in thy corn and thy wine: and ^cthou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy
- 15 gates. ^dSeven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.
- 16 ^eThree times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and ^fthey shall not appear before
- 17 the LORD empty: every man *shall give* as he is able, ^gaccording to the blessing of the LORD thy God which he hath given thee.

Administration of law; the duties of judges and kings.

- 18 ^hJUDGES and officers shalt thou make thee in all thy ⁱgates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people
- 19 with just judgment. ^jThou shalt not wrest judgment; ^kthou shalt not respect persons, ^lneither take a gift: for a gift doth blind the eyes of the wise, and
- 20 pervert the words [*or*, matters] of the righteous. That which is altogether just shalt thou follow, that thou mayest ^mlive, and inherit the land which the LORD thy God giveth thee.
- 21 ⁿThou shalt not plant thee a grove of any trees near unto the altar of the
- 22 LORD thy God, which thou shalt make thee. ^oNeither shalt thou set thee up *any* image [*or*, statue, *or*, pillar]; which the LORD thy God hateth.
- 17 ^pThou shalt not sacrifice unto the LORD thy God *any* bullock, or sheep [*or*, goat], wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.
- 2 ^qIf there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of
- 3 the LORD thy God, ^rin transgressing his covenant, and hath gone and served other gods, and worshipped them, either ^sthe sun, or moon, or any of the host of
- 4 heaven, ^twhich I have not commanded; ^uand it be told thee, and thou hast heard *of it*, and inquired diligently, and behold, *it be true, and* the thing certain,
- 5 *that* such abomination is wrought in Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and ^xshalt stone them with stones, till they die.
- 6 ^yAt the mouth of two ¹witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put
- 7 to death. ^zThe hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So ^athou shalt put the evil away from among you.
- 8 ^bIf there arise a matter too hard for thee in judgment, ^cbetween blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, ^dand get thee up into the
- 9 place which the LORD thy God shall choose; and ^ethou shalt come unto the priests the Levites, and ^funto the judge that shall be in those days, and inquire;
- 10 ^gand they shall show thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:
- 11 according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to* the right hand, nor *to* the left.
- 12 And ^hthe man that will do presumptuously, and will not hearken unto the priest

^x Pro. 3. 9, 10.^y ver. 17; 1 Cor. 16. 2.^z ver. 14; ch. 12. 7, 12, 18.^a ch. 5. 15; 15. 15.^b Ex. 23. 16; Le. 23. 34—36; Num. 29. 12.^c Ne. 8. 9, etc.^d Le. 23. 39—42.^e Ex. 23. 14—17; 34. 23.^f see refs. Ex. 23. 15.^g ver. 10; Le. 27. 8; Mk. 12. 41—44; 2 Cor. 8. 12.^h ch. 1. 16; Ex. 18. 25, 26; 1 Chr. 23. 4; 26. 29; 2 Chr. 19. 5, 8.ⁱ see note on Ge. 19. 1.^j Ex. 23. 2, 6; Le. 19. 15.^k ch. 1. 17; Ex. 23. 7; Pro. 24. 23.^l Ex. 23. 8; Pro. 17. 23; Ecc. 7. 7.^m ch. 4. 1; Eze. 18. 5, 9.ⁿ Ex. 34. 13; 1 Ki. 14. 15; 16. 33; 2 Ki. 17. 16; 21. 3; 2 Chr. 33. 3.^o Ex. 20. 4; Le. 26. 1.^p ch. 15. 21; Mal. 1. 8, 13, 14.^q ch. 13. 6.^r ch. 4. 23; Le. 26. 15; Jos. 7. 11, 15; 23. 16; Judg. 2. 20; 2 Ki. 18. 12; Hos. 8. 1.^s ch. 4. 19; Job 31. 26, 27.^t Jer. 7. 22, 23, 31; 19. 5; 32. 35.^u ch. 13. 12, 14.^x ch. 13. 10; Le. 24. 14, 16; Jos. 7. 25.^y ch. 19. 15; Num. 35. 30; Mt. 18. 16; John 8. 17; 2 Cor. 13. 1; 1 Tim. 5. 19; Heb. 10. 28.^z ch. 13. 9; Ae. 7. 58.^a ch. 13. 5; 19. 19.^b ch. 1. 17; 2 Chr. 19. 8—10; Hag. 2. 11; Mal. 2. 7.^c ch. 19. 4, 10, 11; Ex. 21. 13, 20, 22, 28; 22. 2; Num. 35. 11, 16, 19.^d ch. 12. 5; 19. 17; Ps. 122. 5.^e see Jer. 18. 18; Mal. 2. 7.^f ch. 19. 17—21.^g Eze. 44. 24.^h Num. 15. 30; Ezra 10. 8; Hos. 4. 4.

¹ If this made crime more difficult of proof, it also gave the innocent a better safeguard against false witness; which would be the effect also of the next re-

quirement, that the witnesses should themselves execute the sentence: thereby solemnly avouching their testimony by *deed* as well as by *word*.

ⁱ that standeth to minister there before the LORD thy God, or unto the judge, 13 even that man shall die:¹ and ^k thou shalt put away the evil from Israel. ^l And all the people shall hear, and fear, and do no more presumptuously.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, ^m I will set a king² 15 over me, like as all the nations that *are* about me; thou shalt in any wise set *him* king over thee, ⁿ whom the LORD thy God shall choose: *one* ^o from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, 16 which *is* not thy brother. But he shall not multiply ^p horses to himself; nor cause the people ^q to return to Egypt, to the end that he should multiply horses:³ forasmuch as ^r the LORD hath said unto you, ^s Ye shall henceforth return no more 17 that way. ^t Neither shall he multiply wives to himself, that ^u his heart turn not 18 away: neither shall he greatly multiply to himself silver and gold. ^v And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of ^w that which *is* before the priests the 19 Levites: and ^x it shall be with him, and he shall read therein all the days of his life: ^y that he may learn to fear the LORD his God, to keep all the words of this 20 law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he ^z turn not aside from the commandment, *to the right hand, or to the left*: to the end that he may prolong *his* days in his kingdom, he, and his children,⁴ in the midst of Israel.

Provision for the priests and Levites; pretended diviners to be punished; the Great Prophet promised.

18 THE priests the Levites, and all the tribe of Levi, ^a shall have no part nor inheritance with Israel: they ^b shall eat the offerings of the LORD made by fire, 2 and his inheritance. Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 And this shall be the priest's due from the people, from them that offer⁵ a sacrifice, whether *it be* ox or sheep; and ^c they shall give unto the priest the 4 shoulder, and the two cheeks, and the maw. ^d The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give 5 him.⁶ For ^e the LORD thy God hath chosen him out of all the tribes, ^f to stand to minister in the name of the LORD, him and his sons for ever.

6 And if a Levite come from any of thy gates out of all Israel, where he ^g sojourned, and come with all the desire of his mind ^h unto the place which the LORD shall 7 choose; then he shall minister in the name of the LORD his God, ⁱ as all his 8 brethren the Levites *do*, which stand there before the LORD. They shall have like ^j portions to eat, beside⁷ that which cometh of the sale of his patrimony.

9 When thou art come into the land which the LORD thy God giveth thee, 10 ^k thou shalt not learn to do after the abominations of those nations. There shall not be found among you *any one* that maketh his son or his daughter ^l to pass through the fire, ^m or that useth divination,⁸ ⁿ or an observer of times, or an 11 enchanter, or a witch, ^o or a charmer, or a consulter with ^p familiar spirits, or a 12 wizard, or a ^q necromancer. For all that do these things *are* an abomination unto the LORD: and ^r because of these abominations the LORD thy God doth

ⁱ ch. 18. 5, 7; 1 k. 10. 16; 1 Thes. 4. 8.
^k ch. 13. 5.
^l ch. 13. 11; 19. 20.

^m 1 Sam. 8. 5—7, 19, 20.

ⁿ see 1 Sam. 9. 15, 16; 10. 24; 16. 12; 1 Chr. 22. 10.

^o Jer. 30. 21.

^p 1 Ki. 4. 26; 10. 26, 28; Ps. 20. 7.

^q Is. 31. 1, 3; Eze. 17. 15.

^r Ex. 13. 17; Num. 14. 3, 4.

^s ch. 28. 68; Hos. 11. 5; see Jer. 42. 15.

^t Ge. 2. 24.

^u see 1 Ki. 11. 2—5; Ne. 13. 26.

^v 2 Ki. 11. 12.

^w ch. 31. 9, 26; 2 Ki. 22. 8.

^x Jos. 1. 8; Ps. 119. 97—107.

^y Ps. 19. 7, 11; 119. 105, 130.

^z ch. 5. 32; 1 Ki. 15. 5.

^a ch. 10. 9; Num. 18. 20; 26. 62.

^b Num. 18. 8, 9; Jos. 13. 14; 1 Cor. 9. 13.

^c Le. 7. 30—31.

^d Ex. 22. 29; Num. 18. 12, 24.

^e Ex. 28. 1; Num. 3. 10.

^f ch. 10. 8; 17. 12.

^g Num. 35. 2, 3.

^h ch. 12. 5.

ⁱ 2 Chr. 31. 2.

^m 2 Chr. 31. 4; Ne. 12. 44, 47.

ⁿ ch. 12. 29—31; Le. 18. 26, 27, 30.

^o ch. 12. 31; Le. 18. 21.

^p Ex. 22. 18; Le. 19. 26, 31; 20. 27; Is. 8. 19, 20.

^q Le. 20. 27; Ps. 58. 5.

^r Deu. 20. 27; 1 Chr. 10. 13; Gal. 5. 20.

^s 1 Sam. 28. 7, 11—14.

^t ch. 9. 4; Le. 18. 24, 25, 27.

¹ As being guilty of resisting the minister of the Divine Sovereign of Israel.

² It is observable that whilst the *principles* of government are carefully and strictly settled, its outward *form* is regarded as unimportant, and left to the decision of the people. And it is provided that any king of Israel shall be only viceroy of Jehovah; and, as such, shall study his Divine law, and solemnly bind himself duly to administer it: thus establishing the supremacy of law over the monarch. For disregarding this fundamental principle, Saul was rejected; and David, for his hearty compliance with it, was approved as a man 'after God's own heart.'

³ At this period, horses were commonly used only in war; and it was God's design that the Israelites should not become a military people, but should depend on Him for protection. Besides, the use of horses would necessarily lead to intercourse with Egypt, whence, at that period, they were mostly procured, which would expose the Hebrews to the contamination of that idolatry to which they were peculiarly prone. Solomon's violation of this and the succeeding command (ver. 17) were the first steps in that course of apostasy which led to the division of the

nation, the establishment of the Egyptian calf-worship, and, at last, to the overthrow of the kingdom: see refs.

⁴ If the king were obedient to the laws of Jehovah, the monarchy was to be hereditary, as it became in David's family.

⁵ If this be the correct rendering, it would seem that, now that the Hebrews were about to be settled in their own land, the priest's due was increased (comp. with Lev. vii. 30—34). But it may, perhaps, refer to the ordinary killing of animals for food.

⁶ The first-fruits of these things were consecrated to God; and he appropriated them to the maintenance of the priests.

⁷ Though the Levites did not share in the division of the country, yet they might have houses and land in the suburbs of their cities. A Levite who devoted himself to constant service at the tabernacle was to retain this property, or its proceeds if it were sold, in addition to his portion of the offerings.

⁸ However futile such pretensions might be, they were mischievous, both because they deluded the people, and because they were closely connected with superstition, and particularly with demon-worship.

13 drive them out from before thee. Thou shalt be perfect [*or*, upright, *or*, sincere^a]
14 with the LORD thy God. For these nations, which thou shalt possess [*or*,
inherit], hearkened unto observers of times, and unto diviners: but as for thee,
the LORD thy God hath not suffered thee so *to do*.

15 ^aThe LORD thy God will raise up unto thee a Prophet¹ from the midst of
16 thee, of thy brethren, ^blike unto me; ^cunto him ye shall hearken. According
to all that thou desiredst of the LORD thy God in Horeb ^ain the day of the
assembly, saying, ^bLet me not hear again the voice of the LORD my God, neither
17 let me see this great fire any more, that I die not. And the LORD said unto me,
18 ^cThey have well *spoken that* which they have spoken. ^dI will raise them up a
Prophet from among their brethren, like unto thee, and ^ewill put my words in
19 his mouth; ^fand he shall speak² unto them all that I shall command him. ^gAnd
it shall come to pass, *that* whosoever will not hearken unto my words which he
shall speak in my name, I will require *it* of him.

20 But ^hthe prophet, which shall presume to speak a word in my name, which I
have not commanded him to speak, or ⁱthat shall speak in the name of other
21 gods, even that prophet shall die. And if thou say in thine heart, How shall we
22 know the word which the LORD hath not spoken? ^kWhen a prophet speaketh
in the name of the LORD, ^lif the thing follow not, nor come to pass, that *is* the
thing which the LORD hath not spoken, *but* the prophet hath spoken it ^mpre-
sumptuously: thou shalt not be afraid of him.

Laws respecting manslaughter and murder; landmarks; and witnesses.

19 WHEN the LORD thy God ⁿhath cut off the nations whose land the LORD thy
God giveth thee, and thou succeedest them, and dwellest in their cities, and in
2 their houses; ^othou shalt separate three³ cities for thee in the midst of thy land,
3 which the LORD thy God giveth thee to possess it. Thou shalt prepare thee a
way, and divide the coasts of thy land, which the LORD thy God giveth thee to
4 inherit, into three parts, that every slayer may flee thither. (And ^pthis *is* the
case of the slayer, which shall flee thither, that he may live: Whoso killeth his
5 neighbour ignorantly, whom he hated not in time past; as when a man goeth
into the wood with his neighbour to hew wood, and his hand fetcheth a stroke
with the ax to cut down the tree, and the head [iron] slippeth from the helve
[wood], and lighteth upon his neighbour, that he die; he shall flee unto one of
6 those cities, and live:) ^qlest the avenger of the blood pursue the slayer, while
his heart is hot, and overtake him, because the way is long, and slay him; whereas
he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.
8 And if the LORD thy God ^renlarge thy coast, as he hath sworn unto thy fathers,
9 and give thee all the land which he promised to give unto thy fathers; if thou
shalt keep all these commandments to do them, which I command thee this day,
to love the LORD thy God, and to walk ever in his ways; ^sthen shalt thou add
10 three cities more for thee, beside these three: that innocent blood be not shed in
thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood
be upon thee.

11 But ^tif any man hate his neighbour, and lie in wait for him, and rise up
against him, and smite him mortally that he die, and fleeth into one of these
12 cities: then the elders of his city shall send and fetch him thence, and deliver
13 him into the hand of the avenger of blood, that he may die. ^uThine eye shall
not pity him, ^vbut thou shalt put away *the guilt of* innocent blood from Israel,
that it may go well with thee.

14 ^wThou shalt not remove thy neighbour's landmark,⁴ which they of old time
have set in thine inheritance, which thou shalt inherit in the land that the LORD
thy God giveth thee to possess it.

15 ^xOne witness shall not rise up⁵ against a man for any iniquity, or for any sin,

^a Ge. 17. 1.

^f Lk. 7. 16; John 1.
20, 45; 4. 25; 5. 46;
6. 14; 7. 40; 8. 42;
Ac. 3. 22, 23; 7. 37;
Il-b. 1. 2.

^g Lk. 24. 19; Heb. 3.
2—6.

^h John 6. 29.

ⁱ ch. 9. 10.

^j ch. 5. 24—28; Ex.
20. 19; Heb. 12. 19.

^k ch. 5. 28.

^l see refs. ver. 15.
^m 1s. 51. 16; John 14.
10—24; 17. 8.

ⁿ John 4. 25; 7. 16;
8. 26, 28, 40; 12. 49,
50; 15. 15.

^o Ac. 3. 23; Heb. 12.
25.

^p ch. 13. 5; Jer. 14. 14,
15; Eze. 13. 6; Zec.
13. 3; Mt. 7. 15.

^q ch. 13. 1, 2; Jer. 2. 8.
^r Jer. 28. 1—14.

^s see ch. 13. 2.

^t ver. 20; Jer. 28. 15
—17.

^u ch. 12. 29.

^v ch. 4. 41—43; Ex.
21. 13; Num. 35. 10
—15; Jos. 20. 2.

^w ch. 4. 42; Num. 35.
15—24.

^x Num. 35. 13.

^y ch. 12. 20; Ge. 15. 18.

^z Jos. 20. 7, 8.

^{aa} ch. 27. 24; Ex. 21.
12, etc.; Num. 35.
16—21, 24; Pro. 23.
17.

^{ab} ch. 13. 8; 25. 12.

^{ac} ch. 21. 9; Num. 35
33, 34; 1 Ki. 2. 31.

^{ad} ch. 27. 17; Job 24. 2;
Pro. 22. 28; Hos. 5.
10.

^{ae} see refs. ch. 17. 6.

1 Whilst discountenancing these false pretensions, Moses is directed to promise the great Prophet, who, like himself, should be the accepted Mediator between Jehovah and his people (see ch. v. 23—28), acting as their Legislator, Governor, and Teacher; and, in this capacity, should introduce a new dispensation; which of itself shows his superiority, as the greater supersedes the less. For both the parallel and the contrast between Moses and 'the great Prophet,' see Heb. iii. 1—6; xii. 18—29.

2 The Israelites being filled with terror at the awful majesty in which God appeared at Sinai, received the promise of a different display of his glory, which was

fulfilled when 'the Word was made flesh and dwelt among us, full of grace and truth' (John i. 14).

3 Three cities of refuge had been appointed for the country already conquered on the east of Jordan (ch. iv. 41—43). These three on the west of Jordan made the number six. See Numb. xxxv. 6.

4 Hedges and walls being used only to inclose gardens, the boundaries of landed property in general were marked by stones; and, as these might easily be removed, special laws are here made against such dishonest practices.

5 That is, 'shall not be accepted.' The same Hebrew word is rendered 'established' at the end of the verse.

in any sin that he sinneth: at the mouth of ^a two witnesses, or at the mouth of
 16 three witnesses, shall the matter be established. If a false witness ^b rise up against
 17 any man to testify against him *that which is wrong* [*or, falling away*]; then both
 18 the men, between whom the controversy *is*, shall stand before the LORD, ^c before
 the priests and the judges, which shall be in those days; and the judges shall
 make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath
 19 testified falsely against his brother; ^d then shall ye do unto him, as he had thought
 to have done unto his brother. So ^e shalt thou put the evil away from among you:
 20 ^f and those which remain shall hear, and fear, and shall henceforth commit no
 21 more any such evil among you. ^g And thine eye shall not pity; *but* ^h life shall
 go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.¹

The laws of war.

20 WHEN thou goest out to battle² against thine enemies, and seest ⁱ horses, and
 chariots, *and* a people more than thou, be not afraid of them: for the LORD thy
 2 God *is* ^h with thee, which brought thee up out of the land of Egypt. And it shall
 be, when ye are come nigh unto the battle, ^l that the priest shall approach and
 3 speak unto the people, and shall say unto them, Hear, O Israel, ye approach this
 day unto battle against your enemies: let not your hearts faint, fear not, and do
 4 not tremble, neither be ye terrified because of them; for the LORD your God *is*
 he that goeth with you, ^m to fight for you against your enemies, to save you.
 5 ⁿ And the officers shall speak unto the people, saying, What man *is there* that
 hath built a new house, and hath not ^o dedicated it? let him go and return to his
 6 house, lest he die in the battle, and another man dedicate it. And what man *is*
^{he} that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and
 7 return unto his house, lest he die in the battle, ^p and another man eat of it. ^q And
 what man *is there* that hath betrothed a wife, and hath not taken her? let him
 go and return unto his house, lest he die in the battle, and another man take her.
 8 And the officers shall speak further unto the people, and they shall say, ^r What
 man *is there that is* fearful and fainthearted? let him go and return unto his
 9 house, ^s lest his brethren's heart faint as well as his heart. And it shall be, when
 the officers have made an end of speaking unto the people, that they shall make
 captains of the armies to lead the people.
 10 When thou comest nigh unto a city to fight against it, ^t then proclaim peace
 11 unto it. And it shall be, if it make thee answer of peace, and open unto thee,
 then it shall be, *that* all the people *that is* found therein shall be ^u tributaries unto
 12 thee, and they shall serve thee. ^v And if it will make no peace with thee, but
 13 will make war against thee, then thou shalt besiege it: and when the LORD thy
 God hath delivered it into thine hands, ^y thou shalt smite every male thereof
 14 with the edge of the sword: ^z but the women, and the little ones, and ^a the cattle,
 and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself;
 and ^b thou shalt eat the spoil of thine enemies, which the LORD thy God hath
 given thee.
 15 Thus shalt thou do unto all the cities *which are* very far off from thee, which
 16 *are* not of the cities of these nations. But ^c of the cities of these people, which
 the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing
 17 that breatheth: but thou shalt utterly destroy them; *namely*, ^d the Hittites, and
 the Amorites, and the Canaanites, and the Perizzites, the Hivites, and the Jebusites;
 18 as the LORD thy God hath commanded thee: that ^e they teach you not to do after
 all their abominations, which they have done unto their gods; so should ye sin
 against the LORD your God.
 19 When thou shalt besiege a city a long time, in making war against it to take
 it, thou shalt not destroy the trees thereof by forcing an ax against them: for
 thou mayest eat of them, and thou shalt not cut them down (for the tree of the
 20 field *is* man's *life*³) to employ *them* in the siege: only the trees which thou
 knowest that they *be* not trees for meat, thou shalt destroy and cut them down;
 and thou shalt ^f build bulwarks against the city that maketh war with thee,
 until it be subdued.

^a 1 Ki. 21. 10, 13; Mt. 26. 60, 61.
^b Ex. 20. 16; 23. 1; Ps. 27. 12; 35. 11.

^c ch. 17. 9; 21. 5.

^d Pro. 19. 5, 9; Dan. 6. 24.

^e ch. 13. 5; 17. 7; 21. 21; 22. 21, 24; 24. 7.

^f ch. 17. 13; 21. 21.
^g ver. 13.
^h Ex. 21. 23—25; Le. 24. 20; Mt. 5. 34.

ⁱ see Jos. 11. 4—6; 2 Chr. 14. 9—11; Ps. 20. 7; Is. 31. 1.

^k ch. 31. 6, 8; Num. 23. 21; 2 Chr. 13. 12; 32. 7.
^l Num. 10. 8, 9; 31. 6.

^m ch. 1. 30; 3. 22; Jos. 23. 10.

ⁿ ch. 1. 15.
^o see Ne. 12. 27; Ps. 30. title.

^p Zeph. 1. 13.
^q ch. 24. 5; Lk. 14. 20; 2 Tim. 2. 4.

^r Judg. 7. 3; Lk. 9. 62; Rev. 3. 16.

^s Num. 13. 31—33.

^t 2 Sam. 20. 18—20.

^u Jos. 16. 10; Judg. 1. 31—35.

^v Jos. 11. 19, 20.

^y Num. 31. 7.

^z Num. 31. 9.
^a Jos. 8. 2.

^b Jos. 22. 8.

^c ch. 7. 1—3, 16; Num. 21. 2, 3, 35; 33. 52; Jos. 11. 14.

^d ch. 7. 1.

^e ch. 7. 4; 12. 30, 31; 18. 9; Ex. 23. 33; 1 Cor. 15. 33; Eph. 5. 11.

^f 2 Chr. 26. 15; Is. 37. 33; Jer. 6. 6.

1 That is, he shall suffer the punishment to which his false testimony might have subjected the accused.

2 The wisdom and mercy of the Hebrew laws of war will be best seen by contrasting them with those of other nations; which were, and in many cases still are, extremely barbarous. Vers. 2—8 seem designed to forbid the general levies of men so common in Asiatic warfare; and to promote the best of all courage, a firm reliance upon Jehovah. Vers. 10, 11 discountenance indiscriminate

slaughter, as well as pillage and slavery. On the exception of the Canaanites from this rule (vers. 16, 17), see note at the end of the book of Joshua, p. 244.

3 For instance, the produce of the date-palm is the principal food of several Arabian and African tribes, who have been exposed to famine by the cruelty of invaders in cutting down those invaluable trees. Such devastation would be peculiarly terrible, because, of course, years must elapse before newly-planted trees would bear fruit.

Expiation of uncertain murder.

21 IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him: then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain. And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a rough¹ valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley. And the priests the sons of Levi shall come near; (for ^s them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and ^h by their word shall every controversy and every stroke *be tried*;) and all the elders of that city, *that are* next unto the slain man, ⁱ shall wash their hands over the heifer that is beheaded in the valley: and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*: be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, ^k and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. So ^l shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

Various laws regulating personal and social morals.

10 WHEN thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;² then thou shalt bring her home to thine house; and she shall shave her head, and pare [*or*, suffer to grow] her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and ^m bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; ⁿ but thou shalt not sell her at all for money,³ thou shalt not make merchandise of her, because thou hast ^o humbled her.

15 If a man have two wives,⁴ one beloved, ^p and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated: then it shall be, ^q when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: but he shall acknowledge the son of the hated *for* the firstborn, ^r by giving him a double portion of all that he hath: for he is ^s the beginning of his strength; ^t the right of the firstborn is his.

18 If a man have a stubborn and rebellious son,⁵ which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die. ^u So shalt thou put evil away from among you; ^v and all Israel shall hear, and fear.

22 And if a man have committed a sin ^w worthy of death, and he be to be put to death, and thou hang him⁶ on a tree: ^x his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for ^a he that is hanged is accursed of God;) that ^b thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

22 Thou ^c shalt not see thy brother's ox or his sheep go astray, and ^d hide thyself ^e from them: thou shalt in any case bring them again unto thy brother. And if

^s ch. 10. 8; 1 Chr. 23. 13.
^h ch. 17. 8—12.

ⁱ see Ps. 19. 12; 26. 6; Mt. 27. 24.

^k Jon. 1. 14.

^l ch. 19. 13.

^m Ps. 45. 10.

ⁿ Ex. 21. 10, 11.

^o ch. 22. 19, 29; Ge. 34. 2; Judg. 19. 24.
^p Ge. 29. 30, 31, 33; 1 Sam. 1. 4, 5.

^q 1 Chr. 5. 2; 26. 10; 2 Chr. 11. 18—22; 21. 3.

^r see 1 Chr. 5. 1.

^s Ge. 49. 3; Ps. 105. 36.
^t Ge. 25. 31, 33.

^u ch. 13. 5; 19. 19, 20; 22. 21, 24.
^v ch. 13. 11.

^w ch. 19. 6; 22. 26; Ac. 23. 29; 25. 11, 25; 26. 31.

^x Jos. 8. 29; 10. 26, 27; John 19. 31.

^a Gal. 3. 13.
^b Le. 18. 25; Num. 35. 34.

^c Ex. 23. 4.
^d Pro. 28. 27; Is. 58. 7.

1 These words rather mean a ravine which had a stream running through it. This law shows the high value set upon human life.

2 This is evidently a restriction adapted gradually to suppress a wicked practice already existing. Its importance is proved by the terrible outrages to which even modern warfare often subjects the families of the conquered.

3 This command intimates how binding the laws of justice and honour are, particularly in such matters.

4 This is another restrictive law, showing the mischievousness of the then prevalent custom of polygamy. This law deprives the father of a power which was sometimes exercised by persons who practised polygamy, of

treating the firstborn of the favourite wife as the eldest, although he might not really be so; which must have given rise in families to much vexation and ill-will.

5 The power of parents over their children appears originally, in most nations, to have been absolute. This law, whilst it takes from the father the power of inflicting death, adds to the punishment of filial disobedience the disgrace of a public condemnation. The Bible everywhere places duties to parents next to duties to God; and, in fact, the *political* and *social* as well as *religious* importance of filial respect and obedience can hardly be overrated.

6 That is, after he is dead. The Egyptians and Canaanites used to leave bodies of criminals gibbeted.

thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.¹

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment:² for all that do so *are* abomination unto the Lord thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones or eggs, and the dam sitting upon the young, or upon the eggs, ⁸ thou shalt not take the dam with the young:³ *but* thou shalt in any wise let the dam go, and take the young to thee; ⁴ that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 When thou buildest a new house, then thou shalt make a battlement⁴ for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. ⁶ Thou shalt not plow with an ox and an ass together. ⁷ Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 Thou shalt make thee ^m fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*.

13, 14 If any man take a wife, and ⁿ go in unto her, and hate her, and give ^o occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate: and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; and, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; and they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; ^p he may not put her away all his days. But if this thing be true, *and the tokens of* virginity be not found for the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath ^q wrought folly in Israel, to play the whore in her father's house. ^r So shalt thou put evil away from among you.

22 ^s If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman. So shalt thou put away evil from Israel.

23 If a damsel *that is* a virgin be ^t betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath ^u humbled his neighbour's wife. ^v So thou shalt put away evil from among you.⁵

25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: but unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter: for he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ^w If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold

¹ Mt. 7. 12; 1 Thes. 4. 6.

² Ex. 23. 5.

³ Le. 22. 28.

⁴ ch. 4. 10.

⁵ Le. 19. 19.

⁶ see 2 Cor. 6. 11—16.

⁷ Le. 19. 19.

^m Num. 15. 38; Mt. 23. 5.

ⁿ Ge. 29. 21; Judg. 15. 1.

^o Ex. 23. 1.

^p Mt. 19. 8, 9.

^q Ge. 31. 7; Judg. 20. 6, 10; 2 Sam. 13. 12, 13.

^r ch. 13. 5.

^s Ex. 20. 11; 1e. 20. 10; John 8. 5.

^t Mt. 1. 18, 19.

^u ch. 21. 11.

^v vers. 21, 22.

^w Ex. 22. 16, 17.

¹ This law of kind and brotherly care for the property of others is one exhibition of that tenderness which frequently appears in the Jewish code, and is by no means an *exclusive* characteristic of Christian morality.

² The practices here prohibited had occasioned the most revolting licentiousness. This regulation would tend to promote a respectful delicacy between the sexes.

³ This law teaches a spirit of mercy: it would also tend to prevent the extirpation of any species of birds; which, in a country producing many snakes and insects, might cause serious injury.

⁴ Or, 'parapet.' The flat roofs of the houses in Eastern countries are much used for walking and sleeping; and, of course, would be dangerous without a fence. This precautionary ordinance suggests the duty of carefully fencing, or removing, everything by which life may be endangered. It is an interesting example of the manner in which religion guards the temporal interests of men.

⁵ These laws, enforced by such solemn penalties, show how hateful unchastity is to God. Those which follow (vers. 25—29) are adapted to protect the victim, whilst they punish the perpetrator of crime.

29 on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; ² because he hath humbled her, he may not put her away all his days.

30 ^a A man shall not take his father's wife, nor ^b discover his father's skirt.

23 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. A bastard shall not enter into the

2 congregation of the LORD; even to his tenth¹ generation shall he not enter into

3 the congregation of the LORD. ^c An Ammonite or Moabite² shall not enter into

4 the congregation of the LORD; even to their tenth generation shall they not enter

5 into the congregation of the LORD for ever: ^d because they met you not with

6 bread and with water in the way, when ye came forth out of Egypt; and ^e because

7 they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to

8 curse thee. (Nevertheless the LORD thy God ^f would not hearken unto Balaam;

9 but the LORD thy God turned the curse into a blessing unto thee, ^g because the

10 LORD thy God loved thee.) ^h Thou shalt not seek their peace nor their prosperity

11 all thy days for ever. Thou shalt not abhor an Edomite; ⁱ for he is thy brother:

12 thou shalt not abhor an Egyptian; ^j because ^k thou wast a stranger in his land.

13 The children that are begotten of them shall enter into the congregation of the

14 LORD in their third generation.

15 When the host goeth forth against thine enemies, then keep thee from every

16 wicked thing. ^l If there be among you any man, that is not clean by reason of

17 uncleanness that chanceth him by night, then shall he go abroad out of the camp,

18 he shall not come within the camp: but it shall be, when evening cometh on,

19 ^m he shall wash *himself* with water: and when the sun is down, he shall come

20 into the camp *again*. Thou shalt have a place also without the camp, whither

21 thou shalt go forth abroad: and thou shalt have a paddle upon thy weapon; and

22 it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and

23 shalt turn back and cover that which cometh from thee: for the LORD thy God

24 ⁿ walketh in the midst of thy camp, to deliver thee, and to give up thine enemies

25 before thee; therefore shall thy camp be holy: ^o that he see no unclean thing in

26 thee, and turn away from thee.

27 ^p Thou shalt not deliver unto his master⁵ the servant which is escaped from his

28 master unto thee: he shall dwell with thee, *even* among you, in that place which

29 he shall choose in one of thy gates, where it liketh him best: ^q thou shalt not

30 oppress him.

31 There shall be no whore ^r of the daughters of Israel, nor ^s a sodomite of the

32 sons of Israel. Thou shalt not bring the hire of a whore, or the price of ^t a dog,⁶

33 into the house of the LORD thy God for any vow: for *even* both these *are*

34 abomination unto the LORD thy God.

35 ^u Thou shalt not lend upon usury to thy brother; usury of money, usury of

36 victuals, usury of any thing that is lent upon usury: ^v unto a stranger thou mayest

37 lend upon usury; but unto thy brother thou shalt not lend upon usury: ^w that

38 the LORD thy God may bless thee in all that thou settest thine hand to in the

39 land whither thou goest to possess it.

40 ^x When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to

41 pay it: for the LORD thy God will surely require it of thee; and it would be sin

42 in thee. But if thou shalt forbear to vow, it shall be no sin in thee. ^y That

43 which is gone out of thy lips thou shalt keep and perform; *even* a freewill

44 offering, according as thou hast vowed unto the LORD thy God, which thou hast

45 promised with thy mouth.

46 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes

47 thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel. When

48 thou comest into the standing corn of thy neighbour, ^z then thou mayest pluck

49 the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's

50 standing corn.

51 ^a When a ^b man hath taken a wife, and married her, and it come to pass that she

52 find no favour in his eyes, because he hath found some uncleanness in her; then

53 let him write her a bill of divorcement,⁷ and give *it* in her hand, ^c and send her

54

^z ver. 21.

^a ch. 27. 20; Le. 18. 8; 20. 11; 1 Cor. 5. 1.

^b see Ru. 3. 9; Eze. 16. 8.

^c Ne. 13. 1, 2.

^d see ch. 2. 29.

^e Num. 22. 5—7.

^f Num. 23. 5—12.

^g see refs. ch. 7. 7, 8.

^h 2 Sam. 8. 2; 12. 26, 31; Ezra 9. 12.

ⁱ Ge. 25. 24—26, 30; Num. 20. 14; Obad. 10—12.

^k ch. 10. 19; Ex. 22. 21; 23. 9; Lev. 19. 34.

^l Le. 15. 16.

^m Le. 15. 5.

ⁿ Le. 26. 12, 2 Cor. 6. 16.

^o 1 Sam. 30. 15.

^p Ex. 22. 21.

^q Le. 19. 29; Pro. 2. 16. ^r Ge. 19. 5; 2 Ki. 23. 7. ^s Ps. 22. 16; Is. 56. 10, 11; Mt. 7. 6; Phil. 3. 2; Rev. 22. 15.

^t Ex. 22. 25; Le. 25. 36, 37; Ne. 5. 2, 7; Ps. 15. 5; Lk. 6. 34, 35.

^u see ch. 15. 3; Le. 19. 34. ^x ch. 15. 10.

^y Num. 30. 2; Ecc. 5. 4, 5.

^z Num. 30. 2; Ps. 66. 13, 14.

^a Mt. 12. 1, 2; Mk. 2. 23; Lk. 6. 1.

^b Mt. 5. 31; 19. 7—9; Mk. 10. 4.

^c Mt. 1. 19.

1 That is, for ever.

2 A solemn intimation of the fatal consequences of attempting to injure, and especially to lead astray, the people of God. See Numb. xxv. 16—18.

3 It has, with some probability, been inferred from this, that the mass of the people of Egypt were not implicated in the oppression of the Hebrews by their rulers, who, perhaps, were of a foreign dynasty.

4 The term 'holy' is here used as denoting the removal

of that which is offensive even in material things.

5 That is, a *foreign* master. The land of Israel was to be (as our own country now is) an asylum for the oppressed of all nations.

6 That is, a sodomite. We cannot honour God with our substance, unless it be honourably acquired.

7 This was intended to restrain a bad practice which had gone far to annul the original law of marriage, and which still prevails among the Arabs, who are allowed

2 out of his house. And when she is departed out of his house, she may go and
3 be another man's *wife*. And *if* the latter husband hate her, and write her a bill
of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or
4 if the latter husband die, which took her *to be* his wife; ^d her former husband,
which sent her away, may not take her again to be his wife, after that she is
defiled; for that *is* abomination before the LORD: and thou shalt not cause the
land to sin, which the LORD thy God giveth thee *for* an inheritance.

^d Jer. 3. 1.

5 ^e When a man hath taken a new wife, he shall not go out to war, neither shall
he be charged with any business: *but* he shall be free at home one year, and shall
^f cheer up his wife which he hath taken.

^e ch. 20. 7.

^f Pro. 5. 18.

6 No man shall take the nether or the upper millstone to pledge: for he taketh
*a man's life*¹ to pledge.

7 ^g If a man be found stealing any of his brethren of the children of Israel, and
maketh merchandise of him, or selleth him; then that thief shall die; ^h and thou
shalt put evil away from among you.

^g Ex. 21. 16; 1 Tim. 1. 10.
^h ch. 19. 19.

8 Take heed in ⁱ the plague of leprosy, that thou observe diligently, and do
according to all that the priests the Levites shall teach you: as I commanded
9 them, *so* ye shall observe to do. ^k Remember what the LORD thy God did ^l unto
Miriam by the way, after that ye were come forth out of Egypt.

ⁱ Le. 13 & 14; Mt. 8. 4.

^k see Lk. 17. 32; 1 Cor. 10. 6.
^l Num. 12. 10—15.

10 When thou dost lend thy brother any thing, thou shalt not go into his house²
11 to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost
12 lend shall bring out the pledge abroad unto thee. And if the man *be* poor, thou
13 shalt not sleep with his pledge: ^m in any case thou shalt deliver him the pledge
again when the sun goeth down, that he may sleep in his own raiment, and ⁿ bless
thee: and ^o it shall be righteousness unto thee before the LORD thy God.

^m see refs. Ex. 22. 26.

ⁿ Job 29. 11, 13; 31. 20; 2 Cor. 9. 13; 2 Tim. 1. 18.

^o ch. 6. 25; Ps. 106. 31; 112. 9; Dan. 4. 27.

^p Le. 25. 40—43; Mal. 3. 5.

^q Le. 19. 13; Jer. 22. 13; Mt. 20. 8; Jam. 5. 4.

^r ch. 15. 9; Jam. 5. 4.

14 Thou shalt not ^p oppress an hired servant *that is* poor and needy, *whether he be*
15 of thy brethren, or of thy strangers that *are* in thy land within thy gates. At
his day³ thou ^q shalt give *him* his hire, neither shall the sun go down upon it;
for he *is* poor, and setteth his heart upon it: ^r lest he cry against thee unto the
LORD, and it be sin unto thee.

16 ^s The fathers shall not be put to death for the children, neither shall the children
be put to death for the fathers: ^t every man shall be put to death for his own sin.

^s 2 Ki. 11. 5, 6; 2 Chr. 25. 4; Jer. 31. 29, 30; Eze. 18. 20.

17 ^u Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless;
18 ^v nor take the widow's raiment to pledge: but ^w thou shalt remember⁵ that thou
wast a bondman in Egypt, and the LORD thy God redeemed thee thence: there-
fore I command thee to do this thing.

^t Ex. 22. 21, 22; Pro. 23. 22; Is. 1. 23; Jer. 5. 28; 22. 3; Eze. 22. 29; Zec. 7. 10; Mal. 3. 5.

^u Ex. 22. 26.

^v ver. 22; ch. 16. 12.

19 ^y When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in
the field, thou shalt not go again to fetch it: it shall be for the stranger, for the
fatherless, and for the widow: that the LORD thy God may ^z bless thee in all the
20 work of thine hands. When thou beatest thine olive tree, thou shalt not go over
the boughs again: it shall be for the stranger, for the fatherless, and for the
21 widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean
it afterward: it shall be for the stranger, for the fatherless, and for the widow.
22 And ^a thou shalt remember that thou wast a bondman in the land of Egypt:
therefore I command thee to do this thing.

^y Le. 19. 9, 10; 23. 22.

^z ch. 15. 10; Ps. 41. 1; Pro. 19. 17.

25 If there be a ^b controversy between men, and they come unto judgment, that
the judges may judge them; then they ^c shall justify the righteous, and condemn
2 the wicked. And it shall be, if the wicked man *be* ^d worthy to be beaten, that
the judge shall cause him to lie down, ^e and to be beaten before his face, accord-
3 ing to his fault, by a certain number. ^f Forty⁶ stripes he may give him, *and* not
exceed: lest, *if* he should exceed, and beat him above these with many stripes,
then thy brother should ^g seem vile unto thee.

^a ver. 18.

^b ch. 19. 17; Eze. 41. 24.

^c ch. 16. 18—20; see Pro. 17. 15.

^d Lk. 12. 48.

^e Mt. 10. 17.

^f 2 Cor. 11. 21.

^g Job 18. 3.

^h Pro. 12. 10; 1 Cor. 9. 9; 1 Tim. 5. 18.
ⁱ Hos. 10. 11.

4 ^h Thou shalt not muzzle⁷ the ox when he ⁱ treadeth out *the corn*.

by a word to dissolve the marriage tie. To correct this custom, Moses allows a wife to be divorced only by a legal document, and forbids her husband to take her back after she had been married to another. For the law of Christ on this subject, see Matt. v. 31, 32; xix. 7—9.

¹ It was necessary in order to grind the corn for his family. Consonant to this is the ancient common law of England, which provides that no man shall be distrained of the utensils or instruments of his trade or profession, as the axe of a carpenter, or the books of a scholar, or beasts used for the plough, as long as there are other things upon which distress can be made.

² The sacredness thus given to the poor man's home strikingly illustrates the humane and refined spirit of these laws.

³ Probably it is to this merciful command that we should trace the present practice in those countries of ending work at sunset, and paying wages daily. See refs.

⁴ This would tend to prevent hereditary blood-feuds.

⁵ The spirit of this and the following precepts is beautifully expressed by our Lord: 'All things whatsoever ye would that men should do to you, do ye even so to them' (Matt. vii. 12).

⁶ The Jews, in practice, allowed only thirty-nine to be given, lest the number should be inadvertently exceeded. See 2 Cor. xi. 24.

⁷ Threshing in Palestine was performed by oxen, who were driven over the corn spread out upon a level floor, open to the air. This command enjoins a kind consideration of the wants of all who labour. See refs.

5 ^k If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother [*or*, next kinsman^l] shall go in unto her, and take her to him to wife, and perform the
6 duty of an husband's brother unto her. And it shall be, *that* the firstborn which she beareth ^m shall succeed in the name of his brother *which is* dead, that ⁿ his
7 name be not put out of Israel. And if the man like not to take his brother's [*or*, next kinsman's] wife, then let his brother's wife go up to the ^o gate unto the
8 elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the
9 elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and
10 say, ^p I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and ^q loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not ^r build up his brother's house.¹ And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and
12 putteth forth her hand, and taketh him by the secrets: then thou shalt cut off her hand; ^s thine eye shall not pity *her*.

13 'Thou shalt not have in thy bag divers weights, a great and a small.
14 Thou shalt not have in thine house divers measures, a great and a small.
15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: ^t that thy days may be lengthened in the land which the LORD thy
16 God giveth thee. For ^u all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ^v Remember what Amalek did unto thee by the way, when ye were come forth
18 out of Egypt; how he met thee by the way, and smote the hindmost of thee, *even*
19 all *that were* feeble behind thee, when thou *wast* faint and weary; and he ^z feared not God. Therefore it shall be, ^a when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt ^b blot out the remembrance of Amalek from under heaven; ² ^c thou shalt not forget *it*.

The mode of offering first-fruits and tithes.

26 AND it shall be, when thou *art* come in unto the land which the LORD thy God
2 giveth thee *for* an inheritance, and possessest it, and dwellest therein; ^d that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt
3 go unto the place which the LORD thy God shall choose to place his name there.
4 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess³ this day unto the LORD thy God, that I am come unto the country ^f which the LORD sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, ^g A Syrian ^h ready to perish *was* my father, ⁴ and 'he went down into Egypt, and sojourned there with
6 a ^k few, and became there a nation, great, mighty, and populous: and ^l the
7 Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage: and
8 ^m when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: and ⁿ the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm,
9 and ^o with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, *even* ^p a land that floweth
10 with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me.

And thou shalt set it before the LORD thy God, and worship before the LORD
11 thy God: and ^q thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

^k Mt. 22. 24; Mk. 12. 19; Lk. 20. 28.

^l Ge. 38. 8; Ru. 1. 12, 13; 3. 9.

^m Ge. 38. 9.
ⁿ Ru. 4. 10.

^o Ru. 4. 1, 2.

^p Ru. 4. 6.

^q Ru. 4. 7.

^r Ru. 4. 11.

^s ch. 19. 13.

^t Le. 19. 35, 36; Pro. 11. 1; Eze. 45. 10; Mic. 6. 11.

^u ch. 4. 40; Ex. 20. 12.

^v Pro. 11. 1; 1 Thes. 4. 6.

^w Ex. 17. 8.

^z Ps. 36. 1; Pro. 16. 6; Ro. 3. 18.

^a 1 Sam. 15. 3.

^b Ex. 17. 11.

^c 1 Sam. 15. 3.

^d ch. 16. 10; Ex. 23. 19; 31. 26; Num. 18. 13; Pro. 3. 9.

^e ch. 12. 5, 6.

^f Ge. 17. 8.

^g Hos. 12. 12.

^h Ge. 43. 1, 2; 45. 7, 11.

ⁱ Ge. 46. 1—7; Ac. 7. 15.

^k ch. 10. 22; Ge. 46. 27; Ex. 1. 7, 12.

^l Ex. 1. 11, 14, 16, 22.

^m Ex. 2. 23—25; 3. 9; 4. 31.

ⁿ ch. 5. 15; Ex. 12. 37, 41, 51; 13. 3, 14, 16.

^o ch. 4. 31.

^p Ex. 3. 8.

^q ch. 12. 7, 12, 18; 16. 11.

¹ This appears to have been a restrictive command, which enabled a man, by submitting to a small indignity, to escape compliance with a prevalent custom. See Gen. xxxviii. 8, 11. The Jews now almost universally avail themselves of this provision in such cases.

² Some centuries later, Saul was ordered to put this sentence in execution (1 Sam. xv.); and he incurred Divine displeasure because he did not perform it effectually. The Amalekites who remained were afterwards

smitten by David (1 Sam. xxx.), and subsequently by the Simeonites in Hezekiah's time (1 Chron. iv. 43).

³ That is, 'I testify by this offering that I owe all I have to the bounty of Jehovah, who hath faithfully kept all his promises.'

⁴ This may be rendered, 'A Syrian, a wanderer, was my father;' and so would include Abraham and Isaac as well as Jacob. These verses were recited at the passover; and on the next day the first sheaf was presented.

12 When thou hast made an end of tithing all the ^r tithes of thine increase the third year, *which is* ^s the year of tithing, ^t and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and
 13 be filled; then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy
 14 commandments, ^u neither have I forgotten *them*: ^x I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my
 15 God, *and* have done according to all that thou hast commanded me. ^y Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

Concluding admonition.

16 THIS day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with
 17 all thy soul. Thou hast ^z avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments,
 18 and to hearken unto his voice: and ^a the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldst keep all
 19 his commandments; and to make thee ^b high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be ^c an holy people unto the LORD thy God, as he hath spoken.

The law to be written on stones, and solemnly rehearsed.

27 AND Moses with the elders of Israel commanded the people, saying, Keep all
 2 the commandments which I command you this day. And it shall be on the day
^d when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that ^e thou shalt set thee up great stones, ¹ and plaister them with plaister:
 3 and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee,
^f a land that floweth with milk and honey; as the LORD God of thy fathers hath
 4 promised thee. Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, ^g in mount Ebal, ² and thou
 5 shalt plaister them with plaister. And there shalt thou build an altar unto the LORD thy God, an altar of stones: ^h thou shalt not lift up *any* iron *tool* upon them.
 6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: and thou shalt offer peace
 8 offerings, and shalt eat there, and rejoice before the LORD thy God. ³ And thou shalt write upon the stones all the words of this law ⁱ very plainly.
 9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; ^k this day thou art become the people of the LORD thy
 10 God. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.
 11, 12 And Moses charged the people the same day, saying, These shall stand ^l upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and
 13 Levi, and Judah, and Issachar, and Joseph, and Benjamin: and ^m these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and
 14 Naphtali. And ⁿ the Levites shall speak, and say unto all the men of Israel with a loud voice,
 15 ^o Cursed *be* ⁴ the man that maketh *any* graven or molten image, ^p an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret
 16 *place*. ^q And all the people shall answer and say, Amen.—^r Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.—

^r Le. 27. 30; Num. 18. 24.
^s ch. 14. 22—29.
^t ch. 12. 19; 16. 14.

^u Ps. 119. 141, 153, 176.
^x Le. 7. 20; 21. 1, 11; Hos. 9. 4.

^y Is. 63. 15; Zec. 2. 13.

^z Ex. 20. 19; 24. 7.

^a ch. 7. 6; 11. 2; 28. 9; Ex. 6. 7; 19. 5.

^b ch. 4. 7, 8; 28. 1; Ps. 148. 14.

^c ch. 7. 6; 28. 9; Ex. 19. 6; 1 Pet. 2. 9.

^d Jos. 4. 1, 5.

^e Jos. 8. 32.

^f ch. 6. 3.

^g ch. 11. 29, 30; Jos. 8. 30, 31.

^h Ex. 20. 25; Jos. 8. 31.

ⁱ Hab. 2. 2.

^k ch. 26. 16—18.

^l ch. 11. 26—29; Jos. 8. 33, 34; Judg. 9. 7.

^m Jos. 8. 33.

ⁿ ch. 33. 10; Jos. 8. 33; Dan. 9. 11.

^o ch. 4. 16, 23; 5. 8;

Ex. 20. 4, 23; 31. 17;

Le. 19. 4; 26. 1; Is.

41. 9; Hos. 13. 2.

^p ch. 29. 17.

^q Num. 5. 22; Jer. 11.

5; 1 Cor. 14. 16.

^r ch. 21. 18; Ex. 20. 12; 21. 17; Le. 19. 3.

¹ Books being scarce, these public monuments were of great importance. It seems likely, as the *plastering* is mentioned before the *writing*, that the uneven surface of the stones was covered with a smooth plaster, capable of resisting the action of the air in a dry climate, which was then engraved or painted. Such plaster-inscriptions are found among the antiquities of Egypt. Whether the law so inscribed were the Decalogue, or the blessings and curses here following, we are not told.

² The Samaritan reads 'Gerizim,' which is preferred by a few critics.

³ It was only in virtue of what the altar with its burnt-offerings and peace-offerings represented that they

could *rejoice* before God. Had the law stood there alone, it would have reminded them only of sin and condemnation; but, the altar of expiation being also there, they could worship God with joy as well as fear. Yet the altar did not annul the law, the words of which were written plainly upon the pillar; reminding us that reconciliation with God by the great Sacrifice does not exempt us from keeping his commandments.

⁴ Rather, 'Cursed is.' It should be observed that the sins here declared accursed are supposed to be committed in secret, and such as God only can avenge. To many of them the penalty of death was attached, upon discovery and conviction.

17 ^s Cursed *be* he that removeth his neighbour's landmark. And all the people shall
 18 say, Amen.—^t Cursed *be* he that maketh the blind to wander out of the way.
 19 And all the people shall say, Amen.—^u Cursed *be* he that perverteth the judgment
 of the stranger, fatherless, and widow. And all the people shall say, Amen.—
 20 ^v Cursed *be* he that lieth with his father's wife; because he uncovereth his father's
 21 skirt. And all the people shall say, Amen.—^w Cursed *be* he that lieth with any
 22 manner of beast. And all the people shall say, Amen.—^x Cursed *be* he that lieth
 with his sister, the daughter of his father, or the daughter of his mother. And
 23 all the people shall say, Amen.—^y Cursed *be* he that lieth with his mother-in-law.
 24 And all the people shall say, Amen.—^z Cursed *be* he that smiteth his neighbour
 25 secretly. And all the people shall say, Amen.—^a Cursed *be* he that taketh reward
 26 to slay an innocent person. And all the people shall say, Amen.—^b Cursed *be* he
 that confirmeth not *all*¹ the words of this law to do them. And all the people
 shall say, Amen.

The blessing and the curse.

28 AND it shall come to pass, ^c if thou shalt hearken diligently unto the voice of
 the LORD thy God, to observe *and* to do all his commandments which I command
 thee this day, that the LORD thy God ^f will set thee on high above all nations of
 2 the earth: and all these blessings shall come on thee, and ^g overtake thee, if thou
 3 shalt hearken unto the voice of the LORD thy God. ^h Blessed *shalt* thou *be* ⁱ in the
 4 city, and blessed *shalt* thou *be* in the field. Blessed *shall be* ^k the fruit of thy body,
 and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and
 5 the flocks of thy sheep. Blessed *shall be* thy basket and thy store [*or*, dough, *or*,
 6 kneading-trough]. ^l Blessed *shalt* thou *be* when thou comest in, and blessed *shalt*
 7 thou *be* when thou goest out. The LORD ^m shall cause thine enemies that rise up
 against thee to be smitten before thy face: they shall come out against thee one way,
 8 and flee before thee seven ways. The LORD shall ⁿ command the blessing upon thee
 in thy storehouses [*or*, barns^o], and in all that thou ^p settest thine hand unto; and
 9 he shall bless thee in the land which the LORD thy God giveth thee. ^q The LORD
 shall establish thee an holy people unto himself, ^r as he hath sworn unto thee, if
 thou shalt keep the commandments of the LORD thy God, and walk in his ways.
 10 And all the people of the earth shall see that thou art ^s called by the name of the
 11 LORD; and they shall be ^t afraid of thee. And ^u the LORD shall make thee
 plenteous in goods [*or*, for good], in the fruit of thy body, and in the fruit of thy
 cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy
 12 fathers to give thee. The LORD shall open unto thee his good treasure, the heaven
^x to give the rain unto thy land in his season, and ^y to bless all the work of thine
 13 hand: and ^z thou shalt lend unto many nations, and thou shalt not borrow. And
 the LORD shall make thee ^a the head, and not the tail; and thou shalt be above
 only, and thou shalt not be beneath; if that thou hearken unto the commandments
 of the LORD thy God, which I command thee this day, to observe and to do *them*:
 14 ^b and thou shalt not go aside from any of the words which I command thee this
 day, *to the right hand, or to the left, to go after other gods to serve them.*
 15 But it shall come to pass, ^c if thou wilt not hearken unto the voice of the LORD
 thy God, to observe to do all his commandments and his statutes which I com-
 mand thee this day; that all these curses² shall come upon thee, and ^d overtake
 16 thee: Cursed *shalt* thou *be* ^e in the city, and cursed *shalt* thou *be* in the field.
 17 Cursed *shall be* thy basket and thy store. Cursed *shall be* the fruit of thy body,
 18 and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.
 19 Cursed *shalt* thou *be* ^f when thou comest in, and cursed *shalt* thou *be* when thou
 20 goest out. The LORD shall send upon thee ^g cursing, ^h vexation, and ⁱ rebuke, in
 all that thou settest thine hand unto for to do, ^k until thou be destroyed, and until
 thou perish quickly; because of the wickedness of thy doings, whereby thou hast
 21 forsaken me. The LORD shall make ^l the pestilence³ cleave unto thee, until he
 22 have consumed thee from off the land, whither thou goest to possess it. ^m The
 LORD shall smite thee with a consumption,⁴ and with a fever, and with an in-
 flammation, and with an extreme burning, and with the sword [*or*, drought], and
 with ⁿ blasting, and with mildew; and they shall pursue thee until thou perish.

^s ch. 19. 14; Pro. 22. 28.

^t Le. 19. 14.

^u ch. 10. 18; 24. 17; Ex. 22. 21, 22; Mal. 3. 5.

^v ch. 22. 30; Ge. 35. 22; 49. 4; Le. 18. 8; 20. 11.

^w Ex. 22. 19; Le. 18. 23; 20. 15.

^x Le. 18. 9; 20. 17.

^y Le. 18. 17; 20. 14.

^z ch. 19. 11; Ex. 20. 13; 21. 12, 14; Le. 24. 17; Num. 35. 31.

^a ch. 10. 17; 16. 19; Ex. 23. 7, 8; Ps. 15. 5; Eze. 22. 12; Mt. 26. 15; 27. 3, 4; Ac. 1. 18.

^b ch. 28. 15; Ps. 119. 21; Jer. 11. 3; Gal. 3. 10.

^c Ex. 15. 26; Le. 26. 3. Is. 55. 2.

^f ch. 26. 19.

^g ver. 15; Zec. 1. 6.

^h Ps. 128. 1, 4.

ⁱ Ge. 39. 5.

^k ch. 7. 13; Ge. 22. 17; 49. 25; Ps. 107. 38; 127. 3; 128. 3; Pro. 10. 22; 1 Tim. 4. 8.

^l Ps. 121. 8.

^m Le. 26. 7, 8; 2 Sam. 22. 38, 39, 41; Ps. 89. 23.

ⁿ Le. 25. 21.

^o Pro. 3. 10.

^p ch. 15. 10.

^q ch. 7. 6; 26. 18, 19; 29. 13; Ex. 19. 5, 6; Is. 62. 12.

^r see refs. ch. 7. 8.

^s Num. 6. 27; 2 Chr. 7. 14; Is. 63. 19; Dan. 9. 18, 19.

^t ch. 11. 25.

^u ch. 30. 9; Pro. 10. 22.

^v ch. 11. 11; see refs.

^w Le. 26. 4.

^x ch. 13. 29.

^y ch. 15. 6.

^z Is. 9. 14, 15.

^b ch. 5. 32; 11. 16.

^c Le. 26. 11; Lam. 2. 17; Dan. 9. 11, 13; Mal. 2. 2.

^d ver. 2.

^e ver. 3, etc.

^f 2 Chr. 15. 5.

^g Mal. 2. 2.

^h 1 Sam. 14. 20; Zec. 14. 13.

ⁱ Ps. 89. 16; Is. 30. 17; 51. 20; 66. 15.

^k ch. 4. 26; Jos. 23. 16.

^l Le. 26. 25; Jer. 24. 10; Am. 4. 10.

^m Le. 26. 16.

¹ 1 Ki. 8. 37; Am. 4. 9; Hag. 2. 17.

¹ The word 'all,' inserted by our translators, is supported by Gal. iii. 10, as well as by the Samaritan text and the Chaldee paraphrase.

² Perhaps there is nowhere to be found an enumeration of Divine punishments so awful as this: yet all of them are strikingly exemplified in the history of the Jews; especially in the repeated sieges and destruction of their cities, the desolation of their country, their captivities,

their oppressed condition through many centuries, and their present dispersion over the world. The details will be found in works on the fulfilment of prophecy. See note on this subject at the end of the Old Testament.

³ The plague, on account of its ravages and its frequency, is the most dreaded scourge of Syria and Egypt.

⁴ Rather, 'a wasting.' The disease which we call *consumption* is little known in the East.

23 And ^o thy heaven that *is* over thy head shall be brass,¹ and the earth that *is* under
 24 thee *shall be* iron. The LORD shall make the rain of thy land powder and dust:²
 25 from heaven shall it come down upon thee, until thou be destroyed. ^p The LORD
 shall cause thee to be smitten before thine enemies: thou shalt go out one way
 26 against them, and flee seven ways before them: and ^q shalt be removed into all
 the kingdoms of the earth. And ^r thy carcase shall be meat unto all fowls of the
 27 air, and unto the beasts of the earth, and no man shall fray *them* away. The LORD
 will smite thee with ^s the botch of Egypt, and with ^t the emerods, and with ^u the
 28 scab, and with the itch, whereof thou canst not be healed. The LORD shall smite
 29 thee with madness,³ ^x and blindness, and ^y astonishment of heart: and thou shalt
^z grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper
 in thy ways: and thou shalt be only ^a oppressed and spoiled evermore, and no
 30 man shall save *thee*. ^b Thou shalt betroth a wife, and another man shall lie with
 her: ^c thou shalt build an house, and thou shalt not dwell therein: ^d thou shalt
 31 plant a vineyard, and shalt not gather the grapes thereof. Thine ox *shall be* slain
 before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently
 taken away from before thy face, and shall not be restored to thee: thy sheep *shall*
 32 *be* given unto thine enemies, and thou shalt have none to rescue *them*. ^e Thy sons
 and thy daughters *shall be* given unto another people, and thine eyes shall look,
 and ^f fail *with longing* for them all the day long: and *there shall be* no might in
 33 thine hand. ^g The fruit of thy land, and all thy labours, shall a nation which
 thou knowest not eat up: and thou shalt be only ^h oppressed and crushed alway:
 34 so that thou shalt be mad ⁱ for the sight of thine eyes which thou shalt see. The
 35 LORD shall ^k smite thee in the knees, and in the legs, with a sore botch that cannot
 36 be healed, from the sole of thy foot unto the top of thy head. The LORD shall
^l bring thee, and thy king which thou shalt set over thee, unto a nation which
 neither thou nor thy fathers have known; and ^m there shalt thou serve other gods,
 37 wood and stone. And thou shalt become ⁿ an astonishment, a proverb, ^o and a
 38 by-word, among all nations whither the LORD shall lead thee. ^p Thou shalt carry
 much seed out into the field, and shalt gather *but* little in; for ^q the locust shall
 39 consume it. Thou shalt plant vineyards, and dress *them*, but shalt neither drink
 40 *of* the wine, nor gather *the grapes*; for ^r the worms shall eat them. Thou shalt
 have olive trees throughout all thy coasts, but thou shalt ^s not anoint *thyself* with
 41 the oil; for thine olive shall cast *his fruit*. Thou shalt beget sons and daughters,
 42 but thou shalt not enjoy them; for ^t they shall go into captivity. All thy trees
 43 and fruit of thy land shall the locust consume. The stranger that *is* within thee
 44 shall ^u get up above thee very high; and thou shalt come down very low. ^x He
 shall lend to thee, and thou shalt not lend to him: ^y he shall be the head, and
 thou shalt be the tail.
 45 Moreover ^z all these curses shall come upon thee, and shall pursue thee, and
 overtake thee, till thou be destroyed; because thou hearkenedst not unto the
 voice of the LORD thy God, to keep his commandments and his statutes which he
 46 commanded thee: and they shall be upon thee ^a for a sign and for a wonder, and
 47 upon thy seed for ever. ^b Because thou servedst not the LORD thy God with joy-
 48 fulness, and with gladness of heart, ^c for the abundance of all *things*; therefore
 shalt thou ^d serve thine enemies which the LORD shall send against thee, ^e in hunger,
 and in thirst, and in nakedness, and in want of all *things*: and he ^f shall put a
 49 yoke of iron upon thy neck, until he have destroyed thee. ^g The LORD shall
 bring a nation⁴ against thee from far, from the end of the earth, ^h *as swift* as the
 50 eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce
 countenance, ⁱ which shall not regard the person of the old, nor show favour to the
 51 young: and he shall ^k eat the fruit of thy cattle, and the fruit of thy land, until
 thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or*
 the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.
 52 And he shall ^l besiege thee in all thy gates, until thy high and fenced walls come
 down, wherein thou trustedst, throughout all thy land: and he shall besiege thee
 in all thy gates throughout all thy land, which the LORD thy God hath given
 53 thee. And ^m thou shalt eat the fruit of thine own body,⁵ the flesh of thy sons and
 of thy daughters, which the LORD thy God hath given thee, in the siege, and in
 54 the straitness, wherewith thine enemies shall distress thee: *so that* the man that

^o Le. 26. 19; 1 Ki. 17. 1; Jer. 14. 1—6.

^p ch. 32. 30; Le. 26. 17, 36, 37; Is. 30. 17.

^q Jer. 15. 4; 21. 9; 29. 18; Eze. 23. 46; 1. k. 21. 21.

^r 1 Sam. 17. 41, 46; Ps. 79. 1—3; Jer. 7. 33; 16. 4; 34. 23.

^s Ex. 9. 9; 15. 26.

^t 1 Sam. 5. 6, 9; Ps. 78. 66.

^u Is. 3. 17.

^x Is. 6. 9, 10.

^y Jer. 4. 9; Eze. 4. 17.

^z Job 5. 14; Ps. 69. 23; Is. 59. 10; Zeph. 1. 17; Ro. 11. 7—10.

^a Judg. 3. 14; 4. 2, 3; 6. 1—6; Ps. 106. 40—42; Lam. 5. 8; Lk. 21. 21.

^b Job 31. 10; Jer. 8. 10; Hos. 4. 2.

^c Job 31. 8; Jer. 12. 13; Lam. 5. 2; Am. 5. 11; Mic. 6. 15; Zeph. 1. 13.

^d ch. 20. 6.

^e 2 Chr. 23. 9; No. 5. 3; Is. 39. 7; Joel 3. 6.

^f Ps. 119. 82.

^g Le. 26. 16; 2 Ki. 17. 21; Is. 1. 7; Jer. 5. 17.

^h ver. 29.

ⁱ ver. 67.

^k Is. 1. 6; 3. 17, 21.

^l 2 Ki. 17. 4—6; 24. 12—16; 25. 6, 7, 11; 2 Chr. 33. 11; 36. 6, 20; Jer. 22. 11, 12, 21—27.

^m see refs. ch. 4. 28.

ⁿ 1 Ki. 9. 7, 8; Jer. 21. 9; 25. 9; Zec. 8. 13.

^o Ps. 41. 13, 14.

^p Is. 5. 10; Mic. 6. 15; Hag. 1. 6.

^q Joel 1. 4, 6, 7.

^r Joel 1. 4; Am. 4. 9.

^s Mic. 6. 15.

^t ver. 32; Lam. 1. 5.

^u Judg. 2. 14, 15; 2 Ki. 17. 20; John 18. 31; 19. 15.

^x ver. 12.

^y Lam. 1. 5.

^z ver. 15.

^a ch. 29. 22—28; Is. 8. 18; Eze. 11. 8.

^b No. 9. 35—37.

^c ch. 32. 15.

^d Jer. 5. 19; 17. 4.

^e Eze. 4. 16, 17.

^f Jer. 28. 13, 11.

^g Is. 5. 26—30; Jer. 5. 15—17; 6. 22. 23; Hab. 1. 6, 7; 1. k. 19. 43.

^h Jer. 48. 40; 49. 22; Lam. 4. 19; Eze. 17. 3, 12; Hos. 8. 1.

ⁱ 2 Chr. 36. 17; Is. 47. 6; Jer. 21. 7.

^k Is. 1. 7; 62. 8.

^l 2 Ki. 17. 5; 21. 10, 11; 25. 1—4; Jer. 21. 4; 37. 8.

^m Le. 26. 29; 2 Ki. 6. 28, 29; Jer. 19. 9; Lam. 2. 20; 4. 10.

¹ The dull sultry heat reflected by the earth in hot climates, after a long drought, is not only destructive to vegetation, but intolerably oppressive to living creatures.

² The winds raise the hot fine sand of the desert, and scatter it over the neighbouring regions, so as sometimes altogether to destroy their fertility.

³ The infatuation of the Jews in the events which led to the Chaldean and Roman invasions was most remarkable.

⁴ This description applies well to several oppressors of the Jews, but particularly to the Romans.

⁵ See refs.; and the history of the siege of Jerusalem, as related by Josephus.

is tender among you, and very delicate, ⁿ his eye shall be evil toward his brother, and toward ^o the wife of his bosom, and toward the remnant of his children which
55 he shall leave : so that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the
56 straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, ^p her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,
57 and toward her young one that cometh out ^q from between her feet, and toward her children which she shall bear : for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, ^r that thou mayest fear ^s this glorious and fearful name, THE LORD THY
59 GOD; then the LORD will make thy plagues ^t wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long
60 continuance. Moreover he will bring upon thee all ^u the diseases of Egypt, which
61 thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD
62 bring upon thee, until thou be destroyed. And ye ^x shall be left few in number, whereas ye were ^y as the stars of heaven for multitude; because thou wouldest
63 not obey the voice of the LORD thy God. And it shall come to pass, *that* as the LORD ^z rejoiced over you to do you good, and to multiply you; so the LORD ^a will rejoice¹ over you to destroy you, and to bring you to nought; and ye shall be
64 plucked from off the land whither thou goest to possess it. And the LORD ^b shall scatter thee among all people, from the one end of the earth even unto the other; and ^c there thou shalt serve other gods, which neither thou nor thy fathers have
65 known, *even* wood and stone. And ^d among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: ^e but the LORD shall give thee there
66 a trembling heart, and failing of eyes, and ^f sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none
67 assurance of thy life: ^g in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and ^h for the sight of thine eyes which thou shalt
68 see. And the LORD ⁱ shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, ^k Thou shalt see it no more again: and there ^l ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.²

29 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside ^m the covenant which he made with them in Horeb.³

The covenant renewed; the blessing and the curse repeated.

2 AND Moses called unto all Israel, and said unto them, ⁿ Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all
3 his servants, and unto all his land; ^o the great temptations which thine eyes have
4 seen, the signs, and those great miracles: yet ^p the LORD hath not given you an
5 heart to perceive, and eyes to see, and ears to hear, ^q unto this day. ^r And I have led you forty years in the wilderness: ^s your clothes are not waxen old upon you,
6 and thy shoe is not waxen old upon thy foot: ^t ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, ^u Sihon the king of Heshbon, and Og the
8 king of Bashan, came out against us unto battle, and we smote them: and we took their land, and ^v gave it for an inheritance unto the Reubenites, and to the Gadites,
9 and to the half tribe of Manasseh. ^w Keep therefore the words of this covenant, and do them, that ye may ^x prosper in all that ye do.

10 Ye stand this day all of you before the LORD your God; your captains of your
11 tribes, your elders, and your officers, *with* all the men of Israel, your little ones, your wives, and thy ^y stranger that *is* in thy camp, from ^z the hewer of thy wood

ⁿ see refs. ch. 15. 9.^o ch. 13. 6.^p ver. 54.^q Ge. 49. 10.^r ch. 6. 13.^s Ex. 6. 3.^t ver. 46; Lam. 1. 12;

Dan. 9. 12.

^u ch. 7. 15.^x ch. 4. 27; Le. 26. 22;

2 Ki. 13. 7; 24. 14;

Ne. 7. 4; Is. 1. 9;

Jer. 42. 2.

^y ch. 10. 22; Ne. 9. 23.^z ch. 30. 9; Is. 62. 5;

Jer. 32. 41.

^a Pro. 1. 26; Is. 1. 24.^b see refs. ch. 4. 27, 28.^c ver. 36.^d Eze. 5. 12—17; Am.

9. 4, 9.

^e Le. 26. 36.^f Le. 26. 16.^g Job 7. 3, 4.^h ver. 34.ⁱ Jer. 43. 7; 44. 12;

Hos. 8. 13; 9. 3.

^k ch. 17. 16.^l Ne. 5. 8; Est. 7. 4;

Joel 3. 6.

^m ch. 4. 10—13; 5. 2, 3.ⁿ Ex. 19. 4.^o ch. 4. 32—35; 7. 18,

19.

^p Pro. 20. 12; Is. 6. 9.

10; 63. 17; Mt. 13.

11—15; John 8. 43;

Ac. 28. 26, 27; Ro.

11. 7—10; 2 Cor. 3.

15; Eph. 4. 18; 2

Thes. 2. 11, 12.

^q ch. 1. 3; 8. 2.^r see refs. ch. 8. 4.^s see refs. ch. 8. 3.^t ch. 2. 32; 3. 1; Num.

21. 21—35.

^u ch. 3. 12, 13; Num.

32. 33.

^v ch. 4. 6; Jos. 1. 7;

1 Ki. 2. 3.

^w Jos. 1. 7.^x Ex. 12. 38.^y Jos. 9. 21—27.

1 We learn from Ezek. xviii. 23, xxxiii. 11, that these words must not be taken literally. But they intimate, in strong antithetical language, that the threatenings of God are as certain of fulfilment as his promises.

2 This was literally fulfilled by the Sidonians and the Romans; the latter of whom sold Hebrew captives till no man would buy them. See 'Sketch of Events,' etc., at the end of the Acts of the Apostles.

3 This covenant, made on the plains of Moab, seems to have contained some important new provisions, particularly in its restorative and remedial part; promising, upon repentance, a merciful recall from captivity and bondage, and, above all, moral renovation: see ch. xxx. 1—10.

4 As this is spoken reproachfully, it is evident that the withholding of God's grace is attributed to the people's neglect (see ch. v. 29). So in the refs.

12 unto the drawer of thy water:¹ that thou shouldst enter into covenant with the Lord thy God, and ^b into his oath, which the Lord thy God maketh with thee
 13 this day: that he may ^c establish thee to-day for a people unto himself; and *that*
 he may be unto thee a God, ^d as he hath said unto thee, and ^e as he hath sworn
 14 unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only ^f do
 15 I make this covenant and this oath; but with *him* that standeth here with us this
 day before the Lord our God, ^g and also with *him* that is not here with us this day.
 16 For ye know how we have dwelt in the land of Egypt; and how we came
 17 through the nations which ye passed by; and ye have seen their abominations,
 18 and their idols, wood and stone, silver and gold, which *were* among them: lest
 there should be among you man, or woman, or family, or tribe, ^h whose heart
 turneth away this day from the Lord our God, to go *and* serve the gods of these
 nations; ⁱ lest there should be among you a root² that beareth gall [*or*, a poisonous
 19 herb] and wormwood; and it come to pass, when he heareth the words of this
 curse, that he bless himself in his heart, saying, I shall have peace, though I walk
^k in the imagination [*or*, stubbornness^l] of mine heart, ^m to add drunkenness to
 20 thirst:³ ⁿ the Lord will not spare him, but then ^o the anger of the Lord and ^p his
 jealousy shall smoke against that man, and all the curses that are written in this
 book shall lie upon him, and the Lord ^q shall blot out his name from under
 21 heaven. And the Lord ^r shall separate him unto evil out of all the tribes of
 Israel, according to all the curses of the covenant that are written in this book
 of the law.
 22 So that the generation to come of your children that shall rise up after you,
 and the stranger that shall come from a far land, shall say, when they see the
 23 plagues of that land, and the sicknesses which the Lord hath laid upon it; *and that*
 the whole land thereof *is* ^s brimstone, ^t and salt, *and* burning, *that* it is not sown,
 nor beareth, nor any grass groweth therein, ^u like the overthrow of Sodom, and
 Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in
 24 his wrath: even all nations shall say, ^v Wherefore hath the Lord done thus unto
 25 this land? what *meaneth* the heat of this great anger? Then men shall say,
 Because they have forsaken the covenant of the Lord God of their fathers, which
 he made with them when he brought them forth out of the land of Egypt: for
 26 they went and served other gods, and worshipped them, ^w gods whom they knew
 not, and *whom* he had not given unto them [*or*, *who* had not given to them
 27 *any portion*]: and the anger of the Lord was kindled against this land, ^x to bring
 28 upon it all the curses that are written in this book: and the Lord ^y rooted them
 out of their land in anger, and in wrath, and in great indignation, and cast them
 into another land, as *it is* this day.⁴
 29 ^b The secret things belong unto the Lord our God: but those things which are
 revealed⁵ belong unto us and ^c to our children for ever, that *we* may do all the
 words of this law.
 30 And ^d it shall come to pass, when ^e all these things are come upon thee, the
 blessing and the curse, which I have set before thee, and ^f thou shalt call *them* to
 2 mind among all the nations, whither the Lord thy God hath driven thee, and
 shalt ^g return unto the Lord thy God, and shalt obey his voice according to all
 that I command thee this day, thou and thy children, ^h with all thine heart, and
 3 with all thy soul; ⁱ that then the Lord thy God will turn thy captivity,⁶ and
 have compassion upon thee, and will return and ^k gather thee from all the nations,
 4 whither the Lord thy God hath scattered thee. ^l If *any* of thine be driven out
 unto the outmost parts of heaven, ^m from thence will the Lord thy God gather
 5 thee, and from thence will he fetch thee: and the Lord thy God will bring thee

^b Ne. 10. 29.
^c ch. 7. 6; 28. 9.
^d Ex. 6. 7.
^e Ge. 17. 7.
^f Jer. 31. 31—34; Heb. 8. 7—12.
^g see Ac. 2. 39; 1 Cor. 7. 14.
^h ch. 11. 16, 17.
ⁱ Jer. 9. 15; Ac. 8. 23; Heb. 12. 15.
^k Num. 15. 39; Ecc. 11. 9.
^l Jer. 3. 17; 7. 24.
^m Job 15. 16; Is. 30. 1.
ⁿ Eze. 11. 7, 8.
^o Ps. 74. 1.
^p Ex. 20. 5; Ps. 79. 5; Eze. 23. 25.
^q ch. 9. 14; Ex. 32. 32, 33.
^r Mt. 24. 51.

^s Is. 34. 9.
^t Judg. 9. 45; Ps. 107. 34; Jer. 17. 6; Zeph. 2. 9.
^u Ge. 14. 2; 19. 24, 25; Jer. 20. 16.
^v 1 Ki. 9. 8, 9; Jer. 22. 8, 9; Lam. 2. 15—17.

^w ch. 28. 61.

^x ch. 28. 15, etc.; Le. 26. 14, etc.; Dan. 9. 11—14.
^y 1 Ki. 11. 15; 2 Ki. 17. 18; 2 Chr. 7. 20; Ps. 52. 5; Pro. 2. 22.

^b Ac. 1. 7; Ro. 11. 33, 34.
^c ch. 6. 7.

^d Le. 26. 40.
^e ch. 28.
^f ch. 4. 29, 30; 1 Ki. 8. 47, 48.
^g Ne. 1. 9; Is. 55. 7; Lam. 3. 49; Joel 2. 12, 13.
^h see refs. ch. 6. 5.
ⁱ Ps. 106. 45—47; 126. 1—4; Jer. 29. 14; Lam. 3. 22, 32.
^k Ezra 1. 1—4; Ps. 147. 2; Jer. 31. 10; 32. 37; Eze. 34. 12, 13; 36. 24.
^l ch. 28. 61; Ne. 1. 9.
^m ch. 4. 29, 31; Zeph. 3. 19, 20.

¹ These were the lowest and most laborious services, which were generally performed by slaves (Jos. ix. 21—27).

² That is, an unperceived cause. 'Gall' is probably either hemlock or corn-cockle.

³ Heb., 'the drunken to the thirsty.' This appears to be a proverbial expression, meaning, 'to follow out determinately any evil course,' according with the stubbornness of heart just spoken of.

⁴ The consequences which Moses here foretold, as the result of the religious defection of the people, were such as no human wisdom could foresee, or experience suggest. The practice of idolatry did not prevent the aggrandisement of ancient Rome; nor could any mere statesman insure the accomplishment of a prophecy that military success should *always* attend the worship of the One true God, and that military discomfiture should *always* follow idolatry. It is evident that Moses derived his accurate

knowledge of futurity from the immediate inspiration of God.

⁵ All that is necessary for our salvation God has clearly revealed. Moses concludes his prophecy of the Jews' rejection in much the same manner as the apostle Paul concludes his discourse on the same subject (Rom. xi. 33).

⁶ In these gracious encouragements to repentance and promises of restoration we behold the spirit of the gospel, though in the forms of the older dispensation. They furnished the pious Nehemiah with a powerful plea in prayer (Neh. i. 9). In the application of these promises to the present state and future prospects of the Jews, great difference of opinion has arisen: some expositors maintain that, in addition to their general conversion to Christianity, an actual restoration to their own land is here foretold; whilst others suppose the blessings here promised to be wholly spiritual.

into the land which thy fathers possessed, and thou shalt possess it; and he will
 6 do thee good, and multiply thee above thy fathers. And ⁿ the LORD thy God will
 circumsise thine heart, and the heart of thy seed, to love the LORD thy God with
 7 all thine heart, and with all thy soul, that thou mayest live. And the LORD thy
 God will put all these curses upon thine enemies, and on them that hate thee,
 8 which persecuted thee. And thou shalt return and obey the voice of the LORD,
 9 and do all his commandments which I command thee this day. ^o And the LORD
 thy God will make thee plenteous in every work of thine hand, in the fruit of
 thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good:
 for the LORD will again ^p rejoice over thee for good, as he rejoiced over thy fathers:
 10 if thou shalt hearken unto the voice of the LORD thy God, to keep his command-
 ments and his statutes which are written in this book of the law, *and* if thou turn
 unto the LORD thy God with all thine heart, and with all thy soul.
 11 For this commandment which I command thee this day, ^q it is not hidden from
 12 thee, neither is it far off. ^r It is not in heaven, that thou shouldest say, Who
 shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?
 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea
 14 for us, and bring it unto us, that we may hear it, and do it? But the word is
 very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.
 15 See, ^s I have set before thee this day life and good, and death and evil; in
 16 that I command thee this day to love ^t the LORD thy God, to walk in his ways,
 and to keep his commandments and his statutes and his judgments, that thou
 mayest live and multiply: and the LORD thy God shall bless thee in the land
 17 whither thou goest to possess it. But if thine heart turn away, so that thou wilt
 18 not hear, but shalt be drawn away, and worship other gods, and serve them; ^u I
 denounce unto you this day, that ye shall surely perish, *and that* ye shall not
 prolong *your* days upon the land, whither thou passest over Jordan to go to possess
 19 it. ^v I call heaven and earth to record this day against you, *that* ^x I have set
 before you life and death, blessing and cursing: therefore choose life, that both
 20 thou and thy seed may live: that thou mayest love the LORD thy God, *and* that
 thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy
^y life, and the length of thy days: that thou mayest dwell in the land which the
 LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Moses encourages the people and Joshua; the apostasy of the Israelites foretold.

31 AND Moses went and spake these words unto all Israel. And he said unto
 2 them, I ^z am an hundred and twenty years old this day; ³ I can no more ^a go out
 and come in: also the LORD hath said unto me, ^b Thou shalt not go over this
 3 Jordan. The LORD thy God, ^c he will go over before thee, *and* he will destroy
 these nations from before thee, and thou shalt possess them: *and* Joshua, he shall
 4 go over before thee, ^d as the LORD hath said. ^e And the LORD shall do unto them
^f as he did to Sihon and to Og, kings of the Amorites, and unto the land of them,
 5 whom he destroyed. And ^g the LORD shall give them up before your face, that
 ye may do unto them according unto all the commandments which I have com-
 6 manded you. ^h Be strong and of a good courage, ⁱ fear not, nor be afraid of them:
 for the LORD thy God, ^k he *it is* that doth go with thee; ^l he will not fail thee,
 nor forsake thee.
 7 And Moses called unto Joshua, ⁴ and said unto him in the sight of all Israel,
^m Be strong and of a good courage: for thou must go with this people unto the
 land which the LORD hath sworn unto their fathers to give them; and thou shalt
 8 cause them to inherit it. And the LORD, ⁿ he *it is* that doth go before thee; ^o he
 will be with thee, he will not fail thee, neither forsake thee: fear not, neither be
 dismayed.
 9 And Moses wrote this law, ⁵ ^p and delivered it unto the priests the sons of Levi,
^q which bare the ark of the covenant of the LORD, and unto all the elders of Israel.
 10 And Moses commanded them, saying, At the end of *every* seven years, in the
 11 solemnity of the ^r year of release, ^s in the feast of tabernacles, ⁶ when all Israel is
 come to ^t appear before the LORD thy God in the place which he shall choose,
 12 ^u thou shalt read this law before all Israel in their hearing. ^x Gather the people

ⁿ ch. 10 16; Jer. 24. 7; 32. 39; Eze. 11. 19; 36. 26.

^o ch. 28. 11.

^p ch. 28. 63; Is. 65. 19; Jer. 32. 41; Zeph. 3. 17.

^q Is. 45. 19.

^r Ro. 10. 6, etc.

^s vers. 1, 19; ch. 11. 26.

^t ch. 4. 26; 8. 19, 20.

^u ch. 4. 26; 31. 28.
^v ver. 15.

^y Ps. 27. 1; 66. 9; John 11. 25; 14. 6; 17. 3.

^z ch. 34. 7; Ex. 7. 7.
^a Num. 27. 17; 1 Ki. 3. 7.
^b ch. 3. 26, 27; Num. 20. 12; 27. 13.
^c ch. 9. 3.

^d ch. 3. 28; Num. 27. 21.

^e ch. 3. 21.

^f Num. 21. 21—35.

^g ch. 7. 2, 23—25.

^h Jos. 10. 25; 1 Chr. 22. 13.

ⁱ ch. 1. 29; 7. 18.

^k ch. 20. 4.

^l ch. 4. 31; Jos. 1. 5; 1 Sam. 12. 22; 1 Chr. 28. 20; Heb. 13. 5.

^m ch. 1. 38; 3. 28; Jos. 1. 6.

ⁿ ch. 9. 3; Ex. 13. 21, 22; 33. 14.

^o Jos. 1. 5, 9; 1 Chr. 28. 20.

^p ver. 25; ch. 17. 18.

^q Num. 4. 15; Jos. 3. 3; 1 Chr. 15. 12, 15.

^r ch. 15. 1.

^s 1 e. 23. 34—43.

^t ch. 16. 16, 17.

^u Jos. 8. 34, 35; 2 Ki. 23. 2; Ne. 8. 1—3, etc.

^x ch. 4. 10.

1 The Septuagint has, 'it is not too hard,' or heavy, 'for thee.' That which God expects of us is neither abstruse nor impossible; but commends itself at once to the understanding and conscience.

2 This most emphatic close of the public recital of the Law, laying the chief stress upon that which must be the main-spring of obedience, *love* (vers. 16, 20), shows that the spirit of the Gospel pervaded the Law. For a

commentary on ver. 20, see the First Epistle of John.

3 That is, 'already.'

4 Thereby publicly announcing him as future leader.

5 Probably the *whole*, in the three preceding books as well as this.

6 As in that year the land rested from cultivation, all classes of the people could then better find time to attend this service.

together, men, and women, and children,¹ and thy stranger that is within thy gates, ^y that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and *that* their children,² which have not known *any thing*, ^a may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 And the LORD said unto Moses, ^b Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that ^c I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And ^d the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt sleep [lie down^e] with thy fathers; and this people will ^f rise up, and ^g go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will ^h forsake me,² and ⁱ break my covenant which I have made with them. ^k Then my anger shall be kindled against them in that day, and ^l I will forsake them, and I will ^m hide my face from them, and they shall be devoured, and many evils and troubles shall ⁿ befall them; so that they will say in that day, ^o Are not these evils come upon us, because our God is ^p not among us? And ^q I will surely hide my face in that day from all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song³ for you, and teach it the children of Israel: put it in their mouths, that this song may be ^r a witness for me against the children of Israel. For when I shall have brought them into the land which I swore unto their fathers, ^s that floweth with milk and honey; and they shall have eaten and filled themselves, ^t and waxen fat; ^u then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, ^x when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for ^y I know their imagination ^z which they go about, even now, before I have brought them into the land which I swear.

Moses delivers the Law to the Levites, and his Song to the people.

22 MOSES therefore wrote this song the same day, and taught it the children of Israel. ^a And he gave Joshua the son of Nun a charge, and said, ^b Be strong and of a good courage: ^c for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24 And it came to pass, when Moses had made an end of ^d writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, ^e and put it in the side of the ark of the covenant of the LORD your God, that it may be there ^f for a witness against thee. ^g For I know thy rebellion, and thy ^h stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death! Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, ⁱ and call heaven and earth to record against them. For I know that after my death ye will utterly ^k corrupt *yourselves*, and turn aside from the way which I have commanded you; and ^l evil will befall you ^m in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

32 Give⁴ ⁿ ear, O ye heavens, and I will speak; And hear, O earth, the words of my mouth.

2 ^o My doctrine shall drop as the rain,⁵—my speech shall distil as the dew,

^y ch. 29. 29.

^z ch. 11. 2.

^a Ps. 78. 6, 7.

^b ch. 34. 5; Num. 27. 13.

^c see ver. 23; Num. 27. 19.

^d Ex. 33. 9.

^e 2 Sam. 7. 12.

^f Ex. 32. 6.

^g Ex. 34. 15; Judg. 2. 17.

^h ch. 32. 15; Judg. 2. 12; 10. 6, 13; Jer. 2. 13.

ⁱ Judg. 2. 20; Jer. 31. 32.

^k Judg. 2. 14, 15.

^l 2 Chr. 15. 2; Jer. 23. 33, 39.

^m ch. 32. 20; Ps. 104. 29; Is. 8. 17; 64. 7; Eze. 39. 23.

ⁿ Ne. 9. 32.

^o Judg. 6. 13.

^p Num. 14. 42.

^q ver. 17.

^r vers. 21, 26.

^s see refs. Ex. 3. 8.

^t ch. 8. 10—14; 32. 15; Ne. 9. 25, 26; Hos. 13. 6.

^u ver. 16.

^x ver. 17.

^y Hos. 5. 3; 13. 5, 6.

^z Am. 5. 25, 26.

^a ver. 14.

^b ver. 7; Jos. 1. 6.

^c ch. 3. 28.

^d ver. 9.

^e see 2 Ki. 22. 8.

^f ver. 19.

^g ch. 9. 21; 32. 20.

^h ch. 9. 6; Ex. 32. 9.

ⁱ ch. 1. 26; 30. 19; 32. 1.

^k ch. 32. 5; Judg. 2. 19;

^l Is. 1. 4; Hos. 9. 9.

^m ch. 28. 15, etc.

ⁿ ch. 4. 30; Ge. 49. 1.

⁴ ch. 4. 26; Ps. 50. 4;

Is. 1. 2; Jer. 2. 12;

6. 19; 22. 29.

⁵ Job 29. 23, 23; Is. 55. 10, 11; 1 Cor. 3. 6—8.

¹ This festival, at which the Law was read, was the only one at which women and children were required to attend.

² Whilst God foreknew the future perverseness and rebellion of the people, he provided such safeguards as did preserve those who regarded them, and made the rest inexcusable.

³ While the autograph of the Law was to be preserved in the ark, and copied, at least in part, upon the stones set up in the centre of the land (ch. xxvii. 2—4), its principles and sanctions were to be impressed upon the minds of all by a national song; which has always been found a powerful method of affecting the mass of the people. The great usefulness of this inspired song is shown by the numerous allusions made to it by the prophets, both in expostulation and in promise (see refs. on this chapter);

and by the quotations from it in the New Testament. See especially Heb. x. 30, etc.; where the inspired writer uses its impressive threatenings to give force to his appeals to the Hebrew Christians.

⁴ This inspired poem combines much imaginative beauty with great force and tenderness. It is on the whole rather sorrowful, in foresight of the apostasy of the people; against which, however, they are earnestly warned: but at the close (ver. 43) it represents the Gentile joining with the Jew, and rejoicing in the triumphs of Divine mercy and power; a clear announcement that the blessings of the kingdom of God were to be ultimately extended to the whole world. See Rom. xv. 10.

⁵ This elegant figure, representing the power of persuasion, is applied, in Ps. lxxii. 6, to the Messiah.

- ^p As the small rain upon the tender herb,—and as the showers upon the grass :
- 3 Because I will publish ^q the name of the LORD:—^r ascribe ye greatness unto our God.
- 4 He is ^s the Rock,¹ ^t his work is perfect:—for ^u all his ways are judgment :
^x A God of truth and ^y without iniquity,—just and right is he.
- 5 ^z They have corrupted themselves,—their spot is not *the spot* of his children :²
They are a ^a perverse and crooked generation.
- 6 Do ye thus ^b requite the LORD,—O foolish people and unwise ?
 Is not he ^c thy father *that* hath ^d bought³ thee ?
 Hath he not ^e made thee,⁴ and established thee ?
- 7 ^f Remember the days of old,—consider the years of many generations :
^g Ask thy father, and he will show thee ;—thy elders, and they will tell thee.
- 8 When the ^h Most High ⁱ divided to the nations their inheritance,
 When he ^k separated the sons of Adam,
 He set the bounds of the people—according to the number of the children of Israel.
- 9 For ^l the LORD's portion is his people ;—Jacob is the lot of his inheritance.
- 10 He found him ^m in a desert land,—and in the waste howling wilderness ;
 He led him about, he ⁿ instructed him,—he ^o kept him as the apple⁵ of his eye.
- 11 ^p As an eagle⁶ stirreth up her nest,—fluttereth over her young,
 Spreadeth abroad her wings,—taketh them, beareth them on her wings :
 12 So the LORD alone did ^q lead him,—and *there was* no ^r strange god with him.
- 13 ^s He made him ride on the high places of the earth,
 That he might eat the increase of the fields ;
 And he made him to suck ^t honey out of the rock,—and oil out of the flinty rock ;⁷
- 14 Butter of kine, and milk of sheep,—with fat of lambs,
 And rams of the breed of ^u Bashan, and goats,—^v with the fat of kidneys⁸ of wheat ;
 And thou didst drink the pure ^y blood of the grape.
- 15 But ^z Jeshurun⁹ waxed fat, and ^a kicked :
^b Thou art waxen fat, thou art grown thick,—thou art covered *with fatness* ;
 Then he ^c forsook God *which* ^d made him,
 And lightly esteemed the ^e Rock of his salvation.
- 16 ^f They provoked him to jealousy with strange gods,
 With abominations provoked they him to anger.
- 17 ^g They sacrificed unto devils,¹⁰ not to God ;—to gods ^h whom they knew not,
ⁱ To new gods *that* came newly up,—whom your fathers feared not.
- 18 ^k Of the Rock *that* begat thee thou art unmindful,
 And hast ^l forgotten God that formed thee.
- 19 ^m And when the LORD saw *it*, he abhorred *them*,
ⁿ Because of the provoking of his sons, and of his daughters.
- 20 And he said, ^o I will hide my face from them,—I will see what their end *shall be* :
 For they *are* a very ^p froward generation,—^q children in whom *is* no faith.¹¹
- 21 ^r They have moved me to jealousy with *that which is* not God ;
 They have provoked me to anger ^s with their vanities :
 And ^t I will move them to jealousy with *those which are* not a people ;
 I will provoke them to anger with a foolish nation.¹²
- 22 For ^u a fire is kindled in mine anger,—and shall burn unto the lowest hell,¹³
 And shall ^x consume the earth with her increase,
 And set on fire ^y the foundations of the mountains.
- 23 I will ^z heap mischiefs upon them ;—^a I will spend mine arrows upon them.
- 24 *They shall be* ^b burnt¹⁴ with hunger, and devoured with burning heat,
 And with bitter destruction :

^a Ps. 7. 12, 13 ; Lam. 3. 13 ; Eze. 5. 16. ^b ch. 28. 53—57 ; Lam. 4. 48 ; 5. 10.

^p Ps. 72. 6 ; Eze. 34. 26 ; Mic. 5. 7.
^q Ex. 3. 13 ; 34. 5—7 ; Ps. 145. 1—12.
^r ch. 5. 24 ; 1 Chr. 29. 11 ; Ps. 150. 2.
^s 1 Sam. 2. 2 ; 2 Sam. 22. 2, 3 ; 23. 3 ; Ps. 18. 2 ; 31. 46 ; Is. 26. 4, marg. ; Hab. 1. 12.
^t Ge. 1. 31 ; 2 Sam. 22. 31 ; Ps. 19. 7 ; Jam. 1. 17.
^u Dan. 4. 37 ; Rev. 15. 3.
^v Ex. 34. 6 ; Jer. 10. 10.
^w Job 34. 10—12 ; Ps. 92. 15.
^x ch. 31. 29.
^y Mt. 17. 17 ; Lk. 9. 41 ; Phil. 2. 15.
^z 2 Sam. 16. 17 ; Ps. 116. 12.
^a Ex. 4. 22, 23 ; Is. 63. 16.
^b Ex. 15. 16 ; Ps. 74. 2.
^c Ps. 95. 6 ; 149. 2 ; Is. 27. 11 ; 44. 2.
^d Ps. 77. 11 ; 143. 5.
^e ch. 4. 32 ; Ex. 13. 14 ; Ps. 44. 1 ; 78. 3, 4.
^f see refs. Num. 24. 16.
^g Zec. 9. 2 ; Ac. 17. 26.
^h Ge. 10. 25, 32 ; 11. 8, 9.
ⁱ Ex. 15. 16 ; 19. 5, 6 ; 1 Sam. 10. 1 ; Ps. 78. 71 ; 135. 4 ; Is. 43. 21.
^j ch. 8. 15 ; Ps. 107. 4, 5 ; Jer. 2. 6 ; Hos. 13. 5.
^k ch. 4. 36.
^l Ps. 17. 8 ; Pro. 7. 2 ; Zec. 2. 8.
^m ch. 1. 31 ; Ex. 19. 4 ; Is. 31. 5 ; 46. 4 ; 63. 9 ; Hos. 11. 3.
ⁿ Ps. 78. 52, 53 ; Is. 63. 9, 13, 14.
^o Is. 43. 11, 12.
^p ch. 33. 29 ; Is. 58. 14 ; Eze. 35. 2.
^q Job 29. 6 ; Ps. 81. 16.
^r Eze. 39. 18.
^s Ps. 81. 16 ; 147. 14.
^t Ge. 49. 11.
^u ch. 33. 5, 26 ; Is. 44. 2.
^v 1 Sam. 2. 29.
^w ch. 31. 20 ; Ne. 9. 25, 26 ; Ps. 17. 10 ; Jer. 2. 7 ; 5. 7, 28 ; Hos. 13. 6.
^x ch. 31. 16 ; Is. 1. 4.
^y Is. 51. 13.
^z 2 Sam. 22. 47 ; Ps. 89. 26 ; 95. 1.
^a 1 Ki. 14. 22 ; 1 Cor. 10. 21, 22.
^b Le. 17. 7 ; Ps. 106. 37 ; 1 Cor. 10. 20 ; Rev. 9. 20.
^c ch. 28. 64.
^d Judg. 5. 8.
^e Is. 17. 10.
^f Jer. 2. 32 ; Hos. 8. 14.
^g Judg. 2. 14 ; Ps. 78. 59 ; 105. 40.
^h Is. 1. 2.
ⁱ ch. 31. 17, 18.
^j ver. 5.
^k Is. 7. 9 ; 30. 9 ; Mt. 17. 17.
^l Ps. 78. 58.
^m 1 Sam. 12. 21 ; 1 Ki. 16. 13, 26 ; Ps. 31. 6 ; Jer. 8. 19 ; 10. 8 ; 14. 22 ; Jon. 2. 8 ; Ac. 14. 15.
ⁿ Hos. 1. 10 ; Ro. 10. 19.
^o Ps. 21. 9 ; Jer. 15. 14 ; 17. 4 ; Lam. 4. 11 ; Heb. 12. 29.
^p Is. 24. 6, 19, 20.
^q Mic. 1. 4 ; Nah. 1. 5.
^r ch. 23. 15, etc. ; Is. 26. 15.

¹ Some render this, 'the Creator,' but the idea of *unchangableness* appears to agree best with the context.

² Literally, 'He hath corrupted (or destroyed) him ;—not his children, their blot.' The Sam., Sept., and Syriac, by a slight change, read, 'They have corrupted themselves : they are not his ; they are polluted children.'

³ That is, *delivered*. A frequent figure (see refs.), which seems to point to the redemption by Christ.

⁴ That is, 'made thee his people.' This language greatly resembles that of Isa. xliii. 1 ; xlii. 21.

⁵ Rather, 'pupil : ' an often-recurring metaphor, expressing constant and tender care : see refs.

⁶ This figure finely illustrates both the training of the Hebrews in the desert, and the way in which God prepares his people for the glory of heaven.

⁷ In the holes of the rocks the bees build their combs ;

whilst the olive-tree strikes its roots into the crevices.

⁸ This expression is used for fine, plump, full grains.

⁹ In the words that follow, the people are represented under the figure of a highly-fed animal.

¹⁰ Rather, 'idols : ' perhaps meaning *lords* or *destroyers*. The phrase 'new gods' alludes to the multiplication of idols in the progress of superstition.

¹¹ That is, in whom no confidence can be placed.

¹² That is, a people whom they despise. This passage is quoted in Rom. x. 19, to show that the Jews might have known that, if they forsook God, he would transfer their privileges to the despised Gentiles ; and that the Gentile nations should be the instruments of their punishment.

¹³ Or, 'hades ; ' representing utter destruction.

¹⁴ Rather, 'exhausted.' 'Burning heat' probably means a burning *fever* ; though some render it, 'rapacious birds.'

- I will also send ^cthe teeth of beasts upon them,
With the poison ^dof serpents of the dust.
- 25 ^eThe sword without, and terror within,
Shall destroy both ^fthe young man and the virgin,
The suckling *also* with the man of gray hairs.
- 26 ^gI said, I would scatter them into corners,
I would make the remembrance of them to cease from among men :
- 27 Were it not that I feared the wrath of the enemy,
Lest their adversaries ^hshould behave themselves strangely,
And lest they should ⁱsay, Our hand is high,—and the Lord hath not done all this.¹
- 28 For they *are* a nation void of counsel,—^hneither is there any understanding in them.
- 29 ^jOh that they were wise, *that* they understood this,
^m*That* they would consider their latter end!²
- 30 How should ⁿone chase a thousand,—and two put ten thousand to flight,
Except their Rock ^ohad sold them,—and the Lord had ^pshut³ them up?
- 31 (For ^qtheir rock is not as our Rock,—^reven our enemies themselves *being* judges.)
- 32 For ^stheir vine is ^tof the vine of Sodom,—and of the fields of Gomorrah :
Their grapes *are* grapes of ^ugall,—their clusters *are* bitter :
- 33 Their wine is ^vthe poison of dragons, and the cruel ^xvenom of asps.
- 34 Is not this ^ylaid up in store with me,—and sealed up among my treasures?⁵
- 35 ^zTo me *belongeth* vengeance, and recompence;—^atheir foot shall slide in *due* time:⁶
For ^bthe day of their calamity is at hand,
And the things that shall come upon them make haste.
- 36 ^cFor the Lord shall judge⁷ his people,—^dand repent himself for his servants,
When he seeth that *their* power is gone,—and ^ethere is none shut up, or left.
- 37 And he shall say, ^fWhere *are* their gods,—*their* rock in whom they trusted,
- 38 Which did eat the fat of their sacrifices,—and drank the wine of their drink offerings?
Let them rise up and help you,—and *be* your protection.
- 39 See now that ^gI, *even* I, *am* he,—and ^hthere is no god with me :
ⁱI kill, and I make alive;—I wound, and I heal :
^kNeither is there any that can deliver out of my hand.
- 40 ^jFor I lift up my hand to heaven,—and say, I live for ever.⁹
- 41 ^mIf I whet my glittering sword,—and mine hand take hold on judgment ;
ⁿI will render vengeance to mine enemies,—and will reward ^othem that hate me.
- 42 I will make mine arrows ^pdrunk with blood,—and my sword shall devour flesh ;
And that with the blood of the slain and of the captives,
From the beginning of ^qrevenges upon the enemy.¹⁰
- 43 ^rRejoice, O ye nations, *with* his people :
For he will ^savenge the blood of his servants,
And ^twill render vengeance to his adversaries,
And ^uwill be merciful unto his land, *and* to his people.
- 44 And Moses came and spake all the words of this song in the ears of the people,
45 he, and Hoshea [*or*, Joshua] the son of Nun. And Moses made an end of speak-
46 ing all these words to all Israel: and he said unto them, ^xSet your hearts unto
all the words which I testify among you this day, which ye shall command your
47 children to observe to do, all the words of this law. For it is not a vain thing
for you; ^ybecause it is your life: and through this thing ye shall prolong *your*
days in the land, whither ye go over Jordan to possess it.
- Moses is ordered to go up Mount Nebo to die.*
- 48, 49 ^zAND the Lord spake unto Moses that selfsame day, saying, Get thee up into
this ^amountain Abarim, *unto* mount Nebo, which is in the land of Moab, that is
over against Jericho; and behold the land of Canaan, which I give unto the
50 children of Israel for a possession: and die in the mount whither thou goest up,

^c Le. 26. 22; Jer. 15. 3; 16. 4; Eze. 5. 17.
^d Ge. 3. 14; Am. 9. 3.

^e Lam. 1. 20; Eze. 7. 15; 2 Cor. 7. 5.
^f Lam. 2. 21.

^g Eze. 20. 13, 14, 20—23.

^h Ex. 32. 12; Num. 14. 15, 16; Is. 10. 13—15; Jer. 49. 4.

ⁱ Ps. 140. 8.
^k Is. 27. 11; Jer. 4. 22.

^j see refs. ch. 5. 29.

^m Ps. 90. 12; Is. 47. 7; Jer. 5. 31; Lam. 1. 9; 1 K. 12. 20.

ⁿ Ge. 26. 8; Jos. 23. 10; 2 Chr. 24. 21; Is. 30. 17.

^o Judg. 2. 14; 3. 8; Ps. 41. 12; Is. 50. 1; 52. 3.

^p Job 11. 10.
^q 1 Sam. 2. 2.

^r 1 Sam. 4. 7, 8; Jer. 40. 3.

^s Is. 1. 10.
^t ch. 29. 18; Is. 5. 4.

^u Ps. 58. 4.
^v Ps. 140. 3; Ro. 3. 13.

^y Job 14. 17; Jer. 2. 22; Hos. 13. 12; Ro. 2. 5; 1 Cor. 4. 5; Rev. 20. 12, 13.

^z Ps. 94. 1; Nah. 1. 2; Ro. 12. 19; Heb. 10. 30.

^a Ps. 73. 18, 19; Pro. 4. 19.

^b 2 Pet. 2. 3; 3. 8—10.
^c Ps. 7. 8; 135. 14.

^d Judg. 2. 18; Ps. 106. 45; Jer. 31. 20; Joel 2. 14; Am. 7. 3, 6.

^e 1 Ki. 14. 10; 21. 21; 2 Ki. 9. 8; 14. 26.

^f Judg. 10. 14; Jer. 2. 28.

^g Ps. 102. 27; Is. 41. 4; 48. 12.

^h ch. 4. 35; Is. 45. 5, 18, 22.

ⁱ 1 Sam. 2. 6; 2 Ki. 5. 7; Job 5. 18; Ps. 68. 20; Hos. 6. 1.

^j Job 10. 7; Ps. 50. 22; Is. 13. 13.

^k Ge. 14. 22; Ex. 6. 8; Num. 14. 30.

^l Ps. 7. 12; Is. 27. 1; 31. 5; 66. 16; 1 Eze. 21. 9, 10, 14, 25.

^m Is. 1. 24; 59. 18; Nah. 1. 2.

ⁿ see refs. Ex. 20. 5.
^o Jer. 46. 10.

^p Job 13. 21; Jer. 30. 11; Lam. 2. 5.

^q Is. 11. 10; 19. 23—25; 1 K. 2. 10; 11. 32; Ro. 15. 9—13.

^r Rev. 6. 10; 19. 2.
^s ver. 41.

^t Ps. 85. 1.
^u ch. 6. 6, 7; 11. 18; 1 Chr. 22. 19; 1 Eze. 40. 4.

^v ch. 30. 19; 1 E. 18. 5; Pro. 3. 2, 22; 4. 22; Ro. 10. 5; 1 Tim. 4. 8.

^w Num. 27. 12, 13.

^x ch. 31. 1; Num. 33. 47, 48.

1 Or, 'Lest their adversaries should boast, and say, Our high hand, and not the Lord, hath done this.'

2 That is, their future destiny: some suppose the word to mean, as in some other places, the time of the Messiah.

3 Rather, 'delivered.'

4 Or, 'is worse than the vine,' etc.

5 That is, this wickedness shall not be forgotten.

6 Or, 'at the time when their foot shall slide.'

7 In Heb. x. 30, this is quoted as meaning, 'The Lord will chastise his people.' The verse should therefore be rendered, 'For (or, when) the Lord will chastise his people, but (or, then) he will repent himself,' etc. God

here shows that his tender mercy may be exercised in connection with his sharpest discipline. It is to be observed that when the apostle Paul quotes from this song, he uses the Septuagint version.

8 Or, 'Then he shall say,' etc. Having reduced them to the last extremity, and yet preserved them, he will have vindicated his claim to be the only God by his irresistible power displayed both in the way of justice and of mercy.

9 Or, 'As I live for ever, if I whet,' etc. Jehovah swears by himself: see Heb. vi. 13.

10 Or, as the Septuagint reads, 'From the head of the leaders of the enemy.' See also Judg. v. 2.

and be gathered unto thy people; as ^b Aaron thy brother died in mount Hor, and
51 was gathered unto his people: because ^c ye trespassed against me among the
children of Israel at the waters of Meribah-Kadesh [*or*, strife at Kadesh], in the
wilderness of Zin; because ye ^d sanctified me not in the midst of the children of
52 Israel. ^e Yet thou shalt see the land before thee; but thou shalt not go thither
unto the land which I give the children of Israel.

The blessing on Israel, spoken by Moses.

33 AND this *is* ^f the blessing, wherewith Moses ^g the man of God¹ blessed the
2 children of Israel before his death. And he said,

^h The LORD² came from Sinai,—and rose up from Seir unto them;
He shined forth from mount Paran,—and he came with ⁱ ten thousands of saints:
From his right hand *went* a fiery law for them.

3 Yea, ^j he loved the people; ^k—^l all his saints *are* in thy hand:
And they ^m sat down at thy feet;—*every one* shall ⁿ receive of thy words.

4 ^o Moses commanded us a law,—^p *even* the inheritance of the congregation of Jacob.

5 And he was ^q king⁴ in ^r Jeshurun,
When the heads of the people—and the tribes of Israel were gathered together.

6 Let Reuben live, and not die;—and let *not*⁵ his men be few.

7 And this *is the blessing* of Judah: and he said,
Hear, LORD, the voice of Judah,—and bring him unto his people:⁶
^s Let his hands be sufficient for him;—and be thou *'an help to him* from his enemies.

8 And of Levi he said,
^t Let thy Thummim and thy Urim *be* with ^u thy holy one,⁷

^v Whom thou didst prove at Massah,
And with whom thou didst strive at the waters of Meribah;

9 ^w Who said unto his father and to his mother, I have not ^x seen him;
Neither did he acknowledge his brethren,—nor knew his own children:
For ^y they have observed thy word,—and kept thy covenant.

10 ^z They shall teach [*or*, Let them teach] Jacob thy judgments,—and Israel thy law:
^{aa} They shall put [*or*, Let them put] incense before thee,
^{ab} And whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance,⁸—and ^{ac} accept the work of his hands:
Smite through the loins of them that rise against him,
And of them that hate him, that they rise not again.

12 And of Benjamin he said,
The beloved of the LORD shall dwell in safety by him;
And the LORD shall ^{ad} cover him all the day long,
And he shall dwell between his shoulders.⁹

13 And of Joseph he said,
^{ae} Blessed of the LORD *be* his land,—for the precious things of heaven, for ^{af} the dew,
And for the deep¹⁰ that coucheth beneath,

^b Num. 20. 25, 28; 33. 38.

^c Num. 20. 11—13; 27. 14.

^d Le. 10. 3.

^e ch. 34. 1—4; Num. 27. 12; Heb. 11. 13.

^f Ge. 49. 28.

^g Jos. 14. 6; Ps. 90. title.

^h Ex. 19. 18, 20; Judg. 5. 4, 5; Hab. 3. 3.

ⁱ Ps. 68. 7, 8, 17; Dan. 7. 9, 10; Ac. 7. 53;

^j Gal. 3. 19; Heb. 2. 2; Jude 14; Rev. 5. 11; 9. 16.

^k ch. 7. 7, 8; Ex. 19. 5; Ps. 47. 4; Hos. 11. 1; Mal. 1. 2.

^l ch. 7. 6; 1 Sam. 2. 9; Ps. 50. 5; John 10. 28, 29; Ro. 8. 35—39.

^m Lk. 10. 39; Ac. 22. 3.

ⁿ Pro. 2. 1.

^o John 1. 17; 7. 19.

^p Ps. 119. 72, 111.

^q Ge. 36. 31; Ex. 18. 19; Judg. 9. 2; 17. 6; 19. 1.

^r ch. 32. 15.

^s Ge. 49. 8.

^t Ps. 146. 5.

^u see refs. Ex. 28. 30.

^v Le. 21. 7; Num. 16. 5.

^w ch. 8. 2, 3, 16; Ex. 17. 7; Num. 20. 13; Ps. 81. 7.

^x Ex. 32. 26—29; Le. 21. 11; Num. 25. 7, 8; Mt. 10. 37; 19. 29; Mk. 3. 34, 35.

^y Ge. 29. 32; 1 Chr. 17. 17; Job 37. 24.

^z Jer. 18. 18; Mal. 2. 5, 6.

^{aa} ch. 17. 9—11; 24. 8; Le. 10. 11; Eze. 44. 23, 24; Mal. 2. 7.

^{ab} Ex. 30. 7, 8; Num. 16. 40; 1 Sam. 2. 28.

^{ac} Le. 1. 9, 13, 17; Ps. 51. 19; Eze. 43. 27.

^{ad} 2 Sam. 24. 23; Ps. 20. 3; Eze. 20. 40, 41; 43. 27.

^{ae} Ps. 91. 4; Is. 51. 16.

^{af} Ge. 49. 25.

^{ag} Ge. 27. 28; Pro. 3. 20.

¹ A frequent appellation of a Divine messenger. See Judg. xiii. 6, 8; 1 Sam. ix. 6—8, etc.

² The ancient manuscript versions have various readings of this verse, the most simple and consistent of which are as follow: 'The Lord came forth from Sinai, and dawned upon them from Seir: He shone forth from Mount Paran, and came from Meribah-kadesh: [where] from his right hand [came] streams [of water].' Or, after 'Paran,'—'The Holy One came forth from myriads; fire from his right hand was a signal to them.'—According to the different renderings, it is supposed to refer either wholly to the august manifestations at Sinai, or to the repeated displays of Divine power at various periods during the journeys of the Israelites.

³ This word being plural, '*peoples*,' some have supposed that a reference is intended to the mercy made known to the Gentiles in the gospel. This verse is also rendered, 'Yea, he loved the peoples: all his saints he blessed: they sat at his feet, and received of his words.'

⁴ A prince, or chief ruler: see Judg. xix. 1.

⁵ The word *not* is not in the original; but was allowably inserted by our translators because it is in the previous clause. Some render it, 'though his men be few;' which, however, was not remarkably the case. One reading of the Septuagint inserts here the name 'Simeon,' which otherwise is omitted in the list; but this is hardly sufficient authority. In a catalogue of the tribes in Rev. vii., Dan

is in like manner left out. Perhaps Simeon was not noticed on account of its pre-eminence in the last outbreak of crime (Numb. xxv. 14); when its numbers were so reduced, that it received, at the division of the land, only some cities out of the portion of Judah: see Josh. xix. 9.

⁶ This is generally interpreted, 'Bring him home in safety from his wars.' Some, however, connect this with Jacob's blessing (Gen. xlix. 8—12); and with the Messiah, who was to spring from Judah.

⁷ Heb., 'with the man, thy consecrated one, whom,' etc. As, in 1 Cor. x. 9, the people are said to have tempted Christ, it is inferred that this passage refers to him as the great Antitype of the Levitical priesthood, though not reckoned in their genealogies (ver. 9). But some regard it as a prayer that the high priesthood might remain in the family of Aaron, 'the saint of the Lord,' though he had failed in the trial at Meribah; since they had, in zealous defence of God's honour, faithfully executed justice, without any respect of persons, even though the guilty parties might be their nearest kinsmen. See Exod. xxxii. 26—29; Numb. xxv. 7, 8.

⁸ Or, 'his strength.'

⁹ Or, 'God shall dwell among his mountains.' The temple was erected within the allotment of this tribe.

¹⁰ See note on ch. viii. 7. In this elaborately beautiful description, we have all the richness of the large and valuable portions of Ephraim and Manasseh set before us.

- 14 And for the precious fruits *brought forth* by the sun,
And for the precious things put forth by the moon,¹
- 15 And for the chief things of ^k the ancient mountains,
And for the precious things ^l of the lasting hills,
- 16 And for the precious things of the earth and ^m fulness thereof,
And *for* the good-will of ⁿ him that dwelt in the bush :²
Let *the blessing* ^o come upon the head of Joseph,
And upon the top of the head of him *that was* separated from his brethren.
- 17 His glory *is* ³ like the ^p firstling of his bullock,
And his horns *are* like ^q the horns of unicorns :
With them ^r he shall push the people—together to the ends of the earth :
And ^s they *are* the ten thousands of Ephraim,
And they *are* the thousands of Manasseh.
- 18 And of Zebulun he said,
^t Rejoice, Zebulun,⁴ in thy going out ;—and, Issachar, in thy tents.
- 19 They⁵ shall ^u call the people unto the mountain ;
There ^x they shall offer sacrifices of righteousness :
For they shall suck *of* the abundance of the seas,—and *of* treasures hid in the sand.
- 20 And of Gad he said,
Blessed *be* he that ^y enlargeth Gad :
He dwelleth as a lion, and teareth the arm with the crown of the head.⁶
- 21 And ^z he provided the first part for himself,
Because there, *in* a portion of the lawgiver, *was he* seated ;
And ^a he came with the heads of the people,
He executed the justice of the Lord,—and his judgments with Israel.
- 22 And of Dan he said,
Dan *is* a lion's whelp :—^b he⁷ shall leap from Bashan.
- 23 And of Naphtali he said,
O Naphtali, ^c satisfied with favour,—and full with the blessing of the Lord :
^d Possess thou the west⁸ and the south.
- 24 And of Asher he said,
^e Let Asher *be* blessed with children ;—let him be acceptable to his brethren,
And let him ^f dip his foot in oil.
- 25 Thy shoes *shall be* ^g iron [*or*, Under thy shoes shall be iron] and brass ;
^h And as thy days, *so shall* thy strength *be*.⁹
- 26 *There is* ⁱ none like unto the God of ^k Jeshurun,
^l Who rideth upon the heaven in thy help,—and in his excellency on the sky.
- 27 The eternal God *is* thy ^m refuge,—and ⁿ underneath *are* the everlasting arms :¹⁰
And ^o he shall thrust out the enemy from before thee ;
And shall say, Destroy *them*.

^k Ge. 43. 26.^l Hab. 3. 6.^m Ps. 24. 1.ⁿ Ex. 3. 2—4; Ac. 7.

30, 35.

^o Ge. 37. 28, 36; 49. 26.^p 1 Chr. 5. 1.^q Num. 23. 22; Ps. 92.

10.

^r 1 Ki. 22. 11; Ps. 44. 5.^s Ge. 48. 19; Num. 26.

34, 37.

^t Ge. 49. 13—15.^u Is. 2. 3; Mic. 4. 2.^x Ps. 4. 5; 51. 19; Mal. 3. 3.^y Jos. 13. 10, etc.; 1 Chr. 12. 8, etc.^z Num. 32. 16, 17, etc.^a Jos. 4. 12, 13.^b Jos. 19. 47; Judg. 18. 27.^c Ge. 49. 21.^d Jos. 19. 32, etc.^e Gen. 49. 20.^f Job 29. 6.^g ch. 8. 9.^h Is. 40. 29; 1 Cor.

10. 13.

ⁱ Ex. 15. 11; Ps. 86. 8;

Is. 40. 18, 25; Jer.

10. 6.

^k ch. 32. 15.^l Ps. 18. 10; 68. 4, 33,

34; 104. 3; Is. 19. 1;

Hab. 3. 8.

^m Ps. 46. 1, 7, 11; 48.

26; 90. 1, 2; 91. 1;

Is. 57. 15.

ⁿ Prov. 18. 10.^o see refs. ch. 9. 3—5.

1 Heb., 'moons:' this refers probably to the more quickly growing vegetables and corn.

2 Rather, 'Let the good-will of Him that dwelt in the bush come upon the head,' etc. See refs. This appellation calls to mind God's faithfulness and watchfulness, as well as his delivering power.

3 Or, 'Let his glory be.' Ephraim was always a powerful tribe; and, after the disruption in the time of Rehoboam, was head of the kingdom of Israel.

4 The tribes of Zebulun and Issachar occupied the country between the Mediterranean Sea and the Sea of Galilee, including the celebrated plain of Jezreel, which belonged to Issachar. They consequently obtained much commercial advantage from their Phœnician neighbours.

5 This may either mean the *tribes*, referring perhaps to the adherence of the Galileans in after ages to the worship at Jerusalem, which the Samaritans, though they were nearer to the capital, forsook; or it may allude to *Gentile proselytes*, who, by connection with these northern tribes, were brought to honour Jehovah. See 1 Kings v. 1—6; Mark vii. 26, etc.

6 Gad is here represented as the leader of the eastern tribes, both in war and in the administration of justice. This passage, which, from its brevity, is difficult, may be rendered, 'He shall dwell as a lion; and shall tear the arm with the crown of the head; and shall see the chief

part kept for himself; (for there is the portion of the leader.) And he shall come,' etc.

7 That is, the lion; which was found in large numbers in Bashan.

8 Rather, as the ancient versions render it, 'the Sea,' *i. e.* the Sea of Galilee; the same word signifying *west* and *sea* in Hebrew, because the Great or Mediterranean Sea lay to the west of Canaan. A 'south land' is used, in Josh. xv. 19, for a warm, sunny country. The tribe of Naphtali was located on the southern slopes of Lebanon and Hermon.

9 The most probable rendering is, 'Thy bars (*i. e.* defences) shall be iron and brass; and, as thy days, so shall thy peace (*i. e.* safety) be.' Such an assurance would be peculiarly precious to a tribe situated on the north-western frontier, and therefore exposed to the incursions of the powerful nations in that quarter.

10 In this glowing and exultant description of Israel's safety, triumph, and happiness, the church of God in all ages may find encouragement to look for protection, support, the supply of all good, and the final victory over all her enemies, to her gracious, faithful, and almighty Head. The language indicates that the view of the departing prophet was extended to the distant future, and that, like his great progenitor, he beheld the day of Messiah and was glad.

28 ^p Israel then shall dwell in safety alone :

^q The fountain of Jacob¹ shall be upon a land of corn and wine ;
Also his ^r heavens shall drop down dew.

29 ^s Happy art thou, O Israel:—^t who is like unto thee, O people ^u saved by the LORD,

^x The shield of thy help,—and who is the sword of thy excellency !
And thine enemies ^y shall be found liars [*or*, shall be subdued] unto thee ;
And ^z thou shalt tread upon their high places.

Moses dies, and is succeeded by Joshua.

34 AND Moses went up from the plains of Moab ^a unto the mountain of Nebo,²

to the top of Pisgah [*or*, the hill], that is over against Jericho. And the LORD

2 ^b showed him all the land of Gilead, ^c unto Dan,³ and all Naphtali, and the land

3 of Ephraim, and Manasseh, and all the land of Judah, ^d unto the utmost sea, and

the south, and the plain of the valley of Jericho, ^e the city of palm trees, unto

4 ^f Zoar. And the LORD said unto him, ^g This is the land which I swore unto

Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : ^h I

have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ⁱ So Moses the servant of the LORD died there in the land of Moab, according

6 to the word of the LORD. And he buried him in a valley in the land of Moab,

over against Beth-peor : but ^k no man knoweth⁴ of his sepulchre unto this day.

7 ^l And Moses was an hundred and twenty years old when he died : ^m his eye was

8 not dim, nor his natural force abated. And the children of Israel wept for

Moses in the plains of Moab ⁿ thirty days : so the days of weeping and mourning

for Moses were ended.

9 And Joshua the son of Nun was full of the ^o spirit of wisdom ; for ^p Moses had

laid his hands upon him : ^q and the children of Israel hearkened unto him, and

did as the LORD commanded Moses.

10 And there ^r arose not a prophet⁵ since in Israel like unto Moses, ^s whom the

11 LORD knew face to face, in all ^t the signs and the wonders, which the LORD sent

him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his

12 land, and in all that mighty hand, and in all the great terror which Moses

showed in the sight of all Israel.

^p Ex. 33. 16; Num. 23. 9; Jer. 23. 6; 33. 16. 9; ch. 8. 7, 8; Ps. 68. 26. ^q ch. 11. 11; Ge. 27. 28.

^r ch. 4. 7, 8; Ps. 144. 15; 146. 5. ^s ch. 4. 7, 8; Ps. 144. 15; 146. 5. ^t 2 Sam. 7. 23.

^u Is. 12. 2; 45. 17. ^x Ge. 15. 1; Ps. 115. 9—11.

^y 2 Sam. 22. 45; Ps. 18. 44; 66. 3; 81. 15. ^z ch. 32. 13.

^a ch. 32. 49; Num. 27. 12; 33. 47.

^b ch. 3. 27; Num. 32. 29, 33—40.

^c Ge. 14. 14.

^d ch. 11. 24; Num. 34. 6; Jos. 15. 12.

^e Judg. 1. 16; 3. 13; 2 Chr. 28. 15.

^f Ge. 14. 2, 8.

^g Ge. 12. 7; 13. 15; 15. 18; 26. 3; 28. 13; Ps. 105. 9—11.

^h ch. 3. 27; 32. 52.

ⁱ ch. 32. 50; Jos. 1. 1, 2; Mal. 4. 4; Heb. 3. 5.

^k Jude 9.

^l ch. 31. 2.

^m Ge. 27. 1; 48. 10;

Jos. 14. 10, 11.

ⁿ Ge. 50. 3, 10; Num. 20. 29.

^o Is. 11. 2; Dan. 6. 3.

^p Num. 27. 18—23.

^q Jos. 1. 16—18.

^r see ch. 18. 15, 18.

^s ch. 5. 4; Ex. 33. 11;

Num. 12. 6, 8.

^t ch. 4. 34; 7. 19.

1 Ancient commentators explain this, 'the people flowing forth from Jacob.'

2 See note on Numb. xxvii. 12. Of the chain of mountains called 'Abarim,' one was called *Nebo*; and its peak, fronting the valley, *Pisgah*.

3 As this name was not given till the time of Judg. xviii. 1, 27—29, it is evident that this account of the death of Moses is a later addition: and vers. 10—12 seem to indicate that it was made at the period when Ezra arranged the Old Testament Scriptures.

4 The burial-place of Moses was probably concealed

that his tomb might not become the occasion of idolatry or superstition. Some suppose this to be referred to in Jude, ver. 9.

5 This appendix to the narrative shows how the expectation of the pious Israelite was kept alive by the promise of his great Lawgiver (ch. xviii. 15, 18): and confessedly that promise has not been fulfilled, nor can we see how it can now be accomplished, unless Jesus of Nazareth, 'a Prophet mighty in word and deed before God and all the people,' be the person 'of whom Moses and all the prophets have spoken.'

CONCLUDING REMARKS ON THE PENTATEUCH.

THE careful reader cannot have reached the end of this first general division of God's word without having learned much of its great design. He must already have found it to be a wonderful manifestation of the Divine attributes, plans, and works, and of the state and destinies of the human race.

The foregoing books have revealed God as *creating* and *forming* all things, in complete subordination to the purposes of his *omniscient* and *omnipotent* mind and will; thus rebuking all creature-worship and idolatry, and obviously leading to the display of his *supremacy* in the enactment of law, and of his *justice* in its administration. In the first application of his law to the transgressor begins the unfolding of that wonderful union of *holiness* and *love—righteousness* and *grace*—which thenceforward forms the prominent feature of the whole Bible. It appears in the sentence upon the tempter, and the respite granted to the tempted;—in the 'long-suffering' which 'waited in the days of Noah while the ark was preparing,' and 'the judgment' which 'spared not the old world,' 'bringing in the flood upon the world of the ungodly;'—

as well as in numerous subsequent instances. Nor has God's *sovereignty* in making, and his *faithfulness* in keeping his engagements been less clearly shown—in the first promise to fallen man—in the covenant with Noah and the new world—in the call of Abraham, the birth of his long-expected heir, and the multiplication of his family—in the deliverance of Israel from Egypt with great substance, and the judgment upon the oppressor—in the wonderful events of the wilderness journey—and in the possession in part of the promised land;—all pointing toward the distant fulfilment of higher hopes, and in their very delay illustrating the *unchangeableness* and *eternity* of Him who 'is not slack concerning his promise,' but with whom 'a thousand years are as one day.'

Meanwhile, another Divine economy of peculiar significance engages our chief attention. The Sovereign Ruler of the world, out of all the families of the earth, selects one, and separates the nation which he raises up from it as a kingdom for himself; whose history becomes thenceforth the principal subject of the book. Not passing by his rights as Creator (Exod. xx. 11),

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he is pleased to rest his authority chiefly upon his claims as Redeemer (Exod. xx. 1, 2); and on this ground proceeds to utter his laws, to appoint his officers and ministers, and to institute all the observances of his court. The worship of God now becomes elaborately ceremonial. The simple teachings of the patriarchal sacrifices (which represented the fearful evil of sin, and typified the substitution of the innocent in the place of the guilty, in order that the guilty might be forgiven) are greatly expanded and augmented, shadowing forth many more of the blessings to be afterwards revealed. God has now a dwelling-place on earth, where he condescends to meet with man. Into it enters the appointed priest, the type of the one Mediator between God and man, bearing the sweet incense—the emblem of intercession—as well as the blood of atonement. The hands made clean by ‘divers washings’ represent to the worshippers the ‘pure heart’ with which God is to be approached; whilst days of fast and festival, with their multiplied sin-offerings and peace-offerings, tend to give peace to the humble penitent, and to confirm and cheer the faithful.

Thus clearly has God made known his perfections, and the essential principles, as well as some of the subordinate peculiarities, of his plan of redemption.

Equally also does this commencing portion of Holy Scripture give an insight into the character and condition of *man*. It brings out the truth that ‘God hath made man upright; but they have sought out many inventions.’ It shows how deeply seated is his depravity, and how various are the forms which it assumes—in the rapine and violence of the antediluvian world—the pollution and debasement of the Canaanites—and the unbelief and rebellion even of the Hebrews. On the other hand, it exhibits some of the noblest examples of Divine grace. Enoch, Noah, Abraham, Joseph, and especially Moses, display an elevated devotion and heroic faith scarcely surpassed under later dispensations. And the effective grouping of the characters depicted in strong contrasts of light and shade, or in the blended hues of kindred excellences, presents no inadequate delineation of ‘what is in man,’ both in his unregenerate condition, and when renewed by Divine influence. So that when we read of the two brothers, Cain and Abel—when we observe the ambitious hunter and tyrant of Babel, and the righteous king of Salem—when we witness Joseph’s triumphant chastity, and the licentious disorders of Judah and his household—when we mark the earnest faith of Caleb and Joshua, and the cowardly unbelief of their colleagues—when we contemplate Moses’ noble determination to renounce honour and wealth in Egypt, and boldly to espouse the cause of God’s despised people; as contrasted with the base covetousness and insidious schemes of Balaam;—we feel that little else than perhaps a deeper colouring and a stronger light is wanting to complete the picture, or to make the exhibition of human character as perfect and instructive as may be found in the further revelations of later ages.

It has, however, been maintained by some that the Old Testament is deficient in tenderness and in spirituality; and that its teachings are, in a great measure, if not wholly, superseded by the instructions of the new dispensation. It is true that ceremonial observances occupy a very prominent position in the law and national records of the Jews; and hence we are apt to lose sight of those frequent declarations which were intended, on this very account, to guard against a merely formal,

and to enforce a spiritual religion. But while in the method in which God has been pleased to reveal himself to man, the *outward* seems to come first, the *inward* ever accompanies it, and is ever ready to present itself to all who seek for it.

Taking only that portion of the law which relates to ceremonial purifications, what is it but a continual enforcement of inward holiness by the most lively symbols of outward purity? Surely no pious Jew of even ordinary piety and intelligence could suppose that these had no nobler end than mere bodily health and cleanliness, or fail to perceive their higher intent of giving an impressive representation of God’s love of inward purity and personal holiness. And these observations evidently apply still more strongly to that more important and more solemn portion of the ritual which consisted of sacrificial rites.

Nor is it otherwise in respect of the moral precepts. ‘The law of love,’ or that teaching which sums up all legal requirements and all duty in the cultivation of holy affections, holds a high place on the roll of the ancient lawgiver. This is no new commandment. Our Divine Teacher himself gives the words of Moses (Matt. xxii. 35—40); and in this, as in so many other instances, shows that he thought it not derogatory from his own high claims to cite what was already written in the Holy Scriptures. ‘Hear, O Israel: the Lord our God is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength’ (Deut. vi. 5). ‘And thou shalt love thy neighbour as thyself: I am the Lord’ (Lev. xix. 18).

It was the spiritual aspect of the law which drew from the devout Israelite those strong expressions of attachment which abound in the devotional books of the Old Testament; and which, if connected only with the mere ritual, might seem extravagant. Compare the fervent ejaculations of the 119th Psalm, expressing the writer’s admiration and love of the ‘statutes,’ the ‘ordinances,’ the ‘testimonies,’ the ‘judgments,’ the ‘precepts,’ the ‘commandments,’ the ‘word,’ the ‘law’ of Jehovah. Again, in the 19th Psalm, after a sublime hymn of praise to God for the wondrous arrangements of *natural law* in the firmament and the heavenly bodies, how hearty is the transition to the higher theme of adoration—

‘The law of the Lord is perfect, converting the soul:

The testimony of the Lord is sure, making wise the simple,’ etc.

So also in those passages which describe the character and happiness of the godly. How vividly, for example, does the 1st Psalm present the safety and blessedness of the man whose ‘delight is in the law of the Lord,’ and who ‘meditates therein day and night!’ And it should ever be borne in mind that this law, these statutes and testimonies, which elicited such devout and ardent attachment, were the very same which are comprised in the writings of the Jewish lawgiver. It was in Holy Scripture as it existed in David’s time, that he, and those who felt with him, ‘meditated day and night;’ and it was there they found all the light, love, holiness, and everlasting truth which good men in ancient days so delighted to extol.

It is obvious that the preceding remarks apply with ever-increasing force to the successive portions of the Old Testament, which grew more full both of evangelical sentiment and of devotional feeling, until the coming of Him who fulfilled and confirmed the whole.

GENERAL REMARKS

ON THE

HISTORICAL BOOKS OF THE OLD TESTAMENT.

THE historical books of Scripture, from Joshua to Esther, contain accounts of the Jewish church and nation, from their first settlement in the promised land, to their return thither after their exile in Babylon; extending over a period of 1000 or 1200 years.

There were great and mighty nations in the world at this time, distinguished by wealth, learning, and valour; yet the records of these are all lost either in silence or in fables: while the inconsiderable nation of the Jews, which 'dwelt alone,' and was 'not reckoned among the nations,' makes so great a figure in the best known, most ancient, and most lasting of all histories; in which no notice is taken of the affairs of other kingdoms and states, except as they are connected with those of the Jews:—for 'the Lord's portion is his people; Jacob is the lot of his inheritance' (Deut. xxxii. 9).

It is not, however, strictly speaking, a history of the Jews that we have here, but such a selection from their history, by the Holy Spirit, as was best adapted to exhibit the progressive development of the objects and purposes of the Divine government, and to make us 'wise unto salvation.' Such political events are related as illustrate the moral state of the times. That which no merely human history could give is here disclosed;—men's secret motives are laid bare, stripped of the disguises in which they sought to involve them. While events of great secular importance are sometimes passed by, and long reigns are compressed into a few lines, details of private life are dwelt upon, and subjects are introduced which an ordinary historian would have thought unworthy of notice. For example, immediately after the account of a great political occurrence—the deliverance of three kings and their armies from destruction—an instance is given of God's tender care for the widow of an obscure prophet (see 2 Kings iv.) These subjects are brought forward, because they display to us those things which are most regarded in God's sight, and which it is of most importance for us to know:—the character and attributes of God, the workings of the human heart, and the duties which men owe both towards God and towards their fellow-creatures. And interwoven with the whole history may be traced, as the great leading subject, the preparation made for the coming of the Saviour.

These books are of great use for understanding some other parts of the Scriptures. The account we have in the two books of Samuel of David's eventful life and reign is a key to many of his Psalms; and the later portions of the history in the Kings and the Chronicles throw much light upon the writings of the contemporary prophets.

As the people of Israel were typical of the church of God in the days of the Messiah, their histories, as well as the prophecies concerning them, looked forward to the latter days: for 'these things happened unto them for ensamples' (1 Cor. x. 11). By the tenor of this history we are taught three things concerning the church: (1.) That if we see not perfect purity and unity in the church, we are not therefore to be stumbled, though we must be grieved at its corruptions and divisions; for, though it is a Divine institution, its operations have always partaken of the imperfections of those into whose hands its interests have been committed. (2.) That we are not to expect the constant tranquillity and pros-

perity of the church. The Jewish nation was often oppressed, afflicted, and brought low; it had its years of servitude as well as its days of triumph: but God never suffered it to be wholly consumed or destroyed. Let us not, then, be surprised to see the New Testament church sometimes driven into the wilderness, and the powers of darkness seeming to prevail against it. (3.) That we need not fear its utter extirpation. For as the ancient Israel and the earthly Jerusalem, through the gracious care of Divine Providence, outrode all the storms by which they were tossed and threatened, and continued in existence till they were made to resign their honours to the gospel church, of which they were types; so shall that also, notwithstanding all its shocks, be preserved, till the purposes of God are accomplished, and the kingdom of grace is perfected in the kingdom of glory.

Another important use of this history is to afford practical direction in the way of duty. Though many of the individuals whose actions are here related are men of eminent station—judges, kings, or prophets; yet, in their lives, persons of every rank may see the deformity of sin and the beauty of holiness, and may learn to avoid the one and to imitate the other. The failings even of eminently good men are recorded here for our admonition; that he who thinks he stands may 'take heed lest he fall,' and that he who has fallen may not despair of forgiveness.

And as this history shows what God requires of us, so it shows what we may expect from his providence, especially concerning states and kingdoms. By his dispensations towards the Jewish nation it appears that as nations are, so they must expect to fare:—that while princes and people seek the interests of God's kingdom, he will secure and advance theirs; but that, when they rebel against him, and shake off his government, they can look for nothing but an inundation of judgments. It was always so with the Israelites: while they kept close to God, they prospered; when they forsook him, everything went wrong. It has been well observed, that though, as to *individuals*, the providences of God often appear to be promiscuously administered in this world, because for them another state of reward or punishment is coming; yet it is not so with *nations*; national virtues being ordinarily rewarded with temporal blessings, and national sins visited with temporal judgments; because public bodies and communities, as such, can be rewarded or punished only in this world. Indeed, so plainly are God's ways of disposing of kingdoms laid before us in this history, that it would be well if it were diligently and wisely studied by Christian statesmen.

There is much uncertainty with regard to the *authors* of these historical records. As historical documents frequently bear a title derived from the personages and subjects treated of, it cannot with any certainty be inferred that these books were written by the persons whose names they bear. It is highly probable that, during a considerable portion of the Hebrew history, there was a succession of Divinely-instructed men, whose office it was to record the leading events of their times in annals or chronicles, which were deposited in the national archives. These appear to have been from time to time connected and arranged by subsequent annalists; who made also, under the direction of the Holy Spirit, such explanations and additions as had become requisite.

THE BOOK OF JOSHUA.

THE preceding books have related the frequent rebellions and provocations of the Israelites who came out of Egypt, on account of which they were excluded from the good land which they had despised: this carries on the history of the next generation—those who were under twenty years of age when they left Egypt, and those who had been born and grown up in the wilderness—who appear to have been of a better spirit than their fathers. The trials and discipline they underwent, during their long wanderings, together with the instructions of Moses, had, through the grace of the Holy Spirit, the effect of awakening and humbling them, and fitting them to receive the fulfilment of the promise. It was with this generation that God renewed his covenant, as related in Deut. xxix. And he did great things for them. They believed in God; and, by faith, overcame the armies of the Canaanites, and obtained possession of the land. They showed, in several instances, a fervent zeal for God; as on the occasion of Achan's sin, and when they suspected that the two tribes and a half had set up an altar in opposition to the appointed altar of burnt-offering (ch. xxii.); and their piety is specially commended in ch. xxiii. 8.

The ordinances of Divine worship, which had been instituted at Sinai, were now more completely brought into practice. The tabernacle was permanently set up (ch. xviii. 1); and the people, on their settlement in the land of promise, were put into a condition to observe the various laws and regulations which had been previously given, but which could not be fully carried into effect during their itinerant state.

The character of Joshua is especially worthy of notice, as typical of the 'Captain of our salvation.' The Hebrew word *Joshua*, which is the same as the Greek word *Jesus*,

signifies, *One whose salvation is Jehovah*. See Acts vii. 45; Heb. iv. 8. And as Joshua conducted the Israelites through all opposition to the promised rest, so our Lord Jesus Christ brings all his people through every difficulty, and even death itself, to the heavenly glory.

We have no certain information either as to the author or the precise date of this book. It was undoubtedly written before the time of David (comp. ch. xv. 63, with 2 Sam. v. 6—8); and probably by one who was a contemporary (see ch. vi. 25), if not an eye-witness of what he relates. Upon the whole, it appears most likely that the writer was either Joshua himself, or one of the elders who survived him (ch. xxiv. 31).

This book may be divided into three principal sections:

I. THE CONQUEST OF CANAAN: including the appointment of Joshua, and his directions to the people (ch. i.); the spies sent to Jericho (ii.); the passage of the Jordan (iii., iv.); the circumcision and passover at Gilgal (v. 1—13); the capture and destruction of Jericho and of Ai, with Achan's sin and punishment (v. 14—viii. 29); the reading of the law on Mounts Ebal and Gerizim (viii. 30—35); the wily conduct of the Gibeonites (ix.); victories over the Canaanites, first in the south, and then in the north; and the subjugation of the country (x., xi.); with a recapitulation of conquests (xii.)

II. THE DIVISION OF THE COUNTRY, including both the conquered and the unconquered parts; describing the portions of the several tribes (xiii.—xix.); the appointment of the cities of refuge and the Levitical cities (xx., xxi.); the return of the two tribes and a half east of Jordan, and transactions which followed thereupon (xxii.)

III. JOSHUA'S FAREWELL ADMONITIONS AND DEATH (xxiii., xxiv.)

The appointment of Joshua; his directions to the people.

1 NOW after the death of Moses the servant of the LORD it came to pass, that
 2 the LORD spake unto Joshua the son of Nun, Moses' ^a minister, saying, ^b Moses
 my servant is dead; now therefore ^c arise, go over this Jordan, thou, and all this
 people, unto the land which I do give to them, *even* to the children of Israel.
 3 ^d Every place that the sole of your foot shall tread upon, that have I given unto
 4 you, as I said unto Moses. ^e From the wilderness and this ¹ Lebanon even unto
 the great river, the river Euphrates; all the land of the Hittites, ² and unto the
 5 Great Sea ³ toward the going down of the sun, shall be your ^f coast. ^g There shall
 not any man be able to stand before thee all the days of thy life: ^h as I was with
 6 Moses, *so* ⁱ I will be with thee: ^j I will not fail thee, nor forsake thee. ^k Be
 strong and of a good courage: for unto this people shalt thou divide for an in-
 7 heritance the land ^l which I swore unto their fathers to give them. Only be thou
 strong and very courageous, ^m that thou mayest observe to do according to all the
 law, ⁿ which Moses my servant commanded thee: ^o turn not from it *to* the right
 hand or *to* the left, that thou mayest prosper [*or*, do wisely ^p] whithersoever thou
 8 goest. ^q This book of the law shall not depart out of thy mouth; but ^r thou
 shalt meditate therein day and night, that thou mayest observe to do according to
 all that is written therein: for then thou shalt make thy way prosperous, and
 9 then thou shalt have good success [*or*, do wisely ^r]. ^s Have not I commanded
 thee? Be strong and of a good courage; ^t be not afraid, neither be thou dismayed:
 for the LORD thy God *is* with thee whithersoever thou goest.
 10, 11 Then Joshua commanded the officers of the people, saying, Pass through the

^a Ex. 24. 13; Deu. 1. 38.

^b see refs. Deu. 31. 5.
^c Num. 27. 16—21.

^d ch. 11. 9; Deu. 11. 24, 25.

^e Ge. 15. 18; Ex. 23. 31; Num. 34. 3—12.

^f see note, Ex. 10. 4.
^g Deu. 7. 21.

^h Ex. 3. 12.

ⁱ vers. 9, 17; ch. 3. 7; 6. 27; Deu. 31. 8, 23; Is. 43. 2, 5.

^j see Deu. 31. 6—8; Heb. 13. 5.

^k vers. 7, 9; Deu. 31. 7, 23.

^l Ge. 26. 3.

^m ch. 11. 15; Num. 27. 23; Deu. 31. 7.

ⁿ Deu. 5. 32; 28. 14.

^o Deu. 29. 9; 1 Ks. 2. 3.

^p Deu. 6. 6—9; 17. 18, 19; Ps. 37. 31; Is. 59. 21.

^q Ps. 1. 2, 3; 119. 11, 15, 97; Pro. 3. 1.

^r ver. 7.

^s ver. 2; Deu. 31. 7, 8, 23.

^t Ps. 27. 1; Jer. 1. 7, 8.

1 Or, 'yonder;' Lebanon being in the extreme distance on the north. See note on Gen. xv. 18.

2 The 'Hittites' are here put for *all the nations* of Canaan, either as occupying the mountains directly opposite, or as living nearest to the wilderness with which

the description of the land in ch. xiii.—xix. commences.

3 That is, the Mediterranean.

4 Courage would be required, not only to prosecute the war, but also to enforce all the commands of God upon the Israelites.

- host, and command the people, saying, Prepare you victuals; ¹ for " within ² three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.
- 12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh,
- 13 spake Joshua, saying, Remember ^x the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given
- 14 you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed [marshalled by five^y], all the mighty men of valour, and help
- 15 them; ^z until the Lord have given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: ^a then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising.
- 16 And they answered Joshua, saying, ^b All that thou commandest us we will do,
- 17 and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God ^c be
- 18 with thee, as he was with Moses. ^d Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: ^e only be strong and of a good courage.
- Two men sent as spies to Jericho.*
- 2 AND Joshua the son of Nun sent [*or*, had sent] ^f out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. ^g And they went, and ^h came into an harlot's⁴ house, named ^h Rahab, and lodged there. And ⁱ it was told the king of Jericho, saying, Behold, there came men in hither to-night of the
- 3 children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: ^j for they be come to search out all the country.
- 4 ^k And the woman took the two men, and hid them, and said thus, There came
- 5 men unto me, but I wist not whence they *were*: and it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: ^l whither the men went I wot not: pursue after them quickly; for ye shall overtake them.
- 6 But ^m she had brought them up to the roof of the house, ⁿ and hid them with the stalks of flax, ^o which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.
- 8 And before they were laid down, she came up unto them upon the roof; and
- 9 she said unto the men, I know that the Lord hath given you the land, and that ^p your terror is fallen upon us, and that all the inhabitants of the land ^q faint
- 10 because of you. For we have heard how the Lord ^r dried up the water of the Red Sea for you, when ye came out of Egypt; and ^s what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom
- 11 ye utterly destroyed. And as soon as we had ^t heard *these things*, ^u our hearts did melt, neither did there remain any more courage in any man, because of you:

¹ ch. 3. 2; see Deu. 9. 1; 11. 31.

^x ch. 22. 2—4; Num. 32. 20—28.

^y as Ex. 13. 18.

^z Num. 32. 17—19.

^a ch. 22. 4, etc.

^b Num. 32. 25.

^c ver. 5; 1 Sam. 20.

^d Deu. 17. 12; 1 Sam. 11. 12.

^e Ezra 10. 4.

^f Num. 13. 17—21;

^g 25. 1.

^h Heb. 11. 31; Jam.

ⁱ 2. 25.

^j Mt. 1. 5, *Rahab*.

^k Ps. 127. 1; Pro. 21.

^l 30.

^m 2 Sam. 17. 19, 20.

ⁿ Ex. 1. 17; 2 Sam. 17. 19.

^o Ge. 35. 5; Ex. 23. 27;

^p Deu. 2. 25; 11. 25.

^q Ex. 15. 15.

^r ch. 4. 23; Ex. 14. 21.

^s Num. 21. 24, 34, 35.

^t Ex. 15. 14, 15.

^u ch. 5. 1; 7. 5; Is. 13. 7.

¹ Food for a march of some days.

² Or, 'and yet three days.' Probably there were to be three whole days after the command was given: see ch. iii. 2. It is not necessary to suppose that Joshua waited for the return of the spies before he moved to the Jordan; as perhaps that is mentioned at the end of ch. ii., only to complete the account of their proceedings.

³ Jericho was about seven or eight miles from the river Jordan.

⁴ Many Jewish writers say that Rahab was an innkeeper; interpreting the word, 'a seller of food.' This is evidently designed to avoid the imputation supposed to be cast upon the family of David by her marriage with Salmon; and it has been adopted by some Christian authors for a similar reason. But the Septuagint, followed by Matthew (i. 5) and the apostle Paul (Heb. xi. 31), renders the word here, as everywhere else, 'harlot.' And that this is the proper translation will appear, if we consider that neither inns nor innkeepers are known in the East, and that such an occupation would be quite at variance with all the habits of oriental females,—that the public khans, which are the common resort of travellers, would be of all places the worst for concealment,—that Rahab shows how little she knew of right and wrong by the falsehood which she tells in ver. 5,—and that the vice attributed to her by this designation was unhappily

neither the least common nor the most abominable of those which filled up the iniquity of the Canaanites. And surely it is a signal instance of the condescending grace of God, that he should implant faith in the heart of such a person, leading her to take part with his people, and to hazard her life in protecting them; and should make her the mother (see Matt. i. 5) of a son so distinguished for virtue as Boaz, and through him an ancestor of the Messiah.

⁵ The proximity of the Hebrew camp caused unusual vigilance on the part of the king.

⁶ It must be remembered that Rahab lived under the deepest moral darkness: and therefore God approved her faith, though its practical exhibition was connected with so much that was faulty. See 2 Cor. viii. 12. By this we may learn to judge leniently of the deficiencies of converts from heathenism; while we must never forget that *we* shall be held accountable for our knowledge of the whole will of God.

⁷ The roofs of Eastern houses, being flat, with a parapet, were very suitable for such a purpose.

⁸ Which had doubtless just been brought in from the field, and laid out to be dried: for it was the time of flax as well as of barley harvest; both being ripe about the time of the passover (see ch. iii. 15, and note, compared with Exod. ix. 31, and note). The seasons in this part of Palestine are very similar to those of Egypt.

12 for ¹ the LORD your God, he *is* God in heaven above, and in earth beneath. Now therefore, I pray you, ²sware unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto ³my father's house, and ⁴give me
13 a true token: and *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.
14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that ⁵we will deal kindly and truly with thee.

15 Then she ⁶let them down by a cord through the window: for her house *was*
16 upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* ^ablameless of this thine oath which
18 thou hast made us swear. ^bBehold, *when* we come into the land, thou shalt bind this line of scarlet thread¹ in the window which thou didst let us down by: ^cand thou shalt bring thy father, and thy mother, and thy brethren, and all thy
19 father's household, home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, ^dhis
20 blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then ^ewe will be quit of thine oath which thou hast made us to swear.
21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 So the two men returned, and descended from the mountain, and passed over,
24 and came to Joshua the son of Nun, and told him all *things* that befell them: and they said unto Joshua, Truly ^fthe LORD hath delivered into our hands all the land; for even all the inhabitants of the country do ^gfaint because of us.

Passage of the Jordan; a memorial erected.

3 AND Joshua rose early in the morning; and they removed ^hfrom Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass ⁱafter three days, that the officers went through the host; and they commanded the people, saying, ^kWhen ye see the ark of the covenant of the LORD your God, ^land the priests the Levites bearing it, then ye shall
4 remove from your place, and go after it: ^myet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it: that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.

5 And Joshua said unto the people, ⁿSanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And ^oJoshua spake unto the priests, saying, ^pTake up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Joshua, This day will I begin to ^qmagnify thee in the sight of all Israel, that they may know that, ^ras I was with Moses, so I will be with thee. And thou shalt command ^sthe priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ^tye shall stand still in Jordan.

9 And Joshua said unto the children of Israel, Come hither, and hear the words
10 of the LORD your God. And Joshua said, ^uHereby⁴ ye shall know that ^vthe living God *is* ^wamong you, and *that* he will without fail ^xdrive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and
11 the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of ^ythe LORD of all the earth passeth over before you into Jordan.
12 Now therefore ^ztake you twelve men out of the tribes of Israel, out of every tribe
13 a man. And it shall come to pass, ^{aa}as soon as the soles of the feet of the priests

¹ Deu. 4. 39; Ps. 83. 18.
² ch. 9. 15, 18—20; 1 Sam. 20. 14, 15, 17.
³ 1 Tim. 5. 8.
⁴ ver. 18.

⁵ ch. 6. 17, 25; Judg. 1. 24; Mt. 5. 7.

⁶ 1 Sam. 19. 12; Ac. 9. 25.

^a ver. 20; Ge. 21. 8; Ex. 29. 7.
^b ver. 12.

^c ch. 6. 23.

^d ver. 11; Mt. 27. 25.

^e ver. 17.

^f ch. 6. 2; 21. 41; Ex. 23. 31.
^g ver. 9; Ps. 48. 5, 6.

^h ch. 2. 1

ⁱ ch. 1. 10, 11.

^k ver. 11; see Num. 10. 33.
^l Num. 4. 15; 10. 21; Deu. 31. 9, 25.
^m Ex. 19. 12.

ⁿ ch. 7. 13; Ex. 19. 10—15; Le. 10. 3; 20. 7; Num. 11. 18; 1 Sam. 16. 5; Joel 2. 16.
^o ver. 3; Num. 4. 15.

^p ch. 4. 11; 1 Chr. 29. 25; 2 Chr. 1. 1.
^q ch. 1. 5, 17.

^r ver. 3; 1 Chr. 15. 11, 12.
^s ver. 17.

^t Num. 16. 28—30; 1 Ki. 18. 36, 37.

^u Deu. 5. 26; 1 Sam. 17. 26; 2 Ki. 19. 3; Hos. 1. 10; Mt. 16. 16.

^v see Deu. 31. 17; 1 Thes. 1. 9.

^w Ex. 3. 8; 33. 2; Deu. 7. 1; Ps. 41. 2.

^x ver. 13; Is. 51. 5; Mic. 4. 13; Zec. 4. 11; 6. 5.

^y ch. 4. 2.
^z ver. 15, 16.

1 Rather, 'cord.'

2 This was different from the usual order of march. The ark, probably with the bright cloud which indicated the presence of Jehovah, went first to divide the waters; and remained in the centre of the stream on the upper side, as a protection to the passing multitude.

3 It is probable that God made this communication to

Joshua, and through him to the people, when they were all in order of march.

4 This miracle afforded a timely encouragement to Israel, as well as a great discouragement to their enemies, who probably regarded the Jordan, in its then swollen state, as an impassable barrier, at least for some weeks, to the host of the Hebrews.

that bear the ark of the LORD, ^c the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off¹ *from* the waters that come down from above; and they ^d shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over
 15 Jordan, and the priests bearing the ^e ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and ^f the feet of the priests that bare the ark were dipped in the brim of the water, (for ^g Jordan overfloweth²
 16 all his banks ^h all the time of harvest,) that the waters which came down from above stood *and* rose up upon an heap³ very far from the city Adam, that *is* beside ⁱ Zaretan: and those that came down ^k toward the Sea of the Plain, *even* ^l the Salt Sea, failed, *and* were cut off: and the people passed over right against
 17 Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan; ^m and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

4 And it came to pass, when all the people were clean passed ⁿ over Jordan, that
 2 the LORD spake unto Joshua, saying, ^o Take you twelve men out of the people, out
 3 of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where ^p the priests' feet stood firm, twelve stones,⁴ and ye shall carry them over with you, and leave them in ^q the lodging
 4 place where ye shall lodge this night. Then Joshua called the twelve men,
 5 whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder,
 6 according unto the number of the tribes of the children of Israel: that this may be ^r a sign among you, *that* ^s when your children ask *their fathers* in time to
 7 come, saying, What *mean* ye by these stones? then ye shall answer them, That
 8 the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off. And these stones shall be for ^t a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst⁵ of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.⁶

10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people ^x hastened and
 11 passed over. And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And ^y the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto
 13 them: about forty thousand⁷ prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 On that day the LORD ^z magnified Joshua in the sight of all Israel; and they
 15 *feared* him, as they feared Moses, all the days of his life.

15, 16 And the LORD spake unto Joshua, saying, Command the priests that bear ^b the
 17 ark of the testimony, that they come up out of Jordan. Joshua therefore com-
 18 manded the priests, saying, Come ye up out of Jordan. And it came to pass,

^c ver. 11.^d Ex. 15. 8; Ps. 78. 13; 114. 3.^e Ac. 7. 45.^f ver. 13.^g 1 Chr. 12. 15; Jer. 12. 5; 49. 19^h ch. 4. 18; 5. 10, 12.ⁱ Zartanah, 1 Ki. 4. 12; Zartan, 7. 46.^k Deu. 3. 17.^l Ge. 14. 3; Num. 34. 3.^m Ex. 14. 22, 29; Ps. 65. 6.ⁿ ch. 3. 17; Deu. 27. 2.^o ch. 3. 12.^p ch. 3. 13.^q vers. 19, 20.^r Ex. 13. 9.^s ver. 21; Ex. 12. 26, 27; 13. 14; Deu. 6. 20; Ps. 44. 1; 78. 3^t ch. 3. 13, 16.^u Ex. 12. 14; Num. 16. 40.^x Ex. 12. 39; Ps. 119. 60; Pro. 27. 1; Ecc. 9. 10.^y ch. 1. 14; Num. 32. 20, 27, 28.^z ch. 3. 7.^a Ex. 14. 31.^b Ex. 25. 16—22.

¹ As the channel of the Jordan is steep, and the stream rapid, almost all the lower part of its course would be quickly left dry for the people.

² The Jordan is usually very shallow; but it has a broad bed with steep banks, which it occasionally fills. This occurs during the months of March and April (the time of the barley harvest in those countries), when the snow on the mountains being melted, a large body of water comes down, in a turbid rapid current. This was just the time when the Israelites crossed; and on this account the miracle was the more impressive.

³ This seems to intimate that the waters, being arrested by the passage of the ark, and forming a wall above it, filled up all the channel as far as Zaretan. If this be the place mentioned in 1 Kings iv. 12; vii. 46, it must have been about thirty miles above the place where the Israelites crossed, and near the great rapids, where the accumulation of water would naturally be stopped. The bed of the river

is so much below the level of the country, that this would cause little, if any, inundation.

⁴ Probably as large as the strongest men of each tribe could carry. Such a heap would form a natural and durable monument.

⁵ It has been supposed that two heaps of stones were made; one on the land, and another in the midst of the river. But the rapid torrent of the Jordan, which brings down great boulders, would probably soon destroy such an erection in the bed of the stream. As there is only *one* command mentioned, and only *one* heap said to remain, it seems most natural to suppose that this verse continues the narrative of the former, thus: 'And Joshua set up twelve stones, which had been taken up in the midst,' etc.

⁶ That is, at the time either of the writing of the book, or of its arrangement in the canon.

⁷ These were not all the males of those tribes capable of service; but probably a fair proportion of the able warriors.

when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan ^c returned unto their place, ^d and flowed over¹ all his banks, as *they did* before.

^c Ex. 14. 26—28.
^d ch. 3. 15.

19 And the people came up out of Jordan on the tenth *day* of the first month, and
20 encamped ^e in Gilgal, in the east border of Jericho. And ^f those twelve stones,
21 which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto
the children of Israel, saying, ^g When your children shall ask their fathers in
22 time to come, saying, What *mean* these stones? then ye shall let your children
23 know, saying, ^h Israel came over this Jordan on dry land. For the LORD your
God dried up the waters of Jordan from before you, until ye were passed over,
as the LORD your God did to the Red Sea, ⁱ which he dried up from before us,
24 until we were gone over: ^k that all the people of the earth might know the hand
of the LORD, that it *is* ^l mighty: that ye might ^m fear the LORD your God for ever.

^e ch. 5. 9.
^f vers. 3, 8.

^g ver. 6.

^h ch. 3. 17.

ⁱ Ex. 14. 21.

^k Ex. 9. 16; 1 Sam. 17. 46; 1 Ki. 8. 42, 43; 2 Ki. 19. 19; Ps. 106. 8; Dan. 6. 26, 27.

^l Ex. 15. 16; 1 Chr. 29. 12; Ps. 89. 13.

^m Ex. 14. 31; 20. 20; Deu. 6. 2; Ps. 89. 7; Jer. 10. 7.
ⁿ Num. 13. 29.

^o ch. 2. 9—11; Ex. 15. 14, 15; Ps. 48. 6; Eze. 21. 7.

^p ch. 2. 10; 1 Ki. 10. 5.

^q Ex. 4. 25.

^r Ge. 17. 10—14.

^s or, *Gibeah-haaraloth*.
^t Num. 14. 29; 26. 61, 63; Deu. 2. 16.

^u Deu. 12. 8, 9; Hos. 6. 6.

^x Num. 14. 33, 34; Deu. 1. 3; 2. 7, 14; Ps. 95. 10.

^y Num. 14. 23; Ps. 95. 11; Heb. 3. 11.

^z Ex. 3. 8.
^a Num. 14. 31; Deu. 1. 33.

^b Ge. 31. 14; 1 Sam. 14. 6; 17. 26; see ch. 21. 14; Le. 18. 3; Eze. 24. 7; 23. 3, 8.

^c ch. 4. 19.
^d Ex. 12. 3, 6; Num. 9. 5.

^e Ex. 16. 35.

^f Deu. 6. 10, 11.

^g ch. 6. 2; Ge. 18. 2; 32. 21—30; Ex. 23. 23; Dan. 10. 5; Zec. 1. 8; Ac. 1. 10.
^h Num. 22. 23; 1 Chr. 21. 16.

Circumcision renewed, and the passover celebrated at Gilgal; cessation of the manna.

5 AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, ⁿ which *were* by the sea, ^o heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, ^p neither was there spirit in them any more, because of the children of Israel.

2 At that time the LORD said unto Joshua, Make thee ^q sharp knives,² and
3 ^r circumcise again the children of Israel the second time.³ And Joshua made
him sharp knives, and circumcised the children of Israel at ^s the hill of the
4 foreskins. And this *is* the cause why Joshua did circumcise: 'All the people
that came out of Egypt, *that were* males, *even* all the men of war, died in the
5 wilderness by the way, after they came out of Egypt. Now all the people that
came out were circumcised: but all the people *that were* born in the wilderness
by the way as they came forth out of Egypt, ^u *them* they had not circumcised.
6 For the children of Israel walked ^x forty years in the wilderness, till all the
people *that were* men of war, which came out of Egypt, were consumed, because
they obeyed not the voice of the LORD: unto whom the LORD sware that ^y he
would not show them the land which the LORD sware unto their fathers that he
7 would give us, ^z a land that floweth with milk and honey. And ^a their children,
whom he raised up in their stead, them Joshua circumcised; for they were uncir-
8 cumeised, because they had not circumcised them by the way. And it came to
pass, when they had done circumcising all the people, that they abode in their
9 places in the camp till they were whole. And the LORD said unto Joshua, This
day have I rolled away ^b the reproach⁴ of Egypt from off you. Wherefore the
name of the place is called Gilgal [*i. e.* rolling^c] unto this day.

10 And the children of Israel encamped in Gilgal, and kept the passover ^d on the
fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover,
12 unleavened cakes, and parched *corn*,⁵ in the selfsame day. And ^e the manna
ceased on the morrow after they had eaten of the old corn of the land; neither
had the children of Israel manna any more;⁶ ^f but they did eat of the fruit of the
land of Canaan that year.

Divine manifestation to Joshua; capture and destruction of Jericho.

13 AND it came to pass, when Joshua was by Jericho, that he lifted up his eyes
and looked, and, behold, there stood ^g a man⁷ over against him ^h with his sword
drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for

¹ Or, 'filled up.'

² Rather, 'knives of stone' or 'flint;' such being still used for similar purposes by some nations.

³ That is, renewing the observance of a suspended rite. This command would be a test of the Israelites' faith in God's protection and obedience to his law; whilst it showed that he was determined to maintain the terms of that covenant by virtue of which they were to enjoy Canaan and all their national privileges.

⁴ The meaning of this term is doubtful; but it may refer to the renewal of that covenant by which God set apart the Israelites to be his people. By the suspension of circumcision they seem to have been debarred from many of those privileges to which it was the appointed introduction, till the rejected generation of unbelievers had all been swept away.

⁵ After the passover, they were to keep the feast of un-

leavened bread; which they could not do according to the appointment, when they had nothing but manna to live upon. Perhaps this was one reason why the observance of the passover was intermitted in the wilderness. They were now furnished with the means of obeying the command in Lev. xxiii. 10.

⁶ The manna was now unnecessary; as not only the old corn, but the new would begin to be available. Thus, in later ages, miraculous gifts and powers were withdrawn from the church when they ceased to be necessary.

⁷ As God had manifested himself to Moses before he entered upon his great enterprise, so he now appears to Joshua, assuming a form and a name which would remind him of His own supremacy in the command of Israel, and of His promised guidance and protection in the anticipated conflict. So opportunely adapted to his servants' wants are God's manifestations of himself.

14 us, or for our adversaries? And he said, Nay; but *as* captain [*or*, prince¹] of the host of the LORD am I now come. And Joshua ^k fell on his face to the earth, and

15 did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, 'Loose thy shoe from off thy foot; **6** for the place whereon thou standest *is* holy. And Joshua did so. (Now Jericho was straitly shut up¹ because of the children of Israel: none went out, and none

2 came in.) And ^m the LORD said unto Joshua, See, ⁿ I have given into thine hand

3 Jericho, and the ^o king thereof, *and* the mighty men of valour. And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do

4 six days. And seven priests shall bear before the ark seven ^p trumpets of rams' horns:² and the seventh day ye shall compass the city seven times, and ^q the priests

5 shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns

7 before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, ^r and the rereward came after the ark, *the priests* going on, and blowing with the

10 trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your

11 mouth, ^s until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, ^t and the priests took up the ark of the

13 LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the*

14 *priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: ^u only on

16 that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people,

17 ^v Shout; for the LORD hath given you the city. And the city shall be accursed³ [*or*, devoted^v], *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because ^w she hid the

18 messengers that we sent. And ye, ^x in any wise⁴ keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed

19 thing, and make the camp of Israel a curse, ^y and trouble it. But all the ^z silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that ^a the wall fell down flat,⁵ so that the people went up

21 into the city, every man straight before him, and they took the city. And they ^b utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.⁶

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, ^c as

23 ye sware unto her. And the young men that were spies went in, and brought out Rahab, ^d and her father, and her mother, and her brethren, and all that she

ⁱ see Ex. 23. 20—22; Dan. 10. 13, 21; 12. 1; Rev. 12. 7; 19. 11, 14.

^k Ge. 17. 3.

^l Ex. 3. 5; Ac. 7. 33.

^m see ch. 5. 13.
ⁿ ch. 2. 9, 24; 8. 1;
^o Ps. 44. 3.
^p Deu. 7. 24.

^q Judg. 7. 16, 22.

^r Num. 10. 8.

^r Num. 10. 25.

^s 2 Sam. 5. 23, 24.

^t Deu. 31. 25.

^u ver. 4.

^v 2 Chr. 13. 15.

^w Le. 27. 28, 29; Mic.

4. 13.

^x ch. 2. 4; 1 Sam.

15. 6.

^y ch. 7. 1, 11, 12; Deu.

7. 26; 13. 17; Ro.

12. 9; 2 Cor. 6. 17.

^z ch. 7. 25; Num. 31.

21—23; 2 Sam. 21. 1;

1 Ki. 18. 17, 18.

^a 2 Sam. 8. 11; Jon.

1. 12.

^d ver. 5; Heb. 11. 30.

^e Deu. 7. 2; 1 Sam.

15. 3.

^f ch. 2. 12—14; Heb.

11. 31.

^g ch. 2. 13.

¹ Heb., 'did shut up, and was shut up:' perhaps referring both to the besiegers and the besieged.

² Heb., 'trumpets of jubilee,' used on joyful occasions.

³ So that for any person to appropriate anything to himself was sacrilege, by which he would become similarly accursed or devoted to utter destruction. This curse, called in Hebrew *cherem*, was irrevocable (see ver. 26; 1 Kings xvi. 34); and is fitly used to represent the final and irremediable doom of the enemies of Christ (1 Cor. xvi. 22).

⁴ That is, by all means, most carefully.

⁵ There was clearly nothing in what the people did which had any natural connection with the result. It would, however, serve to confirm in themselves, and to exhibit to their enemies, an implicit obedience to the Divine commands, and a perfect reliance upon the promised aid of Divine power. Their conduct on this occasion is highly commended in Heb. xi. 30.

⁶ See note on the destruction of the Canaanites, at the end of this book.

- had; and they brought out all her kindred, and left them ^a without the camp of Israel.¹
- 24 And ⁱ they burnt the city with fire, and all that *was* therein: ^h only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.
- 25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and ^l she dwelleth in Israel *even* ^m unto this day; because she hid the messengers which Joshua sent to spy out Jericho.
- 26 And Joshua adjured *them* at that time, saying, "Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."²
- 27 ^o So the LORD was with Joshua; and ^p his fame was *noised* throughout all the country.

Achan's covetousness discovered and punished.

- 7 BUT the children of Israel committed a trespass³ in the accursed thing: for ^q Achan, the son of Carmi, the son of ^r Zabdi, the son of Zerah, of the tribe of Judah, ^t took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.
- 2 And Joshua sent men from Jericho to ^u Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but few*.
- 4 So there went up thither of the people about three thousand men: ^v and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarin,⁴ and smote them in the going down [*or*, in Morad]: wherefore ^x the hearts of the people melted, and became as water.⁵
- 6 And Joshua ^y rent his clothes, and ^z fell to the earth upon his face before the ark of the LORD ^a until the eventide, he and the elders of Israel, and ^b put dust upon their heads. And Joshua said, Alas! O Lord God, ^c wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? ^d would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land ^e shall hear *of it*, and shall environ us round, and ^f cut off our name from the earth: and ^g what wilt thou do unto thy great name?⁶
- 10 And the LORD said unto Joshua, Get thee up;⁷ ^h wherefore liest thou thus upon thy face? ⁱ Israel hath sinned, and they have also transgressed my covenant which I commanded them: ^k for they have even taken of the accursed thing, and have also ^l stolen, and ^m dissembled also, and they have put *it* even ⁿ among their own stuff. ^o Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because ^p they were accursed: ^q neither will I be with you any more, ^r except ye destroy the accursed from among you. Up, ^s sanctify the people, and say, ^t Sanctify yourselves against tomorrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, ^u until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which ^x the LORD taketh⁸ shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. ^y And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he

^a Num. 31. 19.

ⁱ Deu. 13. 16.
^k ver. 19.

^l see Mt. 1. 5.
^m see ch. 4. 9.

ⁿ 1 Ki. 16. 31

^o ch. 1. 5.
^p ch. 9. 1, 3, 9.

^q ch. 22. 20; 1 Chr. 2.
^r 7, *Achar*.
^s *or*, *Zabdi*, 1 Chr. 2. 6.
^t ch. 6. 17, 18.

^u Ge. 12, 8, *Hai*; Ne. 11. 31, *Aija*.

^v Le. 26. 17; Deu. 28. 25.

^x ch. 2. 9, 11; Le. 26. 36; Ps. 22. 14; Is. 13. 7.

^y see refs. Num. 14. 6.
^z Num. 16. 22, 45.

^a Judg. 20. 23, 26; 21. 2.

^b 1 Sam. 4. 12; 2 Sam. 1. 2; 13. 19; Ne. 9. 1; Job 2. 12.

^c Ex. 5. 22; Num. 14. 3; 2 Ki. 3. 10.

^d Ex. 16. 3.

^e Ex. 32. 12; Num. 14. 13.

^f Ps. 83. 4.

^g see Ex. 32. 12; Num. 14. 13; Eze. 20. 9; Joel 2. 17.

^h Ex. 14. 15.

ⁱ ver. 1.

^k ch. 6. 17—19.

^l Mal. 3. 8, 9.

^m see Ps. 41. 21; Ac. 5. 1, 2; Heb. 4. 13.

ⁿ Hab. 2. 6.
^o see Num. 11. 15; Judg. 2. 14.

^p ch. 6. 18; Deu. 7. 26.
^q Jer. 6. 8.

^r Jer. 3. 13.
^s Ex. 19. 10.

^t see refs. ch. 3. 5.
^u 1 Cor. 5. 11—13.

^x 1 Sam. 10. 19—21; 11. 41, 42; Pro. 16. 33; Ac. 1. 24—26.

^y see 1 Sam. 14. 33, 39.

1 As unfit, without purification, for admission to the community of Israel. Ver. 25 seems to intimate that Rahab was afterwards so admitted.

2 If, as is generally supposed, this curse involved the death of all the builder's sons, and the consequent extinction of his name, it was well adapted to deter any ambitious projector. For its fulfilment, see 1 Kings xvi. 31. It, however, did not extend beyond the family of the *builder*, as at various times the city is spoken of as inhabited.

3 Achan was evidently the only delinquent in this matter among all the thousands of Israel: a wonderful instance of religious discipline and obedience.

4 Or, 'till they had routed them.' Some, however, would translate, 'into the ravines.'

5 It is an ordinary principle of the Divine government of this world, that whole communities are often profited by the virtues, and suffer from the vices, of a single individual.

6 Joshua was even more concerned for God's glory than for Israel's safety: but his prayer shows also a mixture of despondency and unbelief.

7 The time is not to be spent in empty grief which is required for vigorous reformation.

8 Intimating that the decision of the lot would be ordered by a special providence (Prov. xvi. 33).

hath ^z transgressed the covenant of the LORD, and because he ^a hath wrought folly [*or*, wickedness] in Israel.

16 So Joshua ^b rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. And he brought the family¹ of Judah; and he took the family of the ^c Zarlites. And he brought the family of the Zarlites man by man; and Zabdi was taken: and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, ^d was taken.

19 And Joshua said unto Achan, ^e My son, ^f give, I pray thee, glory to the LORD God of Israel, ^g and make confession unto him; and ^h tell me now what thou hast done; hide *it* not from me. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: when ⁱ I saw among the spoils a goodly Babylonish² garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I ^k coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 And Joshua, and all Israel with them, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and ^l his sons, and his daughters,³ and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto ^m the valley of Achor. And Joshua said, ⁿ Why hast thou troubled us? the LORD shall trouble thee this day. ^o And all Israel stoned him with stones, and ^p burned them with fire, after they had stoned them with stones. And they ^q raised over him a great heap of stones unto this day. So ^r the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, ^s The valley of Achor [*i. e.* trouble⁴], unto this day.

The capture and destruction of Ai.

S AND the LORD said unto Joshua, "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, ^t I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto ^u Jericho and her king: only ^v the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua⁴ chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ^w ye shall lie in wait against the city, ^x even behind the city: go not very far from the city, but be ye all ready: and I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that ^y we will flee before them, (^z for they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city: ^a for the LORD your God will deliver it into your hand. And it shall be, when ye have taken the city, ^b that ye shall ^c set the city on fire: according to the commandment of the LORD shall ye do. ^d See, I have commanded you. Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. ^e And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came

^z ver. 11.
^a Ge. 34. 7; Judg. 20. 6.
^b see refs. Ge. 21. 14; 22. 3.
^c Ge. 38. 30; Num. 26. 20.
^d Num. 32. 23; 1 Sam. 14. 42.
^e 2 Tim. 2. 25.
^f see 1 Sam. 6. 5; Jer. 13. 16; John 9. 24; Rev. 16. 9.
^g Le. 26. 40; Num. 5. 6, 7; 2 Chr. 30. 22; Ps. 51. 3; Dan. 9. 4.
^h 1 Sam. 14. 43.
ⁱ Ge. 3. 6; Ps. 119. 37; Pro. 28. 22; 1 John 2. 16.
^k see refs. Ex. 20. 17.

^l Num. 16. 27; Pro. 15. 27; 1 Tim. 6. 9, 10.
^m ver. 26; ch. 15. 7.
ⁿ ch. 6. 18; 1 Chr. 2. 7; Gal. 5. 12.
^o Le. 24. 14; Deu. 17. 5.
^p ver. 15; Ge. 38. 21.
^q ch. 8. 29; 2 Sam. 18. 17; Lam. 3. 53.
^r Deu. 13. 17; 2 Sam. 21. 11.
^s ver. 24; Is. 65. 10; Hos. 2. 15.
^t ver. 25; ch. 6. 18.
^u ch. 1. 9; Deu. 1. 21; 7. 18; 31. 8.
^v see refs. ch. 6. 2.

^y ch. 6. 21.
^z Deu. 20. 14.
^a see Judg. 20. 29—42.
^b Judg. 20. 32.
^c Ex. 14. 3; 15. 9.

^d ver. 1.
^e ch. 6. 24.
^f 2 Sam. 13. 23.
^g ver. 5.

¹ Several ancient manuscripts and versions read 'families;' and afterwards as follows: 'And he brought the family of the Zarlites by households, and the household of Zabdi was taken,' etc.

² Or, 'a garment of Shinar.' Such robes were for many ages in high repute. The confession of Achan, *I saw, I coveted, I took*, is simply natural, and quite accordant with the inspired record of the first temptation (Gen. iii. 6). But confession is too late when it is not made till the time of judgment.

³ Some have imagined that Achan's sons and daughters were brought only to be witnesses of their father's awful doom; while others have thought that they must have known of the stolen deposit in the tent, and so become

partakers of his crime and punishment. Universal experience shows that the child suffers through the parent's sin; and, in this case, the transgressor had been expressly threatened (ch. vi. 18) with the curse of the Canaanite, which involved the utter extermination of his race.

⁴ The difficulties of this narrative may be best removed by reading thus: 'And Joshua chose out thirty thousand men of valour. And he sent [some of] them away by night, and commanded them,' etc. Vers. 10—12 contain a more minute account of the preparations which had been made; and should be read, 'Now Joshua had risen,' etc.; (ver. 11), 'and all the people of war with him had gone up,' etc.; (ver. 12), 'and he had taken about five thousand men, and set them to lie in ambush,' etc.

before the city, and pitched on the north side of Ai. Now *there was* a valley between them and Ai. And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city [*or*, of Ai]. And when they had set the people, *even* all the host that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.¹

14 And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^h wist not that *there were* liers in ambush against him behind the city. And Joshua and all Israel ⁱ made as if they were beaten before them, and fled by the way of the wilderness. And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out² the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they ^k let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. ^l Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he ^m commanded Joshua. And Joshua burnt Ai, and made it ⁿ an heap for ever, *even* a desolation unto this day. ^o And the king of Ai he hanged on a tree until eventide: ^p and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and ^q raise thereon a great heap of stones, *that remaineth* unto this day.

The law read on mounts Ebal and Gerizim.

30 THEN³ Joshua built an altar unto the LORD God of Israel ^r in mount Ebal, as Moses the servant of the LORD commanded the children of Israel, as it is written in the ^s book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and ^t they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And ^u he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, ^v which bare the ark of the covenant of the LORD, as well ^w the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; ^x as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. And afterward ^y he read all the words of the law, ^z the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, ^a with the women, and the little ones, and ^b the strangers that were conversant among them.

^h Judg. 20. 34; Ecc. 9. 12.
ⁱ Judg. 20. 36, etc.

^k Deu. 7. 2.

^l Num. 31. 22, 26.
^m ver. 2.

ⁿ see refs. Deu. 13. 16.
^o ch. 10. 26; Ps. 107. 40; 110. 5.
^p ch. 10. 27; Deu. 21. 23.
^q ch. 7. 26; 10. 27.

^r Deu. 27. 4, 5.

^s Ex. 20. 25; Deu. 27. 5—7.
^t Ex. 20. 24.

^u Deu. 27. 2, 3, 8.

^v Deu. 31. 9, 25.

^w Ex. 12. 49; Deu. 31. 12.

^x Deu. 11. 29; 27. 12, 13.
^y Deu. 31. 11; Ne. 8. 3.
^z 1e. ch. 26; Deu. 27. 14—26; 28. 2, 15, 45; 29. 20, 21; 30. 13.

^a Deu. 31. 12.
^b ver. 33.

¹ Joshua probably occupied the valley by night, in order to engage the earliest attention of the enemy, and leave them no time to discover the ambush.

² A preconcerted signal, apparently appointed by God.

³ As in the Sept. vers. 31—35 follow ver. 2 of ch. ix., many have thought that they refer to a later period, when

more of the country was conquered, and the camp at Gilgal was broken up. When, however, the capture of Ai opened the road to Shechem, Joshua would probably take the first opportunity of obeying the Divine command (Deut. xxvii. 4, 5). It is not necessary to suppose that all the people left Gilgal for this purpose.

The Gibeonites obtain a treaty of peace by stratagem.

9 AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of ^e the great sea over against Lebanon—^f the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, 2 and the Jebusite—heard *thereof*; that they ^g gathered themselves together, to fight with Joshua and with Israel, with one accord.

3 And when the inhabitants of ^h Gibeon¹ ⁱ heard what Joshua had done unto 4 Jericho and to Ai, they did work wilily, and went and made² as if they had been ambassadors, and took old sacks upon their asses, and wine bottles,³ old, and rent, 5 and bound up; and old shoes⁴ and clouted upon their feet, and old garments upon 6 them; and all the bread of their provision was dry *and* mouldy. And they went to Joshua ^k unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the ^l Hivites, Peradventure ye dwell among 8 us; and ^m how shall we make a league with you? And they said unto Joshua, ⁿ We *are* thy servants. And Joshua said unto them, Who *are* ye? and from 9 whence come ye? And they said unto him, ^o From a very far country thy servants are come ^p because of the name of the LORD thy God: for we have ^q heard the fame of him, and all that he did in Egypt, and ^r all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and 11 to Og king of Bashan, which *was* at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the 12 journey, and go to meet them, and say unto them, We *are* your servants. Therefore now make ye a league with us. This our bread we took hot *for* our provision 13 out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals [*or*, they received the men by reason of 15 their victuals], ^s and asked not⁵ *counsel* at the mouth of the LORD. And Joshua ^t made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt 17 among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* ^u Gibeon, and Chephirah, and Beeroth, 18 and Kirjath-jearim. And the children of Israel smote them not, ^v because the princes of the congregation had sworn unto them by the LORD God of Israel.

19 And all the congregation murmured against the princes.⁶ But all the princes said unto all the congregation, We have sworn unto them by the LORD God of 20 Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest ^w wrath be upon us, because of the oath which we 21 sware unto them. And the princes said unto them, Let them live; but let them be ^x hewers of wood and drawers of water⁷ unto all the congregation; as the princes had ^y promised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, ^z We *are* very far from you; when ^a ye dwell among us? 23 Now therefore ye *are* ^b cursed, and there shall none of you be freed from being bondmen, and ^c hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God ^d commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore ^e we were sore afraid of our lives because of you, and have done this thing.

^e Num. 34. 6.^f Ex. 3. 17; 23. 23.^g Ps. 83. 2—8.^h ch. 10. 2; 2 Sam. 21.ⁱ ch. 6. 27.^k ch. 5. 10.^l ch. 11. 19.^m Ex. 23. 31—33; 31.

12; Deu. 7. 2; 20.

16; Judg. 2. 2.

ⁿ Deu. 20. 11; 2 Ki.

10. 5.

^o Deu. 20. 15.^p Ps. 83. 18.^q ch. 2. 9, 10; Ex. 15.

14; Jos. 2. 10.

^r Num. 21. 24—33.^s Num. 27. 21; Is. 30.

1, 2; see Judg. 1. 1;

1 Sam. 22. 19; 23. 9

—12; 30. 8; 2 Sam.

2. 1; 5. 19; Pro. 3.

5. 6.

^t ch. 11. 19; 2 Sam.

21. 2.

^u ch. 18. 25, 26, 28;

Ezra 2. 25.

^v ver. 15; Ps. 15. 4;

Ecc. 5. 2.

^w see 2 Sam. 21. 1, 2, 6;

Eze. 17. 13—16, 18,

19; Zec. 5. 3, 4;

Mal. 3. 5.

^x Deu. 23. 11.^y ver. 15.^b vers. 6, 9.^c ver. 16.^d Ge. 9. 25.^e vers. 21, 27.^f Ex. 23. 31, 32; Num.

33. 51, 52, 55, 56;

Deu. 7. 1, 2.

^g Ex. 15. 14.

1 Gibeon was a large city, with villages dependent on it, about five miles north-west of Jerusalem. It is supposed not to have had a kingly government, as mention is made only of elders; and it is called, not a royal city, but 'as (*i. e.* as great as) one of the royal cities.' Though the artifice of the Gibeonites was justly punished by their degradation, yet their submission seems, on the whole, to have been not displeasing to God, who inflicted a special plague on account of Saul's violation of the treaty made with them. See 2 Sam. xxi. 1, 2. From this we gather that, had others submitted and renounced their idolatries and crimes, they might have been spared. See 1 Tim. i. 13—17.

2 Rather, 'went and prepared food.'

3 Made of skins, which are apt to crack with heat, and

which, when rent, are temporarily mended by being tied up.

4 Rather, 'sandals.' For 'clouted,' read 'patched.'

5 In this they were culpably negligent, as they had the means of obtaining direction through the high priest.

6 Perhaps they feared they might displease God by sparing these Canaanites. See 1 Sam. xv. 11.

7 The Gibeonites were given to the Levites as servants to perform the most menial and laborious work of the tabernacle, and were probably afterwards classed with the Nethinim. See Ezra viii. 20. Thus the curse was ultimately turned into a blessing; while their servitude to the Israelites would be a permanent memorial of the Divine interposition on behalf of the latter, and help to attest the authenticity of their early history.

25 And now, behold, we *are* ^h in thine hand : as it seemeth good and right unto thee
26 to do unto us, do. And so did he unto them, and delivered them out of the hand
27 of the children of Israel, that they slew them not. And Joshua made them that
day ⁱ hewers of wood and drawers of water for the congregation, and for the altar
of the LORD, even unto this day, ^h in the place which he should choose.

Victory over five kings in the south of Canaan.

10 NOW it came to pass, when Adoni-zedec king of Jerusalem¹ had heard how
Joshua had taken Ai, and had utterly destroyed it; ^las he had done to Jericho
and her king, so he had done to ^m Ai and her king; and ⁿ how the inhabitants of
2 Gibeon had made peace with Israel, and were among them; that they ^o feared
greatly, because Gibeon *was* a great city, as one of the royal cities, and because
3 it *was* greater than Ai, and all the men thereof *were* mighty. Wherefore Adoni-
zedec king of Jerusalem sent unto Hoham king of ^p Hebron,² and unto Piram king
of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon,
4 saying, Come up unto me, and help me, that we may smite Gibeon: ^q for it hath
5 made peace with Joshua and with the children of Israel. Therefore the five kings
of the Amorites,³ the king of Jerusalem, the king of Hebron, the king of Jarmuth,
the king of Lachish, the king of Eglon, ^r gathered themselves together, and went
up, they and all their hosts, and encamped before Gibeon, and made war against it.
6 And the men of Gibeon sent unto Joshua ^s to the camp to Gilgal, saying, Slack
not thy hand from thy servants; come up to us quickly, and save us, and help
us: for all the kings of the Amorites that dwell in the mountains are gathered
7 together against us. So Joshua ascended from Gilgal, he, and ^t all the people of
war with him, and all the mighty men of valour.
8 And the LORD said unto Joshua, ^u Fear them not: for I have delivered them
9 into thine hand; ^v there shall not a man of them stand before thee. Joshua there-
10 fore came unto them suddenly, *and* went up from Gilgal all night. And the LORD
^w discomfited them before Israel, and slew them with a great slaughter at Gibeon,
and chased them along the way that goeth up ^x to Beth-horon, and smote them to
11 ^y Azekah, and unto Makkedah. And it came to pass, as they fled from before
Israel, *and* were in the going down to Beth-horon, ^b that the LORD cast down
great stones from heaven upon them unto Azekah, and they died: *they were*
more which died with hailstones than *they* whom the children of Israel slew with
the sword.
12 Then spake⁴ Joshua to the LORD in the day when the LORD delivered up the
Amorites before the children of Israel, and he said in the sight of Israel,
^c Sun, stand⁵ thou still upon Gibeon; ^d
And thou, Moon, in the valley of ^d Ajalon!
13 And the sun stood still, and the moon stayed, until the people had ^e avenged them-
selves upon their enemies. ^f *Is* not this written in the book of Jasher [*or*, the
upright]?⁷ So the sun stood still in the midst of heaven, and hastened not to go
14 down about a whole day.⁸ And there was ^g no day like that before it or after it,
that the LORD hearkened unto the voice of a man: for ^h the LORD fought for Israel.
15 ⁱ And Joshua returned, and all Israel with him, unto the camp to Gilgal.⁹
16 But these five kings ^k fled, and hid themselves in a cave¹⁰ at Makkedah. And
17 it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.
18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by
19 it for to keep them: and stay ye not, *but* pursue after your enemies, and smite

^h Ge. 16. 6; Is. 47. 6;
Jer. 26. 14.

ⁱ vers. 21, 23; 1 Chr.
9. 2; Ezra 8. 20.
^k Deu. 13. 5.

^l ch. 6. 21.

^m ch. 8. 22, 26, 28.
ⁿ ch. 9. 15—27.
^o ch. 2. 9; Ex. 15. 11
—16; Deu. 11. 25.

^p Ge. 23. 2.

^q ver. 1; ch. 9. 15, 21,
25.

^r ch. 9. 2.

^s ch. 5. 10; 9. 6.

^t ch. 8. 1.

^u ch. 11. 6; Judg. 4. 14.

^v ch. 1. 5—9; 8. 1.

^w Judg. 4. 15; 1 Sam.
7. 10, 12; Ps. 18. 11;
41. 3; Is. 28. 21.

^x ch. 16. 3, 5.
^y ch. 15. 35.

^b Ps. 18. 12—11; 77. 17;
Is. 30. 30; Rev. 16.
21.

^c Is. 28. 21; Hab. 3. 11.

^d Judg. 12. 12.

^e Num. 31. 2.

^f 2 Sam. 1. 18.

^g see Is. 38. 8.

^h ver. 42; ch. 23. 3;
Deu. 1. 30; 20. 4.

ⁱ ver. 43.

^k Ps. 48. 4—6.

1 The most probable meaning of this name is, 'the possession,' or, 'the dwelling of peace:' perhaps given in allusion to the natural strength of its position.

2 All these places lay within a circuit of a few miles.

3 The name 'Amorites' is here, as elsewhere, used as a generic term. The people of Jerusalem were Jebusites; and those of Hebron, Hittites.

4 As Joshua *spoke to the Lord*, his command was evidently given in connection with prayer. Comp. 1 Kings xvii. 1, with James v. 16—18, for a similar miraculous answer, and the encouragement to prayer to be derived from it. It was of great importance that the confederate host should be destroyed, before any part of them should regain the shelter of their strongly fortified cities.

5 We are not told whether the day was prolonged by a cessation of the earth's motion upon its axis, or by an increased and continued refraction of the sun's light. The language employed is general and popular, so as to discourage curious speculations upon the question. This renewed intervention of Jehovah would show still more

clearly to all parties that the battle was the Lord's, and that the interests of Israel were his.

6 This seems to reverse the positions of the two luminaries; but the language is in a poetical form; and may refer either to their apparent course—thus, 'Sun and moon, move not from Gibeon to Ajalon,' *i. e.* from east to west; or, to the light which each luminary threw upon the opposite hills.

7 The 'book of Jasher' seems to have been a collection of poetical narratives; perhaps the same as 'the book of the wars of the Lord' (Numb. xxi. 14).

8 Or, 'when the day was complete.'

9 This verse is not in the Greek version: it interrupts the narrative, and is the same, word for word, as ver. 43. Probably it was misplaced here, by the error of some ancient transcriber. It is very improbable that Joshua should have gone so far away at that critical period.

10 The caves of Palestine, which are large and numerous, have often served for retreats in time of danger. See Judg. vi. 2; 1 Sam. xxiv. 3; 1 Kings xviii. 3, 4.

the hindmost of them; suffer them not to enter into their cities: for the LORD
 20 your God hath delivered them into your hand. And it came to pass, when
 Joshua and the children of Israel had made an end of slaying them with a
 very great slaughter, till they were consumed,¹ that the rest *which* remained
 21 of them entered into fenced cities. And all the people returned to the camp
 to Joshua at Makkedah in peace: 'none moved his tongue against any of the
 children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings
 23 unto me out of the cave. And they did so, and brought forth those five kings
 unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of
 24 Jarmuth, the king of Lachish, *and* the king of Eglon. And it came to pass, when
 they brought out those kings unto Joshua, that Joshua called for all the men of
 Israel, and said unto the captains of the men of war which went with him, Come
 near, ^m put your feet upon the necks² of these kings. And they came near, and
 25 put their feet upon the necks of them. And Joshua said unto them, ⁿ Fear not,³
 nor be dismayed, be strong and of good courage: for ^o thus shall the LORD do to
 all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five
 27 trees: and they ^p were hanging upon the trees until the evening. And it came to
 pass at the time of the going down of the sun, *that* Joshua commanded, and they
^q took them down off the trees, and cast them into the cave wherein they had been
 hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword,
 and the king thereof he ^r utterly destroyed, them, and all the souls that *were*
 therein; he let none remain: and he did to the king of Makkedah ^s as he did
 unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah,
 30 and fought against Libnah: and the LORD delivered it also, and the king thereof,
 into the hand of Israel; and he smote it with the edge of the sword, and all the
 souls that *were* therein; he let none remain in it; but did unto the king thereof
 as he did unto the king of Jericho.

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and
 32 encamped against it, and fought against it: and the LORD delivered Lachish into
 the hand of Israel, which took it on the second day, and smote it with the edge
 of the sword, and all the souls that *were* therein, according to all that he had
 done to Libnah.

33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him
 and his people, until he had left him none remaining.

34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and
 35 they encamped against it, and fought against it: and they took it on that day,
 and smote it with the edge of the sword, and all the souls that *were* therein he
 utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto ^t 'Hebron';⁴
 37 and they fought against it: and they took it, and smote it with the edge of the
 sword, and the king thereof, and all the cities thereof, and all the souls that *were*
 therein; he left none remaining, according to all that he had done to Eglon; but
 destroyed it utterly, and all the souls that *were* therein.

38 And Joshua returned, and all Israel with him, to ^u 'Debir';⁵ and fought against
 39 it: and he took it, and the king thereof, and all the cities thereof; and they
 smote them with the edge of the sword, and utterly destroyed all the souls that
were therein; he left none remaining. As he had done to Hebron, so he did to
 Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 So Joshua smote all the country of the hills, and of the south,⁶ and of the vale,
 and of the springs, and all their kings: he left none remaining, but utterly
 41 destroyed all that breathed, as the LORD God of Israel ^v commanded. And Joshua
 smote them from Kadesh-barnea even unto ^w Gaza,⁷ and all the country of Goshen,
 42 even unto Gibeon. And all these kings and their land did Joshua take at one
 43 time, ^x because the LORD God of Israel fought for Israel. And Joshua returned,
 and all Israel with him, unto the camp to Gilgal.

† Ex. 11. 7.

^m Deu. 33. 29; Ps. 107.
 40; 110. 5; 149. 8, 9;
 Is. 26. 5, 6; Mal. 4. 3.
ⁿ ch. 1. 9; Deu. 31.
 6, 8.
^o Deu. 3. 21, 22; 7. 19.

† ch. 8. 29.

† ch. 8. 29; Deu. 21. 23.

† Deu. 7. 2, 16.

† ch. 6. 21.

^t see ch. 14. 13, 14;
 15. 13; Judg. 1. 10;
 2 Sam. 1. 5.

^u see ch. 15. 15; Judg.
 1. 11.

† Deu. 20. 16, 17.

^w Ge. 10. 19.
^x ch. 11. 16.

† ver. 14.

¹ That is, all that the Israelites could find.

² An ancient symbol of conquest, often found in the paintings on Egyptian tombs.

³ So every victory which the Christian obtains in God's service is a fresh pledge of his final triumph over all his spiritual enemies.

⁴ The city of Hebron seems to have lain principally in the valley; and was occupied by the Hittites, who were

now destroyed: but its fortress probably remained in the hands of the Anakim till Caleb expelled them (Judg. i. 20). The same was the case with Debir.

⁵ Debir is called Kirjath-sepher (ch. xv. 15), which means 'city of books:' the Targum calls it 'city of archives.'

⁶ Comprising most of the portions allotted to Benjamin, Judah, Simeon, and Dan. Joshua could now turn northwards without danger of being attacked in the rear.

The northern Canaanites conquered.

- 11 AND it came to pass, when Jabin¹ king of Hazor had heard *those things*, that he ^bsent to Jobab king of Madon, and to the king ^cof Shimron, and to the king of
 2 Achshaph, and to the kings that *were* on the north of the mountains,² and of the
 3 plains south of ^dChinneroth, and in the valley, and in the borders ^eof Dor on the
 4 west, *and to* the Canaanite on the east and on the west, and *to* the Amorite, and
 5 the Hittite, and the Perizzite, and the Jebusite in the mountains, ^fand *to* the
 6 Hivite under ^gHermon ^hin the land of Mizpeh. And they went out, they and all
 7 their hosts with them, much people, ⁱeven as the sand that *is* upon the sea shore
 8 in multitude, with horses and chariots very many. And when all these kings
 9 were met together, they came and pitched together at the waters of Merom,³ to
 10 fight against Israel.
 11 And the Lord said unto Joshua, ^kBe not afraid because of them: for to-morrow
 12 about this time will I deliver them up all slain before Israel: thou shalt ^lhough
 13 their horses, and burn their chariots with fire. So Joshua came, and all the people
 14 of war with him, against them by the waters of Merom suddenly; and they fell
 15 upon them. And the Lord delivered them into the hand of Israel, who smote
 16 them, and chased them unto great Zidon [*or*, Zidon-rabbah], and unto ^mMisrephoth-
 17 maim [*or*, salt-pits],⁴ and unto the valley of Mizpeh eastward; and they smote
 18 them, until they left them none remaining. And Joshua did unto them ⁿas the
 19 Lord bade him: he houghed⁵ their horses, and burnt their chariots with fire.
 20 And Joshua at that time turned back, and took Hazor, and smote the king
 21 thereof with the sword: for Hazor beforetime was the head of all those kingdoms.
 22 And they smote all the souls that *were* therein with the edge of the sword,
 23 utterly destroying *them*: there was not any left to breathe: and he burnt Hazor
 24 with fire.⁶ And all the cities of those kings, and all the kings of them, did Joshua
 25 take, and smote them with the edge of the sword, *and* he utterly destroyed them,
 26 ^oas Moses the servant of the Lord commanded. But *as for* the cities that stood
 27 still in their strength,⁷ Israel burned none of them, save Hazor only; *that* did
 28 Joshua burn. And all the ^pspoil of these cities, and the cattle, the children of
 29 Israel took for a prey unto themselves; but every man they smote with the edge
 30 of the sword, until they had destroyed them, neither left they any to breathe.
 31 ^qAs the Lord commanded Moses his servant, so ^rdid Moses command Joshua, and
 32 ^sso did Joshua; he left nothing undone of all that the Lord commanded Moses.
 33 So Joshua took all that land,⁸ ^tthe hills, and all the south country, ^uand all the
 34 land of Goshen, and the valley, and the plain, and the mountain of Israel, and the
 35 valley of the same; ^veven from the mount Halak [*or*, the smooth mountain], that
 36 goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount
 37 Hermon: and ^wall their kings he took, and smote them, and slew them. Joshua
 38 made war a long time⁹ with all those kings.
 39 There was not a city that made peace with the children of Israel, save ^xthe
 40 Hivites the inhabitants of Gibeon: all *other* they took in battle. For ^yit was of
 41 the Lord ^zto harden their hearts,¹⁰ that they should come against Israel in battle,
 42 that he might destroy them utterly, *and* that they might have no favour, but that
 43 he might destroy them, ^aas the Lord commanded Moses.
 44 And at that time¹¹ came Joshua, and cut off ^dthe Anakims from the mountains,

^b ch. 10. 3. 4.
^c ch. 19. 15.

^d Num. 31. 11.
^e ch. 17. 11; Judg. 1.
 27; 1 Ki. 4. 11.

^f Judg. 3. 3.

^g ch. 13. 11.
^h Ge. 31. 49.
ⁱ Ge. 22. 17; 32. 12;
 Judg. 7. 12; 1 Sam.
 13. 5

^k ch. 10. 8.

^l 2 Sam. 8. 1.

^m ch. 13. 6.

ⁿ ver. 6.

^o ch. 10. 40; Num. 33.
 52; Deu. 7. 2; 20.
 16, 17.

^p see refs. ch. 8. 27.

^q Ex. 31. 11—13.
^r Deu. 7. 2.
^s ch. 1. 7.

^t ch. 12. 8.
^u ch. 10. 41.

^v ch. 12. 7.

^w ch. 12. 7—24; Deu.
 7. 24.

^x ch. 9. 3—27.

^y Deu. 2. 39; Judg.
 11. 4; 1 Sam. 2. 25;
 1 Ki. 12. 15; 2 Chr.
 25. 16; Ro. 9. 18.
^z see refs. Ex. 4. 21.

^a Deu. 20. 16, 17.
^d ch. 15. 13, 14; Num.
 13. 22, 33; Deu. 1. 28.

1 The royal name of the chief of Hazor (see Judg. iv. 2), which was a powerful city.

2 A more literal translation will point out accurately the extent of this formidable confederacy: 'on the north in the mountain (*i. e.* Lebanon and Hermon), and in the Arabah south of Chinneroth (*i. e.* the higher part of the Jordan valley), and in the plain (*i. e.* of Esdraclon and towards the Mediterranean), and in the borders of Dor on the west.' See map.

3 The upper lake of the Jordan, now called 'Bahr-el-Huleh.' It is probable that the city of Hazor was in this neighbourhood; and that the confederate army would have proceeded southwards, had not Joshua been Divinely encouraged to hasten his march (ver. 7), and attack them in the heart of their country.

4 These words appear to have occasioned some difficulty to the early translators. The close connection of the place with Zidon, and the similarity in name and meaning, seem to identify it with Zarephath, or Sarepta. Both names imply a burning; and refer, perhaps, to the famous Phœnician glass manufacture, or to a hot spring.

5 Or, 'hamstrung;' probably the quickest means known of killing them. Horses appear to have been used

in those ages only for war, and were consequently forbidden to the Israelites; as God intended them not to be a warlike people, and, in case of the invasion of their country, to rely mainly upon his aid. Horses were commonly brought from Armenia or Egypt.

6 Hazor was, however, rebuilt and repeopled (Judg. iv.)

7 Heb., 'on their hills.' These were preserved as being easily defended by a small garrison.

8 The land was now generally in the power of the Israelites; though several fortresses were not yet reduced, and others were, probably, afterwards rebuilt and fortified by the Canaanites.

9 As A'aleh says (ch. xiv. 7—10) that he was forty years old when he entered the land the first time, and was eighty-five at the division of the country, and as thirty-eight years were spent in the wilderness, it follows that this war must have occupied nearly seven years.

10 That is, they were left to the hardness of their hearts, so as to disregard all the wonders of Divine Providence in behalf of the Israelites; and, by this obstinacy, became exposed to the punishment of their crimes, which, by submission, they might have escaped.

11 That is, at the time of the division: see ch. xv. 13—17.

- from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.
- 22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in ^eGath, ^fand in Ashdod, there remained.
- 23 So Joshua took the whole land, ^gaccording to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel ^haccording to their divisions by their tribes. ⁱAnd the land rested from war.

A list of the conquered kings.

- 12 NOW¹ these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, ^kfrom the river Arnon ^lunto mount Hermon, and all the plain on the east: ^mSihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river,² and from half Gilead, ³even unto the river Jabbok, *which is* the border of the children of Ammon; and ⁿfrom the plain³ to the sea of Chinneroth on the east, and unto the Sea of the Plain, *even* the Salt Sea on the east, ^othe way to Beth-jeshimoth; and from the south [*or*, Teman], under ^pAshdodth-pisgah [*or*, the springs of Pisgah, *or*, the hill]; ⁴and ^qthe coast of Og king of Bashan, *which was* of ^rthe remnant of the giants, ⁵that dwelt at Ashtaroth and at Edrei, and reigned in ^smount Hermon, ^tand in Saleah, and in all Bashan, ^xunto the border of the Geshurites and the Maachathites, ⁶and half Gilead, the border of Sihon king of Heshbon. ^yThem did Moses the servant of the LORD and the children of Israel smite: and ^zMoses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.
- 7 And these *are* the kings of the country ^awhich Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to ^bSeir; which Joshua ^cgave
- 8 unto the tribes of Israel *for* a possession according to their divisions; ^din the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; ^ethe Hittites, the Amorites, and the
- 9 Canaanites, the Perizzites, the Hivites, and the Jebusites: ^fthe king of Jericho, ^gone;—^hthe king of Ai, which *is* beside Beth-el, one;—ⁱthe king of Jerusalem, ^jone;—the king of Hebron, one;—the king of Jarmuth, one;—the king of Lachish, ^kone;—the king of Eglon, one;—^lthe king of Gezer, one;—^mthe king of Debir, ⁿone;—the king of Geder, one;—the king of Hormah, one;—the king of Arad, ^oone;—^pthe king of Libnah, one;—the king of Adullam, one;—^qthe king of Makkedah, one;—^rthe king of Beth-el, one;—the king of Tappuah, one;—^sthe king of Hopher, one;—the king of Aphek, one;—the king of ^tLasharon, one;—^uthe king of Madon, one; ^vthe king of Hazor, one;—the king of ^wShimron-meron, ^xone;—the king of Achshaph, one;—the king of Taanach, one;—the king of ^yMegiddo, one;—^zthe king of Kedesh, one;—the king of Jokneam of Carmel, one; ^{aa}—the king of Dor in the ^{ab}coast of Dor, one;—the king of ^{ac}the nations of Gilgal,⁵ ^{ad}one;—the king of Tirzah, one: all the kings thirty and one.

Districts of country yet unconquered; the boundaries of the tribes east of Jordan.

- 13 NOW Joshua ^awas old⁶ and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land ^bto be possessed. ^cThis *is* the land that yet remaineth: ^dall the borders of the
- 3 Philistines,⁷ and all ^eGeshuri, ^ffrom Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which is* counted to the Canaanite: ^gfive lords of the Philistines; the Gazathites, and the Ashdodites, the Eshkalonites, the
- 4 Gittites, and the Ekronites; also ^hthe Avites: from the south, all the land of the

^e 1 Sam. 17. 4.
^f ch. 15. 46.
^g Num. 31. 2, etc.

^h ch. 14 to 19; Num. 26. 53, 54.
ⁱ ch. 14. 15; 21. 44;
^j 22. 4; 23. 1.

^k Num. 21. 24.

^l Deu. 3. 8, 9.
^m Num. 21. 24; Deu. 2. 33, 36; 3. 6, 16.

ⁿ see Num. 34. 11;
^o Deu. 3. 17.
^p ch. 13. 20.

^q Deu. 3. 17; 4. 49.

^r Num. 21. 35; Deu. 3. 4, 10.
^s ch. 13. 12; Deu. 3. 11.
^t Deu. 1. 4.

^u Deu. 3. 8.
^v ch. 13. 11; Deu. 3. 10.
^w Deu. 3. 14.

^x Num. 21. 24—35.
^y ch. 13. 8; Num. 32. 29—42; Deu. 3. 11, 12.

^a ch. 11. 17.

^b Ge. 14. 6; 32. 3;
^c Deu. 2. 1, 4.
^d ch. 11. 23.

^e ch. 10. 40; 11. 16.

^f ch. 9. 1; Ge. 15. 18—21; Ex. 3. 8; 23. 23.
^g ch. 6. 2.

^h ch. 8. 29.
ⁱ ch. 10. 23.

^j ch. 10. 33.
^k ch. 10. 38.

^l ch. 10. 29.
^m ch. 10. 28.
ⁿ ch. 8. 17; Judg. 1. 22.
^o 1 Ki. 4. 10.
^p *or*, Sharon, Is. 33. 9.

^q ch. 11. 10.
^r ch. 11. 1; 19. 15.

^s ch. 19. 37.

^t ch. 11. 2.
^u Ge. 14. 1, 2; Is. 9. 1.

^x see ch. 14. 10; 23. 1.

^y Deu. 31. 3.

^z Judg. 3. 1.
^{aa} Joel 3. 4.

^{ab} ver. 13; 2 Sam. 3. 3; 13. 37, 38.

^{ac} Jer. 2. 18.
^{ad} Judg. 3. 3; 1 Sam. 6. 4, 16; Zeph. 2. 5.

^{ae} Deu. 2. 23.

¹ The places here named, as far as they can be ascertained, will be found in the map. It is evident that these 'kings' were merely chiefs (see Judg. i. 7), or, as the heads of small tribes are now called, *sheikhs*.

² Rather, 'and in the midst of the river' (see ch. xiii. 9, 16), 'and the half of Gilead,' etc. Aroer was probably at a bend of the stream.

³ Rather, 'and the Arabah (the Jordan valley) to the sea of Chinneroth on the east side;' *i. e.* the eastern side of the Jordan valley between the two seas.

⁴ See note on Gen. xv. 20, 21.

⁵ Some, following the Greek version, suppose these to be tribes of Galilee. See Isa. ix. 1. It is, however, not unlikely that there were several tribes of Canaanites scattered along the west of the Jordan, at that time acknowledging one chief, whose residence was near Gilgal.

⁶ Joshua was at this time probably about a hundred years old. The Canaanites were now so far subdued, that their extermination ought to have been easily effected by the Israelites when settled on their lands: but this settlement of the boundaries of the several tribes required the influence of some person of supreme and unquestioned authority.

⁷ The territory of the Philistines included all the south-western coast, from Ekron to the eastern arm of the Nile, which was 'counted to the Canaanite,' though now possessed by the Philistines, whose ancient kingdom of Gerar as it formerly existed (Gen. xxvi. 1) seems in the course of ages to have been superseded by a confederation of aristocracies. 'Geshuri' lay south-east of their possessions (see 1 Sam. xxvii. 8), and must not be confounded with 'Geshur' in ver. 13.

Canaanites, and Meerah [*or*, the cave],¹ that *is* beside the Sidonians, ^f unto Aphek, ^g to the borders of ^h the Amorites: and the land of ^k the Giblites, and all Lebanon, toward the sunrising, ⁱ from Baal-gad under mount Hermon unto the entering into ⁶ Hamath. All the inhabitants of the hill country from Lebanon unto ^k Misrephoth-maim, and all the Sidonians, them ^l will I ² drive out from before the children of Israel: only ^m divide thou it by lot³ unto the Israelites for an inheritance, as I ⁷ have commanded thee. Now therefore divide this land for an inheritance unto ⁸ the nine tribes, and the half tribe of Manasseh. With whom⁴ the Reubenites and the Gadites have received their inheritance, ⁿ which Moses gave them, beyond ⁹ Jordan eastward, *even* as Moses the servant of the LORD gave them; from Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the ¹⁰ river, ^o and all the plain of Medeba unto Dibon; and ^p all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of ¹¹ Ammon; ^q and Gilead, and the border of the Geshurites and Maachathites, and all ¹² mount Hermon, and all Bashan unto Saleah; all the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of ^r the remnant of the giants: ^s for these did Moses smite, and cast them out. ¹³ Nevertheless⁵ the children of Israel expelled ^t not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the ¹⁴ Israelites until this day. ^u Only unto the tribe of Levi he gave none inheritance; the sacrifices⁶ of the LORD God of Israel made by fire *are* their inheritance, ^x as he said unto them.

The portions of the tribes east of Jordan recapitulated.

¹⁵ AND Moses gave unto the tribe of the children of Reuben *inheritance* according ¹⁶ to their families. And their coast was ^v from Aroer, that *is* on the bank of the river Arnon, ^z and the city that *is* in the midst of the river, ^a and all the plain by ¹⁷ Medeba; Heshbon, and all her cities that *are* in the plain; Dibon, and ^b Bamoth-baal, ¹⁸ and Beth-baal-meon, ^c and Jahaza, and Kedemoth, and Mephaath, ^d and Kirjathaim, ²⁰ and ^e Sibmah, and Zareth-shahar in the mount of the valley, and Beth-peor, and ²¹ ^f Ashdoth-pisgah, and Beth-jeshimoth, ^g and all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, ^h whom Moses smote ⁱ with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, ²² *which were* dukes⁷ of Sihon, dwelling in the country. ^k Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them ²³ that were slain by them. And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof. ²⁴ And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of ²⁵ Gad according to their families. ^l And their coast was Jazer, and all the cities of Gilead, ^m and half the land of the children of Ammon, unto Aroer that *is* before ²⁶ ⁿ Rabbah; and from Heshbon unto Ramath-mizpeh, and Betonim; and from ²⁷ Mahanaim unto the border of Debir; and in the valley, ^o Beth-aram, and Beth-nimrah, ^p and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge ^q of the sea of Chinnereth on ²⁸ the other side Jordan eastward. This *is* the inheritance of the children of Gad after their families, the cities, and their villages. ²⁹ And Moses gave *inheritance* unto the half tribe of ^r Manasseh: and *this* was ³⁰ *the possession* of the half tribe of the children of Manasseh by their families. And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of ³¹ Bashan, and ^s all the towns of Jair, which *are* in Bashan, threescore cities: and half Gilead, and ^t Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the ^u children of Machir by their families. ³² These *are the countries* which Moses did distribute for inheritance in the plains

^f ch. 19. 30.
^g see Judg. 1. 31.
^h 1 Ki. 5. 18; Ps. 83. 7;
 Eze. 27. 9.
ⁱ ch. 12. 7.
^k ch. 11. 8.
^l see ch. 23. 13; Judg.
 2. 21, 23.
^m ch. 14. 1, 2.
ⁿ ch. 22. 4; Num. 32.
 33—42; Deu. 3. 12,
 13.
^o ver. 16; Num. 21. 30.
^p Num. 21. 24, 25.
^q ch. 12. 5.
^r ch. 12. 4; Deu. 3. 11.
^s Num. 21. 24, 35.
^t ver. 11.
^u ch. 14. 3, 4; Num.
 18. 20, 23, 24.
^x ver. 33.
^v ch. 12. 2.
^z ch. 12. 2; Num. 21.
 28.
^a ver. 9; Num. 21. 30.
^b *or*, The high places
 of Baal, and house
 of Baal-meon: see
 Num. 32. 38.
^c Num. 21. 23.
^d Num. 32. 37.
^e Num. 32. 38.
^f *or*, Springs of Pis-
 gah; *or*, The hill,
 ch. 12. 3; Deu. 3. 17.
^g Deu. 3. 10.
^h Num. 21. 24.
ⁱ Num. 31. 8.
^k Num. 22. 5—7; 31. 8.
^l Num. 32. 35.
^m comp. Num. 21. 26,
 28, 29, with Deu. 2.
 19; Judg. 11. 13, 15,
 etc.
ⁿ 2 Sam. 11. 1; 12. 26.
^o Num. 32. 36.
^p Ge. 33. 17; 1 Ki. 7.
 46.
^q Num. 34. 11.
^r Num. 32. 39, 40.
^s Num. 32. 41; 1 Chr
 2. 23.
^t ch. 12. 4.
^u Num. 32. 39, 40.

¹ There is near Sidon a cave of great importance as a stronghold, mentioned by William of Tyre. The 'Giblites' are *people of Gebal*, a city and district of Lebanon.

² God now released Joshua from prosecuting the conquest of the land. After all his victories, the extreme north and south of Canaan appear to have been only hastily overrun; and the sea-coast and the richest plains, with their cities, were still unsubdued. But the panic which had seized the enemy, the slaughter of their kings and warriors, and the capture of their chief fortresses, all contributed to render the completion of the work comparatively easy; aided as the Hebrews might have been by Divine power here promised, and stimulated by

their own personal interest in the lands now distributed.

³ The division by lot referred the determination of their several inheritances to the sovereignty of God.

⁴ That is, with Manasseh. Here the command of God appears to have ended; and the writer resumes his narrative, explaining why Manasseh is to have only *half* a share on the west of Jordan—because he had already a part of his portion with Reuben and Gad on the east.

⁵ This is the first intimation of that want of faith and perseverance which occasioned the sins and sufferings enumerated in the books of Judges and 1 Samuel.

⁶ With the meal, wine, and oil belonging to them.

⁷ Tributary chiefs.

33 of Moab, on the other side Jordan, by Jericho, eastward. ^v But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, ^x as he said unto them.

First division of the land west of Jordan.

14 AND these *are the countries* which the children of Israel inherited in the land of Canaan, ^y which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to 2 them. ^z By lot *was* their inheritance, as the LORD commanded by the hand of 3 Moses, for the nine tribes, and *for* the half tribe: ^a for¹ Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: ^b but unto 4 the Levites he gave none inheritance among them. (For ^c the children of Joseph were two tribes, Manasseh and Ephraim.) Therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle 5 and for their substance. ^d As the LORD commanded Moses, so the children of Israel did, and they divided the land.

The portion of Judah; Caleb obtains Hebron.

6 THEN the children of Judah came unto Joshua in Gilgal: and Caleb² the son of Jephunneh the ^e Kenezite said unto him, Thou knowest ^f the thing that the LORD said unto Moses ^g the man of God concerning me and thee ^h in Kadesh-barnea. Forty years old *was* I when Moses the servant of the Lord ⁱ sent me from Kadesh-barnea to espy out the land; and ^k I brought him word again as *it* 8 *was* in mine heart. Nevertheless ^l my brethren that went up with me made the 9 heart of the people melt: but I wholly ^m followed the LORD my God. And Moses swore on that day, saying, ⁿ Surely the land ^o whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly fol- 10 lowed the LORD my God. And now, behold, the LORD hath kept me alive, ^p as he said, these forty and five years, even since the LORD spake this word unto 11 I *am* this day fourscore and five years old. ^q As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my 12 strength now, for war, both ^r to go out, and to come in. Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how ^s the Anakims *were* there, and *that* the cities *were* great and fenced: ^t if so be the LORD *will be* with me, then ^u I shall be able to drive them out, as the LORD said.

13 And Joshua ^x blessed him, ^y and gave unto Caleb the son of Jephunneh Hebron 14 for an inheritance. ^z Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because³ that he ^a wholly followed the 15 LORD God of Israel. And ^b the name of Hebron before *was* Kirjath-arba; *which* Arba *was* a great man among the Anakims. ^c And the land had rest from war.

15 *This*⁴ then was the lot of the tribe of the children of Judah by their families; ^d *even* to the border of Edom the ^e wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of ^f the Salt Sea, from the bay that 3 looketh southward: and it went out to the south side, ^g to Maaleh-acrabbim [*or*, the going up to Acrabbim], and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hebron, and went up to Adar, 4 and fetched a compass to Karkaa: *from thence* it passed ^h toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the Salt Sea, *even* unto the end of Jordan.

And *their* border in the north quarter *was* from the bay of the sea at the utter- 6 most part of Jordan: and the border went up to ⁱ Beth-hoglah, and passed along by the north of Beth-arabah; and the border went up ^k to the stone of Bohan the 7 son of Reuben: and the border went up toward Debir from ^l the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters 8 of En-shemesh, and the goings out thereof were at ^m Enrogel: and the border

^v ver. 14; ch. 18. 7.

^x Num. 18. 20; Deu. 10. 9; 18. 1, 2.

^y Num. 34. 17, 18.

^z Num. 26. 55, 56; 33. 54; 34. 13.

^a ch. 13. 8, 32, 33.

^b ch. 13. 14.

^c Ge. 48. 5; 1 Chr. 5. 1, 2.

^d ch. 21. 2; Num. 35. 2—8.

^e ch. 15. 17; Num. 32. 12.

^f Num. 14. 24, 30; Deu. 1. 36, 38.

^g see refs. Deu. 33. 1.

^h Num. 13. 26.

ⁱ Num. 13. 6, 16; 14. 6.

^k Num. 13. 26—33.

^l Num. 13. 31, 32; Deu. 1. 28.

^m Num. 14. 24; Deu. 1. 36.

ⁿ ch. 1. 3; Num. 14. 23, 24; Deu. 1. 36.

^o see Num. 13. 22.

^p Num. 14. 30.

^q see Deu. 34. 7.

^r Deu. 31. 2.

^s Num. 13. 28, 33.

^t Ps. 18. 32, 34; 60. 12; Ro. 8. 31.

^u ch. 15. 14; Judg. 1. 20.

^x ch. 22. 6.

^y ch. 10. 37; 15. 13; Judg. 1. 20; see ch. 21. 11, 12; 1 Chr. 6. 55, 56.

^z ch. 21. 12.

^a vers. 8, 9.

^b ch. 15. 13; Ge. 23. 2.

^c ch. 11. 23.

^d Num. 34. 3.

^e Num. 33. 36.

^f see refs. ch. 3. 16.

^g Num. 34. 4.

^h Num. 34. 5.

ⁱ ch. 18. 19.

^k ch. 18. 17.

^l ch. 7. 26.

^m 2 Sam. 17. 17; 1 Ki. 1. 9.

¹ Rather, 'and.' Vers. 3, 4 explain how it was that nine tribes and a half were to be provided for. Levi was to have no portion, but Joseph was to have two.

² Before the land was divided, Caleb's special claim was satisfied. In the address of this venerable servant of God we have a union of fervent gratitude with noble confidence, equally removed from self-sufficiency and from false humility. While conscious of the rectitude of his

heart and life, he shows himself equally conscious that he owed all to the grace of God.

³ They that follow God fully when they are young, shall have both the credit and the comfort of it when they are old, and the reward of it for ever in the heavenly Canaan.—*M. Henry.*

⁴ For these divisions, see map. These arrangements were somewhat altered afterwards: see ch. xix. 9.

went up ^o by the valley of the son of Hinnom¹ unto the south side of the ^o Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end
9 ^p of the valley of the giants² northward: and the border was drawn from the top of the hill unto ^q the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn ^r to Baalah, which *is* ^s Kirjath-jearim: and the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side,
11 and went down to Beth-shemesh, and passed on to ^t Timnah: and the border went out unto the side of ^u Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* ^x to the Great Sea, and the coast *thereof*.

This *is* the coast of the children of Judah round about according to their families.

13 ^y And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, *even* ^z the city of
14 Arba [*or*, Kirjath-arba] the father of Anak, which *city is* Hebron. And Caleb drove³ thence ^a the three sons of Anak, ^b Sheshai, and Ahiman, and Talmai, the
15 children of Anak. And ^c he went up thence to the inhabitants of Debir: and the
16 name of Debir before *was* Kirjath-sepher. ^d And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.⁴
17 And ^e Othniel the ^f son of Kenaz, the brother of Caleb, took it: and he gave him
18 Achsah his daughter to wife. ^g And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and ^h she alighted off *her ass*; and
19 Caleb said unto her, what wouldest thou? Who answered, Give me a ⁱ blessing; for thou hast given me a ^j south land; ^k give me also springs of water.⁵ And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities⁶ of the tribe of the children of Judah toward the coast
22 of Edom southward were Kabzeel, and Eder, and Jagur, and Kinah, and Dimonah,
23 and Adadah, and Kedesh, and Hazor, and Ithnan, Ziph, and Telem, and Bealoth,
25 and Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor, Amam, and
27 Shema, and Moladah, and Hazar-gaddah, and Heshmon, and Beth-palet, and
29 Hazar-shual, and Beer-sheba, and Bizjothjah, Baalah, and Him, and Azem, and
31 Eltolad, and Chesil, and Hormah, and ^l Ziklag, and Madmannah, and Sansannah.
32 and Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and
33, 34 *nine*,⁷ with their villages:

35 And in the valley, ^m Eshtaol, and Zoreah, and Ashnah, and Zanoah, and Engannim, Tappuah, and Enam, Jarmuth, and Adullam, Socoh, and Azekah, and
36 Sharaim, and Adithaim, and Gederah, and [*or*, *or*] Gederothaim; fourteen cities
37 with their villages: Zenan, and Hadashah, and Migdal-gad, and Dilean, and
39 Mizpeh, ⁿ and Joktheel, Lachish, and Bozkath, and Eglon, and Cabbon, and
41 Lahimam, and Kithlish, and Gederoth, Beth-dagon, and Naamah, and Makkedah;
42 sixteen cities with their villages: Libnah, and Ether, and Ashan, and Jiphtah,
44 and Ashnah, and Nezib, and Keilah, and Achzib, and Mareshah; nine cities with
46 their villages: Ekron, with her towns and her villages: from Ekron even unto
47 the sea, all that *lay* near Ashdod, with their villages: Ashdod with her towns and her villages, Gaza with her towns and her villages, unto ^o the river of Egypt, and ^p the Great Sea, and the border *thereof*:

48, 49 And in the mountains, Shamir, and Jattir, and Socoh, and Dannah, and Kirjath-
50 sannah, which *is* Debir, and Anab, and Eshtemoth, and Anim, ^q and Goshen, and
52 Holon, and Giloh; eleven cities with their villages: Arab, and Dumah, and

^o ch. 18. 16; 2 Ki. 23. 19; Jer. 19. 2, 6.
^p ch. 18. 28; Judg. 1. 21; 19. 10.

^r ch. 18. 16.

^q ch. 18. 15.

^r 1 Chr. 13. 6.
^s Judg. 18. 12.

^t Ge. 28. 13; Judg. 13. 1.
^u ch. 19. 43.

^x ver. 47; Num. 31. 6, 7.

^y ch. 14. 13.

^z ch. 14. 15.

^a Judg. 1. 10, 20.

^b Num. 13. 22.

^c ch. 10. 28; Judg. 1. 11.

^d Judg. 1. 12.

^e Judg. 1. 13; 3. 9.

^f ch. 11. 6; Num. 32. 12.

^g Judg. 1. 14.

^h see Ge. 21. 61;

1 Sam. 25. 23.

ⁱ Ge. 33. 11.

^j see note on Deu. 33. 23.

^k Ps. 63. 1; Is. 35. 7.

^l 1 Sam. 27. 6.

^m Num. 13. 23.

ⁿ 2 Ki. 14. 7.

^o ver. 4.

^p Num. 31. 6.

^q ch. 10. 41; 11. 16.

¹ So that the greater part of the city of Jerusalem, including the temple when it was built, lay just within the portion of the Benjamites; but the fortress of Zion probably belonged to Judah: see ver. 63. On the Valley of the son of Hinnom, see note on 2 Kings xxiii. 10.

² Or, 'the plain of Rephaim,' on the south-west of Jerusalem. It was famed for its fertility (Isa. xvii. 5), and for a victory over the Philistines gained by David, who lay in wait behind its mulberry-trees (2 Sam. v. 22—25).

³ His expectation and God's promise were thus fulfilled.

⁴ Thus encouraging the valour of others, who might afterwards maintain and extend the Israelites' power. Othniel, the hero of this exploit, was the first deliverer and judge of the nation after the time of Joshua (Judg.

iii. 9). Similar inducements to great exploits have been common in many nations.

⁵ Water, the first essential of comfort, would not readily be found in the mountain district, which is therefore called a south (*i. e.* hot, dry) land. Springs on two levels would be specially useful for irrigation.

⁶ Many of the 'cities' here enumerated were doubtless very small; but there is abundant evidence of the populousness and fertility of Palestine in ancient times—although it is at the present day, through the Divine displeasure, one of the most barren and unprofitable countries in the world.

⁷ The total is thirty-eight; but either there is some corruption of the text, or only twenty-nine remained in the possession of Judah, the rest being given to Simeon.

53 Eshean, and ^rJanum, and Beth-tappuah, and Aphekah, and Humtah, and ^sKir-
54 jath-arba, which *is* Hebron, and Zior; nine cities with their villages: Maon,
56 Carmel, and Ziph, and Juttah, and Jezreel, and Jokdeam, and Zanoah, Cain,
58 Gibeah, and Timnah; ten cities with their villages: Hahul, Beth-zur, and Gedor,
59 and Maarath, and Beth-anoth, and Eltekon; six cities with their villages: ¹ Kir-
60 jath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:
61 In the wilderness, Beth-arabah, Middin, and Secacah, and Nibshan, and the
62 city of Salt, and En-gedi; six cities with their villages.
63 As for the Jebusites the inhabitants of Jerusalem, ^uthe children of Judah could
not drive them out: ^xbut the Jebusites dwell with the children of Judah at
Jerusalem unto this day.

The portions of Ephraim and Manasseh.

16 AND the lot of the children of Joseph fell from Jordan by Jericho, unto the
water of Jericho on the east, to the wilderness that goeth up² from Jericho
2 throughout mount Beth-el, and goeth out from Beth-el to ^yLuz,³ and passeth
3 along unto the borders of Archi to Ataroth, and goeth down westward to the coast
of Japhleti, ^zunto the coast of Beth-horon the nether, and to ^aGezer: and the
4 goings out thereof are at the sea. ^bSo the children of Joseph, Manasseh and
Ephraim, took their inheritance.

5 And the border of the children of Ephraim according to their families was *thus*:
even the border of their inheritance on the east side was ^cAtaroth-addar, ^dunto
6 Beth-horon the upper; and the border went out toward the sea to ^eMichmethah
on the north side; and the border went about eastward unto Taanath-shiloh, and
7 passed by it on the east to Janohah; and it went down from Janohah to Ataroth,
8 ^fand to Naarath, and came to Jericho, and went out at Jordan. The border went
out from Tappuah westward unto the ^griver Kanah; and the goings out thereof
were at the sea. This *is* the inheritance of the tribe of the children of Ephraim
9 by their families. And ^hthe separate cities for the children of Ephraim *were*
among the inheritance of the children of Manasseh, all the cities with their villages.
10 ⁱAnd they drive not out the Canaanites that dwelt in Gezer. But the Canaanites
dwell among the Ephraimites unto this day, and serve under tribute.

17 There was also a lot for the tribe of Manasseh; for he *was* the ^kfirstborn of
Joseph; *to wit*, for ^lMachir the firstborn of Manasseh, the father of Gilead: because
2 he was a man of war, ^mtherefore he had ⁿGilead and Bashan. There was also *a lot*
for ^othe rest of the children of Manasseh by their families; ^pfor the children of
^qAbiezer, and for the children of Helek, ^rand for the children of Asriel, and for
the children of Shechem, ^sand for the children of Hopher, and for the children
of Shemida: these *were* the male children of Manasseh the son of Joseph by
their families.

3 But ^tZelophehad, the son of Hopher, the son of Gilead, the son of Machir, the
son of Manasseh, had no sons, but daughters: and these *are* the names of his
4 daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. And they came near
before ^uEleazar the priest, and before Joshua the son of Nun, and before the
princes, saying, ^vThe LORD commanded Moses to give us an inheritance among
our brethren. Therefore according to the commandment of the LORD he gave
them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan,
6 which *were* on the other side Jordan; because the daughters of Manasseh had
an inheritance among his sons: and the rest of Manasseh's sons had the land
of Gilead.

7 And the coast of Manasseh was from Asher to ^xMichmethah, that *lieth* before
Shechem; and the border went along on the right hand unto the inhabitants of
8 En-tappuah. Now Manasseh had the land of Tappuah: but ^yTappuah on the
9 border of Manasseh *belonged* to the children of Ephraim; and the coast descended
^zunto the river Kanah, southward of the river: ^athese cities of Ephraim *are*
among the cities of Manasseh. The coast of Manasseh also *was* on the north side
10 of the river, and the outgoings of it were at the sea: southward *it was* Ephraim's,
and northward *it was* Manasseh's, and the sea is his border; and they met together
11 in Asher on the north, and in Issachar on the east. ^bAnd Manasseh had in
Issachar and in Asher ^cBeth-shean and her towns, and Ibleam and her towns, and

^r or, Janus.
^s ver. 13; ch. 14. 15.

^t ch. 18. 14.

^u see Judg. 1. 8, 21;
^v 2 Sam. 5. 6.
^w Judg. 1. 21.

^y ch. 18. 13; Judg. 1.
26.

^z ch. 18. 13; 2 Chr.
8. 5.
^a 1 Chr. 7. 28; 1 Ki.
9. 15.
^b ch. 17. 14.

^c ch. 18. 13.
^d 2 Chr. 8. 5.
^e ch. 17. 7.

^f 1 Chr. 7. 28.

^g ch. 17. 9.

^h ch. 17. 9.

ⁱ ch. 15. 63; Judg. 1.
29; see 1 Ki. 9. 16.

^k Ge. 41. 51; 46. 20;
48. 18.

^l Ge. 50. 23; Num. 26.
29; 32. 39, 40; 1 Chr.
7. 14.

^m Deu. 3. 15.

ⁿ Num. 26. 29—32.

^o 1 Chr. 7. 18.

^p Num. 26. 30, Jeezer.

^q Num. 26. 31.

^r Num. 26. 32.

^s Num. 26. 33; 27. 1;
36. 2

^t ch. 14. 1.

^u Num. 27. 6, 7.

^x ch. 16. 6.

^y ch. 16. 8.

^z ch. 16. 8.

^a ch. 16. 9.

^b 1 Chr. 7. 29.
^c 1 Sam. 31. 10; 1 Ki.
4. 12.

¹ After this, the Greek version inserts eleven other cities and villages, including Bethlehem Ephratah.

² 'Goeth up' and 'goeth down' (ver. 3) refer to the central mountain-ridge between the plain of Sharon and the Jordan valley.

³ Bethel and Luz are spoken of elsewhere as the same city. But the spot originally named Bethel was not in the ancient city: see Gen. xxviii. 11, 19.

⁴ What is here said of Machir, or Gilead, seems rather to belong to their descendants in Joshua's time.

the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of
 12 Megiddo and her towns, *even* three countries. Yet ^dthe children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would
 13 dwell in that land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to ^etribute; but did not utterly drive them out.

14 ^fAnd the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* ^gone lot and one portion to inherit, seeing I *am* ^ha great people, forasmuch
 15 as the LORD hath blessed me hitherto? And Joshua answered them, If ⁱthou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself
 16 Ephraim be too narrow for thee. And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have ^kchariots of iron, *both they who are* of Beth-shean and her towns, and *they*
 17 *who are* ^lof the valley of Jezreel. And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great
 18 power: thou shalt not have one lot *only*: but the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, ^mthough they have iron chariots, *and* though they *be* strong.

The tabernacle set up at Shiloh; survey and division of the unpossessed lands.

18 AND the whole congregation of the children of Israel assembled together ⁿat Shiloh, ^oand ^pset up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not
 3 yet received their inheritance. And Joshua said unto the children of Israel, ^qHow long *are* ye slack ^rto go to possess the land, which the LORD God of your
 4 fathers hath given you? Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe
 5 it according to the inheritance of them; ^sand they shall come *again* to me. And they shall divide it into seven parts: ^tJudah shall abide in their coast on the
 6 south, and ^uthe house of Joseph shall abide in their coasts on the north. ^vYe shall therefore describe the land *into* seven parts, and bring *the description* hither
 7 to me, ^wthat I may cast lots for you here before the LORD our God. ^xBut the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: ^yand Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.
 9 And the men went and passed through the land, and described it by cities into
 10 seven parts in a book, and came *again* to Joshua to the host at Shiloh. And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

Second division; the portions of Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan.

11 AND the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

¹ Joshua intimates that there is room enough for them, if they have but faith and courage to make it all available. Many (says Henry) wish for larger possessions, who do not make the best of what they have; and think they should have more talents given to them, when they do not trade with those with which they are entrusted. This incident illustrates the impartiality of Joshua, who was himself an Ephraimite.

² Shiloh was situated in the very heart of the land, about twenty miles north of Jerusalem, and was therefore well adapted for the site of the Tabernacle, which remained there more than four hundred years (1 Sam. iv. 1—11); but was afterwards placed at Gibeon (1 Chron. xxi. 29).

³ The rich spoil of the conquered Canaanites, and the strength of the remainder, probably combined to hinder them. How often do present comforts, as well as appre-

hended difficulties, draw us aside from our confidence in God, and slacken our zeal for the acquirement of the heavenly inheritance!

⁴ It is probable that some survey had been made previously to the allotment of the portions to the before-mentioned tribes; but it had not been sufficiently exact. The persons now employed were therefore to make a complete admeasurement of the country, that the remaining land might be divided into seven parts, for the tribes which were yet unprovided for. After this survey, it appeared that Judah's portion was disproportionately large: therefore a portion for another tribe was taken out of it; which, on being put anew to the lot, fell to Simeon (ch. xix. 1—9); and another portion, which fell to Dan (xix. 40—46).

⁵ That is, north of Shiloh.

^d ch. 16. 10; Judg. 1. 27, 28.

^e ch. 16. 10.

^f ch. 16. 4.

^g Ge. 48. 22.
^h Ge. 48. 19; Num. 26. 34, 37.

ⁱ Ge. 11. 5; 15. 20.

^k Judg. 1. 19; 4. 3.

^l ch. 19. 18; 1 Ki. 4. 12.

^m Deu. 20. 1.

ⁿ ch. 19. 51; 21. 2; 22. 9; Jer. 7. 12.
^o Judg. 18. 31; 1 Sam. 1. 3, 21; 4. 3, 4.

^p Judg. 18. 9; Heb. 6. 12.

^q ch. 15. 1.

^r ch. 16 & 17.

^s ver. 10; ch. 11. 2.
^t ch. 13. 33; see refs. Num. 18. 20.

^u ch. 13. 8; Num. 32. 29—31.

- 12 ^x And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.
- 13 And the border went over from thence toward Luz, to the side of Luz, ^y which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side ^z of the nether Beth-horon.
- 14 And the border was drawn *thence*, and compassed ¹ the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at ^a Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.
- 15 And the south quarter *was* from the end of Kirjath-jearim, and the border
- 16 went out on the west, and went out to ^b the well of waters of Nephtoah: and the border came down to the end of the mountain that *lieth* before ^c the valley of the son of Hinnom, *and* which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and
- 17 descended to ^d En-rogel, and was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of
- 18 Adummim, and descended to ^e the stone of Bohan the son of Reuben, and passed along toward the side over against ^f Arabah [*or*, the plain] northward, and went
- 19 down unto Arabah: and the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north bay of the Salt Sea at the south end of Jordan: this *was* the south coast.
- 20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.
- 21 Now the cities of the tribe of the children of Benjamin according to their
- 22 families were Jericho, and Beth-hoglah, and the valley of Keziz, and Beth-arabah,
- 23 and Zemaraim, and Beth-el, and Avim, and Parah, and Ophrah, and Chephar-
- 24 haammonai, and Ophni, and Gaba; twelve cities with their villages: Gibeon,
- 26 and Ramah, and Beeroth, and Mizpeh, and Chephirah, and Mozah, and Rekem,
- 28 and Irpeel, and Taralah, and Zelah, Eleph, and ^g Jebusi, which is Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.
- 19 And the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: ^h and their inheritance was within the in-
- 2 heritance of the children of Judah. And ⁱ they had in their inheritance Beer-
- 3 sheba, and ² Sheba, and Moladah, and Hazar-shual, and Balah, and Azem, and
- 5 Eltolad, and Bethul, and Hormah, and Ziklag, and Beth-marcaboth, and Hazar-
- 6 susah, and Beth-lebaoth, and Sharuhem; thirteen cities and their villages: Ain,
- 7 Remmon, and Ether, and Ashan; four cities and their villages: and all the
- 8 villages that *were* round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their
- 9 families. Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: ^k therefore the children of Simeon had their inheritance within the inheritance of them.
- 10 And the third lot came up for the children of Zebulun according to their
- 11 families: and the border of their inheritance was unto Sarid: ^l and their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached
- 12 to the river that is ^m before Jokneam; and turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath,
- 13 and goeth up to Japhia, and from thence passeth on along on the east to Gittah-
- 14 hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah; and the border compasseth it on the north side to Hanuathon: and the outgoings thereof are in the valley of Jiphthah-el:
- 15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve
- 16 cities with their villages. This is the inheritance of the children of Zebulun according to their families, these cities with their villages.
- 17 And the fourth lot came out to Issachar, for the children of Issachar according
- 18 to their families. And their border was toward Jezreel, and Chesulloth, and
- 20 Shunem, and Haphraim, and Shihon, and Anaharath, and Rabbith, and Kishion,
- 21 and Abez, and Remeth, and En-gannim, and En-haddah, and Beth-pazzez; and
- 22 the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. This is

^x see ch. 16. 1.^y Ge. 28. 19; Judg 1. 23.^z ch. 16. 3.^a see ch. 15. 9.^b ch. 15. 9.^c ch. 15. 8.^d ch. 15. 7.^e ch. 15. 6.^f ch. 15. 6.^g ch. 15. 8.^h ver. 9.ⁱ 1 Chr. 4. 28.^k ver. 1.^l Ge. 49. 13.^m ch. 12. 22.

¹ Rather, 'and turned southward on the western side, | ran from the hill by Bethhoron to Kirjath-jearim. from the hill,' etc. The western boundary consequently | ² Rather, 'Beersheba, even Sheba.'

23 the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 And the fifth lot came out for the tribe of the children of Asher according to
25 their families. And their border was Helkath, and Hali, and Beten, and
26 Achshaph, and Alammelech, and Amad, and Misheal; and reacheth to Carmel
27 westward, and to Shikor-libnath; and turneth toward the sunrising to Beth-
dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the
north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,
28 and Hebron, and Rehob, and Hammon, and Kanah, ^u even unto great Zidon; ¹ and
29 *then* the coast turneth to Ramah, and to the strong city ^o Tyre; and the coast
turneth to Ilosah; and the outgoings thereof are at the sea from the coast to
30 ^p Achzib: Ummah also, and Aphek, and Rehob: twenty and two cities with their
31 villages. This *is* the inheritance of the tribe of the children of Asher according
to their families, these cities with their villages.

32 The sixth lot came out to the children of Naphtali, *even* for the children of
33 Naphtali according to their families. And their coast was from Heleph, from
Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the out-
34 goings thereof were at Jordan: and *then* ^q the coast turneth westward to Aznoth-
tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the
south side, and reacheth to Asher on the west side, and to Judah upon Jordan ²
toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,
37 and Adamah, and Ramah, and Hazor, and Kedesh, and Edrei, and En-hazor, and
38 Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities
39 with their villages. This *is* the inheritance of the tribe of the children of
Naphtali according to their families, the cities and their villages.

40 And the seventh lot came out for the tribe of the children of Dan according to
41 their families. And the coast of their inheritance was Zorah, and Eshtaol, and
42 Ir-shemesh, and ^r Shaalabbin, and Ajalon, and Jethlah, and Elon, and Thiinnathah,
44 and Ekron, and El-tekeh, and Gibbethon, and Baalath, and Jehud, and Bene-
46 berak, and Gath-rimmon, and Me-jarkon, and Rakkon, with the border before
47 Japho [*or*, over against Joppa^s]. And ^t the coast of the children of Dan went
out ³ too little for them: therefore the children of Dan went up to fight against
Leshem, and took it, and smote it with the edge of the sword, and possessed it,
and dwelt therein, and called ^u Leshem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their
families, these cities with their villages.

49 When they had made an end of dividing the land for inheritance by their coasts,
the children of Israel gave an inheritance to Joshua the son of Nun among them:
50 according to the word of the Lord they gave him the city which he asked, *even*
^v Timnath-²serah in mount Ephraim: and he built the city, and dwelt therein.

51 ^z These *are* the inheritances, which Eleazar the priest, and Joshua the son of
Nun, and the heads of the fathers of the tribes of the children of Israel, divided
for an inheritance by lot ^a in Shiloh before the Lord, at the door of the tabernacle
of the congregation. So they made an end of dividing the country.

Appointment of the cities of refuge.

20 THE LORD also spake unto Joshua, saying, Speak to the children of Israel,
2 saying, ^b Appoint out for you cities of refuge, ⁴ whereof I spake unto you by the
3 hand of Moses: that the slayer that killeth *any* person unawares *and* unwittingly
4 may flee thither: and they shall be your refuge from the avenger of blood. And
when he that doth flee unto one of those cities shall stand at the entering of ^c the
gate of the city, and shall declare his cause in the ears of the elders of that city,
they shall take him into the city unto them, and give him a place, that he may
5 dwell among them. ^d And if the avenger of blood pursue after him, then they
shall not deliver the slayer up into his hand; because he smote his neighbour
6 unwittingly, and hated him not beforetime. And he shall dwell in that city,
^e until he stand before the congregation for judgment, *and* until the death of the
high priest that shall be in those days: then shall the slayer return, and come
unto his own city, and unto his own house, unto the city from whence he fled.

¹ Within the boundaries of Asher were included the Phœnician cities of Accho, Tyre, and Sidon; but the Asherites were never able to expel their inhabitants: see Judg. i. 31. It seems that afterwards the Phœnicians encroached upon the lands of their Hebrew neighbours.

² The Septuagint only says, 'and to Jordan.' It is certain that the land of the tribe of Judah cannot be

here meant, as it was considerably to the southward.

³ This may mean, either that they 'went out of their possession,' as they did not expel the Canaanites; or that their lot 'was extended for them,' namely, by the conquest of Leshem, or Laish, which took place subsequently. See Judg. xviii.

⁴ See note on Numb. xxxv. 6.

^u ch. 11. 8; Judg. 1. 31.

^o Heb. *Tzor*, 2 Sam. 5. 11.

^p Ge. 28. 5; Judg. 1. 31; Mic. 1. 14.

^q Deu. 33. 23.

^r Judg. 1. 35.

^s Ac. 9. 36.
^t see Judg. 18. 1—29.

^u Judg. 18. 7, 27, 29, Laish.

^x ch. 21. 30.
^y 1 Chr. 7. 24.
^z ch. 14. 1; Num. 31. 17.

^a ch. 18. 1, 10.

^b Ex. 21. 13, 14; Num. 35. 6, 11—14; Deu. 19. 2—13.

^c Ru. 4. 1, 2.

^d Num. 35. 12.

^e Num. 35. 12, 25.

- 7 And they appointed ^fKedesh in Galilee in mount Naphtali, and ^gShechem in mount Ephraim, and ^hKinjath-arba, which is Hebron, in ⁱthe mountain of Judah.
- 8 And on the other side Jordan by Jericho eastward, they assigned ^kBezer in the wilderness upon the plain out of the tribe of Reuben, and ^lRamoth in Gilead out of the tribe of Gad, and ^mGolan in Bashan out of the tribe of Manasseh.¹
- 9 ⁿThese were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, ^ountil he stood before the congregation.

Cities of the Levites.

- 21 THEN came near the heads of the fathers of the Levites unto ^pEleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the 2 tribes of the children of Israel; and they spake unto them at ^qShiloh in the land of Canaan, saying, ^rThe Lord commanded by the hand of Moses to give us cities 3 to dwell in, with the suburbs thereof for our cattle. And the children of Israel gave unto the Levites² out of their inheritance, at the commandment of the Lord, these cities and their suburbs.
- 4 And the lot came out for the families of the Kohathites: and ^sthe children of Aaron the priest, *which were* of the Levites, ^thad by lot out of the tribe of Judah³ and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.
- 5 And ^uthe rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.
- 6 And ^vthe children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.
- 7 ^yThe children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
- 8 ^zAnd the children of Israel gave by lot unto the Levites these cities with their suburbs, ^aas the Lord commanded by the hand of Moses.
- 9 And they gave out of the tribe of the children of Judah, and out of the tribe 10 of the children of Simeon, these cities which are *here* mentioned by name, ^bwhich the children of Aaron, *being* of the families of the Kohathites, *who were* of the 11 children of Levi, had: for theirs was the first lot. ^cAnd they gave them the city of Arba [*or*, Kinjath-arba^d] the father of ^eAnak, which *city is* Hebron, ^fin 12 the hill *country* of Judah, with the suburbs thereof round about it. But ^gthe fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh 13 for his possession. Thus ^hthey gave to the children of Aaron the priest ⁱHebron with her suburbs, *to be* a city of refuge for the slayer; ^kand Libnah with her 14 suburbs, and ^lJattir with her suburbs, ^mand Eshtemoa with her suburbs, and 15 ⁿHolon with her suburbs, ^oand Debir with her suburbs, and ^pAiu with her 16 suburbs, ^qand Juttah with her suburbs, and ^rBeth-shemesh with her suburbs; 17 nine cities out of those two tribes. And out of the tribe of Benjamin, ^sGibeon 18 with her suburbs, ^tGeba with her suburbs, Anathoth with her suburbs, and 19 ^uAlmon with her suburbs; four cities. All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.
- 20 ^vAnd the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of 21 Ephraim. For they gave them ^yShechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs, and Kibzaim 22 with her suburbs, and Beth-horon with her suburbs; four cities. And out of 23 the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, Aijalon 24 with her suburbs, Gath-rimmon with her suburbs; four cities. And out of the 25 half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her 26 suburbs; two cities. All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.
- 27 ^zAnd unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* ^aGolan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.
- 28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her 29 suburbs, Jarmuth with her suburbs, En-gannim with her suburbs; four cities.
- 30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

^f ch. 21. 32; 1 Chr. 6. 76.
^g ch. 21. 21; 2 Chr. 10. 1.
^h ch. 14. 15; 21. 11, 13.
ⁱ 1 k. 1. 39.
^k ch. 21. 36; Deut. 4. 43; 1 Chr. 6. 78.
^l ch. 21. 38; 1 Ki. 22. 3.
^m ch. 21. 27.
ⁿ Num. 35. 15.

^o ver. 6.

^p ch. 14. 1; 17. 4.

^q ch. 18. 1.

^r Num. 35. 2—8.

^s vers. 8—19.

^t see ch. 24. 33.

^u vers. 20—26.

^v vers. 27—33.

^y vers. 34—40.

^z ver. 3.

^a Num. 35. 2.

^b ver. 4.

^c 1 Chr. 6. 55.

^d Ge. 23. 2.

^e ch. 15. 13, 14.

^f ch. 20. 7; 1 k. 1. 39.

^g ch. 14. 14; 1 Chr. 6. 56.

^h 1 Chr. 6. 57, etc.

ⁱ ch. 15. 54; 20. 7.

^k ch. 15. 42.

^l ch. 15. 48.

^m ch. 15. 50.

ⁿ ch. 15. 51; 1 Chr. 6. 58. *Hien.*

^o ch. 15. 49.

^p ch. 15. 42; 1 Chr. 6. 59. *Ashan.*

^q ch. 15. 55.

^r ch. 15. 10.

^s ch. 18. 25.

^t ch. 18. 24. *Gaba.*

^u 1 Chr. 6. 60. *Alemeth.*

^v ver. 5; 1 Chr. 6. 66.

^y ch. 20. 7.

^z ver. 6; 1 Chr. 6. 71.

^a ch. 20. 8.

¹ These cities, as well as those on the other side of Jordan, were so placed that a person could reach one of them within a day from any part of the country.

² Thus all the tribes had persons residing among them

whose special duty it was to instruct the people in the law.

³ By this arrangement of Divine Providence the priests were settled near the destined site of the temple, and in the tribe connected with the future race of kings.

31 Helkath with her suburbs, and Rehob with her suburbs; four cities. And out
32 of the tribe of Naphtali, ^b Kedesh in Galilee with her suburbs, *to be* a city of
refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her
33 suburbs, three cities. All the cities of the Gershonites according to their families
were thirteen cities with their suburbs.

b ch. 20. 7.

34 ^c And unto the families of the children of Merari, the rest of the Levites, out
of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,
35 Dimnah with her suburbs, Nahalal with her suburbs; four cities. And out of
36 the tribe of Reuben, ^d Bezer with her suburbs, and Jahazah with her suburbs,
37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. And
38 out of the tribe of Gad, ^e Ramoth in Gilead with her suburbs, *to be* a city of
39 refuge for the slayer; and Mahanaim with her suburbs, Heshbon with her
40 suburbs, Jazer with her suburbs; four cities in all. So all the cities for the
children of Merari by their families, which were remaining of the families of the
Levites, were *by* their lot twelve cities.

c ver. 7; sec 1 Chr. 6. 77.

d ch. 20. 8.

e ch. 20. 8.

41 ^f All the cities of the Levites within the possession of the children of Israel
42 *were* forty and eight¹ cities with their suburbs. These cities were every one with
their suburbs round about them: thus *were* all these cities.

f Ge. 49. 7; Num. 35. 7.

Establishment of peace; the men of the eastern tribes return home; their altar of witness.

43 AND the LORD gave unto Israel ^g all the land which he sware to give unto
44 their fathers; and they possessed it, and dwelt therein. ^h And the LORD gave
them rest round about, according to all that he sware unto their fathers: and
ⁱ there stood not a man of all their enemies before them; ² the LORD delivered all
45 their enemies into their hand. ^k There failed not aught of any good thing which
the LORD had spoken unto the house of Israel; all came to pass.

g Ge. 12. 7; 13. 15; 15. 18—21; 26. 3, 4; 28. 4, 13; Ps. 44. 3.

h ch. 1. 15; 11. 23; 22. 4.

i Deu. 7. 21.

k ch. 23. 14; Num. 23. 19; 1 Ki. 8. 56.

22 Then³ Joshua called the Reubenites, and the Gadites, and the half tribe of
2 Manasseh, and said unto them, Ye have kept ^l all that Moses the servant of the
LORD commanded you, ^m and have obeyed my voice in all that I commanded you:
3 ye have not left your brethren these many days unto this day, but have kept the
4 charge of the commandment of the LORD your God. And now the LORD your
God ⁿ hath given rest unto your brethren, as he promised them: therefore now
return ye, and get you unto your tents, *and* unto the land of your possession,
5 ^o which Moses the servant of the LORD gave you on the other side Jordan. But
^p take diligent heed to do the commandment and the law, which Moses the ser-
vant of the LORD charged you, ^q to love the LORD your God, and to walk in all
his ways, and to keep his commandments, and ^r to cleave unto him, and ^s to serve
him with all your heart and with all your soul.

l Num. 32. 18—33; Deu. 3. 18.

m ch. 1. 12—18.

n ch. 21. 44.

o ch. 13. 8; Num. 32. 33—42; Deu. 29. 8.

p Deu. 4. 1, 6, 9; 6. 6, 17; 11. 22.

q Deu. 6. 5; 10. 12.

r Deu. 4. 4; 10. 20.

s ch. 21. 14; 1 Sam. 12. 20.

t ch. 14. 13; Ge. 47. 7; Ex. 39. 43; 2 Sam. 6. 18; 1 k. 24. 59.

u ch. 17. 5.

6 So Joshua ^v blessed them, and sent them away: and they went unto their tents.
7 (Now to the *one* half of the tribe of Manasseh Moses had given *possession* in
Bashan: *but* unto the *other* half thereof gave Joshua among their brethren on
this side Jordan westward.) And when Joshua sent them away also unto their
8 tents, then he blessed them, and he spake unto them, saying, Return with much
riches unto your tents, and with very much cattle, with silver, and with gold,
and with brass, and with iron, and with very much raiment: ^x divide the spoil
of your enemies with your brethren.

x Num. 31. 27; 1 Sam. 30. 21.

9 And the children of Reuben and the children of Gad and the half tribe of
Manasseh returned, and departed from the children of Israel out of Shiloh, which
is in the land of Canaan, to go unto ^y the country of Gilead, to the land of their
possession, whereof they were possessed, according to the word of the LORD by
the hand of Moses.

y Num. 32. 1, 26, 29.

10 And when they came unto the borders of Jordan, that *are* in the land of Canaan,
the children of Reuben and the children of Gad and the half tribe of Manasseh
^z built there an altar by Jordan, ⁴ a great altar to see to.

z Deu. 12. 5—7.

11 And the children of Israel ^a heard say, Behold, the children of Reuben and the
children of Gad and the half tribe of Manasseh have built an altar over against

a Lo. 17. 8, 9; Deu. 13. 12—14; Judg. 20. 12.

¹ The exact number which Moses had prescribed. It is to be observed that the Levites did not inhabit these cities to the exclusion of their brethren, who sometimes formed the larger part of the population.

² None of the Canaanites were now in arms against them. Most of those who remained were in subjection, and paid tribute. The subsequent ascendancy of the Canaanites at some periods was the effect of the cowardice and slothfulness of the Israelites, and the punishment of their sinful inclination towards idolatry.

³ The transactions in this chapter place the character

of this generation of Hebrews in a very favourable light. The faithfulness and courage of the warriors from the eastern tribes, as testified by Joshua—their anxiety not to be separated from the religious privileges of Israel—the jealousy of their brethren over their supposed apostasy—and the readiness of both parties to give and receive mutual explanation, indicate an extensive and powerful influence of religion upon the nation, perhaps greater than is to be found in any other period of their history.

⁴ This altar seems to have been built on the eastern side of the river.

the land of Canaan, in the borders of Jordan, at the passage of the children of
 12 Israel. And when the children of Israel heard *of it*,^b the whole congregation¹ of
 the children of Israel gathered themselves together at Shiloh, to go up to war
 13 against them. And the children of Israel^c sent unto the children of Reuben, and
 to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead,
 14 ^d Phinehas the son of Eleazar the priest, and with him ten princes, of each chief
 house a prince throughout all the tribes of Israel; and ^e each one *was* an head of
 the house of their fathers among the thousands of Israel.
 15 And they came unto the children of Reuben, and to the children of Gad, and
 to the half tribe of Manasseh, unto the land of Gilead, and they spake with them,
 16 saying, Thus saith ^f the whole congregation of the LORD, What trespass *is* this
 that ye have committed against the God of Israel, to turn away this day from
 following the LORD, in that ye have builded you an altar, ^g that ye might rebel
 17 this day against the LORD? *Is* the iniquity^h of Peor too little for us, from which
 we are not cleansed until this day,² although there was a plague in the congrega-
 18 tion of the LORD, but that ye must turn away this day from following the LORD?
 and it will be, *seeing* ye rebel to-day against the LORD, that to-morrow ⁱ he will
 19 be wroth with the whole congregation of Israel. Notwithstanding, if the land of
 your possession *be* unclean, *then* pass ye over unto the land of the possession of
 the LORD, ^k wherein the LORD's tabernacle dwelleth, and take possession among
 us: but rebel not against the LORD, nor rebel against us, in building you an altar
 20 beside the altar of the LORD our God. ^l Did not Achan the son of Zerah commit
 a trespass in the accursed thing, and wrath fell on all the congregation of Israel?
 and that man perished not alone in his iniquity.
 21 Then the children of Reuben and the children of Gad and the half tribe of
 22 Manasseh answered, and said unto the heads of the thousands of Israel, The
 LORD ^m God of gods, the LORD God of gods,³ he ⁿ knoweth, and ^o Israel he shall
 know; if *it be* in rebellion, or if in transgression against the LORD, (save us not
 23 this day,) that we have built us an altar to turn from following the LORD,
 or if to offer thereon burnt offering or meat offering, or if to offer peace offerings
 24 thereon, let the LORD himself ^p require *it*; and if we have not *rather* done it for
 fear of *this* thing, saying, In time to come your children might speak unto our
 25 children, saying, What have ye to do with the LORD God of Israel? For the
 LORD hath made Jordan a border between us and you, ye children of Reuben
 and children of Gad; ye have no part in the LORD: so shall your children make
 26 our children cease from fearing the LORD. Therefore we said, Let us now prepare
 27 to build us an altar, not for burnt offering, nor for sacrifice: but *that it may be*
^q a witness between us, and you, and our generations after us, that we might ^r do
 the service of the LORD before him with our burnt offerings, and with our
 sacrifices, and with our peace offerings; that your children may not say to our
 28 children in time to come, Ye have no part in the LORD. Therefore said we, that
 it shall be, when they should *so* say to us or to our generations in time to come,
 that we may say *again*, Behold the pattern of the altar of the LORD, which our
 fathers made, not for burnt offerings, nor for sacrifices; but *it is* a witness between
 29 us and you. ^s God forbid that we should rebel against the LORD, and turn this day
 from following the LORD, ^t to build an altar for burnt offerings, for meat offerings,
 or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.
 30 And when Phinehas the priest, and the princes of the congregation and heads
 of the thousands of Israel which *were* with him, heard the words that the children
 of Reuben and the children of Gad and the children of Manasseh spake, ^u it
 31 pleased them. And Phinehas the son of Eleazar the priest said unto the children
 of Reuben, and to the children of Gad, and to the children of Manasseh, This day
 we perceive that the LORD *is* ^v among us, because ye have not committed this
 trespass against the LORD: now ye have delivered the children of Israel out of
 the hand of the LORD.
 32 And Phinehas the son of Eleazar the priest, and the princes, returned from the
 children of Reuben, and from the children of Gad, out of the land of Gilead, unto
 the land of Canaan, to the children of Israel, and brought them word again.
 33 And the thing pleased the children of Israel; and the children of Israel ^w blessed
 God, and did not intend to go up against them in battle, to destroy the land
 wherein the children of Reuben and Gad dwelt.

b Judg. 20. 1.

c Deu. 13. 14; Judg. 20. 12.

d Ex. 6. 25; Num. 25. 7, 11; Judg. 20. 23.

e Num. 1. 4.

f ver. 12.

g ver. 11; Le. 17. 8, 9;

Deu. 12. 4—6, 13, 14.

h Num. 25. 3, 4; Deu.

4. 3.

i ver. 20; ch. 7. 1, 11,
12; Num. 16. 22.

k ch. 18. 1.

l ch. 7. 1, 5, 24.

m Deu. 10. 17.

n 1 Ki. 8. 39; Job 10.

7; 23. 10; Ps. 7. 3;

44. 21; 139. 1, 2; Jer.

12. 3; John 2. 25;

21. 17; Ac. 1. 24;

2 Cor. 11. 11, 31.

o Ps. 37. 6.

p Deu. 18. 19; 1 Sam.

20. 16.

q ver. 31; ch. 24. 27;

Ge. 31. 48.

r Deu. 12. 5, 6, 11, 12,
17, 18, 26, 27.

s ch. 24. 16; 1 Sam.

12. 23; Rom. 3. 6.

t Deu. 12. 13, 14.

u ver. 33.

v Le. 26. 11, 12; 2 Chr.
15. 2.w 1 Chr. 29. 20. Ne. 8.
6; Dan. 2. 19; Lk.
2. 28.

¹ That is, as represented by their heads of tribes and other officers: see ch. xxiii. 2. The careful observance of the command in Deut. xiii. 14, and its happy results, are particularly observable.

² This may mean, either that the disgrace of that sin

still lay upon them, or that there were many of the people who had never truly repented of their wickedness.

³ Or, 'The God of gods, Jehovah; the God of gods, Jehovah.' This solemn appeal to Jehovah was peculiarly appropriate, as they were accused of forsaking him.

34 And the children of Reuben and the children of Gad called the altar *Ed* [*i. e.* a witness¹]: for it *shall be* a witness¹ between us that the LORD is God.

Joshua's exhortations and warnings.

23 AND it came to pass a long² time after that the LORD ^a had given rest unto Israel from all their enemies round about, that Joshua ^b waxed old *and* stricken in age. And Joshua ^c called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said³ unto them, I am old *and* stricken in age: and ye have seen all that the LORD your God hath done⁴ unto all these nations because of you; for the ^d LORD your God is he that hath fought for you. Behold, ^e I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, ^f he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, ^g as the LORD your God hath promised unto you. ^h Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, ⁱ that ye turn not aside therefrom to the right hand or to the left; that ye ^k come not among these nations, these that remain among you; neither ^l make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them: but ^m cleave [*or, if ye will cleave*] unto the LORD your God, as ye have done unto this day; ⁿ for the LORD hath driven [*or, then the LORD will drive*] out from before you great nations and strong: but *as for you*, ^o no man hath been able to stand before you unto this day. ^p One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, ^q as he hath promised you.

11 ^r Take good heed therefore unto yourselves [your souls], ^s that ye love the LORD your God. Else if ye do in any wise ^t go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall ^u make marriages with them, and go in unto them, and they to you: know for a certainty that ^v the LORD your God will no more drive out *any of* these nations from before you; ^w but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, ^x until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day ^a I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that ^b not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. ^c Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you ^d all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

Joshua assembles the people, and renews God's covenant with them.

24 AND Joshua gathered all the tribes of Israel to ^e Shechem,⁵ and ^f called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they ^g presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, ^h Your fathers dwelt on the other side of the flood⁶ in old time, *even* Terah, the father of Abraham, and the father of Nachor: and ⁱ they served other gods. And ^k I took your father Abraham from the other side of the flood, and led him throughout

^a so ch. 24. 27.

^a ch. 21. 41; 12. 4.

^b ch. 13. 1.

^c ch. 24. 1; Deu. 31. 28; 1 Chr. 28. 1.

^d ch. 10. 14, 42; Ex. 14. 14.

^e ch. 13. 2, 6; 18. 10.

^f ch. 13. 6; Ex. 23. 30, 31; 33. 2; 34. 11; Deu. 11. 23.

^g Num. 33. 52, 53.

^h ch. 1. 7.

ⁱ Deu. 5. 32; 28. 14.

^k Ex. 23. 33; Deu. 7. 2, 3; Pro. 4. 14; Eph. 5. 11.

^l Ex. 23. 13; Ps. 16. 4; Jer. 5. 7; Zeph. 1. 5; see Num. 32. 38.

^m ch. 22. 5; Deu. 10. 20; 11. 22; 13. 4.

ⁿ Deu. 11. 23.

^o ch. 1. 5.

^p Le. 26. 8; Deu. 32. 30; see Judg. 3. 31; 15. 15; 2 Sam. 23. 8.

^q Ex. 14. 14; 23. 27; Deu. 3. 22.

^r ch. 22. 5; Deu. 4. 9.

^s see refs. Ex. 20. 6.

^t Eze. 18. 24; Zeph. 1. 6; Mt. 12. 45; Heb. 10. 38, 39; 2 Pet. 2. 20, 21.

^u Ex. 34. 16; Deu. 7. 3.

^v Judg. 2. 3.

^w Ex. 23. 33; Num. 33. 55; Deu. 7. 16; 1 Ki. 11. 4.

^x Le. 26. 31—33; Deu. 4. 26.

^a 1 Ki. 2. 2; Job 39. 23; see Heb. 9. 27.

^b ch. 21. 45; 1 Ki. 21. 33.

^c Deu. 28. 63.

^d Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

^e Deu. 28. 63.

^f Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

^g Deu. 28. 63.

^h Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

ⁱ Deu. 28. 63.

^k Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

^l Deu. 28. 63.

^m Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

ⁿ Deu. 28. 63.

^o Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

^p Deu. 28. 63.

^q Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

^r Deu. 28. 63.

^s Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

^t Deu. 28. 63.

^u Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

^v Deu. 28. 63.

^w Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

^x Deu. 28. 63.

^a Le. 26. 14, etc.; Deu. 28. 15, 16, etc.

1 A witness of the relation in which they stood to the God of Israel, and of their concurrence with the rest of the tribes in the same common faith.

2 Joshua's administration lasted probably about twenty-six or seven years: so that this might be about fifteen years after the last division of the land.

3 The veteran chieftain, like the aged lawgiver of Israel, closes his administration by a solemn renewal of God's covenant with his people (ch. xxiii., xxiv.) His addresses contain some designed repetitions of the forcible words of his predecessor: yet they have his own eminently practical character stamped upon them; especially when, in demanding a fresh avowal of allegiance to their heavenly King, he declares his own determination to 'serve the Lord.' The subsequent history shows that the care he took to maintain the adherence of the Israelites to their

religion was by no means needless: nor is it less necessary that Christians should be often admonished to be faithful to their Divine Lord. See 2 Pet. i. 12—15.

4 The fact that God had done so much for the people (vers. 3, 9, 14), and had engaged to do still more (vers. 5, 10), constituted a special ground for the command to keep his law (vers. 6—8), and to avoid intercourse with idolaters (ver. 11, etc.) The remembrance of God's mercies and promises should engage us to faithfulness in his service.

5 Where they had heard and responded to the blessings and curses of the law from Mounts Ebal and Gerizim (ch. viii. 30—35). The tabernacle may have been removed hither for the occasion. The Greek version, however, has *Shiloh* instead of 'Shechem.'

6 Rather, 'river:' *i. e.* the Euphrates.

4 all the land of Canaan, and multiplied his seed, and ¹gave him Isaac. And I gave unto Isaac ^mJacob and Esau: and I gave unto ⁿEsau mount Seir, to possess it; ^obut Jacob and his children went down into Egypt. ^pI sent Moses also and Aaron, and ^qI plagued Egypt, according to that which I did among them: and afterward I brought you out. And I ^rbrought your fathers out of Egypt: and ^sye came unto the sea; ^tand the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea. And when they ^ucried unto the LORD, ^vhe put darkness between you and the Egyptians, ^wand brought the sea upon them, and covered them; and ^xyour eyes have seen what I have done in Egypt: and ye dwelt in the wilderness ^ya long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; ^zand they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then ^aBalak the son of Zippor, king of Moab, arose and warred against Israel, and ^bsent and called Balaam the son of Beor to curse you: ^cbut I would not hearken unto Balaam; ^dtherefore he blessed you still: so I delivered you out of his hand. And ^eye went over Jordan, and came unto Jericho: and ^fthe men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And ^gI sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* ^hnot with thy sword, nor with thy bow. And I have given you a land for which ⁱye did not labour, and ^jcities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. ^kNow therefore fear the LORD, and serve him in ^lsincerity and in truth: and ^mput away the gods which your fathers served on the other side of the flood, and ⁿin Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, ^ochoose you this day whom ye will serve; whether ^pthe gods which your fathers served that *were* on the other side of the flood, or ^qthe gods of the Amorites, in whose land ye dwell: ^rbut as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid ^sthat we should forsake the LORD, to serve other gods; for the LORD our God, ^the *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the LORD drave out from before us all the people, *even* the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, ^uYe cannot ^vserve the LORD: for he *is* an ^wholy God; he *is* ^xa jealous God; ^yhe will not forgive your transgressions nor your sins. ^zIf ye forsake the LORD, and serve strange gods, ^athen he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, ^bNay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ^cye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore ^dput away, *said* he, the strange gods ^ewhich *are* among you, and incline your heart unto the LORD God of Israel. And the ^fpeople said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua ^gmade a covenant with the people that day, and set them a statute and an ordinance ^hin Shechem. And Joshua ⁱwrote these words in the book of the law of God, and took ^ja great stone, and ^kset it up there ^lunder an oak, that ^mwas by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be ⁿa witness unto us; for ^oit hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. So ^pJoshua let the people depart, every man unto his inheritance.

The death of Joshua and Eleazar; interment of Joseph's remains.

29 ^rAND it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. And they buried

^l Ge. 21. 2, 3; Ps. 127. 3.
^m Ge. 25. 24—26.
ⁿ Ge. 32. 3; 36. 8; Deu. 2. 5.
^o Ge. 46. 1—6; Ac. 7. 15.
^p Ex. 3. 10.
^q Ex. 7 to 12.
^r Ex. 12. 37, 51.
^s Ex. 14. 2.
^t Ex. 14 & 15.
^u Ex. 14. 10.
^v Ex. 14. 20.
^w Ex. 14. 27, 28.
^x Ex. 14. 31; Deu. 4. 34; 29. 2.
^y ch. 5. 6; Num. 14. 33, 34.
^z ch. 13. 10; Num. 21. 21—35; Deu. 2. 32; 3. 1.
^a see Judg. 11. 25.
^b Num. 22. 5, 6; Deu. 23. 4.
^c Num. 22. 11, 12, 18—20, 35; Deu. 23. 5.
^d Num. 23. 11, 20; 24. 10.
^e ch. 3. 14—17; 4. 10—12.
^f ch. 6. 1; 10. 1; 11. 1.
^g Ex. 23. 28; Deu. 7. 20.
^h Ps. 41. 3—6.
ⁱ ch. 11. 13; Deu. 6. 10, 11.
^j Deu. 10. 12; 1 Sam. 12. 24; Joh. 28. 28.
^k Ge. 17. 1; 20. 5; Deu. 18. 13; Ps. 119. 1; John 4. 23, 24; 2 Cor. 1. 12; Eph. 6. 24.
^l vers. 2, 23; Ge. 35. 2; Ex. 20. 3, 4; Le. 17. 7; Eze. 20. 18.
^m Eze. 20. 7, 8; 23. 3.
ⁿ see Ru. 1. 15; 1 Ki. 18. 21; Eze. 20. 39; John 6. 67.
^o ver. 14.
^p Ex. 23. 24, 32, 33; 24. 15; Deu. 13. 7; 29. 18; Judg. 6. 10.
^q Ge. 18. 19.
^r see refs. ch. 23. 12.
^s vers. 5—14.
^t Mt. 6. 24; Lk. 14. 27.
^u Le. 19. 2; 1 Sam. 6. 20; Ps. 99. 5, 9; Is. 5. 16.
^v see refs. Ex. 20. 5.
^w Ex. 23. 21.
^x 1 Chr. 28. 9; 2 Chr. 15. 2; Ezra 8. 22; Is. 1. 28; 65. 11, 12; Jer. 17. 13.
^y ch. 23. 12, 13, 15; Is. 63. 10; Ac. 7. 42.
^z Ex. 19. 8; 24. 3; Deu. 26. 17.
^a Ps. 119. 173.
^b ver. 14; Ge. 35. 2; Judg. 10. 16; 1 Sam. 7. 3.
^c see Ex. 15. 25; 24. 3, 7, 8; 2 Ki. 11. 17.
^d ver. 26.
^e Ex. 24. 4; Deu. 31. 24.
^f see Judg. 9. 6.
^g see ch. 4. 3; Ge. 28. 18.
^h Ge. 35. 4.
ⁱ see ch. 22. 27, 28, 34; Ge. 31. 48, 52; Deu. 31. 19, 21, 26.
^j Deu. 32. 1.
^k Judg. 2. 6.
^l Judg. 2. 8.

1 Or, 'land wherein ye did not labour,' etc. So the Genevan version and others read.

2 By this strong expression, Joshua sets before the people the difficulty of maintaining fidelity to Jehovah; in order to lay a deeper and surer foundation for sincerity and watchfulness. He would have them be fully aware beforehand of the self-denial and conflict which the fulfilment of their engagement would require, and of the awful consequences of disobedience and apostasy. He would also inspire them with a deep reverence for God,

who would certainly not overlook the wilful sins of his own people. Such cautions must not be perverted to discourage zeal, or to excuse backsliding; but should excite to watchfulness and determined effort, and to humble reliance on Divine help. For warnings somewhat similar, see Luke xiv. 25—33; Heb. xii. 25—29.

3 Faithful as the mass of the people were, Joshua feared that there were some idolaters among them. The purest religious community on earth cannot be supposed to be altogether unmixed. See John vi. 70.

<p>him in the border of his inheritance in ^aTinnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.</p> <p>31 And ^bIsrael served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua,¹ and which had ^cknown all the works of the LORD, that he had done for Israel.</p> <p>32 And ^dthe bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground ^ewhich Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver [<i>or</i>, lambs]:² and it became the inheritance of the children of Joseph.</p> <p>33 And Eleazar the son of Aaron died; and they buried him in a hill <i>that pertained to</i> ^fPhinehas his son, which was given him in mount Ephraim.</p>	<p>^a ch. 19. 50; Judg. 2. 9.</p> <p>^b Judg. 2. 7.</p> <p>^c see Deu. 11. 2; 31. 13.</p> <p>^d Ge. 50. 25; Ex. 13. 19.</p> <p>^e Ge. 33. 19.</p> <p>^f Ex. 6. 25; Judg. 20. 23.</p>
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¹ These had been born, or had grown up, during the journeyings in the wilderness, and consequently belonged to the generation which succeeded that of Joshua.
² See note on Gen. xxxiii. 19.

NOTE ON THE DESTRUCTION OF THE CANAANITES.

THE wars of the Israelites in Canaan, and the terrible destruction brought upon its inhabitants, are to be regarded as the execution of a just though dreadful sentence pronounced by God against their enormous and incorrigible crimes; making them an example to the whole world of His avenging wrath against heinous sins.

The judicial character of these transactions will appear from the following considerations: 1. The Israelites were expressly appointed by Divine authority to discharge this duty; and the commission which they bore set forth the cause of this proceeding against the Canaanites, enumerating their crimes, and stating distinctly that they were, on this account, devoted to destruction. (See Deut. vii., etc.) 2. The resources of God's government were made available to the Hebrews as the officers of his justice. The passage of the Jordan; the falling down of the walls of Jericho; the lengthening of the day to give them time to complete their victory; the hailstones at Gibeon, which, without touching them, slew more of their enemies than the sword did—were all so many proofs of their commission and authority, and were recognised as such by their enemies. 3. In the execution of this office, their persons were under Divine protection; so that, after the greatest battles, they returned to the camp without one missing or wounded. So distinct was the assurance of God on this subject, that when, in consequence of transgression, they were at first routed before Ai, and thirty-six men were killed, this slight reverse filled them with dismay, as being entirely different from what they had expected.

The general course of these events is therefore strictly analogous to the system of moral government constantly exercised in the world, with only this difference, that the measures of Divine administration, which are usually carried into effect through the operation of ordinary agents, under the control of the Supreme Ruler, were here executed by his avowed interposition and authority.

It should further be observed, that God had borne long

with the Canaanites; that they had neglected former awful warnings—especially the general deluge, and the destruction of the cities of the plain, situated in their immediate neighbourhood; that these judgments were not executed till the measure of their wickedness was filled up; and that this extermination, which might have been accomplished by pestilence, fire, or earthquake, was appointed to be done by the hands of the Israelites, as being the clearest and most intelligible method, especially in that age of the world, of displaying the power and righteousness of the God of Israel. This procedure would also be likely to have the most beneficial influence upon the Hebrews themselves; for they were fully aware that the miserable end of their predecessors in the land of promise was the direct result of sin—and were solemnly warned against similar conduct, lest they should incur the same penalties: whilst, at the same time, their whole experience in the performance of this service was eminently fitted to teach them to trust in God, and to rely with confidence upon his presence and aid, so long as they were obedient to his will.

It appears, further, that the Canaanites had had long warning of the danger which awaited them. It is highly probable that the grant of the entire country to Abraham's posterity was known to them. They had also heard, forty years before, how God had fought for his people against the Egyptians their brethren: and there is reason to believe that, even after the time of God's forbearance had expired, the Canaanites still had the alternative to flee elsewhere, as many did, settling in Africa and in Spain; or to renounce their idolatries and crimes, and submit to and serve the God of Israel: in which case, it appears from several passages that there was mercy for them.

This great act of retributive justice, exhibiting as it does to all nations, in all ages, God's displeasure against sin, may be regarded as an emblem of that destruction which awaits the ungodly at the judgment of the great day.

THE BOOK OF JUDGES.

THIS book contains some account of the affairs of the Israelites under the government of their Judges, from the death of Joshua to the time of Eli. It is not to be considered as a complete and connected history; many particulars being omitted which would have been essential to such a plan. Nor was such a history required; as the times of the Judges formed no new era in the annals of God's people and the development of his purposes. At their close, a new era did begin under the monarchy: but the present period of sacred history is important, chiefly, as showing the intimate connection between departure from the Lord and misery on the one hand, and between return to him and well-being on the other. *Apostasy and punishment—repentance and deliverance*—are the main subjects which the whole narrative was professedly intended to exhibit: see ch. ii. 11—23.

The Judges were not a regular succession of governors, but extraordinary officers, raised up by God, as circumstances required, to rescue his people from their oppressors, to reform the state of religion, and to administer justice. Without assuming the state of royalty, they were the immediate vicegerents of Jehovah, the King of Israel.

In this narrative, the condition of the Israelites does not appear so prosperous, nor their character so religious, as might have been expected from the preceding history. But this period must not be regarded as an uninterrupted series of idolatries and crimes. The apostasies which incurred punishment, and the deliverances which attended repentance, occupy almost the whole book: while long intervals of peace (amounting together to nearly three-fourths of the whole time), when the people in the main served God under the administration of pious

judges, are passed over in a few sentences. And even amidst the scenes of religious defection and civil discord and violence which darken this history, there were doubtless many who feared and loved God; and some are quoted, in Heb. xi. 32, as illustrious examples of faith. It must also be borne in mind, that some of the disorders here related affected certain districts only, while the rest of the country was in a better state.

This history is full of important instruction. It presents some striking pictures of an unsettled nation; showing the disorders which prevail when the bonds of union and the salutary control of government are relaxed (see ch. v. 6); and when the people are without the advantage of religious teaching. It illustrates the corrupt tendencies of our fallen state; showing how prone men are to be drawn aside to ungodliness and false religion. It displays, in a very affecting manner, the bitter effects of sin, and the happy consequences of repentance; and it exhibits the attributes of God—his holiness and justice, his truth in fulfilling his word, and his compassion and mercy towards the penitent.

By whom this book was written is not known: but it is ascribed by an ancient Jewish tradition to Samuel, and nothing appears to render this improbable. It was certainly written before the events recorded in 2 Sam. v. 6—9. (See ch. i. 21.) Some have inferred, from the expressions used in ch. xvii. 6; xviii. 1; xix. 1; xxi. 25, that it was written after the establishment of the monarchy; but those passages all occur in the appendix, which was probably added by a different author at a later period.

The contents of this book are as follows:—

I. A short account of the extent to which the wars against the Canaanites were carried on after the death of Joshua; followed by a sketch of the general course of events during the times of the Judges; forming an introduction to the narratives which follow (ch. i.—iii. 4).

II. The oppressions of the Israelites by their enemies, and their deliverances by their Judges: comprising their subjection to the kings of Mesopotamia and of Moab; and their deliverance by Othniel and by Ehud; the deliverance of the western tribes by Shamgar (iii. 5—31); the oppression of the northern tribes by Jabin, king of Canaan, and their deliverance by Deborah and Barak (iv., v.); the deliverance of the eastern and northern tribes from the Midianites, with the history of Gideon and his family (vi.—ix.); the administrations of Tola and Jair; the deliverance of Israel from the Ammonites by Jephthah; and the administrations of Ibzan, Elon, and Abdon (x.—xii.); the servitude of the Israelites to the Philistines; their deliverance by Samson; and his history (xiii.—xvi.) With this, the regular narrative closes.

III. The remainder of the book may be regarded as an appendix, relating events which happened not long after the death of Joshua. It gives an account of the *introduction of idolatry* among the Israelites, and their consequent corruption and punishment: exemplified by, 1. An account of Micah's idols, which were stolen by the Danites (xvii.,

xviii.) 2. The brutal outrage committed by the men of Gibeah, leading to a fierce civil war, in which the tribe of Benjamin was nearly destroyed (xix.—xxi.)

The chronology of the book of Judges is peculiarly difficult. Different systems are founded upon statements in different parts of Scripture. In 1 Kings vi. 1, the period from the Exode to the foundation of the Temple is said to be 480 years; and many have adjusted all the intervening chronology to this date. But others disregard that passage, which they deem an interpolation, for the following reasons: 1. There is a variation in the numbers between the Hebrew and the Septuagint, and no date is assigned in the parallel passage in 2 Chron. iii. 2. 2. Josephus, Theophilus, and Origen, in treating of the subject, appear to have been ignorant of this computation, which is first mentioned in the fourth century by Eusebius, though in his latest works he does not adopt it. 3. It is directly opposed to the language of Paul, who assigns 450 years to the time between the division of Canaan and Samuel the prophet (Acts xiii. 20). 4. It would require that many of the times of servitude should be included in the government of the Judges (apparently in opposition to repeated statements that 'the land had rest'), and that several of these should be regarded as contemporaneous. Still there is not a perfect agreement among these chronologers. A table of the whole era is subjoined, exhibiting the dates of Usher and Hales, as representing the extremes of opinion on the question. The most probable theory fixes the length of the period at about thirty years below that assigned by Hales.

EVENTS.	YEARS.	USHER. B. C.	HALES. B. C.
Departure from Egypt		1491	1648
Moses dies		1451	1608
Joshua dies		1426	1582
Interval	10 to	..	1572
I. Servitude, to Mesopotamia ..	8 to	1394	1564
1st judge, Othniel	40 to	1354	1524
II. Servitude, to Moabites	18 to	1336	1506
2nd judge, Ehud; 3rd, Shamgar..	80 to	1316	1426
III. Servitude, to Canaanites ..	20 to	1296	1406
4th judge, Deborah and Barak....	40 to	1256	1366
IV. Servitude, to Midianites ..	7 to	1249	1359
5th judge, Gideon	40 to	1209	1319
6th judge, Tola; 7th, Jair	48 to	1161	1271
V. Servitude, to Ammonites....	18 to	1143	1253
8th judge, Jephthah	6 to	1137	1247
9th, Ibzan; 10th, Elon; 11th, Abdon	25 to	1112	1222
VI. Servitude, to Philistines ...	20 to	1140	1202
12th judge, Samson	to	1120	1182
13th judge, Eli	to	1141	1142
VII. Servitude, to Philistines ...	to	1120	1122
14th judge, Samuel	to	1095	1110
1st king, Saul	40 to	1056	1070
2nd, David	40 to	1015	1030
3rd, Solomon, to found. of Temple	3 to	1012	1027
From Exode to foundation of Temple..		480	621

Expedition of Judah and Simeon against the Canaanites; proceedings of the other tribes.

1 NOW after ^a the death of Joshua it came to pass, that the children of Israel ^b asked the LORD, saying, Who shall go up for us against the Canaanites first, to
 2 fight against them? And the LORD said, ^c Judah shall go up: behold, I have delivered the land into his hand.
 3 And Judah said unto Simeon¹ his brother, Come up with me into my lot, that we may fight against the Canaanites; and ^d I likewise will go with thee into thy
 4 lot. So Simeon went with him. And Judah went up; ^e and the LORD delivered the Canaanites and the Perizzites² into their hand: and they slew of them in
 5 ^f Bezek ten thousand men. And they found Adoni-bezek in Bezek: and they
 6 fought against him, and they slew the Canaanites and the Perizzites. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off
 7 his thumbs, and his great toes.³ And Adoni-bezek said, Threescore and ten

^a Jos. 24. 29, 30.
^b ch. 20. 18; Num. 27. 21.
^c Ge. 49. 8—10; Num. 2. 3.
^d ver. 17; 1 Sam. 30. 7, 8.
^e Ex. 23, 28, 29; Deu. 9. 3.
^f 1 Sam. 11. 8.

1 As the lot of Simeon fell within that of Judah, they were naturally associated in this enterprise.

2 Rather, 'the Canaanites, even the Perizzites.'

3 This punishment was frequently inflicted on flagrant offenders, and on rebels or captive enemies, who were thus disabled for war.

- kings,¹ having their thumbs and their great toes cut off, gathered *their meat* under my table: ^ε as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.
- 8 Now ^h the children of Judah had fought against Jerusalem, and had taken it,²
- 9 and smitten it with the edge of the sword, and set the city on fire. ⁱ And afterward the children of Judah went down to fight against the Canaanites, that dwelt
- 10 in the mountain, and in the south, and in the valley. And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was*
- 11 ^k Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmi. ^l And from thence he went against the inhabitants of Debir: (and the name of Debir before *was* Kirjath-sepher.)
- 12 ^m And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I
- 13 give Achsah my daughter to wife. And Othniel the son of Kenaz, ⁿ Caleb's
- 14 younger brother, took it: and he gave him Achsah his daughter to wife. ^o And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her ass*; and Caleb said unto her, What wilt
- 15 thou? And she said unto him, ^p Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.
- 16 ^q And the children of the Kenite, ³ Moses' father-in-law, went up out ^r of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of ^s Arad; ^t and they went and dwelt among the people.
- 17 ^u And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called
- 18 ^x Hormah. Also Judah took ^y Gaza⁴ with the coast thereof, and Askelon with the
- 19 coast thereof, and Ekron with the coast thereof. And ^z the LORD was with Judah; and he drove out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had ^a chariots of iron.⁵ ^b And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.
- 21 ^c And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.
- 22 And the house of Joseph, they also went up against Beth-el: ^d and the LORD
- 23 *was* with them. And the house of Joseph ^e sent to desery Beth-el: (now the
- 24 name of the city before *was* ^f Luz.) And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the
- 25 city,⁶ and ^g we will show thee mercy. And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go
- 26 the man and all his family. And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.
- 27 ^h Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her
- 28 towns: but the Canaanites would dwell in that land. And it came to pass, when Israel was strong, that they put the Canaanites ⁱ to tribute, and did not utterly drive them out.⁷
- 29 ^k Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.
- 30 Neither did Zebulun drive out the inhabitants of Kitron, nor the ^l inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.
- 31 ^m Neither did Asher drive out the inhabitants of Aecho, nor the inhabitants of

^ε Ex. 21. 23—25; Le. 24. 19—21; 1 Sam. 15. 33; Ro. 2. 15; Jam. 2. 13.
^h see Jos. 15. 63.

ⁱ Jos. 10. 36; 11. 21; 15. 13.

^k Jos. 11. 15; 15. 13—19.
^l Jos. 15. 15.

^m Jos. 15. 16, 17.

ⁿ ch. 3. 9.

^o Jos. 15. 18, 19.

^p Ge. 33. 11.

^q ch. 4. 11, 17; Num. 10. 29—32; 24. 21, 22; 1 Sam. 15. 6; 1 Chr. 2. 55; Jer. 35. 2.

^r Deu. 31. 3.
^s Num. 21. 1.
^t Num. 10. 32; ch. 4. 17.

^u ver. 3.

^x Num. 21. 1—3; Jos. 19. 4.

^y Jos. 11. 22.

^z ver. 2; 2 Ki. 18. 7.

^a Jos. 17. 16, 18.
^b Num. 14. 24; Deu. 1. 36; Jos. 14. 9, 13; 15. 13, 14.

^c see Jos. 15. 63; 18. 4—28.

^d ver. 19.

^e ch. 18. 2; Jos. 2. 1; 7. 2.

^f Ge. 28. 19.

^g Jos. 2. 12—14.

^h Jos. 17. 11—13.

ⁱ Deu. 20. 11.

^k Jos. 16. 10; 1 Ki. 9. 16.

^l Jos. 19. 46.

^m Jos. 19. 24—30.

¹ That is, petty chiefs. This seems to indicate that a wasting civil war in Canaan had preceded the invasion of the Israelites, reducing the strength of their enemies.

² As Jerusalem was already in the hands of Judah, it had probably been taken by Joshua. The strong fort of Zion was, however, held by the Jebusites till the time of David. See ver. 21, and 2 Sam. v. 6—9. Vers. 8—16 appear to be a parenthetical recital of previous events, some of which had been recorded in the book of Joshua.

³ That is, descendants of Jethro (see Numb. x. 32). The name *Kenites* originally belonged to a tribe of Canaanites (see Gen. xv. 19), but is given to this Midianitish family, perhaps, on account of some previous connection formed with that people.

⁴ The Septuagint has, 'Though Judah did *not* take possession of Gaza, nor the borders thereof, nor of Askelon,'

etc. But this may have been an alteration made by the Greek translators for the purpose of obviating a difficulty, as we find these cities shortly afterwards in the hands of the Philistines, who probably soon reconquered them.

⁵ These chariots certainly gave the Canaanites of the plain great advantage; but this was not the cause of Judah's failure. Had the Israelites cherished a due confidence in Jehovah, and obeyed his commands, neither the military prowess of their enemies nor the chariots of iron could have hindered the fulfilment of his promises.

⁶ Not the public gate, but some unguarded point where they might enter unresisted.

⁷ This course appeared more easy and more profitable; but it was opposed to the Divine command, and it soon brought its own punishment, causing them and their descendants great disquiet and suffering.

Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob :
32 but the Asherites ⁿ dwelt among the Canaanites, the inhabitants of the land : for
they did not drive them out.

33 Neither did ^o Naphtali drive out the inhabitants of Beth-shemesh, nor the
inhabitants of Beth-anath ; but he ^p dwelt among the Canaanites, the inhabitants
of the land : nevertheless the inhabitants of Beth-shemesh and of Beth-anath
^q became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain : ¹ for they would
35 not suffer them to come down to the valley : but the Amorites would dwell in
mount Heres ^r in Aijalon, and in Shaalbim : yet the hand of the house of Joseph ²
36 prevailed, so that they became tributaries. And the coast of the Amorites *was*
^s from ^t the going up to Akrabbim, from the rock, and upward. ³

The angel of the Lord rebukes the people.

2 AND ^u an angel ⁴ [*or*, messenger] of the LORD came up from Gilgal ^v to Bochim,
and said, ^w I made you to go up out of Egypt, and have brought you unto the
land ^y which I swore unto your fathers ; and ^z I said, I will never break my
2 covenant with you ; and ^a ye shall make no league with the inhabitants of this
land ; ^b ye shall throw down their altars. ^c But ye have not obeyed my voice :
3 why have ye done this ? Wherefore I also said, I will not drive them out from
before you ; but they shall be ^d as thorns in your sides, and ^e their gods shall be
a ^f snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all
5 the children of Israel, that the people lifted up their voice, and wept. And they
called the name of that place Bochim [*i. e.* weepers] : and they sacrificed there
unto the LORD.

A general sketch of the history of Israel during the times of the Judges.

6 AND when ^g Joshua ⁵ had let the people go, the children of Israel went every
man unto his inheritance to possess the land.

7 ^h And the people served the LORD all the days of Joshua, and all the days of
the elders that outlived Joshua, who had seen all the great works of the LORD,
that he did for Israel. ⁶

8 And ⁱ Joshua the son of Nun, the servant of the LORD, died, *being* an hundred
9 and ten years old. ^k And they buried him in the border of his inheritance in
^l Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.
10 And also all that generation were gathered unto their fathers.

And there arose another generation after them, which ^m knew not the LORD,
11 nor yet the works which he had done for Israel. And the children of Israel ⁿ did
12 evil in the sight of the LORD, and ^o served Baalim : ⁶ and they ^p forsook the LORD
God of their fathers, which brought them out of the land of Egypt, and followed
^q other gods, of the gods of the people that *were* round about them, and ^r bowed
13 themselves unto them, and provoked the LORD to anger. And they forsook the
LORD, ^s and served Baal and Ashtaroth. ⁷

14 ^t And the anger of the LORD was hot against Israel, and he ^u delivered them
into the hands of spoilers ⁸ that spoiled them, and ^v he sold them ⁹ into the hands of
their enemies round about, so that they ^w could not any longer stand before their

ⁿ Ps. 106. 34, 35.

^o Jos. 19. 32—38.

^p ver. 32.

^q ver. 30.

^r Jos. 19. 42.

^s Num. 34. 4 ; Jos. 15. 3.

^t *or*, *Maa'eh-akrabbim*.

^u see refs. Ge. 16. 7—10, 13.

^v ver. 5.

^w Ex. 20. 2.

^y see refs. Ge. 12. 7.

^z Ge. 17. 7, 8.

^a see refs. Ex. 23. 32, 33.

^b Deu. 12. 3.

^c ver. 20 ; Ps. 106. 34—40.

^d Num. 33. 55 ; Jos. 23. 13.

^e ch. 3. 6.

^f Ex. 23. 33 ; 34. 12 ; Deu. 7. 16 ; Ps. 106. 35.

^g Jos. 22. 6 ; 24. 28—31.

^h Jos. 24. 31.

ⁱ Jos. 24. 29.

^k Jos. 24. 30.

^l Jos. 19. 50 ; 24. 30, *Tinnath-serah*.

^m Ex. 5. 2 ; 1 Sam. 2. 12 ; 1 Chr. 28. 9 ; Jer. 9. 3 ; 22. 16 ; Gal. 4. 8 ; 2 Thes. 1. 8 ; Tit. 1. 16.

ⁿ ch. 4. 1 ; 6. 1 ; 13. 1.

^o ch. 3. 7 ; 1 Ki. 18. 18.

^p Deu. 31. 16.

^q ch. 5. 8 ; Deu. 6. 14, 15.

^r Ex. 20. 5.

^s ver. 11 ; ch. 3. 7 ; 10. 6 ; 1 Ki. 11. 5, 33 ; Ps. 106. 36.

^t ch. 3. 8 ; 10. 7 ; Le. 26. 28 ; Deu. 32. 22 ; Ps. 106. 40—42.

^u 2 Ki. 17. 20.

^v ch. 3. 8 ; 4. 2 ; Deu. 32. 30 ; Ps. 44. 12 ; 1s. 50. 1.

^w 1e. 26. 37 ; Jos. 7. 12, 13.

1 That is, into the mountainous parts, which were the smallest portion of their lot. From this whole chapter it appears that the Israelites were very inattentive both to their duty and to their interest. The same slothfulness, cowardice, and unbelief, which had kept their fathers forty years out of Canaan, now deprived them of its full possession.

2 Ephraim's portion lying close to Dan, the Ephraimites aided the Danites.

3 Ver. 36 intimates that these Amorites had been numerous and powerful, possessing the territory extending from the southern limits of Canaan (Akrabbim, Josh. xv. 3), and even from beyond the city of the rock (Petra), north-westward as far as to Mount Heres.

4 As this Divine messenger is said to have come from Gilgal, some suppose him to have been a prophet living there, and called by this name, as Haggai (Hag. i. 13) and the priest are (Mal. ii. 7). Others, however, consider the phrase as referring to the 'Angel-Jehovah,' the angel of the covenant (Mal. iii. 1), who, having conducted the people through their journey to Gilgal, was regarded as dwelling there, during the conquest of the land, to protect the great central camp ; and who now, therefore, manifests

himself as coming up thence to the place which by anticipation (see ver. 5) is here called Bochim.

5 This passage, to ch. iii. 4 (which is partly repeated from Josh. xxiv. 28—31), is a succinct introduction to the rest of the book, containing the explanation of God's dealings with the Israelites as related in the following narratives.

6 The word 'Baalim' (*lords*), being plural, intimates that the Israelites worshipped no one false god in particular, but the idols of the several tribes of Canaanites among them, who were regarded by their worshippers as tutelary deities of particular districts, from which, or from some other peculiarities, they derived their varied names—as Baal-zephon, Baal-peor, Baal-zubub, etc.

7 'Ashtaroth,' like 'Baalim,' is plural, and is used as a general name for the *female* deities of these nations. The word in the singular, 'Ashtoreth' (Astarte), is the name of the notorious Syrian goddess, representing probably the moon and the productive powers of nature, who was worshipped with the most abominable rites.

8 Alluding to the predatory inroads of the Midianites and others, like those of the Bedouin at the present day.

9 God's protection being withheld from them, their enemies prevailed against them.

15 enemies. Whithersoever they went out, ^z the hand of the LORD was against them for evil, as the LORD had said, and ^a as the LORD had sworn unto them: and they were ^b greatly distressed.

16 Nevertheless ^c the LORD raised up judges,¹ which delivered them out of the
17 hand of those that spoiled them. And yet they would not hearken unto their judges, but they ^d went a whoring after other gods, and bowed themselves unto them: ^e they turned quickly out of the way which their fathers walked in,
18 obeying the commandments of the LORD; *but* they did not so. And when the LORD raised them up judges, then ^f the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: ^g for it repented the LORD² because of ^h their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, ⁱ when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their ^k stubborn way.

20 ^l And the anger of the LORD was hot against Israel; and he said, Because that this people hath ^m transgressed my covenant which I commanded their fathers,
21 and have not hearkened unto my voice; ⁿ I also will not henceforth drive out
22 any from before them of the nations which Joshua left when he died: ^o that through them I may ^p prove Israel, whether they will keep the way of the LORD
23 to walk therein, as their fathers did keep *it*, or not. Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

3 Now these *are* ^q the nations which the LORD left, to prove Israel by them, *even*
2 as many *of* Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least
3 such as before knew nothing thereof; *namely*, ^r five lords of the Philistines, and all the Canaanites, and the Sidonians,³ and the Hivites that dwelt ^s in mount
4 Lebanon, from mount Baal-hermon unto the entering in of Hamath. ^t And they were to prove Israel by them, to know⁴ whether they would hearken unto the commandments of the LORD, which he commanded their fathers by⁵ the hand of Moses.

The Israelites are oppressed by the king of Mesopotamia, and delivered by Othniel.

5 ^u AND the children of Israel dwelt among the Canaanites, Hittites, and
6 Amorites, and Perizzites, and Hivites, and Jebusites: and ^v they took their daughters to be their wives, and gave their daughters to their sons, and served
7 their gods. ^w And the children of Israel did evil in the sight of the LORD, and
8 forgot the LORD their God, ^x and served Baalim and ^y the groves.⁵ Therefore the anger of the LORD was hot against Israel, and he ^a sold them into the hand of ^b Chushan-rishathaim king of ^c Mesopotamia [*or*, Aram-naharaim]: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel ^d cried unto the LORD,⁶ the LORD ^e raised up a deliverer to the children of Israel, who delivered them, *even* ^f Othniel the son of
10 Kenaz, Caleb's younger brother. And ^g the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of ^h Mesopotamia into his hand; and his hand prevailed against
11 Chushan-rishathaim. And the land had rest forty years. And Othniel the son of Kenaz died.⁷

The king of Moab oppresses the Israelites; they are delivered by Ehud, and by Shamgar.

12 ⁱ AND the children of Israel did evil again in the sight of the LORD: and the LORD ^k strengthened ^l Eglon the king of Moab against Israel, because they had
13 done evil in the sight of the LORD. And he gathered unto him the children of

^z Jer. 21. 10.

^a Le. 26. 15—20; Deu. 28. 35; 32. 40, 41.

^b ch. 10. 9.

^c ch. 3. 9, 10, 15; 4. 5; 6. 11; 1 Sam. 12. 11; Ac. 13. 20.

^d Ex. 34. 15, 16; 1. e.

17. 7; Ps. 106. 39.

^e Ex. 32. 8; Deu. 9. 12.

^f Jos. 1. 5.

^g ch. 10. 16; Ge. 6. 6; Deu. 32. 36; Ps. 106. 41, 45.

^h Ex. 2. 24.

ⁱ ch. 3. 11, 12; 4. 1; 8. 33; Jos. 24. 31.

^k Ps. 78. 8.

^l ver. 14.

^m Jos. 23. 16; 24. 21;

Jer. 31. 32.

ⁿ Jos. 23. 13.

^o ch. 3. 1—4.

^p See Ge. 22. 1; Deu. 8. 2, 16; 13. 3; 2 Chr. 32. 31.

^q ch. 2. 21, 22.

^r Jos. 13. 3.

^s Jos. 11. 3.

^t ch. 2. 22.

^u Ps. 106. 34—38.

^v Ex. 34. 16; Deu. 7. 3, 4.

^w ch. 2. 11.

^x ch. 2. 13.

^y ch. 6. 25; Ex. 34. 13;

Deu. 16. 21.

^a ch. 2. 14, 20; see

refs. Deu. 32. 30.

^b Hab. 3. 7.

^c Ge. 24. 10.

^d ver. 15; ch. 4. 3; 6.

7; 10. 10, 15, 16;

1 Sam. 12. 10; Ne.

9. 27; Ps. 22. 5; 106.

41; 107. 13, 19.

^e ch. 2. 16.

^f ch. 1. 13.

^g ch. 6. 34; 11. 29; 13.

25; 14. 6, 19; Num.

27. 18; 1 Sam. 11. 6;

2 Chr. 15. 1.

^h Heb., Aram.

ⁱ ch. 2. 19.

^k Ex. 9. 16; Is. 37. 26.

^l 1 Sam. 12. 9.

1 These were extraordinary officers having temporary and sometimes only local authority, prompted by God, and often expressly called by him through some outward designation to their office and work. In ordinary circumstances, the patriarchal rule of the chiefs of the tribes under the administration of the high priest, the chief minister of the King of Israel, was sufficient for the order and prosperity of the people.

2 He altered the course of his Providence, acting as though he repented. See note on Gen. vi. 6.

3 Rather, 'all the Canaanites, *even* the Sidonians (or Phœnicians), and the Hivites.'

4 That is, to *make known*; to give proof.

5 The Hebrew word translated 'groves' probably means, here and elsewhere, *statues of Astarte*, which were worshipped in groves. See note on ch. ii. 13.

6 Those who in the day of their mirth had cried to Baalim and Ashtaroth, now they are in trouble cry to the Lord; their consciences telling them that their idols could not help them, and their troubles causing conscience to be heard. But though they were driven to God by distress, he did not reject their prayers.

7 It was probably somewhere about this period that the idolatry of the Danites occurred, as well as the war with the Benjamites, related in ch. xvii.—xxi., and the events recorded in the book of Ruth.

Ammon and ^m Amalek, and went and smote Israel, and possessed ⁿ the city of palm trees.¹ So the children of Israel ^o served Eglon the king of Moab eighteen years.

15 But when the children of Israel ^p cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by
16 him the children of Israel ^q sent a present² unto Eglon the king of Moab. But Ehud made him a dagger which had two edges, of a cubit length; and he did
17 gird it under his raiment upon his right thigh. And he brought the present unto
18 Eglon king of Moab: and Eglon *was* a very fat man. And when he had made
19 an end to offer the present, he sent away the people that bare the present. But he himself turned again ^r from the quarries³ [*or*, graven images] that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence.⁴
20 And all that stood by him went out from him. And Ehud came unto him; and he was sitting in a summer parlour⁵ [*or*, a parlour of cooling^s], which he had for himself alone. And Ehud said, I have a message from God unto thee. And he
21 arose out of *his* seat. And Ehud put forth his left hand,⁶ and took the dagger
22 from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger
23 out of his belly; and the dirt came out.⁷ Then Ehud went forth through the
24 porch, and shut the doors of the parlour upon him, and locked them. When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he ^t covereth his feet⁸ in his summer
25 chamber. And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them*: and,
26 behold, their lord *was* fallen down dead on the earth. And Ehud escaped while
27 they tarried, and passed beyond the quarries, and escaped unto Seirath. And it came to pass, when he was come, that ^u he blew a trumpet in the ^x mountain of Ephraim, and the children of Israel went down with him from the mount, and he
28 before them. And he said unto them, Follow after me; for ^y the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took ^z the fords of Jordan toward Moab, and suffered not a man to pass
29 over. And they slew of Moab at that time about ten thousand men, all lusty,
30 and all men of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And ^a the land had rest fourscore years.⁹
31 And after him was ^b Shamgar the son of Anath, which slew of the Philistines six hundred men ^c with an ox goad:¹⁰ ^d and he also delivered ^e Israel.

The Israelites are oppressed by Jabin king of Canaan, and delivered by Deborah and Barak.

4 AND ^f the children of Israel again did evil in the sight of the LORD, when Ehud
2 was dead. And the LORD ^g sold them into the hand of Jabin king of Canaan, that reigned in ^h Hazor;¹¹ the captain of whose host *was* ⁱ Sisera, which dwelt in
3 ^k Harosheth of the Gentiles. And the children of Israel ^l cried unto the LORD: for he had nine hundred ^m chariots of iron; and twenty years¹² ⁿ he mightily oppressed the children of Israel.
4 And Deborah, ^o a prophetess,¹³ the wife of Lapidoth, she judged Israel at that
5 time. ^p And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judg-
6 ment. And she sent and called ^q Barak the son of Abinoam out ^r of Kedesh-naphtali, and said unto him, ^s Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor,¹⁴ and take with thee ten thousand men

^m ch. 5. 14; Ps. 83. 6

—8.

ⁿ ch. 1. 16.

^o Le. 26. 23—25; Deu. 28. 48.

^p ver. 9; Ps. 78. 34.

^q 1 Sam. 10. 27; Is. 36. 16.

^r Jos. 4. 20.

^s see Am. 3. 15.

^t 1 Sam. 21. 3.

^u ch. 5. 14; 6. 31; 1 Sam. 13. 3.
^x ch. 7. 24; 17. 1; 19. 1; Jos. 17. 15.
^y ch. 7. 9, 15; 1 Sam. 17. 47.

^z ch. 12. 5; Jos. 2. 7.

^a ver. 11.

^b ch. 5. 6, 8; 1 Sam. 13. 19, 22.

^c 1 Sam. 17. 47, 50.

^d ch. 2. 16.

^e ch. 4. 1, 3, etc.; 10. 7, 17; 11. 4, etc.; 1 Sam. 4. 1.

^f ch. 2. 19.

^g ch. 2. 14.

^h Jos. 11. 1, 10; 19. 36.

ⁱ 1 Sam. 12. 9; Ps. 83. 9.

^k vers. 13, 16.

^l ch. 3. 9.

^m ch. 1. 19.

ⁿ ch. 5. 8; Deu. 28. 29; Ps. 106. 42.

^o Ex. 15. 20; 2 Ki. 22. 14; Ne. 6. 11.

^p Ge. 35. 8.

^q Heb. 11. 32.

^r Jos. 19. 37.

^s Jos. 1. 9.

¹ This was probably the territory where the city of Jericho had formerly stood, and the adjacent villages.

² Probably the tribute which Eglon had imposed.

³ In every other place in the Bible the Hebrew word here used means 'graven images;' and it is supposed by many to refer to some idols set up by the Moabites.

⁴ This was addressed either to the servants, commanding them to withdraw, or to Ehud, requiring him not to deliver his message till the servants were gone.

⁵ A cool, shaded apartment, now called a *kiosk*; probably separate from the rest of the house.

⁶ From this whole narrative, especially ver. 15, it may be inferred that Ehud, in performing this deed, was acting under a special commission from God, who saw fit thus to punish the oppressor of his people, after having first made use of him for their correction.

⁷ Or, 'and it (the blade) went out behind.'

⁸ This appears to be an idiom for *lying down to sleep*.

⁹ Some suppose that this applies chiefly to the land

east of Jordan, which had been oppressed by the Moabites. It seems, from ver. 31, that the south-western part of Canaan was at that time much infested by the Philistines. See ch. v. 6, 7.

¹⁰ A weapon well suited for the purpose in the hands of a strong man; being eight feet long, six inches round at one end, and armed with a spike and a plate of iron.

¹¹ Jabin was a name common to the Canaanite kings of Hazor (Josh. xi. 1—10), which had been rebuilt, and had regained its former power.

¹² A longer period than either of the former oppressions had lasted—the repetition of the sin aggravating the offence and increasing the chastisement.

¹³ See note on Exod. xv. 20.

¹⁴ The meaning is, Collect an army upon Mount Tabor. From vers. 6, 10, 14, taken together, it appears that Barak first assembled his army in Kedesh, and then led it to Mount Tabor, at the foot of which, in the plain of Jezreel or Megiddo, the battle was fought.

7 of the children of Naphtali and of the children of Zebulun?¹ And 'I will draw unto thee to the ^uriver Kishon, Sisera, the captain of Jabin's army, with his 8 chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go 9 with me, *then* I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall ^xsell Sisera into the hand of a woman. And Deborah arose, and 10 went with Barak to Kedesh. And Barak called ^yZebulun and Naphtali to Kedesh; and he went up with ten thousand men ^zat his feet: and Deborah went up with him.

11 Now Heber ^athe Kenite, *which was* of the children of ^bHobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain² of Zaanaim, ^cwhich is by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to mount 13 Tabor. And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: ^dis not the LORD gone out before thee? So 15 Barak went down from mount Tabor, and ten thousand men after him. And ^ethe LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled 16 away on his feet.³ But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of 18 Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into 19 the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened ^fa bottle of 20 milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of 21 thee, and say, Is there any man here? that thou shalt say, No.⁴ Then Jael Heber's wife ^gtook a nail⁵ of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: 22 for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So ^hGod subdued on that day Jabin the king of Canaan before the children of 24 Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Deborah's song of praise.

5 THEN ⁱsang Deborah and Barak the son of Abinoam on that day, saying,⁶

2 Praise ye the LORD for the ^kavenging of Israel,⁷

^lWhen the people willingly offered themselves.

3 ^mHear, O ye kings;—give ear, O ye princes;

I, *even* I, will sing unto the LORD;—I will sing *praise* to the LORD God of Israel.

4 LORD, ⁿwhen thou wentest out of Seir, When thou marchedst out of the field of Edom,

^d Ex. 14. 4; Jos. 11. 20.
^e ch. 5. 21; 1 Ki. 18. 40; Ps. 83. 9, 10.
^x ch. 2. 14.
^y ch. 5. 18.
^z see Ex. 11. 5; 1 Ki. 20. 10.
^a ch. 1. 16.
^b Num. 10. 29.
^c ver. 6.
^d Deu. 9. 3; 2 Sam. 5. 24; Ps. 68. 7; 1s. 52. 12.
^e Ps. 83. 9, 10; see refs. Jos. 10. 10.
^f ch. 5. 25.
^g ch. 5. 26.
^h 1 Chr. 22. 18; Ne. 9. 24; Ps. 18. 39, 47.
ⁱ see Ex. 15. 1; Ps. 18. title.
^k 2 Sam. 22. 48; Ps. 18. 47; 94. 1.
^l ver. 9; 2 Chr. 17. 16; Ne. 11. 2; 2 Cor. 8. 12.
^m Deu. 32. 1, 3; 1s. 2. 10—12; 49. 1, 2.
ⁿ Deu. 33. 2; Ps. 68. 7.

1 These two tribes (see ch. v. 14—23) had been the principal sufferers under the oppression of Jabin; and Barak himself was of the tribe of Naphtali.

2 Or oak, or terebinth. See Gen. xii. 6.

3 A more secret, and, in a hilly country, a more speedy way of flight.

4 It is likely that Jael had brought Sisera into the inner part of the tent (into which no one would think of intruding, as it was appropriated to the women), with the intention of sheltering him.

5 One of the long sharp pins, or spikes, used to fasten the tent-cords to the ground. Nothing can account for an action so entirely opposed to all Eastern feelings and rules of hospitality, but the supposition that Jael acted under a special Divine impulse.

6 The impassioned energy, bold imagery, and rapid

transitions of this beautiful triumphal ode occasion some obscurity, which appears the greater if we do not remember that it was probably designed to be responsive: but the general course of thought is as follows: After thanksgivings for God's former and recent deliverances (vers. 1—5), it sketches the late oppressed state and the present happy security of Israel (6—11), commends the patriotic response of some tribes to the call of God, rebukes the negligent, and curses the traitorous (12—18), and vividly describes the battle, and the hostile leader's flight and death, in contrast with his mother's confident expectations of his triumphant return (19—31).

7 This may possibly mean, 'for the complete emancipation of Israel;' but more probably, 'for the enterprise of the leaders in Israel, for the willingness of the people.'

- ^o The earth trembled, and the heavens dropped,—^p the clouds also dropped water.
- 5 ^q The mountains melted¹ from before the LORD,
Even ^r that Sinai² from before the LORD God of Israel.
- 6 In the days of ^s Shamgar the son of Anath,—in the days of ^t Jael,³
“The highways were unoccupied,—and the travellers walked through byways.
- 7 *The inhabitants of the villages*⁴ ceased, they ceased in Israel,
Until that I Deborah arose, that I arose ^x a mother in Israel.
- 8 They ^y chose new gods;—then *was* war in the gates :
^z Was there a shield or spear seen among forty thousand in Israel ?
- 9 My heart *is* toward the governors of Israel,
That ^a offered themselves willingly among the people.
Bless ye the LORD.
- 10 ^b Speak [*or*, meditate],—ye ^c that ride on white asses,⁵
^d Ye that sit in judgment,⁶—and walk by the way.
- 11 *They that are delivered* from the noise of archers in the places of drawing water,⁷
There shall they rehearse the ^e righteous acts of the LORD,
Even the righteous acts *toward the inhabitants* of his villages in Israel :
Then shall the people of the LORD go down to the gates.
- 12 ^f Awake, awake, Deborah :—awake, awake, utter a song :
Arise, Barak,—and ^g lead thy captivity captive,⁸ thou son of Abinoam.
- 13 Then he made him that remaineth ^h have dominion over the nobles among the
people :⁹
The LORD made me have dominion over the mighty.
- 14 ⁱ Out of Ephraim *was there* a root of them ^k against Amalek ;¹⁰
After thee, Benjamin, among thy people ;¹¹
Out of ^l Machir came down governors,¹²
And out of Zebulun they that handle the pen of the writer.¹³
- 15 And the princes of Issachar *were* with Deborah ;—even Issachar, and also ^m Barak :
He was sent on foot into the valley.¹⁴
For [*or*, in] the divisions¹⁵ of Reuben—*there were* great thoughts of heart.
- 16 Why abodest thou ⁿ among the sheepfolds,—to hear the bleatings of the flocks ?
For [*or*, in] the divisions of Reuben—*there were* great searchings of heart.
- 17 ^o Gilead abode beyond Jordan :¹⁶—and why did Dan remain in ships ?¹⁷
^p Asher continued on the sea shore [*or*, port],—and abode in his breaches.¹⁸
- 18 ^q Zebulun and Naphtali *were* a people *that* jeopardated their lives unto the death
In the high places of the field.

^o 2 Sam. 22. 8 ; Job 9. 6 ; Ps. 18. 7—15 ; 68. 8 ; Is. 64. 3 ; Hab. 3. 3—6, 10.
^p Ps. 77. 17.
^q Deu. 4. 11 ; Ps. 97. 5 ; 144. 5 ; Is. 64. 1—3 ; Nah. 1. 5.
^r Ex. 19. 18.
^s ch. 3. 31.
^t ch. 4. 17.
^u Le. 26. 22 ; 2 Chr. 15. 5 ; Is. 33. 8 ; Lam. 1. 4 ; 4. 18.
^v ch. 4. 4—6 ; 2 Sam. 20. 19 ; Is. 49. 23.
^w ch. 2. 12, 17 ; Deu. 32. 16.
^x so 1 Sam. 13. 19, 22.

^a ver. 2.

^b Ps. 105. 2 ; 115. 5, 11.
^c ch. 10. 1 ; 12. 14.
^d Ps. 107. 32.

^e 1 Sam. 12. 7 ; Ps. 145. 7.

^f Ps. 57. 8 ; 108. 2 ; Is. 52. 1.
^g Ps. 68. 18 ; Eph. 4. 8.

^h Ps. 49. 14.

ⁱ ch. 3. 27.
^k ch. 3. 13.

^l Num. 32. 39, 40.

^m ch. 4. 6, 11.

ⁿ Num. 32. 1.

^o see Jos. 13. 25, 31.

^p Jos. 19. 23, 31.

^q ch. 4. 10.

1 Perhaps, ‘were shaken :’ and so in Isa. lxiv. 1, 3. Vers. 4 and 5, which greatly resemble those referred to in the margin, pourtray in poetic imagery the general course of the Divine manifestations on behalf of Israel ; reminding us that every new display of God’s mercy should awaken the remembrance of his past favours.

2 ‘As did Sinai itself (that well-known vast mountain) from before the Lord,’ etc.

3 Some suppose ‘Jael’ to be the name of a judge not mentioned elsewhere ; but it is better to regard the text as a poetical phrase, meaning, ‘between the days of Shamgar and those of Jael.’

4 Rather, ‘chiefs,’ or ‘judges ;’ and so in ver. 11.

5 The ass has always been much used in Palestine and Egypt for riding about the towns ; and whitish animals are commonly preferred, on account of their rarity, by persons of distinction.

6 Or, ‘that sit on carpets.’

7 Robbers frequently lurk about watering-places in the East, that they may fall upon travellers and others who resort thither. But, according to the Hebrew, vers. 10 and 11 should be joined thus : ‘Ye that ride on white asses, that sit on carpets, and that walk on the way, sing praises at the voice of those who divide the spoil at the watering-places.’ All classes of the population—the wealthy who ride, or who rest at home, and the common people who walk—are called upon to give thanks for the security obtained by this victory.

8 That is, ‘lead those captive who before held thee in captivity.’

9 Rather, ‘Then come down, O residue of the nobles ; O people of Jehovah, come down to me with the mighty.’

10 Here begins the enumeration of the tribes who had

fought under Barak. This clause is elliptical, and may be read thus : ‘Out of Ephraim [came] the root of them [who fought] against Amalek ;’ *i. e.* Deborah, who belonged to the tribe of Ephraim (ch. iv. 5). The Amalekites perhaps had joined Sisera. Or it may be rendered, ‘From Ephraim they whose root [*i. e.* dwelling] is in Amalek.’ Comp. ch. xii. 15.

11 Rather, ‘After thee, [O Ephraim, came] Benjamin among thy people,’ *i. e.* thy forces : Benjamin, whose quota of men was probably small, being incorporated with Ephraim.

12 Machir was the son of Manasseh, and the father of Gilead. The meaning is, Out of Manasseh came *military leaders*.

13 Rather, ‘the rod of the numberer,’ referring to the enlisting of troops under Barak.

14 This refers to ch. iv. 14. As they had to encounter Sisera’s chariots, this showed great faith and courage.

15 This may mean, that through the *fickleness* and *divisions* of Reuben their fellow-countrymen were discouraged : but, more probably, the passage should be rendered, ‘among the streams of Reuben ;’ intimating that the Reubenites remained at home amidst their possessions and comforts, and had many deliberations, but without any practically useful result.

16 That is, the Gadites, who possessed part of Gilead (see Josh. xiii. 24, 25), and perhaps also part of the half tribe of Manasseh. Or this may be put as an interrogation, ‘Did Gilead remain beyond Jordan ?’ in contrast with the Reubenites.

17 That is, ‘Why was Dan so intent upon his ships and merchandise ?’ The port of Joppa belonged to Dan.

18 Or, ‘creeks,’ or ‘havens.’

- 19 ^rThe kings¹ came *and* fought,—then fought the kings of Canaan
In Taanach by the waters of Megiddo;—^sthey took no gain of money.²
- 20 ^tThey fought from heaven;³—^uthe stars in their courses fought against Sisera.
- 21 ^vThe river of Kishon swept them away,—that ancient river, the river Kishon.
O my soul, thou hast trodden down strength.⁴
- 22 Then were the ^whorsehoofs broken⁵
By the means of the prancings, the prancings⁶ of their ^xmighty ones.
- 23 Curse ye Meroz, said the ^aangel of the LORD,
Curse ye bitterly the inhabitants thereof;
^bBecause they came not to the help ^cof the LORD,
To the help of the LORD against the mighty.⁷
- 24 Blessed above women—shall ^dJael the wife of Heber the Kenite be,
^eBlessed shall she be above women in the tent.
- 25 ^fHe asked water, *and* she gave *him* milk;—she brought forth butter⁸ in a lordly dish.
- 26 ^gShe put her hand to the nail,—and her right hand to the workman's hammer;
And with the hammer she smote Sisera, she smote off his head,⁹
When she had pierced and stricken through his temples.
- 27 At her feet he bowed, he fell, he lay down:
At her feet he bowed, he fell:—^hwhere he bowed, there he fell down dead.
- 28 The mother of Sisera looked out at a window,—and cried through the lattice,
Why is his chariot *so* long in coming?—why tarry the wheels of his chariots?
- 29 Her wise ladies answered her,—yea, she returned answer to herself,
- 30 ⁱHave they not sped? have they *not* divided the prey;
To every man a damsel *or* two;
To Sisera a prey of divers colours,—a prey of divers colours of needlework,
Of divers colours of needlework on both sides,
Meet for the necks of *them that take* the spoil?
- 31 ^kSo let all thine enemies perish, O LORD:
^lBut *let* them that love him *be* ^mas the sun ⁿwhen he goeth forth in his might.
And the land had rest forty years.

Oppressions of the Midianites; Gideon is called by God, and collects an army.

- 6** ^oAND the children of Israel did evil in the sight of the LORD: and the LORD
2 delivered them into the hand ^pof Midian seven years. And the hand of Midian
^qprevailed against Israel: *and* because of the Midianites the children of Israel
made them ^rthe dens which *are* in the mountains, and caves, and strong holds.
- 3 And *so* it was, when Israel had sown, that the Midianites came up,¹⁰ and ^sthe
4 Amalekites, and ^tthe children of the east, even they came up against them; and
they encamped against them, and ^udestroyed the increase of the earth, till thou
come unto Gaza,¹¹ and left no sustenance for Israel, neither sheep, nor ox, nor ass.
- 5 For they came up with their cattle and their tents,¹² and they came ^xas grass-
hoppers for multitude; *for* both they and their camels were without number:
- 6 and they entered into the land to destroy it. And Israel was greatly ^yimpoverished
because of the Midianites. And the children of Israel ^zcried unto the LORD.
- 7 And it came to pass, when the children of Israel cried unto the LORD because
of the Midianites, that the LORD sent a prophet unto the children of Israel, which
said unto them, ^aThus saith the LORD God of Israel, I brought you up from
9 Egypt, and brought you forth out of the house of bondage; and I delivered you
out of the hand of the Egyptians, and out of the hand of all that oppressed you,
10 and ^bdrove them out from before you, and gave you their land; and I said unto
you, ^cI *am* the LORD your God; ^dfear not the gods of the Amorites, in whose
land ye dwell. ^eBut ye have not obeyed my voice.

1 Either kings who were confederate with Jabin, or the chief officers of Sisera's army.

2 This may mean either that they obtained no spoil or booty, or that they resolved not to take any ransom for the Israelites, for either life or liberty; like the Medes referred to in Isa. xiii. 17.

3 Or, 'the heavens.' It has been supposed that God sent a tempest, which very greatly swelled the river.

4 That is, 'thou hast vanquished the mighty.'

5 Rather, 'Then the horse-hoofs broke' either the ground, or themselves: horses not being shod in the East.

6 Or, 'galloppings;' referring to their hasty flight.

7 Or, 'with the mighty.' When God requires our

services against his foes, it is at our peril to be neutral.

8 Rather, 'curdled milk.'

9 Rather, 'She violently smote his head, and she pierced and struck through his temples,' *i. e.* with the tent-pin. See ch. iv. 21.

10 These Midianites were principally wandering herdsmen of the Eastern deserts, like the Bedouin Arabs of the present day.

11 Their ravages extended across the whole breadth of the land.

12 They did not make a hasty inroad and retire, but came up every year; remaining as long as there was any produce to be seized, or any pasture for their flocks.

^r Jos. 11. 1, etc.

^s ver. 30; ch. 4. 16;

Ps. 41. 12.

^t see Jos. 10. 11; 1 Sam.

7. 10; Ps. 77. 17, 18.

^u ch. 4. 15.

^v ch. 4. 7, 13.

^w Ps. 20. 7.

^x Jer. 8. 16; 47. 3.

^y ch. 2. 1.

^z ch. 2. 1.

^a ch. 21. 9, 10; Ne. 3. 5.

^b 1 Sam. 17. 47; 18.

17; 25. 28.

^c ch. 4. 17.

^d Lk. 1. 28.

^e ch. 4. 19—21.

^f ch. 4. 21.

^g ch. 4. 21.

^h Ps. 52. 7.

ⁱ Ex. 15. 9.

^k Ps. 68. 1, 2; 83. 9—

13.

^l see refs. Ex. 23. 6.

^m 2 Sam. 23. 4.

ⁿ Ps. 19. 4, 5.

^o ch. 2. 13, 19.

^p Hab. 3. 7.

^q Le. 26. 17.

^r 1 Sam. 13. 6; Heb.

11. 38.

^s ch. 3. 13.

^t ch. 7. 12; 8. 10; Ge.

29. 1; 1 Ki. 4. 39;

Job 1. 3.

^u see refs. Le. 26. 16.

^x ch. 7. 12.

^y Ps. 106. 43.

^z ch. 3. 15; Hos. 5. 15.

^a ch. 2. 1—3.

^b Ps. 41. 2, 3.

^c see refs. Ex. 20. 2, 3.

^d 2 Ki. 17. 35, 37, 38;

Jer. 10. 2.

^e ch. 2. 2.

11 And there came *f* an angel of the LORD, and sat under an oak which *was* in Ophrah,¹ that *pertained* unto Joash² the Abi-ezrite: and his son *h* Gideon threshed wheat² by the winepress, to hide *it* from the Midianites. And the *i* angel of the LORD appeared unto him, and said unto him, The LORD *is* *k* with thee, thou mighty man of valour. And Gideon said unto him, Oh my LORD, if the LORD be with us, why then is all this befallen us? and *l* where *be* all his miracles *m* which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath *n* forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, *o* Go in this thy night, and thou shalt save Israel from the hand of the Midianites: *p* have not I sent thee? And he said unto him, Oh my LORD, *q* wherewith shall I save Israel? behold, *r* my family *is* poor³ *s* in Manasseh, and I *am* the least in my father's house. And the LORD said unto him, 'Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, "If now I have found grace in thy sight, then *x* show me a sign that thou talkest with me. *y* Depart not hence, I pray thee, until I come unto thee, and bring forth my present [*or*, meat-offering], and set *it* before thee. And he said, I will tarry until thou come again.

19 *z* And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket,⁴ and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*. And the angel of God said unto him, Take the flesh and the unleavened cakes, *a* and lay *them* upon this rock, and *b* pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and *c* there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon *d* perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! *e* for because I have seen an angel of the LORD face to face. And the LORD said unto him, *f* Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom [*i. e.* The LORD *send* peace⁵]. (Unto this day it *is* yet *h* in Ophrah of the Abi-ezrites.) And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even [*or*, and] the second bullock of seven years old,⁵ and throw down the altar of Baal that thy father hath, and *i* cut down the grove⁶ that *is* by it: and build an altar unto the LORD thy God upon the top of this rock, in the ordered place [*or*, in an orderly manner^h], and take the second bullock, and offer a burnt sacrifice⁷ with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built. And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die:⁸ because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning:⁹ *l* if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him¹⁰ *m* Jerubbaal [*i. e.* Let Baal plead], saying, Let Baal plead against him, because he hath thrown down his altar.¹¹

f ch. 2. 1.
g Jos. 17. 2.
h Heb. 11. 32, called Gideon.
i ch. 13. 3; Lk. 1. 11, 28.
k Ex. 3. 12; Jos. 1. 5, 9.
l so Ps. 89. 49; Is. 59. 1; 63. 15.
m Ps. 44. 1.
n Deut. 31. 17; 2 Chr. 15. 2.
o 1 Sam. 12. 11; Heb. 11. 32, 34.
p ch. 4. 6; Jos. 1. 9.
q Ex. 3. 11; Jer. 1. 6.
r 1 Sam. 9. 21.
s Ex. 18. 21, 25; Mic. 5. 2.
t ver. 12; Ex. 3. 12; Jos. 1. 5.
u Ex. 33. 13, 16.
v vers. 36—40; Ge. 15. 8—17; Ex. 4. 1—19; 2 Ki. 20. 8—11; Ps. 86. 17; Is. 7. 11.
w ch. 13. 15; Ge. 18. 3, 5.

x Ge. 18. 6—8.

a ch. 13. 13.

b 1 Ki. 18. 33, 31.

c ch. 13. 20; Le. 9. 21; 1 Ki. 18. 38; 2 Chr. 7. 1.

d ch. 13. 21.

e ch. 13. 22; Ge. 16. 13; 32. 30; Ex. 33. 20.
f Dan. 10. 19.

g Ge. 22. 14; Ex. 17. 15; Jer. 33. 16; Eze. 48. 35.

h ch. 8. 32.

i Ex. 34. 13; Deut. 7. 5.

k Ex. 20. 24, 25.

l 1 Ki. 18. 27, 29.
m 1 Sam. 12. 11; 2 Sam. 11. 21, Jerubesheth; *i. e.* Let the shameful thing plead; see Jer. 11. 13; Hos. 9. 10.

¹ The situation of Ophrah is uncertain; but, as the confederate armies of the enemies assembled in the valley of Jezreel (ver. 33), in the tribe of Issachar, close to Manasseh, west of Jordan, it is probable that it was in that neighbourhood.

² The Hebrew denotes 'threshed wheat with a flail.' Gideon changed not only the place, but the mode of threshing, as the oxen would require more room, and make more noise than the flail upon the earthen floor.

³ Literally, 'my thousand is the meanest,' or poorest.

⁴ Probably, according to a common Oriental custom, he stewed one part of the kid, and roasted or broiled the other, which might either be used immediately or be preserved for a future meal. Gideon seems to have designed this as a mark of careful hospitality and attention.

⁵ Perhaps this was the youngest above the age of three

years (the proper age for sacrifice) left by the invaders.

⁶ See note on ch. iii. 7.

⁷ In this, as in other cases, God was pleased for a special purpose to dispense with his own institution (Deut. xii. 13, 14). Of course this could only be done by a particular Divine commission.

⁸ Treating as a capital offence an effort to suppress practices which their own Divine law had made punishable with death.

⁹ A slight change in the text gives a more probable rendering: '[If he be a god], whoever contends with him will be put to death (*i. e.* by Baal) before morning: if he be a god, he will himself plead with him [Gideon], because he hath cast down his altar.'

¹⁰ Rather, 'he was called.'

¹¹ Defying Baal to do his worst upon Gideon.

33 Then all ^a the Midianites and the Amalekites and the children of the east were
 34 gathered together, and went over, and pitched in ^b the valley of Jezreel. But
^c the Spirit of the Lord came upon Gideon, and he ^d blew a trumpet; and Abi-ezer
 35 was gathered after him. And he sent messengers throughout all Manasseh; who
 also was gathered after him: and he sent messengers unto Asher, and unto
 Zebulun, and unto Naphtali; and they came up to meet them.
 36 And Gideon said unto God, ^e If thou wilt save Israel by mine hand, as thou
 37 hast said, ^f behold, I will put a fleece of wool in the floor; and if the dew be on
 the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that
 38 thou wilt save Israel by mine hand, as thou hast said. And it was so: for he
 rose up early on the morrow, and thrust the fleece together, and wringed the dew
 39 out of the fleece, a bowl full¹ of water. And Gideon said unto God, ^g Let not thine
 anger be hot against me, and I will speak but this once: let me prove, I pray
 thee, but this once with the fleece; let it now be dry only upon the fleece, and
 40 upon all the ground let there be dew. And God did so that night: for it was
 dry upon the fleece only, and there was dew on all the ground.

Gideon's victory over the Midianites; his subsequent history.

7 THEN ^a Jerubbaal, who is Gideon, and all the people that *were* with him, rose
 up early, and pitched beside the well of Harod: so that the host of the Midianites
 2 were on the north side of them, by the hill of Moreh, in the valley. And the
 LORD said unto Gideon, The people that *are* with thee *are* ^x too many² for me to
 give the Midianites into their hands, lest Israel ^y vaunt themselves against me,
 3 saying, Mine own hand hath saved me. Now therefore go to, proclaim in the
 ears of the people, saying, ^z Whosoever is fearful and afraid,³ let him return and
 depart early from mount Gilead.⁴ And there returned of the people twenty and
 two thousand; and there remained ten thousand.
 4 And the LORD said unto Gideon, The people *are* yet too many; bring them
 down unto the water, and I ^a will try them for thee there: and it shall be, *that*
 of whom I say unto thee, This shall go with thee, the same shall go with thee:
 and of whomsoever I say unto thee, This shall not go with thee, the same shall
 5 not go. So he brought down the people unto the water: and the LORD said unto
 Gideon, Every one that lappeth of the water with his tongue, as ^a dog lappeth,⁵
 him shalt thou set by himself; likewise every one that boweth down upon his
 6 knees to drink. And the number of them that lapped, *putting* their hand to
 their mouth, were three hundred men: but all the rest of the people bowed down
 7 upon their knees to drink water. And the LORD said unto Gideon,^b By the three
 hundred men that lappeth will I save you, and deliver the Midianites into thine
 8 hand: and let all the *other* people go every man unto his place. So the people
 took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel
 every man unto his tent, and retained those three hundred men. And the host
 of Midian was beneath him in the valley.
 9 And it came to pass the same ^c night, that the LORD said unto him, Arise, get
 10 thee down unto the host; ^d for I have delivered it into thine hand. But if thou
 11 fear to go down, go thou with Phurah thy servant down to the host: and thou
 shalt ^e hear what they say; and afterward shall thine hands ^f be strengthened to
 go down unto the host. Then went he down with Phurah his servant unto the
 12 outside of the armed men that *were* in the host. And the Midianites and the
 Amalekites and ^g all the children of the east lay along in the valley like grass-
 hoppers for multitude; and their camels *were* without number, as the sand by
 13 the sea side for multitude. And when Gideon was come, behold, *there was* a man
 that told a dream unto his fellow, and said, Behold I dreamed a dream, and, lo,
 a cake of barley bread tumbled into the host of Midian, and came unto a tent,
 14 and smote it that it fell, and overturned it, that the tent lay along. And his
 fellow answered and said, This is nothing else save the sword of Gideon the son

^a ver. 3.^b Jos. 17. 16.^c ch. 3. 10; 1 Chr. 12. 18; 2 Chr. 21. 20.^d ch. 3. 27; Num. 10. 3.^e see refs. vers. 17—20.^f see Ex. 4. 3, 4, 6, 7.^g Ge. 18. 32.^a ch. 6. 32.^x 1 Sam. 14. 6; Zec. 4. 6.^y Deu. 8. 17; 32. 27; Is. 10. 13; Jer. 9. 23;

1 Cor. 1. 29; 2 Cor.

4. 7.

^z Deu. 20. 8.^a see Ge. 22. 1.^b 1 Sam. 14. 6.^c Ge. 46. 2, 3.^d ch. 3. 10, 28.^e vers. 13—15; Ge. 24. 14; 1 Sam. 14. 9, 10.^f 1 Sam. 23. 16; Ne. 6. 9.^g ch. 6. 5, 33; 8. 10.

1 The sign was not in the *quantity* of dew, which was not extraordinary, but in its partial distribution. This was the more remarkable in the second case, as the fleece would, in the ordinary course of things, have retained the dew more than the ground.

2 Man is so prone to self-sufficiency as often to make it necessary that God should teach him his dependence upon Divine power.

3 According to the law in Deut. xx. 8, which is mentioned in 1 Maccab. iii. 56 as being strictly observed by Judas Maccabeus.

4 As Gideon's army was on the west of Jordan, some have supposed this to be a different place from that usually

so called in Scripture: others change the word to 'Gilboa.' Some, from the Chaldee, render the clause, 'Let a selection be made from [the men of] Mount Gilead:' but it may be rendered, 'Let him return, and let him fly round from Mount Gilead.' Only the courageous could be expected to venture on the first perilous attack: but the rest might be ready to harass the discomfited Midianites, as they fled eastwards to their own country. See vers. 23—25.

5 Not kneeling down to drink, but raising the water to the mouth in the hollow of the hand, as a dog does with his tongue. This showed a practised promptitude and readiness for action which peculiarly fitted them for this enterprise.

of Joash, a man of Israel: *for* ^h into his hand hath God delivered Midian, and all
15 the host. And it was *so*, when Gideon heard the telling of the dream, and the
interpretation thereof, that he worshipped, and returned into the host of Israel, and
16 said, ⁱ Arise; for the LORD hath delivered into your hand the host of Midian. And
he divided the three hundred men *into* three companies, ¹ and he put a trumpet
in every man's hand, with empty pitchers, and lamps [*or*, firebrands, *or*, torches],
17 within the pitchers. And he said unto them, Look on me, and do likewise: and,
behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall
18 ye do. When I blow with a trumpet, I and all that *are* with me, then blow ye
the trumpets also on every side of all the camp, and say, *The sword* of the LORD,
and of Gideon.

19 So Gideon, and the hundred men that *were* with him, came unto the outside of
the camp in the beginning of the middle watch: (and they had but newly set the
watch :) and they blew the trumpets, and brake the pitchers that *were* in their
20 hands. And the three companies blew the trumpets, and brake the pitchers, and
held the lamps in their left hands, and the trumpets in their right hands to blow
21 *withal*: and they cried, The sword of the LORD, and of Gideon: and they ^k stood
every man in his place round about the camp. ^l And all the host ran, and cried,
22 and fled. And the three hundred ^m blew the trumpets; and ⁿ the LORD set ^o every
man's sword against his fellow, even throughout all the host: and the host fled to
Beth-shittah in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of
24 Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon
sent messengers throughout all ^p mount Ephraim, saying, Come down against the
Midianites, and take before them the waters unto Beth-barah and Jordan. Then
all the men of Ephraim gathered themselves together, and ^q took the waters unto
25 ^r Beth-barah and Jordan. And they took ^s two princes of the Midianites, Oreb
and Zeeb; and they slew Oreb upon ^t the rock Oreb, and Zeeb they slew at the
winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb
to Gideon on the ^u other side Jordan. ²

8 And ^x the men of Ephraim said unto him, Why hast thou served us thus, that
thou calledst us not, when thou wentest to fight with the Midianites? And they
2 did chide with him sharply. ³ And he said unto them, What have I done now in
comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the
3 vintage of ^y Abi-ezer? ⁴ ^z God hath delivered into your hands the princes of Midian,
Oreb and Zeeb: and what was I able to do in comparison of you? Then their
^a anger was abated toward him, when he had said that.

4 And Gideon came to Jordan, *and* passed over, he, and the three hundred men
5 that *were* with him, ^b faint, yet pursuing *them*. And he said unto the men of
^c Succoth, Give, I pray you, loaves of bread unto the people that follow me; for
they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.
6 And the princes of Succoth said, ^d *Are* the hands of Zebah and Zalmunna now in
7 thine hand, that ^e we should give bread unto thine army? And Gideon said,
Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand,
^f then I will tear your flesh with the thorns of the wilderness and with briers.
8 And he went up thence ^e to Penuel, and spake unto them likewise: and the men
9 of Penuel answered him as the men of Succoth had answered *him*. And he spake
also unto the men of Penuel, saying, When I ^h come again in peace, ⁱ I will break
down this tower.

10 Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about
fifteen thousand *men*, all that were left of ^k all the hosts of the children of the
east: for there fell an hundred and twenty thousand men ^l that drew sword.
11 And Gideon went up by the way of them that dwelt in tents ⁵ on the east of ^m Nobah
12 and Jogbehah, and smote the host: for the host was ⁿ secure. And when Zebah
and Zalmunna fled, he pursued after them, and ^o took the two kings of Midian,
Zebah and Zalmunna, and discomfited all the host.

13 And Gideon the son of Joash returned from battle before the sun *was*

^a Jos. 2. 9.

ⁱ ch. 4. 14.

^k Ex. 14. 13, 14; 2 Chr. 20. 17.
^l 2 Ki. 7. 6, 7.

^m Jos. 6. 4, 16, 20; 2 Cor. 4. 7.
ⁿ Ps. 83. 9; Is. 9. 4.
^o 1 Sam. 14. 20; 2 Chr. 20. 23.

^p ch. 3. 27.

^q ch. 3. 28.

^r John 1. 28.
^s ch. 8. 3; Ps. 83. 11.
^t Is. 10. 26.

^u ch. 8. 4.

^x see ch. 12. 1; 2 Sam. 19. 41.

^y ch. 11. 34.
^z ch. 7. 24, 25; Phil. 2. 3.

^a Pro. 15. 1.

^b 1 Sam. 14. 28, 29, 31, 32.
^c Ge. 33. 17; Ps. 60. 6.

^d see 1 Ki. 20. 11.

^e see 1 Sam. 25. 11.

^f ver. 16.

^g Ge. 32. 30, 31; 1 Ki. 12. 25.

^h 1 Ki. 22. 27.
ⁱ ver. 17.

^k ch. 7. 12.

^l ch. 20. 2, 15, 17, 25;
² Ki. 3. 26.
^m Num. 32. 35, 42.

ⁿ ch. 18. 27; 1 Thes. 5. 3.
^o Ps. 83. 11.

¹ Thus the enemy's camp was completely surrounded; and the sudden blast of three hundred trumpets, the crash of as many pitchers, and the blaze of as many torches, would lead the suddenly-awakened Midianites to imagine that they were encompassed by a large army.

² Or, 'at the passage of Jordan.'

³ The conduct of the Ephraimites, on this and on other occasions (see ch. xii. 1—7), seems to show that they claimed the leadership of the tribes. Hence their rivalry

with Judah, so conspicuous in later times, referred to in Isa. vii. 5, 6; ix. 21; xi. 13.

⁴ A proverbial mode of commending the smallest action (the gleanings) of one, as superior to the greatest (the vintage) of another. This mild and courteous answer displays admirable temper and discretion.

⁵ Gideon appears to have gone round to the eastern desert, and to have come upon the Midianites from an unexpected quarter. The inhabitants of this district have commonly dwelt in tents.

14 *up*,¹ and caught a young man of the men of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and
15 seventeen men. And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did *p* upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that*
16 *are* weary? *q* And he took the elders of the city, and thorns of the wilderness
17 and briers, and with them he taught the men of Succoth.² *r* And he beat down the tower of *s* Penuel, and slew the men of the city.

P vers 6, 7.

q ver. 7.

r ver. 9.

s 1 Ki. 12. 25.

18 Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at 'Tabor?³ And they answered, *u* As thou *art*, so *were* they; each one
19 resembled the children of a king.⁴ And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not
20 slay you. And he said unto Jether his firstborn, Up, *and* slay them. But the
21 youth drew not his sword: for he feared, because he *was* yet a youth. Then Zebah and Zalmunna said, *x* Rise thou, and fall upon us; for as the man *is*, *so is*
his strength. And Gideon arose, and *y* slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.

t ch. 4. 6; Ps. 80. 12.
u Ps. 12. 2; Jude 16.

x ch. 9. 51.

y Ps. 83. 11.

22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.
23 And Gideon said unto them, I will not rule over you, neither shall my son rule
24 over you: *z* the LORD shall rule over you. And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey.
25 (For they had golden earrings, *a* because they *were* Ishmaelites.) And they answered, We will willingly give *them*. And they spread a garment, and did
26 cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian;
27 and beside the chains that *were* about their camels' necks. And Gideon *b* made an ephod⁵ thereof, and put it in his city, *even* *c* in Ophrah: and all Israel *d* went thither a whoring after it: which thing became *e* a snare unto Gideon, and to his house.

z 1 Sam. 8. 7: 10. 19: 12. 12.

a Ge. 25. 13; 37. 25, 28.

b ch. 17. 5; Ex. 28. 6—12.

c ch. 6. 24.

d Ps. 106. 39.

e Deu. 7. 16.

28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. *f* And the country was in quietness forty years in the days
29 of Gideon. And *g* Jerubbaal the son of Joash went and dwelt in his own house.
30 And Gideon had *h* threescore and ten sons of his body begotten: *i* for he had many
31 wives. *h* And his concubine that *was* in Shechem, she also bare him a son, whose
32 name he called Abimelech. And Gideon the son of Joash died *j* in a good old age, and was buried in the sepulchre of Joash his father, *m* in Ophrah of the Abi-ezrites.

f ch. 3. 11, 30; 5. 31.

g ch. 6. 32.

h ch. 9. 2, 5.

i Gen. 17. 17.

k ch. 9. 1.

l Ge. 25. 8; Job 5. 26.

m ver. 27; ch. 6. 21.

Abimelech's crimes, elevation, fall, and death.

33 AND it came to pass, *n* as soon as Gideon was dead, that the children of Israel turned again, and *o* went a whoring after Baalim, *p* and made Baal-berith their god.
34 And the children of Israel *q* remembered not the LORD their God, who had
35 delivered them out of the hands of all their enemies on every side: *r* neither showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.

n ch. 2. 7, 10, 19.

o ver. 27; ch. 2. 17; Ex. 34. 15, 16.

p ch. 9. 4, 46.

q Ps. 78. 11, 42; 106. 13, 21; Jer. 2. 32.

r ch. 9. 16—18; Ecc. 9. 14, 15.

9 And Abimelech the son of Jerubbaal went to Shechem unto *s* his mother's brethren, and communed with them, and with all the family of the house of his
2 mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem,⁶ Whether *is* better for you, either that all the sons of Jerubbaal, *which are* *t* threescore and ten persons, reign over you, or that one reign over you? remember also
3 that *I am* *u* your bone and your flesh. And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined
4 to follow Abimelech; for they said, He *is* our *x* brother. And they gave him threescore and ten *pieces* of silver out of the house of *y* Baal-berith, wherewith
5 Abimelech hired *z* vain and light persons, which followed him. And he went

s ch. 8. 31.

t ch. 8. 30.

u Ge. 29. 14.

x Ge. 29. 15.

y ch. 8. 31.

z ch. 11. 3; 1 Sam. 22. 2; 2 Chr. 13. 7; Pro. 12. 11; Ac. 17. 5.

¹ Or, 'from the ascent or height of Heres:.' perhaps the same hills on which Kir of Moab stood. See Isa. xvi. 7, 11; Jer. xlviii. 31.

² Their insulting refusal of supplies to the little band who were acting under the direction of Heaven was treason against their country and their Divine King.

³ They had probably been barbarously massacred during the oppressions related in ch. vi. 2. It seems that Gideon would have spared these chiefs, had he not felt himself bound to avenge his brothers' death.

⁴ This is an Oriental expression, still in use, intended

to denote extraordinary comeliness of person.

⁵ This appears to have been an imitation of the rich garment of the high priest; and to have been connected with a sacerdotal establishment. Though intended by Gideon for the service of Jehovah, it was unauthorized and improper, and opened the way to superstition.

⁶ Shechem belonged to the Ephraimites, in whom Abimelech aimed to rouse that well-known party-spirit (see ch. viii. 1) which, in the present instance, led to such destructive consequences both to himself and to them.

unto his father's house ^a at Ophrah, and ^b slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo,¹ and went, and made Abimelech king, by the plain [*or*, by the oak ^c] of the pillar that was in Shechem. And when they told *it* to Jotham, he went and stood in the top of ^d mount Gerizim,² and lifted up his voice, and cried, and said unto them, 7 Hearken unto me, ye men of Shechem, that God may hearken unto you. ^e The trees went forth³ *on a time* to anoint a king over them; and they said unto the 8 olive tree, ^f Reign thou over us. But the olive tree said unto them, Should I leave my fatness, ^g wherewith by me they honour God and man,⁴ and go to be 9 promoted over the trees [*or*, go up and down for other trees]? And the trees said 10 to the fig tree, Come thou, *and* reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over 11 the trees? Then said the trees unto the vine, Come thou, *and* reign over us. 12 And the vine said unto them, Should I leave my wine, ^h which cheereth⁵ God and 13 man, and go to be promoted over the trees? Then said all the trees unto the 14 bramble⁶ [*or*, thistle], Come thou, *and* reign over us. And the bramble said unto the trees, If in truth⁷ ye anoint me king over you, *then* come *and* put your trust in my ⁱ shadow: and if not, ^k let fire come out of the bramble, and devour the 15 cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that 16 ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his 17 house, and have done unto him ^m according to the deserving of his hands; (for my father ⁿ fought for you, and adventured his life for you, and delivered you out of the 18 hand of Midian: ^o and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because 19 he *is* your brother;) if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* ^p rejoice ye in Abimelech, and let him also 20 rejoice in you: but if not, ^q let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. 21 And Jotham ran away, and fled, and went to ^r Beer, and dwelt there, for fear of Abimelech his brother.

22 When Abimelech had reigned three years over Israel,⁸ then ^s God sent an evil 23 spirit between Abimelech and the men of Shechem; and the men of Shechem 24 dealt treacherously with Abimelech: ^t that the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood ^u be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him 25 in the killing of his brethren. And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by 26 them: and it was told Abimelech. And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence 27 in him. And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made ^v merry, and went into ^w the house of their god, and 28 did eat and drink, and cursed Abimelech. And Gaal the son of Ebed said, ^x Who *is* Abimelech? and who *is* Shechem,⁹ that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of ^y Hamor the father of 29 Shechem: for why should we serve him? And ^b would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

^a ch. 6. 24.
^b 2 Ki. 11. 1, 2.

^c see Jos. 24. 26.

^d Deut. 11. 20; 27. 12;
Jos. 8. 33; John 4. 20.

^e see 2 Ki. 14. 9.

^f ch. 8. 22, 23.

^g Ex. 29. 2, 7; Ps. 104. 15.

^h Ps. 104. 15; Pro. 31. 6.

ⁱ Is. 30. 2; Dan. 4. 12;

Hos. 11. 7.

^k ver. 20; Num. 21. 28; Eze. 19. 14.

^l 2 Ki. 14. 9; Ps. 104. 16; Is. 2. 13; 37. 24;

Eze. 31. 3.

^m ch. 8. 35.

ⁿ ch. 7. 20; 8. 4—10.

^o vers. 5, 6.

^p Is. 8. 6; Phil. 3. 3.

^q vers. 15, 56, 57.

^r Num. 21. 16; 2 Sam. 20. 14.

^s 1 Sam. 16. 14; 18. 9;

10; 1 Ki. 12. 15; 22. 22; 2 Chr. 10. 15;

18. 19, etc.; Is. 19. 2, 14.

^t Is. 33. 1.

^u 1 Sam. 15. 33; 1 Ki. 2. 32; Est. 9. 25;

Ps. 7. 16; Mt. 23. 35, 36.

^x *or*, songs; see Is. 16. 9, 10; Jer. 25. 30.

^y ver. 4.

^z 1 Sam. 25. 10; 1 Ki. 12. 16.

^a Ge. 34. 2, 6.

^b 2 Sam. 15. 4.

1 Probably the keep or citadel, mentioned in ver. 46. The citadel of Zion is so called in 2 Sam. v. 9.

2 The precipices of Mount Gerizim seem, in some parts, almost to overhang the town of Shechem. That Jotham could easily be heard appears from Deut. xxvii. 12, 13; and Josh. viii. 33.

3 Parables and fables have long been much used in the East, to convey instruction or reproof which could hardly be given so well in any other way. The general moral of Jotham's parable is, (1,) that weak and worthless men are forward to thrust themselves into power, while the more deserving are disposed to decline it; and (2) that those who unduly seek honour, and those who unwisely bestow it, will be sources of misery to each other.

4 Oil may be said to honour *God* when used in his worship; and to honour *man* when applied on festive occasions, or in consecration to offices of power and dignity.

5 God was pleased to accept it when employed in offerings and sacrifices. See Exod. xxix. 40.

6 Probably the buckthorn or *rhamnus*, which has very strong and sharp thorns, and is used for hedges.

7 That is, as explained in the next verse, 'truly and sincerely;' or, in justice and good faith towards your former ruler. By 'the cedars of Lebanon' are meant the most eminent persons of the land, particularly those of Shechem.

8 Abimelech's authority appears to have soon extended beyond the city of Shechem.

9 That is, *the Shechemites*. The meaning seems to be, 'If this base-born usurper be compared with us native Shechemites, what reason can be assigned for our subjection to him? you had better even take a heathen, one of the descendants of the old Canaanite lord of this city, for your king.' See refs.

30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed,
31 his anger was kindled. And he sent messengers unto Abimelech privily, saying,
Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold,
32 they fortify the city against thee. Now therefore up by night, thou and the
33 people that *is* with thee, and lie in wait in the field: and it shall be, *that* in the
morning, as soon as the sun is up, thou shalt rise early, and set upon the city:
and, behold, *when* he and the people that *is* with him come out against thee, then
mayest thou do to them as thou shalt find occasion.

34 And Abimelech rose up, and all the people that *were* with him, by night, and
35 they laid wait against Shechem in four companies. And Gaal the son of Ebed
went out, and stood in the entering of the gate of the city: and Abimelech rose
36 up, and the people that *were* with him, from lying in wait. And when Gaal saw
the people, he said to Zebul, Behold, there come people down from the top of the
mountains. And Zebul said unto him, Thou seest the shadow of the mountains
37 as *if they were* men. And Gaal spake again and said, See there come people
down by the middle of the land,¹ and another company come along by the plain
38 of *Meonenim*. Then said Zebul unto him, Where *is* now thy mouth, wherewith
thou ^a saidst, Who *is* Abimelech, that we should serve him? *is* not this the people
39 that thou hast despised? go out, I pray now, and fight with them. And Gaal
40 went out before the men of Shechem, and fought with Abimelech. And Abimelech
chased him, and he fled before him, and many were overthrown *and* wounded,
41 *even* unto the entering of the gate. And Abimelech dwelt at Arumah: and Zebul
thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field;
43 and they told Abimelech. And he took the people,² and divided them into three
companies, and laid wait in the field, and looked, and, behold, the people *were*
44 come forth out of the city; and he rose up against them and smote them. And
Abimelech, and the company that *was* with him, rushed forward, and stood in the
entering of the gate of the city: and the two *other* companies ran upon all *the*
45 *people* that *were* in the fields, and slew them. And Abimelech fought against
the city all that day; and ^c he took the city, and slew the people that *was*
therein, and ^f beat down the city, and ^s sowed it with salt.³

46 And when all the men of the tower of Shechem heard *that*, they entered into
47 an hold of the house ^h of the god Berith. And it was told Abimelech, that all
48 the men of the tower of Shechem were gathered together. And Abimelech gat
him up to mount ⁱ Zalmon, he and all the people that *were* with him; and
Abimelech took an ax in his hand, and cut down a bough from the trees, and
took it, and laid *it* on his shoulder, and said unto the people that *were* with him,
49 What ye have seen me do, make haste, *and* do as *I have done*. And all the people
likewise cut down every man his bough, and followed Abimelech, and put *them*
to the hold, and set the hold on fire upon them; so that all the men of the tower
of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.
51 But there was a strong tower within the city, and thither fled all the men and
women, and all they of the city, and shut *it* to them, and gat them up to the top
52 of the tower. And Abimelech came unto the tower, and fought against it, and
53 went hard unto the door of the tower to burn it with fire. And a certain woman
^k cast a piece of a millstone upon Abimelech's head, and all-to⁴ brake his skull.
54 Then ^l he called hastily unto the young man his armourbearer, and said unto him,
Draw thy sword, and slay me, that men say not of me, A woman slew him.⁵ And
55 his young man thrust him through, and he died. And when the men of Israel
saw that Abimelech was dead, they departed every man unto his place.

56 ^m Thus God rendered the wickedness of Abimelech, which he did unto his
57 father, in slaying his seventy brethren: and all the evil of the men of Shechem
did God render upon their heads: and upon them came ⁿ the curse of Jotham the
son of Jerubbaal.

The administrations of Tola and Jair.

10 AND after Abimelech there ^o arose to defend [*or*, deliver] Israel, Tola the son
of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount
2 Ephraim. And he judged Israel twenty and three years, and died, and was
buried in Shamir.

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

^c *or*, *The regards of times*, Deu. 18. 14.
^d vers. 28, 29.

^e ver. 20.

^f Deu. 29. 23; 1 Ki. 12. 25; 2 Ki. 3. 25.
^g Ps. 107. 34.

^h ch. 8. 33.

ⁱ Ps. 68. 14.

^k 2 Sam. 11. 21; Job 31. 3.
^l so 1 Sam. 31. 4, 5.

^m ver. 24; Job 31. 3;
Ps. 9. 12; 58. 10, 11;
94. 23; Pro. 5. 22.

ⁿ ver. 20.

^o ch. 2. 16.

¹ Rather, 'from the *highest summit* of the land.'

² Rather, 'he *had taken* the people.'

³ A token of perpetual desolation.

⁴ In modern English, 'altogether,' or 'entirely.'

⁵ How little Abimelech's device to avoid the shame of such a death availed him, is shown by 2 Sam. xi. 21.

4 And he had thirty sons that ^prode on thirty ass colts,¹ and they had thirty cities, ^qwhich are called Havoth-jair [*or, the villages of Jair*] unto this day, which *are*
5 in the land of Gilead. And Jair died, and was buried in Camon.

The Philistines and the Ammonites oppress Israel; the Lord pities the people, upon their repentance.

6 AND ^sthe children of Israel did evil again in the sight of the LORD, and ^tserved Baalim, and Ashtaroth, and the gods of Syria, and ^uthe gods of ^xZidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. And the anger of the LORD was hot against Israel, and he ^ysold them into the hands of the Philistines, and
7 into the hands of the children of Ammon.² And that year³ they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.
8 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore ^zdistressed.
9 ^aAnd the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.
10 And the LORD said unto the children of Israel, ^bDid not I deliver you ^cfrom the Egyptians, and ^dfrom the Amorites, ^efrom the children of Ammon, ^fand from the Philistines? ^gThe Zidonians⁴ also, ^hand the Amalekites, and the Maonites, ⁱdid oppress you; and ye cried to me, and I delivered you out of their hand. ^kYet ye have forsaken me, and served other gods: wherefore I will deliver you no
11 more.⁵ Go and ^lcry unto the gods which ye have chosen; let them deliver you
12 in the time of your tribulation. And the children of Israel said unto the LORD, We have sinned: ^mdo thou unto us whatsoever seemeth good unto thee; deliver
13 us only, we pray thee, this day. ⁿAnd they put away the strange gods [gods of strangers] from among them, and served the LORD: and ^ohis soul was grieved for the misery of Israel.
14 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in
15 ^pMizpeh. And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall ^qbe head over all the inhabitants of Gilead.

Jephthah subdues the Ammonites; his vow, and subsequent history.

11 NOW ^rJephthah the Gileadite was ^sa mighty man of valour, and he *was* the
2 son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange
3 woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered ^tvain men to Jephthah, and went out with him.
4 And it came to pass in process of time, that the children of Ammon made war⁶
5 against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:
6 and they said unto Jephthah, Come, and be our captain, that we may fight with
7 the children of Ammon. And Jephthah said unto the elders of Gilead, "Did not ye hate me, and expel me out of my father's house? and why are ye come unto
8 me now when ye are in distress? ^xAnd the elders of Gilead said unto Jephthah, Therefore we ^yturn again to thee now, that thou mayest go with us, and fight
9 against the children of Ammon, and be ^zour head over all the inhabitants of
10 Gilead. And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me,
11 shall I be your head? And the elders of Gilead said unto Jephthah, ^aThe LORD be witness between us, if we do not so according to thy words. Then Jephthah went with the elders of Gilead, and the people made him ^bhead and captain over them: and Jephthah ^cuttered all his words⁷ ^dbefore the LORD in Mizpeh.

^p ch. 5. 10; 12. 14.
^q Deu. 3. 14.
^r Num. 32. 41.

^s ch. 2. 11, 19; 3. 7;
4. 1; 6. 1; 13. 1.
^t ch. 2. 13.
^u ch. 2. 12.
^x 1 Ki. 11. 5, 7, 33; Ps. 106. 36.

^y ch. 2. 14; 4. 2; 1 Sam. 12. 9.

^z Deu. 28. 65.

^a ch. 3. 9; 1 Sam. 12. 10.

^b ch. 2. 1.
^c Ex. 14. 30.
^d Num. 21. 21, 24, 25, 35.
^e ch. 3. 11—15.
^f ch. 3. 31.
^g ch. 3. 3; 5. 19.
^h ch. 6. 3.
ⁱ Ps. 106. 42, 43.
^k ch. 2. 12; Deu. 32. 15; Jer. 2. 13.
^l Deu. 32. 37, 38; 2 Ki. 3. 13; Pro. 1. 25—27; Jer. 2. 28.
^m 1 Sam. 3. 18; 2 Sam. 10. 12; 15. 26.
ⁿ 2 Chr. 7. 14; 15. 8; Jer. 18. 7, 8.
^o Ge. 6. 6; Ps. 105. 44, 45; Is. 63. 9; Jer. 31. 20; Hos. 11. 8; Lk. 19. 41.

^p ch. 11. 11, 29; Ge. 31. 49.
^q ch. 11. 8, 11.

^r Heb. 11. 32, called *Jephthae*.
^s ch. 6. 12; 2 Ki. 5. 1.

^t ch. 9. 4; 1 Sam. 22. 2.

^u Ge. 26. 27.

^x ch. 10. 18.

^y Lk. 17. 4.

^z ch. 10. 18.

^a 1 Sam. 12. 5; Jer. 42. 5.

^b ver. 8.

^c 1 Sam. 23. 9—12.
^d ch. 10. 17; 20. 1; 1 Sam. 10. 17; 11. 15.

1 See note on ch. v. 10.

2 The Philistines attacking them on the west, and the Ammonites on the east, the Israelites were greatly annoyed on both sides.

3 The Septuagint has, 'at that time;' taking the word 'year' indefinitely.

4 Most likely in alliance with Jabin. For 'Maonites,' the ancient versions read *Midianites* or *Canaanites*;

whilst some commentators identify them with the Meunim mentioned in 2 Chron. xxxvi. 7.

5 The Divine threatenings always imply a reserve of mercy for the truly penitent.

6 Rather, 'had made war,' at the period mentioned in ch. x. 17.

7 That is, all the words pertaining to the solemn compact which he had entered into with the elders.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, 'Because Israel took away my land, when they came up out of Egypt, from Arnon even unto ^fJabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers ^g again unto the king of the children of Ammon; 15 and said unto him, Thus saith Jephthah, ^h Israel took not away the land of Moab, 16 nor the land of the children of Ammon: ⁱ but when Israel came up from Egypt, and ^j walked through the wilderness unto the Red Sea, and ^k came to Kadesh; 17 then ^l Israel sent messengers unto ^m the king of Edom, saying, Let me, I pray thee, pass through thy land: ⁿ but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: 18 and Israel ^o abode in Kadesh. Then they went along through the wilderness, and ^p compassed the land of Edom, and the land of Moab, and ^q came by the east side of the land of Moab, ^r and pitched on the other side of Arnon, but came not within 19 the border of Moab: for Arnon *was* the border of Moab. And ^s Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, 'Let us pass, we pray thee, through thy land into my place. ^t But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his 20 people together, and pitched in Jahaz, and fought against Israel. And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they ^u smote them: ^v so Israel possessed all the land of the Amorites, the inhabitants 21 of that country. And they possessed ^w all the coast of the Amorites, from Arnon 22 even unto Jabbok, and from the wilderness even unto Jordan. So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and 23 shouldst thou possess it? Wilt not thou possess that which ^x Chemosh thy god giveth thee? ^y to possess? So whomsoever ^z the Lord our God shall drive out from 24 before us, them will we possess. And now *art* thou any thing better ^a than ^b Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever 25 fight against them, while Israel dwelt in ^c Heshbon and her towns, and in ^d Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three 26 hundred years? why therefore did ye not recover *them* within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord ^e the Judge ^f be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 Then ^g the Spirit of the Lord came upon Jephthah, ^h and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah ⁱ vowed a vow unto the Lord, and said, If thou shalt without 31 fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, ^j shall surely be the Lord's, 'and [*or, or*] I will offer it up for a burnt offering. ^k

32 So Jephthah passed over unto the children of Ammon to fight against them; 33 and the Lord ^l delivered them into his hands. And he smote them from Aroer, even till thou come to ^m Minnith, *even* twenty cities, and unto ⁿ the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

c Num. 21. 21—26.

f Ge. 32. 22.

g Ps. 120. 7; Ro. 12. 12.

h Deu. 2. 9, 19.

i Num. 11. 25; Deu. 1. 40; Jos. 5. 6.

k Num. 13. 26; 20. 1; Deu. 1. 46.

l Num. 20. 11—21.

m Deu. 2. 9.

n Num. 20. 18, 21.

o Num. 20. 1, 16.

p Num. 21. 4; Deu. 2. 1—8.

q Num. 21. 11.

r Num. 21. 13; 22. 36.

s Num. 21. 21—35; Deu. 2. 26.

t Num. 21. 22; Deu. 2. 27.

u Num. 21. 23; Deu. 2. 32.

x Num. 21. 24, 25; Deu. 2. 33, 34.

y Jos. 13. 15—32.

z Deu. 2. 36.

a Num. 21. 29; 1 Ki. 11. 7; Jer. 48. 7.

b Deu. 9. 4, 5; 18. 12; Jos. 3. 10.

c Num. 22. 2; Jos. 21. 9, 10.

d Num. 21. 25.

e Deu. 2. 36.

f Ge. 18. 25.

g Ge. 16. 5; 31. 53; 1 Sam. 21. 12, 15.

h ch. 3. 10.

i Ge. 28. 20; Num. 30. 2; 1 Sam. 1. 11.

k Le. 27. 2, 3, etc.; 1 Sam. 1. 11, 28; 2. 18.

l Le. 27. 11, 12; Ps. 65. 13.

m ch. 1. 4.

n Eze. 27. 17.

o or, *Abel*.

1 To prove the futility of the enemy's claims, Jephthah recapitulates the leading circumstances of the conquest of this territory by Israel; showing that at that time it was not in the possession either of the Ammonites or of the Moabites, but of the Amorites.

2 Arguing with these idolaters upon their own principles. Jehovah's supremacy is plainly implied in ver. 27.

3 That is, Hast thou *any better title* than Balak, the king of the Moabites, who never thought of disputing the right of Israel to what they took from the Amorites, though it had formerly been in the possession of Moab?

4 Endowing him in an extraordinary manner for the work to which he was called.

5 The interpretation of these words depends partly upon the meaning affixed to the Hebrew particle which is commonly translated *and*, but which may also signify *or*. Some, adopting the latter rendering, suppose Jephthah to

have meant, that if, upon his return, he was met by a member of his family, that person should be devoted in a special way to the service of the Lord. Other expositors, retaining the rendering in our version, consider the meaning to be, 'I will present him (or her) a sacrifice, by such a kind of consecration to God in the case of human beings as corresponds to sacrifice in the offering of animals;' an express provision being found in the law for the redemption of persons dedicated to Jehovah (Lev. xxvii. 2, 4). A third class, in accordance with the ancient versions and commentators, maintain that Jephthah's vow bound him to immolate any human being who first met him upon his return:—an interpretation which is not inconsistent either with the general tenor of the language, or with the practices of the neighbourhood; which Jephthah, whose outlaw life had afforded few facilities for acquaintance with God's law, might be likely to imitate.

34 And Jephthah came to ^p Mizpeh unto his house, and, behold, ^q his daughter came out to meet him with timbrels and with dances: and she *was his only*
 35 child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he ^r rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I ^s have
 36 opened my mouth unto the LORD, and ^t I cannot go back. And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, ^u do to me according to that which hath proceeded out of thy mouth; forasmuch as ^x the LORD hath taken vengeance for thee of thine enemies, *even* of the children of
 37 Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail
 38 my virginity, I and my fellows. And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity¹
 39 upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who ^y did with her *according* to his vow which he had
 40 vowed:² and she knew no man. And it was a custom in Israel, *that* the daughters of Israel went yearly to lament³ [*or*, to talk with^z] the daughter of Jephthah the Gileadite four days in a year.

12 And ^a the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah,⁴ Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon
 2 thee with fire. And Jephthah said unto them, ^b I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not
 3 out of their hands. And when I saw that ye delivered *me* not, I ^c put my life in my hands,⁵ and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites ^d are fugitives of Ephraim among the Ephraimites, *and* among the Manassites.⁶
 5 And the Gileadites took the ^e passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;
 6 then said they unto him, Say now ^f Shibboleth:⁷ and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand.⁸

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

The administrations of Ibzan, Elon, and Abdon.

8,9 AND after him Ibzan of Beth-lehem judged Israel. And he had thirty sons, and thirty daughters, *whom* he sent abroad,⁹ and took in thirty daughters from
 10 abroad for his sons. And he judged Israel seven years. Then died Ibzan, and was buried at Beth-lehem.

11 And after him, Elon, a Zebulonite, judged Israel; and he judged Israel ten

^p ver. 11; ch. 10. 17.
^q Ex. 15. 20; 1 Sam. 18. 6; Ps. 68. 25; Jer. 31. 4.

^r Ge. 37. 29, 31.

^s Ecc. 5. 2.

^t Le. 27. 28, 29; Num. 30. 2—5; Ps. 15. 4; Ecc. 5. 4, 5.

^u Num. 30. 2.
^x 2 Sam. 18. 19, 34.

^y ver. 31; 1 Sam. 1. 22, 24, 25; 2. 18.

^z ch. 5. 11.

^a ch. 8. 1.

^b ch. 11. 12, etc.

^c 1 Sam. 19. 5; 28. 21; Job 13. 14; Ps. 119. 109.

^d 1 Sam. 25. 10; Ps. 78. 9.
^e ch. 3. 28; 7. 21; Jos. 2. 7; 22. 11.

^f which signifieth *a stream, or flood*, Ps. 69. 2, 15; Is. 27. 12.

1 This expression, as well as the concluding clause of ver. 39, is adduced by some as favouring the supposition that her father's vow was fulfilled by devoting her to a life of celibacy. There is, however, no evidence of the existence of such a practice amongst the Hebrews, or the nations with which they were connected.

2 Some commentators suppose that Jephthah, having at first contemplated a human sacrifice, afterwards became better acquainted with the law, and availed himself of the provision made in Lev. xxvii. 2—4, by paying the redemption price there prescribed; and that further to fulfil the spirit of his vow, by his daughter's *civil excision* from among the living, he devoted her to perpetual celibacy and seclusion. But if the requirements of his vow were already satisfied by the appointed ransom, he would probably have spared both her and himself such a needless and unjust infliction. Others adhere to the ancient opinion that she was actually immolated as a burnt-offering.

3 This is the rendering of the ancient versions; but, in the only other passage in which this form of the Hebrew word occurs, it means to *celebrate* (Judg. v. 11).

⁴ See note on ch. viii. 1.

5 That is, 'I risked my life in the enterprise:' see refs.

6 According to our translation, this appears to be an insulting intimation that the Gileadites were the refuse of the two tribes; but the words may be rendered, 'And the men of Gilead slew the Ephraimites; for they said, Ye are Ephraimites escaping. (Now the Gileadites were between Ephraim and Manasseh, and the Gileadites had taken the passages of the Jordan before the Ephraimites.) And it was so,' etc.

7 'Shibboleth' means *stream*; and the word was no doubt suggested by the place. In many languages and dialects the sound of *sh* is not found; and it is very difficult to those who have not been early accustomed to pronounce it. The use of *sin*, instead of *shin*, was evidently a well-known provincialism of the Ephraimites.

8 Some read 'forty, and two thousand,' *i. e.* 2040; which is more probable, considering Numb. xxvi. 37. See note, at the end of the Historical Books (p. 516), on the numbers occasionally mentioned in Scripture. By this severe chastisement the ambition of the Ephraimites was effectually checked for some ages.

9 Into other families.

12 years. And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel.
14 And he had forty sons and thirty nephews¹ that *ε* rode on threescore and ten
15 ass colts: and he judged Israel eight years. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, *h* in the mount of the Amalekites.

The Israelites are oppressed by the Philistines; the birth of Samson.

13 AND the children of Israel *i* did evil again in the sight of the LORD; and the LORD delivered them *h* into the hand of the Philistines forty years.

2 And there was a certain man of *l* Zorah, of the family of the Danites, whose
3 name *was* Manoah; and his wife *was* *m* barren, and bare not. And the *n* angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art*
4 barren, and bearest not: *o* but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and *p* drink not wine nor strong drink, and eat not any
5 unclean *thing*: for, lo, thou shalt conceive, and bear a son; and no *q* razor shall come on his head: for the child shall be *r* a Nazarite² unto God from the womb: and he shall *s* begin³ to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, *t* A man of God came unto me, and his *u* countenance *was* like the countenance of an angel of God, very terrible: but I *x* asked him not whence he *was*, neither told he me his name:
7 but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto
9 the child that shall be born. And *y* God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah
10 her husband *was* not with her. And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that
11 came unto me the *other* day. And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the
12 woman? And he said, I *am*. And Manoah said, Now let thy words come to pass.⁴ How shall we order [*or*, What shall be the manner of] the child, and
13 *how* shall we do unto him [*or*, *what* shall he do]? And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. She may
14 not eat of any *thing* that cometh of the vine, *z* neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 And Manoah said unto the angel of the LORD, I pray thee, *a* let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not
17 that he *was* an angel of the LORD. And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?
18 And the angel of the LORD said unto him, *b* Why askest thou thus after my name, seeing it *is* secret [*or*, wonderful^c]? So Manoah took a kid with a meat offering,
19 *d* and offered *it* upon a rock unto the LORD: and *the* angel *e* did wonderously; and
20 Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and *f* fell on their
21 faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife.

22 *ε* Then Manoah knew that he *was* an angel of the LORD. And Manoah said unto
23 his wife, *h* We shall surely die, because we have seen God. But his wife said unto him, If the LORD were pleased to kill us, *i* he would not have received a burnt offering and a meat offering at our hands, neither *h* would he have showed us all these *things*, nor would as at this time have told us *such* things as these.

24 And the woman bare a son, and called his name *l* Samson: and *m* the child

ε ch. 5. 10; 10. 4.

h ch. 3. 13, 27; 5. 14.

i ch. 2. 11; 3. 7; 4. 1; 6. 1; 10. 6.
k 1 Sam. 12. 9.

l Jos. 19. 11.

m Ge. 16. 1; 25. 21; 1 Sam. 1. 2; Lk. 1. 7.
n ch. 2. 1; 6. 12; Ex. 23. 20, 21; Lk. 1. 11, 13, 28, 31.

o Ge. 17. 16; 25. 21; 1 Sam. 1. 20.

p ver. 14; Num. 6. 2, 3; Lk. 1. 15.

q Num. 6. 5; 1 Sam. 1. 11.

r Num. 6. 2.
s ch. 15. 15; 1 Sam. 7. 13; 2 Sam. 8. 1; 1 Chr. 18. 1.

t Deu. 33. 1; 1 Sam. 2. 27; 9. 6; 1 Ki. 17. 24; 2 Ki. 4. 9.

u Mt. 28. 3; Lk. 9. 29; Ac. 6. 15.
v vers. 17, 18.

y Ps. 65. 2.

z ver. 4.

a ch. 6. 18; Ge. 18. 5.

b Ge. 32. 29.

c Is. 9. 6.

d ch. 6. 19, 20.

e see ch. 6. 21.

f Le. 9. 24; 1 Chr. 21. 16; Eze. 1. 28; Mt. 17. 6.

ε ch. 6. 22.

h ch. 6. 22; Ge. 32. 30; Ex. 33. 20; Deu. 5. 26.

i Ps. 86. 17.

k Ps. 25. 14; Pro. 3. 32.

l Heb. 11. 32.

m 1 Sam. 3. 19; Lk. 1. 80; 2. 52.

1 Heb., 'sons' sons;' grandsons.

2 See note on Numb. vi. 2.

3 This intimated that the oppression of Israel by the Philistines, which had commenced before the birth of this child, should be of long duration; for the deliverance was not to *begin* till he should grow up to years of maturity. The Philistines, though comparatively a small

nation, were formidable on account of the progress which they had made in arts, commerce, and war. Their yoke was not fully shaken off till the time of David; and when the Hebrew kingdom was afterwards weakened by division, they again became dangerous enemies.

4 Or, 'Now when thy words *shall* come to pass, what shall be the manner of [training] the child,' etc.

25 grew, and the LORD blessed him. ⁿ And the Spirit of the LORD began to move him ¹ at times in ^o the camp of Dan ² ^p between Zorah and Eshtaol.

Samson's marriage; and feats against, and transactions with, the Philistines.

14 AND Samson went down ^q to Timnath, and ^r saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore ^s get her for me to wife. Then his father and his mother said unto him, *Is there* never a woman among the daughters of ^t thy brethren, or among all my people, that thou goest to take a wife of the ^u uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it *was* ^v of the LORD, that he sought an occasion against the Philistines: ³ for at that time ^v the Philistines had dominion over Israel. Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion ⁴ roared against him. And ^z the Spirit of the LORD came mightily upon him, ⁵ and ^a he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well.

8 And after a time ⁶ he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions ⁷ to be with him. And Samson said unto them, I will now ^b put forth a riddle ⁸ unto you: if ye can certainly declare it me ^c within the seven days of the feast, and find *it* out, then I will give you thirty sheets ⁹ and thirty ^d change of garments: but if ye cannot declare *it* me, then shall ye give me thirty sheets [*or, shirts*] and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth meat,—and out of the strong ¹⁰ came forth sweetness.

15 And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, ^e Entice thy husband, that he may declare unto us the riddle, ^f lest we burn thee and thy father's house with fire: ¹¹ have ye called us to take that we have [to impoverish us]? *is it not so?* And Samson's wife wept before him, and said, ^g Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down,

What *is* sweeter than honey?—and what *is* stronger than a lion?

And he said unto them, If ye had not ploughed with my heifer, ye had not found

^a ch. 3. 10; 1 Sam. 11. 6; Mt. 4. 1.
^o ch. 18. 12.
^p ch. 18. 11; Jos. 15. 33.

^q Ge. 38. 12, 13; Jos. 15. 10.
^r Ge. 6. 2; 31. 2.

^s Ge. 21. 21; 34. 4.

^t Ge. 24. 3, 4.

^u Ge. 34. 14; Ex. 34. 16; Deu. 7. 3; 1 Sam. 14. 6; 17. 26; 2 Sam. 1. 20.

^v Jos. 11. 20; 1 Ki. 12. 15; 2 Ki. 6. 33; 2 Chr. 10. 15; 22. 7; 25. 20.

^w ch. 13. 1; Deu. 28. 45.

^x ch. 3. 10; 13. 25; 1 Sam. 11. 6.

^y ch. 15. 8, 15; 16. 30; 1 Sam. 17. 34—36.

^b 1 Ki. 10. 1; Eze. 17. 2; Lk. 14. 7.

^c Ge. 29. 27.

^d Ge. 45. 22; 2 Ki. 5. 22.

^e ch. 16. 5.

^f ch. 15. 6.

^g ch. 16. 15.

1 Stirring him up to bold exploits, and inspiring him with zeal for the deliverance of his country.

2 Heb., 'Mahaneh-dan,' as in ch. xviii. 12. The places mentioned in Samson's history lay near together, and not far from the territory of the Philistines.

3 It pleased God to leave Samson to follow his own inclinations; intending, in His own infinite wisdom, to overrule his conduct for good to Israel. The special purpose of God in raising up Samson seems to have been to baffle the power of the whole Philistine nation by the prowess of a single individual; thereby literally fulfilling his promise, Deut. xxxii. 30. Samson was not, like most of the other judges, appointed to lead an army, but rather to be an army himself; and the entire opposition of the Philistines was concentrated against his person.

4 The Hebrew word does not mean a young whelp, but a young *full-grown* lion.

5 This expression is often employed to signify a supernatural influence, raising the bodily or mental powers to an extraordinary pitch of energy.

6 Among the Jews, ten or twelve months generally elapsed between betrothal and marriage. In this interval, a swarm of bees had established themselves in the carcase of the lion, which consisted only of the bones covered with the dried skin; the flesh and all the soft parts having been picked out by insects and ravenous birds, so as to leave the skeleton entire in a clean state.

7 These companions, although brought with the show of respect, according to the custom in those times (see Matt. ix. 15; John iii. 29), seem to have been designed to be spies upon Samson.

8 This is a favourite amusement in the East with persons of all ages and classes.

9 Rather, 'shirts,' made of fine linen. The thirty 'changes of garments' were probably the upper vestments or tunics common in the East, usually called *caftans*.

10 Or, 'Out of the devourer came food; and out of the sharp, sweetness.'

11 They had doubtless plied her with gentler arguments before resorting to this extreme threat.

19 out my riddle. And ^h the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle.

^h ver. 6; ch. 3. 10; 13. 25.

20 And his anger was kindled, and he went up to his father's house. But Samson's wife ⁱ was *given* to his companion, whom he had used as ^k his friend.¹

ⁱ ch. 15. 2.
^k John 3. 29.

15 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber.

2 But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly ^l hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? ^m take her, I pray thee, instead of her.

^l ch. 14. 19, 20.

^m Le. 18. 18.

3 And Samson said concerning them, Now shall I be more blameless than

4 [*or*, be blameless from] the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes,² and took firebrands,³ and

5 turned tail to tail,⁴ and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let *them* go into the standing corn of the

Philistines, and burnt up both the shocks, and also the standing corn, with the

6 vineyards *and* olives. Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his

wife, and given her to his companion. ⁿ And the Philistines came up, and burnt her and her father with fire.⁵

ⁿ ch. 14. 15.

7 And Samson said unto them, Though ye have done this, yet will I be avenged

8 of you, and after that I will cease. And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.

9 Then the Philistines went up, and pitched in Judah, and spread themselves

10 ^o in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to

^o ver. 19.

11 us. Then three thousand men of Judah went to the top of the rock Etam, and

said to Samson, Knowest thou not that the Philistines *are* ^p rulers over us? ⁶ what *is* this *that* thou hast done unto us? And he said unto them, As they did unto

^p ch. 14. 4.

12 me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 *And* when he came unto Lehi, the Philistines shouted against him: and ^q the Spirit of the Lord came mightily upon him, and ^r the cords that *were* upon his

^q ch. 3. 10; 14. 6, 19.

^r ch. 16. 9, 12.

arms became as flax that was burnt with fire, and his hands loosed from off his

15 hands. And he found a new jawbone of an ass, and put forth his hand, and took

16 it, and ^s slew a thousand men therewith. And Samson said,

^s ch. 3. 31; Le. 26. 8; Jos. 23. 10.

With the jawbone of an ass, heaps upon heaps,⁷

With the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.⁸

18 And he was sore athirst, and called on the Lord, and said, 'Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst,

^t 1 Sam. 17. 37, 46; Ps. 3. 7, 8; 1. 31—40.

19 and fall into the hand of ^u the uncircumcised? But God clave an hollow place that *was* in the jaw,⁹ and there came water thereout; and when he had drunk,

^u see refs. ch. 11. 3.

^v his spirit came again, and he revived: wherefore he called the name thereof¹⁰ En-hakkore [*i. e.* the well of him that called, *or*, cried^v], which is in Lehi unto

^v Ge. 45. 27; 1s. 40. 29.

^w Ps. 31. 6.

this day.

20 And he judged Israel ^x in the days of the Philistines twenty years.¹¹

^x ch. 13. 1; 16. 31.

1 An intimate friend of the bridegroom was usually appointed to preside over all the arrangements and festivities of the marriage.

2 Or, 'jackals,' which are very numerous in Palestine, and associate together in large herds or packs.

3 Rather, 'torches.'

4 To prevent their retreat to their holes, and to keep the torches from dragging on the ground.

5 Thus the Philistines inflicted upon her the very doom, the threat of which had induced her to betray her husband's secret. See ch. xiv. 15, 20.

6 This shows strikingly the state of cowardice and degradation into which the Israelites had fallen.

7 This rendering is suggested by the Chaldee and Syriac, though the Hebrew word here used signifies

everywhere else 'an ass.' The Latin Vulgate translates, 'an ass, the foal of asses.' The Septuagint regards the word as a verb, 'I have thoroughly destroyed them.'

8 That is, 'the lifting up of the jaw-bone;' or, perhaps, 'the hill of the jaw-bone.'

9 Rather, 'in Lehi.' See vers. 9, 14.

10 Or, 'the name thereof was called.' The meaning seems to be that in this place, called 'Lehi' from the circumstance just mentioned, God, at the prayer of Samson, opened a fountain, which was called 'the fountain of him that called upon God.'

11 Samson's administration is supposed, by those who adopt the shorter chronology, to have been limited to the south-west of Palestine, where the oppression of the Philistines was most severe.

Samson's fall; his restored strength, and vengeance upon the Philistines.

- 16** THEN went Samson to ^a Gaza, and saw there an harlot, and went in unto her.
² *And it was told* the Gazites, saying, Samson is come hither. And they ^b compassed him in, and laid wait for him all night in the gate of the city, and were quiet all
³ the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.
⁴ And it came to pass afterward, that he loved a woman in the valley of Sorek,
⁵ whose name was ^c Delilah. And the lords of the Philistines came up unto her, and said unto her, ^d Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.
⁶ And Delilah said to Samson, ^e Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, ^f If they bind me with seven green withs [*or*, new cords] that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried,
⁹ and she bound him with them. Now *there were* men lying in wait, abiding with her in the chamber.¹ And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.
¹⁰ And Delilah said unto Samson, Behold, thou hast mocked me, and told me
¹¹ lies: now tell me, I pray thee, wherewith thou mightest be bound.² And he said unto her, ^g If they bind me fast with new ropes that never were occupied [wherewith work hath not been done], then shall I be weak, and be as another
¹² man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.
¹³ And Delilah said unto Samson, Hitherto thou hast mocked me, and told me
¹⁴ lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven³ locks of my head with the web.⁴ And she fastened *it* with the pin,⁵ and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.
¹⁵ And she said unto him, ^h How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me
¹⁶ wherein thy great strength *lieth*. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;
¹⁷ that he ⁱ told her all his heart, and said unto her, ^k There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me,⁶ and I shall become weak, and be like any *other* man.
¹⁸ And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought
¹⁹ money in their hand. ^l And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head: and she
²⁰ began to afflict him, and his strength went from him. And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD
²¹ ^m was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass;⁷ and he did grind⁸ in the prison house.

^a Ge. 10. 19.

^b 1 Sam. 23. 26; Ps. 118. 10—12; Ac. 9. 21.

^c Pro. 22. 14; 23. 27.

^d ch. 14. 15; Pro. 2. 16—19; 5. 3—11; 6. 24—26; 7. 21—23.

^e Mic. 7. 5.

^f Pro. 12. 19.

^g Pro. 29. 25; Eph. 4. 25.

^h ch. 14. 16.

ⁱ Pro. 29. 11; Mic. 7. 5.
^k ch. 13. 5; Num. 6. 5.

^l Pro. 7. 26, 27.

^m Num. 14. 9, 42, 43; Jos. 7. 12; 1 Sam. 16. 14; 18. 12; 28. 15, 16; 2 Chr. 15. 2; Jer. 2. 19.

¹ Rather, 'And the liers in wait sat for her in [another, or inner] apartment.' As Samson was found not to be secured, they probably did not make their appearance; so that Samson remained ignorant of Delilah's treachery.

² These various attempts of the woman were no doubt made, not in immediate succession, but after intervals, as opportunities occurred.

³ As *seven* is frequently used as a perfect number, this may be equivalent to 'all my locks.'

⁴ Probably referring to a warp in a hand-loom, which Delilah, like other Oriental women, was in the habit of working.

⁵ She not only wove Samson's long hair in with the web, but fastened the web, with his hair thus woven in, with a strong pin or nail to the wall, or to the floor.

⁶ Not that his strength lay in his hair, but it was connected with his peculiar relation to God as a Nazarite (see ch. xiii. 7), the mark of which was the preservation of his hair unshaven. If he lost this badge of his consecration, he broke his vow, and became as a common man.

⁷ Or, 'copper;' the strongest they could obtain.

⁸ To Samson this would be the deepest but most appropriate degradation; for grinding was the work of *women*, and those the lowest slaves. See Exod. xi. 5.

22, 23 Howbeit ⁿ the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto ^o Dagon their god, and to rejoice: for they said, Our god hath delivered

24 Samson our enemy into our hand. And when the people saw him, they ^p praised their god: for they said, Our god hath delivered into our hands our enemy, and

25 the destroyer of our country, which slew many of us. And it came to pass, when their hearts were ^q merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them

26 sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the

27 house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the ^r roof about three thousand men and women, that beheld while Samson made

28 sport. And Samson called upon the LORD, and said, O LORD God, ^s remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I

29 may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up,¹ of the one with his right hand, and of the other with his left. And

30 Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. ^t So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and ^u buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And ^v he judged Israel twenty years.²

The history of Micah and the Danites.

17 AND there was³ a man of mount Ephraim whose name *was* Micah. And he

2 said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst,⁴ and spakest of also in mine ears, behold, the silver *is* with me; ^y I took it. And his mother said, ^z Blessed *be* thou of the

3 LORD, my son. And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to ^a make a graven image and a molten image:⁵ now

4 therefore I will restore it unto thee. Yet he restored the money unto his mother; and his mother ^b took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the

5 house of Micah. And the man Micah had an house of gods,⁶ and made an ^c ephod and ^d teraphim,⁷ and ^e consecrated one of his sons, who became his priest. ^f In

6 those days *there was* no king in Israel, ^g but every man did *that which was* right in his own eyes.

7 And there was a young man out of ^h Bethlehem-judah of the family of Judah,⁸

8 who *was* a Levite, and he sojourned there. And the man departed out of the city from Bethlehem-judah to sojourn where he could find *a place*: and he came

9 to mount Ephraim to the house of Micah, as he journeyed. And Micah said

ⁿ Le. 26. 41; Deu. 32. 26.

^o 1 Sam. 5. 2.

^p Dan. 5. 4.

^q ch. 9. 27.

^r Deu. 22. 8.

^s Ps. 71. 18, 22; Jer. 15. 15.

^t ch. 14. 19; 15. 8, 15.

^u ch. 13. 25.

^v ch. 15. 20.

^y Pro. 28. 24.

^z Ge. 14. 19; Ru. 3. 10; Pro. 28. 13.

^a see Ex. 20. 4, 23; Le. 19. 4.

^b Is. 46. 6

^c see ch. 8. 27.

^d Ge. 31. 19, 30; 1 Sam. 19. 13; Hos. 3. 4.

^e Ex. 29. 9; 1 Ki. 13. 33.

^f ch. 18. 1; 19. 1; 21. 25; Ge. 36. 31; Deu. 33. 5.

^g Deu. 12. 8.

^h see ch. 19. 1; Jos. 19. 15; Ru. 1. 1, 2; Mic. 5. 2; Mt. 2. 1, 5, 6.

1 Or, 'and he leaned himself upon them.' Large Eastern buildings commonly surround a quadrangle; on one side of which is the chief room open towards the inner area, having one or more pillars on the open side to support the roof, which is flat and solid, that it may serve for walking and for sleeping on. Samson, having probably been paraded in the area, within view of the assembled multitude, requested leave to rest himself against the pillars. By pulling down these, he destroyed the roof above; whilst the shock and strain, together with the weight of the crowd upon the roof, might easily bring down the rest of the edifice. This catastrophe was at once a most characteristic termination of Samson's career, and a signal vindication of the supremacy of the true God. See ver. 24. It is generally supposed that from the history of Samson were derived the stories of Hercules, and some other heroes of heathen mythology.

2 It appears that Samson, as had been foretold (ch. xiii. 5), only *began* to deliver Israel from the oppression of the Philistines; and that their power was still unbroken at the time of his death. In the first book of Samuel (ch. iv.) we find the Philistines again at war with the Israelites, and the distress of the latter extreme.

3 The events related in the remainder of this book

occurred long before the time of Samson; probably soon after the time of Joshua. The narrative contained in ch. xvii., xviii. is obviously connected with the fact mentioned in ch. i. 34, showing how the unbelief and disobedience of the Israelites, in neglecting to exterminate the Canaanites, led to the introduction of idolatry. The sad history which follows, in ch. xix.—xxi., is expressly assigned to the days of Phinehas, the grandson of Aaron (see ch. xx. 28); and this occurrence is referred to, in Hos. x. 9, as having been the first open sin of the people after their settlement in Canaan.

4 Either pronouncing an imprecation upon the thief, or, rather, adjuring me to tell what I knew of the money. See Lev. v. 1, and note.

5 Micah and his mother may have intended to honour the true God; but their proceedings were contrary to his law, and exposed them to the punishment of death. They set up a small religious establishment, apparently designed to resemble that at Shiloh.

6 Rather, 'a house of God,' a sanctuary.

7 *Teraphim* were carved images, commonly made in a human form, and regarded as household deities: see refs.

8 This is, of course, to be understood not of the young man, who was a Levite, but of the city whence he came.

unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find a *place*. And Micah said unto him, Dwell with me, ⁱ and be unto me a ^k father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals.

11 So the Levite went in. And the Levite was content to dwell with the man; and

12 the young man was unto him as one of his sons. And Micah ^l consecrated the Levite; ^m and the young man ⁿ became his priest, and was in the house of Micah.

13 Then said Micah, ^o Now know I that the LORD will do me good, seeing I have ^p a Levite to *my* priest.²

18 In ^q those days *there was* no king in Israel.

And in those days ^r the tribe of the Danites ^s sought them an inheritance to dwell in; ^t for unto that day *all their* inheritance had not fallen unto them

2 among the tribes of Israel.⁴ And the children of Dan sent of their family five men from their coasts, men of valour, from ^u Zorah, and from Eshtaol, ^v to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the ^w house of Micah, they lodged there.

3 When they ^x were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee

4 hither? and what makest thou ^y in this *place*? and what hast thou here? And he said unto them, Thus and thus dealeth Micah with me, and hath ^z hired me, and

5 I am his priest. And they said unto him, ^{aa} Ask counsel, we pray thee, ^{ab} of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, ^{ac} Go in peace: before the LORD *is* your way wherein ye go.

7 Then the five men departed, and came to ^{ad} Laish, and saw the people that ^{ae} were therein, ^{af} how they dwelt careless, after the manner of the Zidonians, quiet and secure; and ^{ag} there was no magistrate in the land, that might put *them* to shame in ^{ah} any thing; and they ^{ai} were far from the Zidonians, and had no business with

8 ^{aj} any man.⁶ And they came unto their brethren to ^{ak} Zorah and Eshtaol: and their

9 brethren said unto them, What ^{al} say ye? And they said, ^{am} Arise, that we may go up against them: for we have seen the land, and, behold, it ^{an} is very good: and

10 ^{ao} are ye ^{ap} still? ^{aq} be not slothful to go, ^{ar} and to enter to possess the land. When ye go, ye shall come unto a people ^{as} secure, and to a large land: for ^{at} God hath given it into your hands; ^{au} a place where *there is* no want of any thing that ^{av} is in the earth.

11 And there went from thence of the family of the Danites, out of Zorah and out

12 of Eshtaol, six hundred men appointed with weapons of war. And they went up, and pitched in ^{aw} Kirjath-jearim,⁷ in Judah: wherefore they called that place

13 ^{ax} Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.⁸ And they

14 passed thence unto mount Ephraim, and came unto ^{ay} the house of Micah. ^{az} Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that ^{ba} there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have

15 to do. And they turned thitherward, and came to the house of the young man the

16 Levite, ^{bb} even unto the house of Micah, and saluted him. And the ^{bc} six hundred men appointed with their weapons of war, which ^{bd} were of the children of Dan, stood by the entering of the gate. And ^{be} the five men that went to spy out the land went up, ^{bf} and came in thither, ^{bg} and took ^{bh} the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate

17 with the six hundred men ^{bi} that were appointed with weapons of war. And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

18 And they said unto him, Hold thy peace, ^{bj} lay thine hand upon thy mouth, and

ⁱ ch. 18. 19.
^k Ge. 45. 8; 2 Ki. 8. 8, 9; 13. 14; Job 29. 16; Is. 22. 21.

^l ver. 5.

^m ch. 18. 30.

ⁿ Pro. 14. 12; Is. 44. 20.

^o see Num. 16. 40.

^p ch. 17. 6; 21. 25.

^q Jos. 19. 47, 48.

^r ch. 1. 34.

^s ch. 13. 2, 25.

^t Num. 13. 17; Jos. 2. 1.

^u ch. 17. 1.

^v ch. 17. 10; Pro. 23. 21; John 10. 12, 13; Ac. 8. 18—21.

^w see Ex. 28. 30; Num. 27. 21; 1 Ki. 22. 5; Is. 30. 1; Hos. 4. 12.

^x see ver. 14; ch. 17. 5.
^y 1 Ki. 22. 6, 12; Jer. 23. 21, 22, 32.

^z Jos. 19. 47, called *Leshem*.
^{aa} vers. 27, 28.

^{ad} ver. 2.

^{ae} Num. 13. 30; 14. 7—9; Jos. 2. 23, 24.

^{af} 1 Ki. 22. 3.
^{ag} Jos. 18. 3; 2 Sam. 10. 12; John 6. 27; Heb. 6. 11, 12; 2 Pet. 1. 10, 11.

^{ah} vers. 7, 27.
^{ai} Jos. 6. 16.

^{aj} Deu. 8. 7—9; 11. 11, 12.

^{ak} Jos. 15. 60.

^{al} ch. 13. 25.

^{am} ver. 2.

^{an} 1 Sam. 14. 28.

^{ao} ch. 17. 5.

^{ap} ver. 11.

^{aq} vers. 2, 14.

^{ar} ch. 17. 4, 5.

^{as} Job 21. 5; 29. 9; 40. 4; Pro. 30. 32; Mic. 7. 16.

¹ This act was wholly unlawful on the part both of Micah and of the Levite, who had no right to assume the priestly office, even had the occasion been lawful, as he was not of the family of Aaron. See ch. xviii. 30.

² Micah's delusion was very gross; but how strikingly does it represent the false confidences of ungodly men in every age!

³ Not the whole, but a part of this tribe: see vers. 16, 21. The foregoing narrative having shown how idolatry crept into the family of Micah, the present chapter relates how it was then extended into a part of the tribe of Dan, and became established in a city of note.

⁴ The inheritance of the Danites had been assigned to them; but up to this time they had not obtained posses-

sion of it, in consequence of their own disobedience and remissness. See Josh. xix. 40, 47.

⁵ Rather, 'What *doest* thou?'

⁶ Laish appears to have been one of the most inland settlements of the Zidonians, situated far from the coast, in the extreme north-east of Palestine, at the base of Mount Hermon. See note on Deut. iii. 8. Its inhabitants, possessing considerable agricultural wealth, were not much engaged in external commerce.

⁷ Not in the city itself, but in its immediate vicinity; as appears from the words that follow.

⁸ That is, *westward* of Kirjath-jearim; for, whenever the sacred writers speak of the points of the compass, they begin from the east, as in Deut. xi. 24, etc.

go with us, "and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? And the priest's heart was glad, and he took the ophod, and the teraphim, and the graven image, and went in the midst of the people. So they turned and departed, and put the little ones and the cattle and the carriage before them.

20 And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this that ye say unto me, What aileth thee? And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household. And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and ^x came unto Laish, unto a people that were at quiet and secure: ^y and they smote them with the edge of the sword, and ^z burnt the city with fire. And there was no deliverer, because it was ^a far from Zidon, and they had no business with any man; and it was in the valley that lieth ^b by Beth-rehob.

29 And they built a city, and dwelt therein. And ^c they called the name of the city ^d Dan,¹ after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first. And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh,² he and his sons were priests to the tribe of Dan ^e until the day of the captivity of the land.³ And they set them up Micah's graven image, which he made, ^f all the time that the house of God was in Shiloh.

The wickedness of the men of Gibeah. The Benjamites, supporting them, are attacked by the other tribes, and nearly exterminated.

19 AND it came to pass⁴ in those days, ^g when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine⁵ out of ^h Beth-lehem-judah. And his concubine played the whore⁶ against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, ⁱ Comfort thine heart with a morsel of bread, and afterward go your way. 6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry. And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again. And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them. 9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end,

" ch. 17. 10.

x vers. 7, 10; Deu. 33.

22.

y Jos. 19. 47.

z Jos. 11. 11.

a ver. 7.

b Num. 13. 21; 2 Sam.

10. 6.

c Jos. 19. 47.

d ch. 20. 1; Ge. 14. 14;

1 Sam. 3. 20; 1 Ki.

12. 29, 30; 15. 20.

e ch. 13. 1; 1 Sam. 4.

2, 3, 10, 11; Ps. 78.

60, 61.

f ch. 19. 19; 21. 12;

Jos. 18. 1.

g ch. 17. 6; 18. 1; 21.

25.

h ch. 17. 7.

i Ge. 18. 5; Ps. 104. 14.

1 To be a witness for them that they were Danites by birth, though removed to so great a distance from their brethren. This city is often mentioned afterwards as the northern extremity of the country (1 Sam. iii. 20, etc.)

2 Many critics suppose that, instead of 'Manasseh,' the true reading here is *Moses*; and, indeed, some of the Jews acknowledge that the single letter which makes the difference in the Hebrew has been interpolated in order to save the credit of the family of their great lawgiver. The alteration, however, is not sanctioned by any ancient authority, except the Vulgate.

3 This may refer either to the subjugation of the Israelites by Jabin, or to some other servitude in the time of the Judges. At Dan, in later times, Jeroboam set up one of his golden calves; probably induced to do so in part by the previous idolatrous habits of the people.

4 This narrative appears to have been added in order to show what disorders and crimes arise from the neglect of the will and worship of God; and to record the exemplary punishment by which one of the tribes of Israel was reduced to comparative insignificance. It thus presents an instructive parallel to the history of the tribe of Simeon: see note on Numb. xxvi. 2.

5 Or, 'secondary wife.' See note on Gen. xxv. 1.

6 The Septuagint (with which the longer narrative of Josephus agrees), as well as the Chaldee and Vulgate, appear to have found a different Hebrew word here; for their renderings do not attribute unchastity to this unhappy woman: and this view is supported by the treatment which she received from her husband and her father, who would probably have caused her to be punished with death if she had been guilty.

lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home. But the man would not tarry that night, but he rose up and departed, and came over against ^kJebus, which *is* Jerusalem; and *there were* with him two asses saddled; his concubine also *was* with him.

11 And when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city ^lof the Jebusites, and lodge in it. And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over ^mto Gibeah. And he said unto his servant, Come,¹ and let us draw near to one of these places to lodge all night, in Gibeah, or in ⁿRamah. And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin. And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that ^otook them into his house to lodging.²

16 And, behold, there came an old man from ^phis work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites. And when he had lifted up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? And he said unto him, We *are* passing from Beth-lehem-judah, toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to ^qthe house of the Lord; and there *is* no man that receiveth me to house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.³ And the old man said, ^rPeace *be* with thee; howsoever ^slet all thy wants *lie* upon me; ^tonly lodge not in the street. ^uSo he brought him into his house, and gave provender unto the asses: ^xand they washed their feet, and did eat and drink.

22 Now as they were making their hearts merry, behold, ^ythe men of the city, certain ^zsons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, ^aBring forth the man that came into thine house, that we may know him. And ^bthe man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, ^cdo not this folly. ^dBehold,⁴ *here is* my daughter a maiden, and his concubine; them I will bring out now, and ^ehumble ye them, and do with them what seemeth good unto you: but unto this man do not *so* vile a thing. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they ^fknew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold. And he said unto her, Up, and let us be going. But ^gnone answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and ^hdivided her, *together* with her bones, into twelve pieces, and sent her into all the coast of Israel.⁵ And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, ⁱtake advice, and speak *your minds*.

20 Then ^kall the children of Israel went out, and the congregation was gathered together as one man, from ^lDan even to Beer-sheba, with the land of Gilad,⁶

^k Jos. 18. 28.

^l ch. 1. 21; Ge. 10. 16; Jos. 15. 8, 63; 2 Sam. 5. 6.

^m Jos. 18. 28.

ⁿ Jos. 18. 25.

^o Mt. 25. 43; Heb. 13. 2.

^p Ge. 3. 19; Ps. 104. 23.

^q ch. 18. 31; 20. 18; Jos. 18. 1; 1 Sam. 1. 3, 7.

^r ch. 6. 23; Ge. 43. 23; 1 Chr. 12. 18; Lk. 10. 5.

^s Ro. 12. 13; Heb. 13. 2.

^t Ge. 19. 2.

^u Ge. 21. 32; 43. 24.

^v Ge. 18. 4; John 13. 5.

^y ch. 20. 5; Ge. 19. 4;

1 Ios. 9. 9; 10. 9.

^z see refs. Deut. 13. 13.

^a Ge. 19. 5; Ro. 1. 26, 27.

^b Ge. 19. 6, 7.

^c Ge. 34. 7; Jos. 7. 15; 2 Sam. 13. 12.

^d Ge. 19. 8; Ro. 3. 8.

^f Ge. 4. 7.

^g ch. 20. 5.

^h ch. 20. 6; 1 Sam. 11. 7.

ⁱ ch. 20. 7; Pro. 11. 14; 13. 10; 20. 18.

^k ch. 21. 5; Deut. 13. 12; Jos. 22. 12; 1 Sam. 11. 7; 2 Sam. 19. 14; Ezra 3. 1; Ne. 8. 1.

^l ch. 18. 29; 1 Sam. 3. 20; 2 Sam. 3. 10; 21. 2; 2 Chr. 30. 5.

1 Rather, 'Go on.' Ramah was about six miles north of Jerusalem, and Gibeah lay about a mile and a half east of Ramah.

2 This extraordinary want of hospitality, especially towards a Levite, accords with the remarkably debased and abandoned character of the citizens of Gibeah.

3 Travellers in the East expect to obtain little more than house-room at their resting-places, and therefore carry their provisions with them, even when they are journeying through an inhabited country.

4 The conduct of the Levite and his host, in this transaction, shows how much the Israelites had become contaminated with the vices of the Canaanites. See note on Gen. xix. 8. It was evidently their duty to resist the

aggressors to the utmost, throwing themselves upon the protection of Providence, and not to yield in any way to the demands of these brutal and desperately wicked men.

5 Barbarous as this proceeding may appear to us, it was doubtless in accordance with the notions and practices of the times (see refs.); and, as there was no supreme magistrate over all the tribes of Israel to whom to appeal for redress, it was probably chosen as the most effectual method of rousing the people to take up the Levite's cause as one that concerned them all. The whole nation evidently regarded it as a solemn adjuration requiring and obliging them to punish this outrage. See ch. xx. 8, 9, 48; xxi. 5.

6 The 'land of Gilad' here means the region beyond Jordan.

2 ^m unto the LORD ⁿ in Mizpeh.¹ And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen ^o that drew sword.² (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.)

4 Then said the children of Israel, Tell us, how was this wickedness? And the Levite, the husband of the woman that was slain, answered and said, ^p I came into Gibeah that *belongeth* to Benjamin, I and my concubine to lodge. ^q And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: ^r and my concubine have they forced, that she is dead.

6 And ^s I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they ^t have committed lewdness and folly in Israel. Behold, ye *are* all children of Israel; ^u give here your advice and counsel.

8 And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house. But now this *shall be* the thing which we will do to Gibeah; *we will go up* ^x by lot against it; and we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man. ^y And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you? Now therefore deliver us the men, ^z the children of Belial, which *are* in Gibeah, that we may put them to death, and ^a put away evil from Israel. But the children of Benjamin would not hearken³ to the voice of their brethren the children of Israel: but the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. Among all this people *there were* seven hundred chosen men ^b left-handed; every one could sling stones at an hair *breadth*, and not miss. And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 And the children of Israel arose, and ^c went up to the house of God,⁴ and ^d asked counsel of God, and said, Which of us shall go up first⁵ to the battle against the children of Benjamin? And the LORD said, ^e Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. And ^f the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel ^g encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (^h And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And ⁱ Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

^m vers. 18, 26; ch. 11. 6.
ⁿ ch. 10. 17; Judg. 10. 17; 11. 11; 1 Sam. 7. 5; 10. 17.
^o ch. 8. 10.

^p sec ch. 19. 15—29.

^q ch. 19. 22.

^r ch. 19. 25, 26.

^s ch. 19. 29.

^t ch. 19. 23; Jos. 7. 15.

^u ch. 19. 30.

^x Jos. 14. 2; Nc. 11. 1.

^y Deu. 13. 11; Jos. 22. 13—16.

^z ch. 19. 22; Deu. 13. 13.

^a Deu. 17. 7, 12.

^b ch. 3. 15; 1 Chr. 12. 2.

^c vers. 23, 26; Jos. 18. 1.

^d ch. 1. 1; Num. 27. 21.

^e see refs. ch. 1. 2.

^f Ge. 49. 27.

^g 1 Sam. 30. 6; 2 Sam. 11. 25.

^h vers. 26, 27.

ⁱ ver. 21.

¹ Mizpeh was about four miles from Jerusalem, on the road to Ramah. It was probably on the lofty eminence now called Neby Samwil.

² This great national movement of the Israelites speaks favourably for the general state of feeling amongst them. Although it was begun with far too much haste, yet, when this was corrected, the manner in which it was concluded showed that mercy was not quite forgotten in the execution of justice upon their guilty brethren.

³ The whole tribe of Benjamin became participators in the guilt of the men of Gibeah, by taking the criminals under their protection. It is probable that an undue spirit of clanship had a large share in prompting this resistance. This affair of Gibeah is twice referred to by the prophet Hosea, as the beginning of the corruption of Israel, and of all the evil that followed (Hos. ix. 9; x. 9).

⁴ As the Hebrew for 'the house of God,' here and in vers. 26, 31, and ch. xxi. 2, is 'Bethel,' many have thought

that the town of that name is referred to. But if so, as Bethel was twelve miles from the town of Shiloh, it must be supposed either that the tabernacle had been removed to Bethel for the occasion, or that the name 'Shiloh' was given to the district lying between and immediately contiguous to the lands belonging to Bethel and to Shechem. So that persons going to the tabernacle might be said, in popular language, to go to Shechem, as in Josh. xxiv. 1, or as here, to go to Bethel, if they went from the south.

⁵ The Israelites appear not to have consulted God respecting the war, till after they had pledged themselves to it; and they then obtained a reply which gave no promise of success, but led them into a position in which their presumption and haste received a severe check. The selection of Judah to bear the brunt of this disastrous battle suggests the fear that this powerful tribe may have had some sinister design concealed beneath the guise of zeal for justice and morality.

26 Then all the children of Israel, and all the people, ^k went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted¹ that day
 27 until even, and offered burnt offerings and peace offerings before the LORD. And the children of Israel ^l inquired of the LORD, (for ^m the ark of the covenant of God
 28 ^{was} there in those days, ⁿ and Phinehas, the son of Eleazar, the son of Aaron, ^o stood before it² in those days,) saying, ^p Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thine hand.
 29, 30 And Israel ^q set liers in wait round about Gibeah.³ And the children of Israel went up against the children of Benjamin on the third day, and put themselves
 31 in array against Gibeah, as at other times. And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to the house of God [*or*, Bethel], and the other to Gibeah in the field,
 32 about thirty men of Israel. And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and
 33 draw them from the city unto the highways. And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows⁴ of Gibeah.
 34 And there came against Gibeah ten thousand chosen men out of all Israel, and
 35 the battle was sore: ^r but they knew not that evil *was* near them. And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men:⁵ all these drew the sword.
 36 So the children of Benjamin saw that they were smitten: ^s for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait
 37 which they had set beside Gibeah. ^t And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait drew ^u *themselves* along, and smote all the city with the edge of the sword. Now there was an appointed sign [*or*, time] between
 38 the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city. And when the men of Israel retired in the battle,
 39 Benjamin began to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle. But
 40 when the flame began to arise up out of the city with a pillar of smoke, the Benjamites ^v looked behind them, and, behold, the flame of the city ascended up
 41 to heaven. And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. Therefore they turned
 42 *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in
 43 the midst of them. *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down with ease [*or*, from Menuchah] over against Gibeah
 44 toward the sunrising. And there fell of Benjamin eighteen thousand men; all these *were* men of valour. And they turned and fled toward the wilderness unto
 45 the rock of ^x Rimmon: and they gleaned⁶ of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of
 46 them. So that all which fell that day of Benjamin were twenty and five thousand men⁷ that drew the sword; all these *were* men of valour. ^y But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.
 48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.⁸

k ver. 18.

l vers. 18, 23; 1 k. 18. 1;
 2 Cor. 12. 8.
 m Jos. 18. 1; 1 Sam. 4.
 3. 4.
 n Jos. 24. 33.
 o Deu. 10. 8; 18. 5.
 p Jos. 7. 7; Pro. 3. 5, 6.

q so Jos. 8. 4—22.

r Jos. 8. 4; Is. 47. 11.

s Jos. 8. 15.

t Jos. 8. 19.

u ch. 4. 6.

v Jos. 8. 20.

x Jos. 15. 32.

y ch. 21. 13.

¹ This is the first occasion in which a voluntary *fast* is mentioned in the Bible. The people ought to have begun with repentance, reformation, and earnest supplications for the guidance and help of Jehovah in the whole affair; instead of trusting, as they seem to have done, to the goodness of their cause and the superiority of their numbers. This narrative may teach us that, beneath a fair exterior, God often sees lurking evils which require severe measures for their removal. The direction to go up against Gibeah, given in answer to these humble and penitent prayers, was accompanied with a promise of victory.

² That is, he ministered as high priest. This verse shows that these events occurred not long after the death of Joshua, and that the narrative was not completed till after the removal of the ark in the time of Eli.

³ It is worthy of notice, that this third trial, made under the influence of better religious feelings than the two former, and with the encouragement of a positive assurance of success, was at the same time conducted with greater caution and more skilful generalship.

⁴ Or, as the Syriac and Arabic render, 'caves.'

⁵ In this verse the event of the battle is briefly stated in general terms. The narrative is then resumed, giving a detailed account of the conflict and its consequences.

⁶ That is, they cut off all the stragglers as clean as when a field is gleaned after the harvest has been carried.

⁷ The other thousand, required to make up the whole force given in ver. 15, had probably fallen in the former battles.

⁸ Inflicting the punishment of the Canaanites upon those who perpetrated or abetted similar crimes.

21 Now the men of Israel had sworn in Mizpeh, saying, There shall not any of
 2 us give his daughter unto Benjamin to wife. And the people came ^a to the house
 of God, and abode there till even before God, and lifted up their voices, and wept
 3 sore;¹ and said, O LORD God of Israel, why is this come to pass in Israel, that
 4 there should be to-day one tribe lacking in Israel? And it came to pass on the
 morrow, that the people rose early, and ^b built there an altar, and offered burnt
 offerings and peace offerings.
 5 And the children of Israel said, Who *is there* among all the tribes of Israel
 that came not up with the congregation unto the LORD? ^c For they had made a
 great oath concerning him that came not up to the LORD to Mizpeh, saying, He
 6 shall surely be put to death. And the children of Israel ^d repented them for
 Benjamin their brother, and said, There is one tribe cut off from Israel this
 7 day. How shall we do for wives for them that remain, seeing we have ^e sworn
 8 by the LORD that we will not give them of our daughters to wives? And
 they said, What one *is there* of the tribes of Israel that came not up to Mizpeh
 to the LORD?
 And, behold, there came none to the camp from ^f Jabesh-gilead to the assembly.
 9 For the people were numbered, and, behold, *there were* none of the inhabitants of
 10 Jabesh-gilead there. And the congregation sent thither twelve thousand men of
 the valiantest, and commanded them, saying, ^g Go and smite² the inhabitants of
 Jabesh-gilead with the edge of the sword, with the women and the children.
 11 And this *is* the thing that ye shall do, ^h Ye shall utterly destroy every male, and
 12 every woman that hath lain by man. And they found among the inhabitants of
 Jabesh-gilead four hundred young virgins, that had known no man by lying with
 any male: and they brought them unto the camp to ⁱ Shiloh, which *is* in the
 land of Canaan.
 13 And the whole congregation sent *some* to speak to the children of Benjamin
^k that *were* in the rock Rimmon, and to call peaceably [*or*, proclaim peace^l] unto
 14 them. And Benjamin came again at that time; and they gave them wives which
 they had saved alive of the women of Jabesh-gilead: and yet so they sufficed
 15 them not. And the people ^m repented them for Benjamin, because that the LORD
 had made a breach in the tribes of Israel.
 16 Then the elders of the congregation said, How shall we do for wives for them
 17 that remain, seeing the women are destroyed out of Benjamin? And they said,
There must be an inheritance for them that be escaped of Benjamin,³ that a tribe
 18 be not destroyed out of Israel. Howbeit we may not give them wives of our
 daughters: ⁿ for the children of Israel have sworn, saying, Cursed *be* he that
 giveth a wife to Benjamin.
 19 Then they said, Behold, *there is* ^o a feast of the LORD in Shiloh yearly *in a*
place which *is* on the north side of Beth-el, on the east side of the highway that
 20 goeth up from Beth-el to Shechem, and on the south of Lebonah. Therefore they
 commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;
 21 and see, and, behold, if the daughters of Shiloh come out ^p to dance in dances,⁴
 then come ye out of the vineyards, and catch you every man his wife of the
 22 daughters of Shiloh, and go to the land of Benjamin. And it shall be, when their
 fathers or their brethren come unto us to complain, that we will say unto them,
 Be favourable unto them for our sakes: because we reserved not to each man his
 wife in the war: for ye ^q did not give unto them at this time, *that ye should be*
 23 guilty.⁵ And the children of Benjamin did so, and took *them* wives, according
 to their number, of them that danced, whom they caught: and they went and
 returned unto their inheritance, and ^r repaired the cities, and dwelt in them.
 24 And the children of Israel departed thence at that time, every man to his tribe
 and to his family, and they went out from thence every man to his inheritance.
 25 ^s In those days *there was* no king in Israel: ^t every man did *that which was*
 right in his own eyes.⁶

^a ch. 20. 1.^b ch. 20. 18, 26.^b 2 Sam. 24. 25.^c ch. 5. 23.^d ver. 15; ch. 20. 23.^e vers. 1, 18.^f 1 Sam. 11. 1; 31. 11.^g ver. 5; ch. 5. 23; Deu. 13. 15; 1 Sam. 11. 7.^h Num. 31. 17, 18.ⁱ Jos. 18. 1.^k ch. 20. 47.
^l Deu. 20. 10.^m vers. 6, 17.ⁿ ver. 1; ch. 11. 35.^o see Ex. 23. 14—16.^p see ch. 11. 31; Ex. 15. 20; 1 Sam. 18. 6; Ps. 149. 3; Ecc. 3. 4; Jer. 31. 13.^q vers. 1, 7, 15.^r see ch. 20. 48.^s ch. 17. 6; 18. 1; 19. 1.
^t ch. 17. 6; Deu. 12. 8.

¹ Now that their vow was executed they felt that it had been unjustifiably severe.

² This cruel determination, like the vow whose ill consequences it was meant to obviate, seems to have been made without asking counsel of God.

³ Rather, 'The inheritance' (*i. e.* of the whole tribe) 'must be secured to the escaped remnant of Benjamin.'

⁴ This plot might be easily executed, as, in the East, festivals are often held in the fields or gardens, and the men rarely participate in the women's amusements.

⁵ The meaning is, 'The exigence of the case is so pressing, that it behoves all parties quietly to submit to it.'

By not giving your daughters or sisters voluntarily, you have avoided the guilt of violating your solemn vow.' See ver. 18. Although they escaped the *literal* breach of their vow, this expedient was in fact an *actual* evasion of it, and tended to give license to fraud and violence. The whole narrative presents a strange mixture of religion and barbarity; such, however, as is often found in the history of these early ages.

⁶ This was not because ample provision had not been made for all the purposes of government; but because, God being their King, the principle of subjection was religious, and the people generally were irreligious.

THE BOOK OF RUTH.

THIS brief family history, like the last four chapters of the book of Judges, is properly a supplement to that book, of which, in the ancient Hebrew canon, it formed a part.

The book of Ruth was certainly written after the establishment of the monarchy (see ch. i. 1), and probably about the time when David was coming into public life, after he had been anointed by Samuel as the future king (ch. iv. 7; 1 Sam. xvi. 13). It has generally been ascribed to that prophet; and internal indications favour the tradition.

The events, however, which it relates evidently belong to a much earlier period; for the author found it necessary to explain a custom here noticed, which had since become obsolete (ch. iv. 1, 7). One circumstance which has been relied upon, in attempting to ascertain the date of these events, is the famine mentioned in ch. i. 1; which bishop Patrick supposes to have been caused by the incursions of the Midianites, just before the administration of Gideon: see Judg. vi. 4—6. But Usher and others, following the greater Hebrew chronology, with far higher probability, assign the narrative to the times of Ehud and Shamgar. See Judg. iii. 12—14, 31. In any case, it seems necessary to suppose that, in the genealogy in ch. iv. 18—22, some names have been omitted according to the frequent practice of the Hebrews. Comp. Matt. i. 8, with 1 Chron. iii. 11, 12. These names should probably be supplied between Obed and Jesse.

This narrative of private life was doubtless included

Elimelech and his sons having died in Moab, his widow returns to Bethlehem with Ruth.

1 NOW it came to pass in the days when ^a the judges ruled, that there was ^b a famine in the land. And a certain man of ^c Beth-lehem-judah¹ went to sojourn in
2 the country of Moab,² he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, ^d Ephrathites of Beth-lehem-judah. And they came ^e into the country of Moab, and continued there.
3 And Elimelech Naomi's husband died; and she was left and her two sons.
4 And they took them wives ^f of the women of Moab;³ the name of the one was Orpah, and the name of the other ^g Ruth: and they dwelled there about ten years.
5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.
6 Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD
7 had ^h visited his people in ⁱ giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went
8 on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, ^k Go, return each to her mother's house: ^l the LORD deal kindly with you, as ye have dealt with ^m the dead, and with me. The LORD grant you that ye may find ⁿ rest, each ^o of you in the house of her husband. Then she kissed
9 them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people.
11 And Naomi said, Turn again, my daughters: why will ye go with me? *are*
12 there yet *any more* sons in my womb, ^p that they may be your husbands? Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to-night, and should
13 also bear sons; would ye tarry ^q for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for
14 your sakes that ^r the hand of the LORD is gone out against me. And they lifted up their voice, and wept again: and Orpah ^s kissed her mother-in-law; but Ruth ^t clave unto her.

1 So called in distinction from Bethlehem in Zebulon (Josh. xix. 15).

2 This seems to indicate that the famine did not extend beyond the land of Israel, and that it was probably a national chastisement.

3 Though this was not an infraction of the letter of the

in the canon of Scripture chiefly on account of its relation to the family of David, and thus to the Divine King and Head of the church; and because the adoption of Ruth, a Moabitess, into the commonwealth of Israel, and into the line of the ancestors of Messiah, intimates that through Him the Gentiles should be sanctified and united to His people; so that there should be 'one fold, and one Shepherd.' But it is also valuable as presenting to us admirable examples of faith, piety, patience, humility, industry, and kindness, in the common occurrences of life. It also forcibly teaches us that, while we are always in this life exposed to change, there is no condition, however unfavourable, which is absolutely hopeless; for God can raise 'the poor out of the dust,' 'that he may set him with princes;' and that a devout trust in his overruling Providence will not be disappointed: so that we may well exclaim with bishop Hall, 'Oh the sure and bountiful payment of the Almighty! Who ever forsook the Moab of this world for the true Israel, and did not at length rejoice in the change?'

This book contains Ruth's marriage into the family of Elimelech, the death of her father-in-law and husband, and her return with her widowed mother-in-law to Bethlehem (ch. i.), where she gleaned in the fields of Boaz, whose kindness encourages her to claim from him the duty of a kinsman (ii., iii.); her marriage to Boaz, and her descendants, with a genealogical table (iv.)

^a Judg. 2. 16.
^b see Ge. 12. 10; 26. 1; Le. 26. 20; 2 Ki. 8. 1.
^c Judg. 17. 8.

^d see Ge. 35. 19.
^e Judg. 3. 30.

^f Deu. 7. 3.
^g Mt. 1. 5.

^h Ex. 4. 31; Lk. 1. 68.
ⁱ Ps. 132. 15; 145. 15, 16; 146. 7; Mt. 6. 11.

^k see Jos. 24. 15.
^l 2 Tim. 1. 16—18.
^m ver. 5; ch. 2. 20.
ⁿ ch. 3. 1.

^o Ge. 38. 11; Deu. 25. 5.

^p Deu. 2. 15; Judg. 2. 15; Job 19. 21; Ps. 32. 4; 38. 2; 39. 9, 10.
^q Ge. 31. 28, 55; 1 Ki. 19. 20.
^r Pro. 17. 17; 18. 24.

law in Deut. vii. 3, which specifies only *Canaanitish* women, it was a violation of its spirit; the law being designed to prevent all admixture with idolatrous nations. The Moabites were under a special ban: see Deut. xxiii. 3.

⁴ Alluding to the custom mentioned in Gen. xxxviii. 8; Deut. xxv. 5.

15 And she said, Behold, thy sister-in-law is ^s gone back unto her people, and unto
16 her gods: ^a return ¹ thou after thy sister-in-law. And Ruth said, ^x Intreat me
not to leave thee, *or* to return from following after thee: for ^y whither thou
goest, I will go; and where thou lodgest, I will lodge: ^z thy people *shall be*
17 my people, and ^a thy God my God: where thou diest, will I die, and there will
I be buried: ^b the LORD do so to me, and more also, *if aught* but death part
18 thee and me. ^c When she saw that she was stedfastly minded to go with her,
then she left speaking unto her.

19 So they two went until they came to Beth-lehem. And it came to pass when
they were come to Beth-lehem, that ^d all the city was moved about them, and
20 they said, ^e Is this Naomi? And she said unto them, Call me not Naomi [*i. e.*
pleasant], call me Mara [*i. e.* bitter]: for the Almighty hath ^f dealt very bitterly
21 with me. I went out full, ^g and the LORD hath brought me home again empty:
why *then* call ye me Naomi, seeing the LORD hath ^h testified against me, and the
Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her,
which returned out of the country of Moab: and they came to Beth-lehem, ⁱ in
the beginning of barley harvest.²

Ruth being treated kindly by Boaz, claims from him the duty of a kinsman.

2 AND Naomi had a ^k kinsman of her husband's, a mighty man of wealth, of the
2 family of Elimelech; and his name *was* ^l Boaz. And Ruth the Moabitess said
unto Naomi, Let me now go to the field, and ^m glean ears of corn after *him* in
3 whose sight I shall find grace. And she said unto her, Go, my daughter. And
she went, and came, and gleaned in the field after the reapers: and her hap³ was
to light on a part of the field *belonging* unto Boaz, who *was* of the kindred⁴ of
Elimelech.

4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, ⁿ The
5 LORD *be* with you.⁵ And ^o they answered him, The LORD bless thee. Then said
6 Boaz unto his servant that was set over the reapers, Whose damsel *is* this? And
the servant that was set over the reapers answered and said, It *is* the Moabitish
7 damsel ^p that came back with Naomi out of the country of Moab: and she said,
I pray you, let me glean and gather after the reapers among the sheaves: so she
came, and hath continued even from the morning until now, that she tarried a
little in the house.⁶

8 Then said Boaz unto Ruth, Hearest thou not, ^q my daughter? Go not to glean
9 in another field, neither go from hence, but abide here fast by my maidens: *let*
thine eyes *be* on the field that they do reap, and go thou after them: have I not
charged the young men that they shall not ^r touch thee? and when thou art
athirst, go unto the vessels, and drink of *that* which the young men have drawn.
10 Then she ^s fell on her face, and bowed herself to the ground, and said unto him,
Why have I found grace in thine eyes, that thou shouldst take knowledge of me,
11 seeing I *am* a stranger? And Boaz answered and said unto her, It hath fully
been showed me, ^t all that thou hast done unto thy mother-in-law since the death
of thine husband: and *how* ^u thou hast left thy father and thy mother, and the
land of thy nativity, and art come unto a people which thou knewest not hereto-
12 fore. ^x The LORD recompense thy work, and a full reward be given thee of the
13 LORD God of Israel, ^y under whose wings thou art come to trust. Then she said,
^z Let me find favour in thy sight, my lord; for that thou hast comforted me, and
for that thou hast spoken friendly unto thine handmaid, ^a though I be not like
14 unto one of thine handmaidens. And Boaz said unto her, At mealtime come
thou hither, and eat of the bread, and dip thy morsel in the vinegar.⁷

And she sat beside the reapers: and he reached her ^b parched *corn*, and she did
15 eat, and ^c was sufficed, and left. And when she was risen up to glean, Boaz com-
manded his young men, saying, Let her glean even among the sheaves, and re-
16 proach her not: and ^d let fall also *some* of the handfuls of purpose for her, and
17 leave *them*, that she may glean *them*, and rebuke her not. So she gleaned in the
field until even, and beat out that she had gleaned: and it was about an ephah⁸

^s 1 John 2. 19.^t Judg. 11. 24.^u see ver. 8; Jos. 24. 15, 19; 2 Ki. 2. 2; I. k. 14. 26, 27, 33; 24. 28.^x 2 Ki. 2. 2, 4, 6.^y 2 Sam. 15. 21.^z ch. 2. 11, 12; Ps. 45. 10.^a 2 Cor. 6. 16—18; 1 Thes. 1. 9.^b 1 Sam. 3. 17; 25. 22;^c 2 Sam. 3. 9; 19. 13;^d 1 Ki. 2. 23; 2 Ki. 6. 31.^e Ac. 21. 14.^f Mt. 21. 10.^g see Is. 23. 7; Lam.^h 2. 15.ⁱ Job 6. 4; 19. 6; Heb.^j 12. 11.^k 1 Sam. 2. 7, 8; Job^l 1. 21.^m Job 10. 17; 13. 26;ⁿ 16. 8.^o ch. 2. 23; Ex. 9. 31;^p 32; 2 Sam. 21. 9.^q ch. 3. 2, 12.^r ch. 4. 21; called *Booz*,^s Mt. 1. 5, and Lk. 3.^t 32.^u Le. 19. 9, 10; Deu.^v 24. 19.^w Ps. 129. 7, 8; I. k. 1.^x 28; 2 Thes. 3. 16.^y 1 Tim. 6. 1, 2.^z ch. 1. 22.^a 1 Sam. 3. 6, 16; 2 Ki.^b 5. 13; Mt. 9. 2, 22.^c Ge. 20. 6.^d 1 Sam. 25. 23.^e ch. 1. 11, 16, 17.^f Heb. 11. 21—26.^g 1 Sam. 24. 19; Ps.^h 58. 11; Pro. 23. 18.ⁱ ch. 1. 16; Ps. 17. 8;^j 36. 7; 57. 1; 63. 7;^k 91. 4.^l Ge. 33. 15; 1 Sam.^m 1. 18.ⁿ 1 Sam. 25. 41.^o 1 Sam. 17. 17; 25. 18.^p ver. 18.^q Deu. 24. 19—21; Pro.^r 19. 17.

¹ Some have regarded this as showing a want of enlightened piety in Naomi. It must, however, be remembered that she had commended both Orpah and Ruth to Jehovah's care (ver. 8), and that she does not appear yet to have been satisfied that Ruth was actuated by any higher principle than personal attachment to herself.

² That is, about April.

³ Though to her accidental, this was ordered by Divine Providence, which was about to reward her filial piety.

⁴ According to Jewish tradition, his brother's son.

⁵ Oriental salutations are often expressed in religious terms; but the subsequent language and conduct of Boaz show that his were not mere formal civilities.

⁶ Probably a shed erected for the use of those engaged in harvest work.

⁷ A weak acid wine, much used by labourers in vine-growing countries, and both cheap and refreshing.

⁸ Nearly a bushel.

18 of barley. And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her ^e that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did ^f take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz. And Naomi said unto her daughter-in-law, ^g Blessed *be* he of the LORD, who ^h hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us,¹ ⁱ one of our next ^k kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men,² until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest;³ and dwelt with her mother-in-law.

3 Then Naomi her mother-in-law said unto her, My daughter, ^l shall I not seek ^m rest for thee, that it may be well with thee?⁴ And now *is* not Boaz of our kindred, ⁿ with whose maidens thou wast? Behold, he winnoweth⁵ barley to-night in the threshingfloor. Wash thyself⁶ therefore, ^o and auoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

6 And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and ^p his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: ^q spread therefore thy skirt⁷ over thine handmaid; for thou *art* ^r a near kinsman [*or*, one that hath right to redeem]. And he said, ^s Blessed ^t *be* thou of the LORD, my daughter: *for* thou hast showed more kindness in the latter end than ^u 'at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* ^v a virtuous woman. And now it is true that I *am* ^w thy ^x near kinsman: howbeit ^y there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, *that* if he will ^z perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, ^a as the LORD liveth: lie down until the morning.

14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, ^b Let it not be known that a woman came into the floor. Also he said, Bring the vail⁹ that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she¹⁰ went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? 17 And she told her all that the man had done to her. And she said, These six

e ver. 14.

f ver. 10; Ps. 41. 1.

g ch. 3. 10; 2 Sam. 2. 5; Job 29. 13. h Pro. 17. 17.

i ch. 3. 9; 4. 6. k see Le. 25. 25.

l 1 Cor. 7. 36; 1 Tim. 5. 8. m ch. 1. 9.

n ch. 2. 8, 20—23.

o 2 Sam. 14. 2; Ps. 104. 15; Mt. 6. 17.

p Ge. 43. 34; Judg. 19. 6, 9, 22; 2 Sam. 13. 28; Est. 1. 10.

q Eze. 16. 8. r ver. 12; ch. 2. 20. s ch. 2. 20.

t ch. 1. 8.

u Pro. 12. 4.

v ver. 9.

w ch. 4. 1.

x ch. 4. 5; Deu. 25. 5—9; Mt. 22. 24.

y Judg. 8. 19; Jer. 4. 2.

z Ro. 12. 17; 14. 16; 1 Cor. 10. 32; 2 Cor. 8. 21; 1 Thes. 5. 22.

¹ Or, 'one that hath a right to redeem.' See Lev. xxv. 25; Deut. xxv. 5.

² Rather, 'servants;' including the maidens mentioned in ver. 23.

³ About the end of May or beginning of June.

⁴ In estimating the conduct of Naomi and Ruth, we must remember that, by the custom of the Hebrews and the surrounding nations, Ruth was already virtually the wife of her late husband's nearest kinsman, and that no further marriage ceremony was needed to perfect her claim to conjugal rights (Deut. xxv. 5). Naomi seems not to have been aware that there was a kinsman nearer than Boaz; whilst his character for justice, and his kindness to Ruth, led her to expect that he would fulfil the requirements of the customary law.

⁵ After the corn had been threshed by oxen on the open floor (see note on Deut. xxv. 4), it was winnowed by throwing it up with shovels against the evening breeze, which blew away the chaff, whilst the heavier grain fell

on the ground in a heap. During this time it was important that the owner should look well after his produce to secure it from depredation.

⁶ These were nuptial preparations. The use of oil after bathing is very important in hot climates.

⁷ Or, 'thy wing:;' a symbol of matrimonial protection. See refs.

⁸ It is evident from this that Boaz regarded Ruth's conduct (on the supposition that he was the next of kin) as not only justifiable, but praiseworthy; indicating the constancy of her attachment ('kindness') to her deceased husband, whose name and family she desired to perpetuate.

⁹ The Eastern vail is large enough to envelope the whole person; and that worn by the poorer classes is coarse and very strong.

¹⁰ Rather, 'he (Boaz) went;:' instead of remaining at his threshing-floor; being anxious to settle the matter at once.

measures of barley gave he me; for he said to me, Go not empty unto thy
18 mother-in-law. Then said she, ^c Sit still, my daughter, until thou know how the
matter will fall: for the man will not be in rest, until he have finished the
thing this day.

Marriage of Boaz and Ruth; birth of Obed; genealogy.

4 THEN went Boaz up to ^d the gate,¹ and sat him down there: and, behold, ^e the
kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one!
2 turn aside, sit down here. And he turned aside, and sat down. And he took
ten men of ^f the elders of the city, and said, Sit ye down here. And they sat
3 down. And he said unto the kinsman, Naomi, that is come again out of the
country of Moab, selleth² a parcel of land, which *was* our brother Elimelech's:
4 and I thought to advertise thee, saying, ^g Buy it ^h before the inhabitants, and
before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou
wilt not redeem *it*, then tell me, that I may know: ⁱ for *there is* none to redeem
5 *it* beside thee; and I *am* after thee. And he said, I will redeem *it*. Then said
Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it*
6 also of Ruth the Moabitess,³ the wife of the dead, ^k to raise up the name⁴ of the
dead upon his inheritance. ^l And the kinsman said, I cannot redeem *it* for
myself, lest I mar⁵ mine own inheritance: redeem thou my right to thyself; for
7 I cannot redeem *it*. ^m Now this *was the manner* in former time in Israel concern-
ing redeeming and concerning changing, for to confirm all things: a man
plucked off his shoe,⁶ and gave *it* to his neighbour: and this *was* a testimony in
8 Israel. Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew
off his shoe.

9 And Boaz said unto the elders, and unto all the people, ⁿ Ye *are* witnesses this
day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and
10 Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of
Mahlon, have I purchased to be my wife, to raise up the name of the dead upon
his inheritance, ^o that the name of the dead be not cut off from among his
11 brethren, and from the gate of his place: ye *are* witnesses this day. And all the
people that *were* in the gate, and the elders, said, *We are* witnesses. ^p The LORD
make the woman that is come into thine house like Rachel and like Leah, which
two did ^q build the house of Israel: and do thou worthily in ^r Ephratah, and be
12 famous in Beth-lehem: and let thy house be like the house of Pharez, ^s whom
Tamar bare unto Judah, of ^t the seed which the LORD shall give thee of this
young woman.

13 So Boaz ^u took Ruth, and she was his wife: and when he went in unto her,
14 ^v the LORD gave her conception, and she bare a son. And ^w the women said unto
Naomi, Blessed *be* the LORD, which hath not left thee this day without a
15 kinsman [*or*, redeemer], that his name may be famous in Israel. And he shall
be unto thee a restorer of *thy* life, and ^z a nourisher of thine old age: for thy
daughter-in-law, which loveth thee, which is ^a better to thee than seven sons,
16 hath borne him. And Naomi took the child, and laid it in her bosom, and became
17 nurse unto it. ^b And the women her neighbours gave it a name, saying, There is
a son born to Naomi; and they called his name Obed: he *is* the father⁷ of Jesse,
the father of David.⁸

18, 19 Now these *are* the generations of Pharez: ^c Pharez begat Hezron, and Hezron
20 begat Ram, and Ram begat Amminadab, and Amminadab begat ^d Nahshon, and
21 Nahshon begat ^e Salmon, and ^f Salmon begat Boaz, and Boaz begat Obed, and
22 Obed begat Jesse, and Jesse begat ^g David.

^c Ps. 37. 3—5; Is. 30. 7.

^d Deut. 16. 18; 21. 19;
^e 25. 7; Job 29. 7.
^f ch. 3. 12.

^g Ex. 18. 21, 22; 1 Ki.
21. 8; Pro. 31. 23.

^h Jer. 32. 7—9.
ⁱ Ge. 23. 18; Jer. 32.
10—12.

^j Le. 25. 25—29.

^k ch. 3. 13; Ge. 38. 8;
Deut. 25. 5, 6; Mt.
22. 24.
^l ch. 3. 12, 13.

^m Deut. 25. 7—10.

ⁿ see refs. ver. 4.

^o Deut. 25. 6.

^p Ge. 24. 60; Ps. 127.
3—5; 128. 3.

^q Deut. 25. 9.
^r Ge. 35. 16, 19.
^s Ge. 38. 29; 1 Chr. 2.
4; Mt. 1. 3.
^t 1 Sam. 2. 20.

^u ch. 3. 11.

^v Ge. 29. 31; 33. 5.
^w Lk. 1. 58; Ro. 12. 15.

^z Ge. 45. 11; Ps. 55. 22.

^a 1 Sam. 1. 8.

^b Lk. 1. 58, 59.

^c 1 Chr. 2. 4, etc.; Mt.
1. 3.
^d Num. 1. 7

^e *or*, *Salmah*.
^f Mt. 1. 4, etc.
^g 1 Chr. 2. 15; Mt. 1. 6.

1 This presents a vivid picture of the legal proceedings of the Hebrews, before written documents had come into use, as they had in the time of Jeremiah (xxxii. 10).

2 Or, 'hath sold.' It is likely that the land, in consequence of the poverty of the family, had been already sold; and the right of redemption, according to Lev., ch. xxv., had come into exercise.

3 The marginal reading of the Hebrew Bible is preferable: 'Thou wilt also purchase Ruth the Moabitess,' etc.

4 The eldest son of such a marriage was reckoned to the deceased, though he did not always bear his name.

5 Had he had but one son by Ruth, and no other by another wife, his own name and inheritance would have been merged altogether in that of Elimelech. This narrative shows clearly the beneficial operation of the law of Deut. xxv. 5, which allowed a man, by incurring a small penalty, to decline such a marriage when it was either disagreeable or inconvenient.

6 In Eastern countries, among unlettered people, the shoe was, and indeed still is, the pledge of a bargain, and thus the symbol of possession; hence a man gave his shoe to the person to whom he transferred a property or right: and, according to the law in Deut. xxv. 9, a man who would not redeem his kinsman's right had his shoe plucked off by the widow. It is to the first-named, not the latter practice, that the text here refers. In later times, the Jews have been accustomed to deliver a handkerchief for the same purpose.

7 The word 'father' is probably here used, as it is often elsewhere, in the general sense of *ancestor*.

8 Thus Jehovah rewarded Ruth's conjugal constancy, filial affection, and pious preference of the God and people of Israel, as well as the generosity and honour of Boaz;—making them ancestors of a royal house, and, according to his human nature, of Him who is 'King of kings, and Lord of lords.'

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THE two books of Samuel originally formed only one, which was called 'The Book of Samuel;' but was divided by the Greek translators into two, and designated 'The First and Second Books of Kings.' Their authorship is uncertain; but there is great probability in the ancient opinion, founded on various passages in the books of Chronicles, that they were the productions of contemporary prophets, with a few explanatory insertions by their successors. Thus, the first sixteen chapters, with a few subsequent portions, may be attributed to Samuel, whose name, according to Hebrew custom, is given to the whole; and the rest to Nathan and Gad. The few passages which have been supposed by some to indicate a later origin appear to have been either subsequent additions, or to be susceptible of a different explanation. Upon some of these, remarks will be found in the notes.

The great subject of these books is the institution of the *monarchy*, and its establishment in the family of David. The Divine plan of redemption is thus presented in a new aspect, exhibiting the delegation of royal authority by the Invisible King to the hands of a human representative. From the time when 'the man after God's own heart' was seated on the throne, the Spirit of prophecy delights to employ the emblems of royalty to set forth the spiritual glories of Messiah (see Psa. ii., xlv., lxxii., cx.); whilst the inspired history of the line of David opens a track by which, step after step, we are led on to Him in whom the independent successions of prophets, priests, and kings finally meet.

It is remarkable, too, that almost at the same time a new era of *prophecy* began, which extended, with scarcely any interruption, to the days of Malachi. Samuel is spoken of, in Acts iii. 24, as the first of this succession of prophets, whose chief object was to foreshadow the redemption of Christ, and to prepare the way for his coming, as well as to give religious instruction to the people. The maintenance of this succession was doubtless greatly assisted by the schools of the prophets, so frequently alluded to in the subsequent history, which are supposed to have been first established under Samuel.

These two books extend over a period of 154 years according to Usher, or 132 according to Hales.

THE FIRST BOOK OF SAMUEL begins with an account of the birth and early ministry of that prophet: it describes the low and oppressed condition of the people at that period; the appointment of Samuel as judge; and his eminently useful services, both as a prophet and as a ruler; and mentions the degeneracy of his sons. It then relates the change in the mode of government by the

introduction of the monarchy; an event which had been prophetically anticipated by Moses four hundred years before (see Deut. xvii. 14). As this was a change of great importance in the national history, the circumstances attending it are related in detail. Under Divine direction, Saul is appointed king; but, not conducting himself in the government according to the command of God, he is rejected; and the son of Jesse is chosen by God, and anointed as his successor. David is then, by the arrangements of Providence, brought before the eyes of the nation, and into relationship with Saul; who, however, being jealous of his growing popularity, attempts his life, drives him from court into the wilderness, and subjects him to the most harassing persecutions. These are overruled by God to prepare David for the work he had to do; developing his fortitude and prudence, and making him intimately acquainted with the power of the dreaded Philistines and other enemies whom he was afterwards to subjugate.

The history of David is important, not only on account of the great moral and spiritual lessons which it affords, but also for the understanding of many other parts of Scripture, particularly the Psalms and much of the New Testament. As an ancestor of the Messiah according to the flesh, and as a representative of him and of his people, both in his conflicts and in his triumphs, his whole life is invested with peculiar interest.

This book may be divided into two parts:—

I. THE CONCLUSION OF THE TIMES OF THE JUDGES: comprising the birth and early life of Samuel; the wickedness of Eli's sons, and denunciations of judgment against his family (ch. i.—iii.); defeat of the Israelites; capture of the ark; chastisement of the Philistines, and restoration of the ark (iv.—vi.); repentance and deliverance of the Israelites (vii.)

II. THE COMMENCEMENT OF THE MONARCHY. The desire of the people for a king (ch. viii.); designation and appointment of Saul (ix., x.); Saul's victory over the Ammonites (xi.); Samuel's address to the people on resigning the government (xii.); Saul's wars with the Philistines and Amalekites, his disobedience and rejection (xiii.—xv.); anointing of David by Samuel (xvi.); his victory over Goliath (xvii.); his persecution by Saul, and flight to Ramah, Nob, Gath, and Adullam (xviii.—xxii. 1—5); the slaughter of the priests at Nob (xxii. 6—23); David's rescue of Keilah, and flight into the wilderness and to Gath (xxiii.—xxvii.); renewal of war by the Philistines; Saul and the witch of Endor (xxviii.); David's dismissal by the Philistine princes, and pursuit of the Amalekites (xxix., xxx.); defeat of the Israelites by the Philistines, and death of Saul and his sons (xxxi.)

Samuel's birth and dedication to the service of God; Hannah's song of thanksgiving.

- 1 NOW there was a certain man of Ramathaim-zophim,¹ of mount Ephraim, and his name was ^a Elkanah,² the son of Jeroham, the son of Elihu, the son of Tohu,
2 the son of Zuph, ^b an Ephrathite: and he had ^c two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah ^d had no children.
3 And this man went up out of his city ^e yearly ^f to worship and to sacrifice unto

^a 1 Chr. 6. 27, 34.

^b Ru. 1. 2.

^c see refs. Ge. 4. 19.

^d see refs. Judg. 13. 2.

^e Ex. 23. 14, 17; Deu.

16. 16; Lk. 2. 41.

^f Deu. 12. 5—7.

1 That is, Ramah of Zuph, whose descendants resided here. It is so called to distinguish it from another Ramah.

2 He was a Levite of the line of Kohath, and of the family of Korah (1 Chron. vi. 33—38); and his de-

scendants, the singers, are therefore called 'sons of Korah.' He is called an Ephrathite probably because he resided in Mount Ephraim, which was a prolongation northwards of the mountains of Judah.

the LORD of hosts¹ in *Shiloh*. And the two sons of Eli, Hophni and Phinehas, 4 the priests of the LORD, *were* there. And when the time was that Elkanah² offered, he gave to Peninnah his wife,³ and to all her sons and her daughters, portions: 5 but unto Hannah he gave a worthy³ portion; for he loved Hannah: ⁴ but the 6 LORD had shut up her womb. And her adversary⁴ also ⁵ provoked her sore, for to make her fret, because the LORD had shut up her womb. And *as* he did 7 so year by year, when she went up to the house of the LORD, so she provoked 8 her;⁵ therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I ⁶ better to thee than ten sons?

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. 10 Now Eli the priest sat upon a seat by a post of ⁷ the temple⁶ of the LORD. ⁸ And 11 she *was* in bitterness of soul, and ⁹ prayed unto the LORD, and wept sore. And she ¹⁰ vowed a vow, and said, O LORD of hosts, if thou wilt indeed ¹¹ look on the affliction of thine handmaid, and ¹² remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and ¹³ there shall no razor come upon his head.⁷

12 And it came to pass, as she continued praying before the LORD, that Eli marked 13 her mouth. Now Hannah, she ¹⁴ spake in her heart; only her lips moved, but 14 her voice was not heard: therefore Eli ¹⁵ thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from 15 thee. And Hannah answered and said, ¹⁶ No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have ¹⁷ poured out my soul before the LORD. Count not thine handmaid for a daughter of ¹⁸ Belial: for out of the abundance of my complaint and grief have I spoken 17 hitherto. Then Eli answered and said, ¹⁹ Go in peace: and ²⁰ the God of Israel 18 grant *thee* thy petition that thou hast asked of him. And she said, ²¹ Let thine handmaid find grace in thy sight. So the woman ²² went her way, and did eat, and her countenance was no more *sad*.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah. And Elkanah ²³ knew Hannah his 20 wife; and ²⁴ the LORD remembered her. Wherefore it came to pass when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel,⁸ *saying*, ²⁵ Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, ²⁶ went up to offer unto the LORD the 22 yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, *I will not go up* until the child ²⁷ be weaned, and *then* I will bring him, 23 that he may appear before the LORD, and there ²⁸ abide ²⁹ for ever. And ³⁰ Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; ³¹ only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she ³² took him up with her, with three bullocks,⁹ 25 and one ephah of flour, and a bottle of wine, and brought him unto ³³ the house of 26 the LORD in Shiloh: and the child *was* young. And they slew a bullock, and 27 ³⁴ brought the child to Eli. And she said, Oh my lord, ³⁵ as thy soul liveth, my 27 lord, I *am* the woman that stood by thee here, praying unto the LORD. ³⁶ For 28 this child I prayed; and the LORD hath given me my petition which I asked of 28 him: ³⁷ therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.¹⁰ And he ³⁸ worshipped¹¹ the LORD there.

¹ Jos. 18. 1.
² Deu. 12. 17, 18; 16. 11.
³ Ge. 20. 18; 30. 2.
⁴ Job 21. 21.
⁵ Ru. 4. 15.
⁶ ch. 3. 3.
⁷ Job 7. 11; 10. 1; Is. 38. 15.
⁸ Ps. 50. 15.
⁹ Ge. 28. 20; Num. 30. 3; Judg. 11. 30.
¹⁰ Ge. 29. 32; Ex. 4. 31; 2 Sam. 16. 12; Ps. 25. 18.
¹¹ Ge. 8. 1; 30. 22; Ps. 132. 1.
¹² Num. 6. 5; Judg. 13. 5.
¹³ Ne. 2. 4; Ps. 25. 1; Ro. 8. 26.
¹⁴ 1 Cor. 13. 7.
¹⁵ Ps. 15. 1.
¹⁶ Ps. 42. 1; 62. 8; 142. 2.
¹⁷ see refs. Deu. 13. 13.
¹⁸ Judg. 18. 6; Mk. 5. 34; Lk. 7. 50; 8. 48.
¹⁹ Ps. 20. 4, 5.
²⁰ Ge. 33. 15; Ru. 2. 13.
²¹ Ecc. 9. 7.
²² Ge. 4. 1.
²³ Ge. 21. 1; 30. 22.
²⁴ Ge. 4. 25; 5. 29.
²⁵ ver. 3.
²⁶ see Ge. 21. 3.
²⁷ ch. 2. 11, 18; 3. 1.
²⁸ Ex. 21. 6; Le. 25. 33.
²⁹ Num. 30. 7—11.
³⁰ 2 Sam. 7. 25.
³¹ Num. 15. 9, 10; Deu. 12. 5, 6, 11.
³² Jos. 18. 1.
³³ Lk. 2. 22.
³⁴ Ge. 42. 15; 2 Ki. 2. 2, 4, 6.
³⁵ Mt. 7. 7.
³⁶ Ps. 65. 19; 118. 5; 1 John 5. 15.
³⁷ vers. 11, 22; 1 Chr. 29. 14, 16.
³⁸ Ge. 24. 26, 52.

1 This name, which occurs here for the first time, appears to denote the supremacy of Jehovah over all orders of beings. Comp. Gen. ii. 1; xxxii. 2; Psa. ciii. 21.

2 The males only were required to appear at the yearly festivals; but devout persons used to bring their wives and daughters with them. The 'portions' are the parts of the peace-offerings which belonged to the offerer, and on which he feasted with his family.

3 That is, a double portion.

4 Rather, 'her affliction.' The Hebrew word here translated 'adversary' occurs frequently in Scripture, but nowhere else does it denote a *person*; and the ordinary sense will suit this passage perfectly. Hannah's 'anguish,' or 'distress,' on account of her childless state might truly be said to 'provoke her sore,' etc.

5 Rather, 'it (*i. e.* her affliction) provoked her.'

6 The tabernacle is probably so called, because it was now fixed, and some permanent buildings for the priests had been erected around it. Eli's seat was most likely

near the entrance of the court, where he could attend to many of his duties both as high priest and judge.

7 As a Levite, Samuel would have been employed in the service of the tabernacle from the age of twenty-five to fifty; but, by his mother's vow, he was devoted to it from childhood; besides being subjected to the discipline of a Nazarite: on which see refs. This vow must have had the concurrence of her husband: see Numb. xxx. 8.

8 This is a contracted form, meaning *asked of God*.

9 Some versions read, 'one bullock of three years old;' which agrees with the next verse. As Samuel was taken to Shiloh soon after he was weaned from the breast (ver. 23), probably when three or four years old, some provision must have been needed for attendance upon him.

10 Or, 'I have returned him whom I have obtained by petition to the Lord; he whom I have obtained by petition shall be returned,' etc.

11 Some ancient versions have 'they worshipped;' *i. e.* Elkanah and his family.

- 2 And Hannah ^y prayed,¹ and said,
^z My heart rejoiceth in the LORD:—^a mine horn² is exalted in the LORD:
 My mouth is enlarged over mine enemies;—because I ^b rejoice in thy salvation.
- 3 ^c There is none holy as the LORD:—for *there is* ^d none beside thee:
 Neither *is there* any ^e rock like our God.
- 4 Talk no more so exceeding proudly;
^f Let not arrogancy come out of your mouth:
^g For the LORD *is* a God of knowledge,—and ^h by him actions are weighed.
- 5 ⁱ The bows of the mighty men *are* broken,
^k And they that stumbled are girded with strength.
^l They that were full have hired out themselves for bread;
 And they that were hungry ceased:—so that ^m the barren hath borne seven;
 And ⁿ she that hath many children is waxed feeble.
- 6 ^o The LORD killeth, and maketh alive:
 He bringeth down to the grave, and bringeth up.
- 7 The LORD ^p maketh poor, and ^q maketh rich:—^r he bringeth low, and ^s lifteth up.
- 8 ^t He raiseth up the poor out of the dust,
 And lifteth up the beggar from the dunghill.
^u To set them among princes,—and to make them inherit the throne of glory:
 For ^v the pillars of the earth³ *are* the LORD's,
 And he hath set the world upon them.
- 9 ^y He will keep the feet of ^z his saints,
 And the wicked shall be ^a silent in ^b darkness;
 For ^c by strength shall no man prevail.
- 10 The adversaries of the LORD shall be ^d broken to pieces;
^e Out of heaven shall he thunder upon them:
^f The LORD shall judge the ends of the earth;
 And he shall ^g give strength unto his king,—and ^h exalt the horn of ⁱ his anointed.⁴
- 11 And Elkanah went to Ramah to his house. ^k And the child did minister unto
 the LORD before Eli the priest.
- The wickedness of Eli's sons; prophecies against his family; Samuel's ministry.*
- 12 NOW the sons of Eli were ^l sons of Belial;⁵ ^m they knew not the LORD.
- 13 And the priest's custom⁶ with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook
- 14 of three teeth in his hand, and he struck *it* into the pan, or kettle, or caldron, or pot; ⁿ all that the fleshhook brought up the priest took for himself. So they did
- 15 in Shiloh unto all the Israelites that came thither. Also before they ^o burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to
- 16 roast for the priest; for he will not have sodden flesh of thee, but raw. And *if* any man said unto him, Let them not fail to burn the fat presently, and *then*
- 17 shalt give *it me* now: and if not, I will take *it* by force. Wherefore the sin of the young men⁷ was very great ^p before the LORD: for men ^q abhorred the offering of the LORD.
- 18 ^r But Samuel ministered before the LORD, *being* a child, ^s girded with a linen
- 19 ephod. Moreover his mother made him a little coat,⁸ and brought *it* to him from year to year, when she ^t came up with her husband to offer the yearly
- 20 sacrifice. And Eli ^u blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan⁹ which is ^v lent to the LORD. And they went
- 21 unto their own house. And the LORD ^y visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel ^z grew before the LORD.

- ^y Ne. 11. 17; Hab. 8. 1; Phil. 4. 6.
^z Lk. 1. 46, etc.; Phil. 4. 4.
^a Ps. 89. 17; 92. 10; 112. 9.
^b Ps. 9. 14; 13. 5; 20. 5; 35. 9.
^c Ex. 15. 11; Deu. 3. 21; 32. 4; Ps. 86. 8; 89. 6, 8; 99. 5; Is. 6. 3; 57. 15.
^d Deu. 4. 35; 2 Sam. 22. 32.
^e see refs. Deu. 32. 30, 31.
^f Ps. 94. 4; Pro. 8. 13; Mal. 3. 13; Jude 15.
^g 1 Ki. 8. 39; Ps. 44. 21; 139. 1—12; Jer. 17. 10; Rev. 2. 23.
^h Job 31. 6; Is. 26. 7; Dan. 5. 27.
ⁱ Ps. 37. 15, 17; 46. 9; 76. 3.
^k 2 Cor. 4. 9; 12. 9; Phil. 4. 13.
^l Ps. 31. 10; Lk. 1. 53.
^m ch. 1. 20; Ps. 113. 9.
ⁿ Is. 54. 1; Jer. 15. 9.
^o Deu. 32. 39; Job 5. 18; Hos. 6. 1.
^p Job 1. 21.
^q Deu. 8. 17, 18.
^r Ps. 75. 7; 102. 10.
^s Job 5. 11; Jam. 4. 10.
^t Ps. 113. 7, 8; Dan. 1. 17; Lk. 1. 52.
^u Ge. 41. 40; 2 Sam. 7. 8; Job 36. 7.
^v Job 38. 4—6; Ps. 21. 2; 102. 25; 104. 5; Heb. 1. 3.
^w Ps. 37. 23, 21; 91. 11, 12; 94. 18; 121. 3, 5; 1 Pet. 1. 5.
^x Deu. 33. 3; Ps. 37. 28; Pro. 2. 8.
^y Jer. 8. 14; Ro. 3. 19.
^z Mt. 8. 12; 22. 13; 2 Pet. 2. 17; Jude 13.
^a Ps. 33. 16, 17; Ecc. 9. 11; Jer. 9. 23; Zec. 4. 6.
^b Ex. 15. 6; Ps. 2. 9.
^c ch. 7. 10; 12. 18; Job 40. 9; Ps. 18. 13.
^d Ps. 50. 3—6; 96. 13; 98. 9.
^e Ps. 21. 1, 7; Mt. 28. 18.
^f Ps. 89. 24; 92. 10.
^g ch. 16. 3, 13; 1 Ps. 2. 2; 45. 7; Ac. 4. 27.
^h ch. 3. 1.
ⁱ see refs. Deu. 13. 13.
^j Judg. 2. 10; Jer. 2. 8; 22. 16; John 8. 55; Ro. 1. 28.
^k Le. 7. 34; Is. 56. 11.
^l Le. 3. 3—5, 16.
^m Ge. 6. 11; 13. 13.
ⁿ Mal. 2. 8.
^o ver. 11.
^p ch. 22. 18; Ex. 28. 4; 2 Sam. 6. 14.
^q ch. 1. 3.
^r Ge. 14. 19.
^s ch. 1. 28.
^t ch. 1. 19, 20; Ge. 21. 1.
^u ch. 3. 19; Judg. 13. 21; Lk. 1. 80; 2. 40.

1 This is rather an ode of thanksgiving. Beginning with allusions to Hannah's personal history, it goes on to present general views of God's character; and, finally, prophetically intimates some of the important events which the subsequent narrative is to develop. It appears to have supplied Mary with some materials for her song of praise, Luke i. 46—55.

2 Horns are an Oriental symbol of power and rank, and as such are used as an ornament for the head.

3 Both in prose and in poetry the sacred writers speak on subjects of natural science in the ordinary language of their own age and country.

4 This prophecy refers to that kingdom which God

soon afterwards established in the family of David, as preparatory to the kingdom of the Messiah.

5 See note on Dent. xiii. 13.

6 The only portions of the peace-offering to which the officiating priest was entitled by law were the shoulder and breast, and the cheeks and maw (see Lev. vii. 34; Dent. xviii. 3). Eli's sons not only defrauded the people, but they robbed God of his portion of the offering, which was essential to its acceptance: see Lev. iii. 3—5.

7 Or, 'the men (i. e. Eli's sons) caused the Lord's offering to be abhorred.'

8 Or, 'robe,' as in Exod. xxviii. 4, 31.

9 Or, 'for the petition which she asked of Jehovah.'

22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with ^athe women that assembled¹ at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for *it is* no good report that I hear: ^bye make the LORD's people to transgress [*or*, cry out]. ^cIf one man sin against another, the judge shall judge him: but if a man ^dsin against the LORD, who shall intreat for him?² Notwithstanding ^ethey hearkened not unto the voice of their father, ^fbecause the LORD would slay them.³

26 And the child Samuel ^ggrew on, and was ^hin favour both with the LORD, and also with men.

27 ⁱAnd there came a man of God unto Eli, and said unto him, Thus saith the LORD, ^kDid I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I ^lchoose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and ^mdid I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore ⁿkick ye at my sacrifice and at mine offering, which I have commanded *in my* ^ohabitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the LORD God of Israel saith, ^pI said indeed *that* thy house, and the house of thy father, should walk before me for ever:⁴ but now the LORD saith, ^qBe it far from me; for them that honour me ^rI will honour, and ^sthey that despise me shall be lightly esteemed. Behold, ^tthe days come, that I will cut off thine ^uarm,⁵ and the arm of thy father's house, that there shall not be an old man⁶ in thine house. And thou shalt see an enemy *in my* ^vhabitation, in all the ^wwealth which God shall give Israel:⁷ and there shall not be ^xan old man in thine house for ever. And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart:⁸ and all the increase of thine house shall die in the flower of their age. And this *shall be* ^ya sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; ^zin one day they shall die both of them. And ^aI will raise me up a faithful priest,⁹ *that* shall do according to *that* which is in mine heart and in my mind: and ^bI will build him a sure house; and he shall walk before ^cmine anointed for ever. ^dAnd it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

3 And ^ethe child Samuel ministered unto the LORD before Eli. And ^fthe word of the LORD was precious in those days; *there was* no open vision.¹⁰ And it came to pass at that time, when Eli *was* laid down in his place, ^gand his eyes began to wax dim, *that* he could not see; and ere ^hthe lamp of God went out ⁱin the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;¹¹ that the LORD called Samuel: and he answered, Here *am* I. And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, ^kmy son; lie down again. (Now Samuel ^ldid not yet know¹² the LORD, neither was the word of the LORD yet revealed unto him.) And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto

^a see Ex. 38. 8.^b ver. 17; 1 Ki. 15. 33;

Mt. 18. 6.

^c Deu. 17. 8—12.^d Num. 15. 31.^e see refs. Deu. 2. 30.^f Jos. 11. 20; Pro. 15.

10.

^g ver. 21.^h Pro. 3. 4; 1 k. 2. 52;

Ac. 2. 47; Ro. 14. 18.

ⁱ Deu. 33. 1; 1 Ki.

13. 1.

^k Ex. 4. 14, 27.^l Ex. 28. 1, 4; Num.

16. 5; 18. 1, 7.

^m Le. 2. 3, 10; 6. 16;

7. 7, 8, 32, 34, 35; 10.

14. 15; Num. 5. 9,

10; 18. 8—19.

ⁿ Deu. 32. 15.^o Deu. 12. 5, 6.^p Ex. 29. 9.^q 2 Chr. 15. 2; Jer.

18. 9, 10.

^r Ps. 18. 20; 50. 23;

91. 14; John 12. 46.

^s 2 Sam. 12. 10; Mal.

2. 9.

^t see ch. 4. 11, 18, 20;

14. 3; 22. 18, etc.;

1 Ki. 2. 27; Eze. 44.

10.

^u Job 22. 9; Ps. 37. 17.^v see Zec. 8. 4.^y 1 Ki. 13. 3.^z ch. 4. 11.^a 1 Ki. 2. 35; 1 Chr.

29. 22; Eze. 44. 15.

^b ch. 25. 28; Ex. 1. 21;

2 Sam. 7. 11, 27; 1

Ki. 11. 38.

^c Ps. 2. 2; 18. 50.^d 1 Ki. 2. 27.^e ch. 2. 11.^f ver. 21; Ps. 71. 9;

Am. 8. 11.

^g ch. 2. 22; 4. 15; Ge.

27. 1; 48. 10.

^h Ex. 27. 20, 21; 39.

7; 1. e. 21. 3; 2 Chr.

13. 11.

ⁱ ch. 1. 9.^k ch. 1. 16; Ge. 43. 29;

Mt. 9. 2.

^l see Ac. 19. 2.

1 See note on Exod. xxxviii. 8. If the supposition in that note be correct, the lewdness of Eli's sons will appear to be peculiarly infamous.

2 This is better rendered by Coverdale, 'If one man sin against another, the judge can redress it; but if a man sin against Jehovah, who can redress it?'

3 See note on Josh. xi. 20.

4 See note on Numb. xxv. 12. Eli was of the line of Ithamar; and it is not known on what account, or at what time, the high priesthood was transferred from Eleazar's family to that of Ithamar. The context shows that such promises as this implied the condition that those who were to enjoy the blessings should walk before God in faith and piety.

5 That is, 'thy power.' The Greek, and apparently the Chaldee, however, without altering a letter of the text, render the word 'seed,' or 'posterity.'

6 So great was, and still is, the respect paid to old age

among most Orientals, that a heavier curse could scarcely be uttered.

7 Or, 'the affliction of the tabernacle for all the wealth which God would have given Israel.'

8 Eli is addressed here as the representative of his family.

9 This sentence was fulfilled at the beginning of Solomon's reign, by the appointment of Zadok, of the family of Eleazar, as high priest (see refs.); and in this line the priesthood remained as long as it existed.

10 Rather, 'prophetic vision was not frequent.' That it was not altogether withdrawn appears from ch. ii. 27. But it had been rare in comparison with the series of revelations which were now to begin. See ver. 20.

11 As the tabernacle had long been at Shiloh, dwellings for the priests had been erected near it.

12 He did not yet know the way in which God revealed himself to his prophets.

Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. 10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the LORD said to Samuel, Behold, I will do a thing in Israel, ^mat which 12 both the ears of every one that heareth it shall tingle. In that day I will perform against Eli ⁿall things which I have spoken concerning his house: when I 13 begin, I will also make an end. ^oFor I have told him that I will ^pjudge his house for ever for the iniquity which he knoweth; because ^qhis sons made themselves vile [*or*, accursed], and he ^rrestrained them not.¹ And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house ^sshall not be purged with sacrifice nor offering² for ever.

15 And Samuel lay until the morning, and opened the doors of the house of the 16 LORD. And Samuel feared to show Eli the vision. Then Eli called Samuel, 17 and said, Samuel, my son. And he answered, Here *am* I. And he said, What is the thing that *the LORD* hath said unto thee? ^tI pray thee hide *it* not from me: ^uGod do so to thee, and more also, if thou hide *any* thing [*or*, word] from 18 me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, ^vIt is the LORD: ^wlet him do what seemeth him good.

19 And Samuel ^xgrew, and ^athe LORD was with him, ^band did let none of his 20 words fall to the ground. And all Israel ^cfrom Dan even to Beer-sheba knew 21 that Samuel *was* established *to be* a prophet of the LORD. And the LORD appeared again³ in Shiloh: for the LORD revealed himself to Samuel in Shiloh by ^dthe 4 word of the LORD. And the word of Samuel came to all Israel.

Victories of the Philistines; capture of the ark; death of Eli.

NOW Israel went out against the Philistines to battle, and pitched beside 2 ^eEben-ezer:⁴ and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, ^fIsrael was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines?⁵ Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh 4 among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, ^gwhich dwelleth *between* ^hthe cherubim: and the two sons of Eli, Hophni and Phinehas, *were* there ⁱwith the ark of the covenant of God.

5 And when the ark of the covenant⁶ of the LORD came into the camp, all Israel 6 shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark 7 of the LORD was come into the camp. And the Philistines ^hwere afraid, for they said, God is come into the camp. And they said, Woe unto us! for there 8 hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians 9 with all the plagues⁷ in the wilderness. ⁱBe strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, ^mas they have been to you: quit yourselves like men, and fight.

10 And the Philistines fought, and ⁿIsrael was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty

^m 2 Ki. 21. 12; Jer. 19. 3.

ⁿ ch. 2. 30—36.

^o ch. 2. 27, 29—31, etc.

^p Eze. 7. 3; 18. 30.

^q ch. 2. 12, 17—22.

^r ch. 2. 23, 25.

^s Num. 15. 30, 31; Is. 22. 14.

^t Ps. 141. 5.

^u see refs. Ru. 1. 17.

^v Job 1. 21; 2. 10; Ps. 39. 9; Is. 39. 8; Lam. 3. 39.

^w Judg. 10. 15; Is. 39. 8.

^x ch. 2. 21.

^y Ge. 39. 2, 21, 23.

^z ch. 9. 6.

^a Judg. 20. 1.

^d vers. 1, 4.

^e ch. 5. 1; 7. 12.

^f Le. 26. 17; Jos. 7. 5—8, 12.

^g 2 Sam. 6. 2; Ps. 89. 1; 99. 1.

^h Ex. 25. 18—22; Num. 7. 89.

ⁱ Num. 4. 5, 15.

^h Ex. 14. 25.

ⁱ 2 Sam. 10. 12; 1 Cor. 16. 13.

^m Judg. 10. 7; 13. 1.

ⁿ ver. 2; Le. 26. 17; Deu. 28. 25; Ps. 78. 9, 62.

¹ How impressively does this history teach the importance of parental control and discipline! Eli had reproved his sons (ch. ii. 23—25), but he had not done all in his power to restrain them. Through his want of moral courage, though a good man, he sadly failed in his duty, both as a father and as high priest; and his weak and lax administration not only involved his family in ruin, but brought the affairs of the nation to the lowest ebb. It should ever be remembered that responsibility is commensurate with authority and influence.

² An appropriate punishment to those who had 'caused the Lord's offering to be abhorred.'

³ That is, perhaps, Jehovah manifested his glory by the oracular voice in the sanctuary from between the cherubim; having probably ceased thus to appear, on account of the iniquities of the priests.

⁴ The name Eben-ezer was given to this place twenty years later, but before this history was written. 'Aphek' is probably the same as Aphekah in Josh. xv. 53; but not the same as in ch. xxix. 1. These places lay a few miles north and west of Jerusalem.

⁵ They were not prepared to look to their sin as the cause, and to repentance as the remedy of their disasters.

⁶ The exultation of the Israelites and the alarm of the Philistines, when the ark was brought into the camp, indicate gross and unworthy conceptions of the Divine Being in the minds of both nations. They superstitiously imagined that the *outward symbol* insured the *actual presence* and help of the Almighty. See, in contrast with this, David's intelligent faith, 2 Sam. xv. 25, 26.

⁷ After the word 'plagues,' some versions read, 'and wrought wonders in the wilderness.'

11 thousand footmen. And ^o the ark of God was taken; ¹ and ^p the two sons of Eli, Hophni and Phinehas, were slain.

12 And there ran a man of Benjamin out of the army, and ^q came to Shiloh the

13 same day with his clothes rent, and ^r with earth upon his head. And when he came, lo, Eli sat upon ^s a seat by the wayside watching: for his heart trembled ² for the ark of God. And when the man came into the city, and told *it*, all the

14 city cried out. And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and ^t his eyes were dim, that he could

16 not see. And the man said unto Eli, I *am* he that came out of the army, and I

17 fled to-day out of the army. And he said, ^u What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead; and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for

20 her pains came upon her. And about the time of her death ^x the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered

21 not, neither did she regard *it*. And she named the child ^y I-chabod [*i. e.* Where is the glory? *or, there is no glory*], saying, ^z The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her

22 husband. And she said, The glory is departed from Israel: for the ark of God is taken.

Fall of Dagon before the ark; chastisement of the Philistines; restoration of the ark.

5 AND the Philistines ^a took the ark of God, and brought it ^b from Eben-ezer

2 unto Ashdod. When the Philistines took the ark of God, they brought it into

3 the house of ^c Dagon, ³ and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon *was* ^d fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and ^e set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and ^f the head of Dagon and both the palms of his hands *were* cut off upon the threshold; ⁴ only *the stump* ⁵

5 *of* Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, ^g tread on the threshold of Dagon in Ashdod unto this day.

6 But ^h the hand of the LORD was heavy upon them of Ashdod, and he ⁱ destroyed

7 them, and smote them with ^h emerods, *even* Ashdod and the coasts thereof. ⁶ And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our

8 god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And

9 they carried the ark of the God of Israel about *thither*. And it was *so*, that, after they had carried it about, ^j the hand of the LORD was against the city ^m with a very great destruction: and ⁿ he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought

11 about the ark of the God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city;

^o ch. 2. 32; Ps. 78. 61.
^p ch. 2. 34; Ps. 78. 64.

^q 2 Sam. 1. 2.

^r Jos. 7. 6; 2 Sam. 13. 19; 15. 32; Ne. 9. 1; Job 2. 12.

^s ch. 1. 9.

^t ch. 3. 2.

^u 2 Sam. 1. 4.

^x Ge. 35. 17, 18.

^y ch. 14. 3.

^z Ps. 26. 8; 78. 61.

^a ch. 4. 11, 17.
^b ch. 4. 1; 7. 12.

^c Judg. 16. 23.

^d Ex. 12. 12; Is. 19. 1; 46. 1, 2.
^e Is. 46. 7.

^f Jer. 10. 12; 50. 1, 2; Eze. 6. 4—6; Mic. 1. 7.

^g see Zeph. 1. 9.

^h vers. 7, 11; Ex. 9. 3; Ps. 32. 4; Ac. 13. 11.
ⁱ ch. 6. 5.
^k Deu. 28. 27; Ps. 78. 66.

^j ver. 6; ch. 7. 13, 12. 15; Deu. 2. 15.

^m ver. 11.

ⁿ ver. 6; Ps. 78. 66.

1 The capture of the ark now, and the destruction of the temple in after times, would tend to give the Hebrews more correct views of the spirituality of God, whose presence and power they were too prone to limit.

2 Eli evidently distrusted the result of this superstitious expedient, which, however, he was too feeble-minded to forbid. The effect of the capture of the ark on his aged frame, affecting him even more than his heavy family disasters, proves that, with all his weakness, there was true religious sensibility.

3 The tutelary deity of the Philistines; having its upper part of the human form, and the lower like a fish. Whe-

ther they designed to honour Jehovah, or to represent their idol as triumphant over him, He was pleased to vindicate his own supremacy, showing that he would tolerate no pretension to equality, much less to pre-eminence.

4 In the East, on coming into the presence of a superior, a person prostrates himself upon the threshold. Thus the idol had fallen into the most humbling position.

5 Literally, 'only Dagon (*i. e.* the fish form) was left to him;' for the idol derived its name from its lower part.

6 The Septuagint adds, 'and in the midst of that district mice were produced:' see ch. vi. 4, 5.

12 ° the hand of God was very heavy there. And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

6 And the ark of the LORD was in the country¹ of the Philistines seven months.

2 And the Philistines ° called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not ° empty; but in any wise return him ° a trespass offering: then ye shall be healed, and it

4 shall ° be known to you why his hand is not removed from you. Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice,² ° according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that ° mar the land; and ye shall ° give glory unto the God of Israel: peradventure he will ° lighten his hand from off you, and from off ° your gods, and from off

6 your land. ° Wherefore then do ye harden your hearts, ° as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them,

7 ° did they not let the people go, and they departed? Now therefore make ° a new cart, and take two milch kine, ° on which there hath come no yoke, and tie

8 the kine to the cart, and bring their calves home from them: and take the ark of the LORD, and lay it upon the cart; and put ° the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it

9 away, that it may go. And see, if it goeth up by the way of his own coast to ° Beth-shemesh, then he hath done us this great evil: but if not, then ° we shall know that it is ° not his hand that smote us; it was a chance that happened to us.

10 And the men did so; and took two milch kine, and tied them to the cart, and

11 shut up their calves at home: and they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods. And the

12 kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the

13 left; ° and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh ° were reaping their wheat harvest in the

14 valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there,

15 where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD. And the Levites took down ° the ark

16 of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone. And the men of Beth-shemesh offered burnt

17 offerings and sacrificed sacrifices the same day unto the LORD. And when ° the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 ° And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askalon one, for Gath

18 one, for Ekron one; and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of

19 country villages, ° even unto the great stone of Abel, ° whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.

19 And ° he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, ° even he smote of the people fifty thousand ° and threescore and

° vers. 6, 9.

P Ge. 41. 8; Ex. 7. 11; Dan. 2. 2; 5. 7; Mt. 2. 4.

Q Ex. 23. 15; Deu. 16. 16.

R Le. 5. 6, 15, 16.

S ver. 9.

T see vers. 17, 18; Jos. 13. 3; Judg. 3. 3.

U ch. 5. 6.

V Jos. 7. 19; Is. 42. 12; Mal. 2. 2; John 9. 24.

W see ch. 5. 6, 11; Ps. 39. 10.

X ch. 5. 3, 4, 7.

Y Job 9. 4; Ps. 55. 8.

Z Ex. 7. 13; 8. 15; 9. 34, 35; 14. 17.

[Ex. 12. 31—33.

[2 Sam. 6. 3; 1 Chr. 13. 7.

[Num. 19. 2.

[vers. 4, 5.

[Jos. 15. 10.

[ver. 3.

[1s. 26. 11.

[Jos. 13. 3.

[ver. 4.

[see Ex. 19. 21; Le. 10. 1—3; Num. 4. 4, 5, 15, 20; 2 Sam. 6. 7; Col. 2. 18.

1 Or, 'the field.' The ark, having been sent away in terror from the cities, is supposed to have been left in the open country, which was then wasted by a large increase of mice. Some suppose this animal to be the jerboa; but the common field-mouse is numerous, and often very destructive, particularly in northern Syria.

2 The ancient heathen used to consecrate to their gods memorials of their deliverance representing the evils from which they were freed; and a similar custom is still found in countries where Romanism prevails. Some suppose these to have been also intended as talismans or charms, constructed with certain astrological ceremonies, and superstitiously believed to avert the recurrence of the plagues.

3 That two kine, which had never before been under the yoke, should draw quietly and keep the road without a driver, neither halting nor turning aside; and that while lowing for their calves, to whom natural instinct would have led them to return, they should be nevertheless urged forward by a stronger impulse to the very place mentioned by the Philistines, and should there

stop, was clearly miraculous, and would tend the more deeply to impress upon the minds of the Philistines the lessons taught them by the plagues.

4 Beth-shemesh was one of the priests' towns (Josh. xxi. 16); so that the ark was Divinely directed to a place occupied by men engaged in the service of the sanctuary.

5 Or, 'For the Levites had taken down.'

6 As the fields had suffered severely from the mice, they contributed their share to the trespass-offering.

7 For the word 'Abel,' some Hebrew manuscripts, with the Septuagint and Chaldee, read 'Aben,' signifying a stone. This agrees with vers. 14, 15; and renders the insertion of the words 'stone of' unnecessary.

8 This was to gratify an irreverent curiosity respecting things which God had thought fit to conceal.

9 The words in the original are, 'seventy men fifties a thousand.' This is certainly not the regular way of writing 50,070 in Hebrew; and, according to one system of enumeration, it would mean one thousand, two fifties, and seventy, or 1,170. The Syriac and Arabic versions

ten men. And the people lamented, because the LORD had smitten *many* of the
 20 people with a great slaughter. And the men of Beth-shemesh said, "Who is able
 21 to stand before this holy LORD God? and to whom shall he go up from us? And
 they sent messengers to the inhabitants of ° Kirjath-jearim, saying, The Philistines
 have brought again the ark of the LORD; come ye down, and fetch it up to you.
 7 And the men of ° Kirjath-jearim came, and fetched up the ark of the LORD, and
 brought it into the house of ° Abinadab in the hill, and sanctified Eleazar his son
 to keep the ark of the LORD.

*Repentance of the Israelites, and their deliverance from the Philistines; Samuel's
 administration.*

2 AND it came to pass, while¹ the ark abode in Kirjath-jearim, that the time
 was long; for it was twenty years: and all the house of Israel lamented after
 3 the LORD. And Samuel spake unto all the house of Israel, saying, If ye do
 r return unto the LORD with all your hearts, then s put away the strange gods
 and t Ashtaroth from among you, and u prepare your hearts unto the LORD, and
 x serve him only: and he will deliver you out of the hand of the Philistines.
 4 Then the children of Israel did put away v Baalim² and Ashtaroth, and served
 the LORD only.
 5 And Samuel said, z Gather all Israel to Mizpeh, and I will pray for you unto
 6 the LORD. And they gathered together to Mizpeh, a and drew water, b and poured
 it out before the LORD, and c fasted on that day, and said there, e We have sinned
 against the LORD. And Samuel judged the children of Israel in Mizpeh.
 7 And when the Philistines heard that the children of Israel were gathered
 together to Mizpeh, the lords of the Philistines went up against Israel. And
 8 when the children of Israel heard it, they were d afraid of the Philistines. And
 the children of Israel said to Samuel, e Cease not to cry unto the LORD our God
 9 for us, that he will save us out of the hand of the Philistines. And Samuel took
 a sucking lamb, and offered it⁴ for a burnt offering wholly unto the LORD: and
 f Samuel cried unto the LORD for Israel; and the LORD heard [or, answered] him.
 10 And as Samuel was offering up the burnt offering, the Philistines drew near
 to battle against Israel: g but the LORD thundered with a great thunder on
 that day upon the Philistines, and discomfited them; and they were smitten
 11 before Israel. And the men of Israel went out of Mizpeh, and pursued the
 12 Philistines, and smote them, until they came under Beth-car. Then Samuel
 h took a stone, and set it between Mizpeh and Shen,⁵ and called the name of it
 Eben-ezer [i. e. The stone of helpⁱ], saying, Hitherto hath the LORD helped us.
 13 k So the Philistines were subdued, and they l came no more into the coast of
 Israel: and the hand of the LORD was against the Philistines all the days of
 14 Samuel. And the cities which the Philistines had taken from Israel were
 restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel
 deliver out of the hands of the Philistines. And there was peace between Israel
 and the Amorites.
 15, 16 And Samuel m judged⁶ Israel all the days of his life. And he went from
 year to year in circuit to Beth-el, and Gilgal, and Mizpeh,⁷ and judged Israel in
 17 all those places. And n his return was to Ramah; for o there was his house; and
 there he judged Israel; and there he p built an altar unto the LORD.

ⁿ Num. 17. 12; 2 Sam. 6. 9; Mal. 3. 2.

^o Jos. 18. 14; Judg. 18. 12; 1 Chr. 13. 5, 6.

^p ch. 6. 21; Pa. 132. 6.

^q 2 Sam. 6. 4.

^r Deu. 30. 2—10; 1 Ki. 8. 48; Is. 55. 7; Hos. 6. 1; Joel 2. 12, 13.

^s Ge. 35. 2; Jos. 24. 14, 23.

^t Judg. 2. 13.

^u 1 Chr. 22. 19; 2 Chr. 33. 19; Job 11. 13.

^v 11; Eze. 18. 31.

^w Deu. 6. 13; 10. 20;

13. 4; Mt. 4. 10; Lk. 4. 8.

^x Judg. 2. 11.

^y Judg. 20. 1; 2 Ki. 25. 23.

^z 2 Sam. 14. 11; Ps. 22. 14.

^a 2 Chr. 20. 3; Ezra 8. 21, 23; Ne. 9. 1, 2;

Dan. 9. 3—5; Joel 2. 12; John 3. 5—9.

^b 1e. 26. 49; Num. 21. 7; Judg. 10. 10;

1 Ki. 8. 47; Ps. 78. 34; 106. 6.

^c ch. 13. 6.

^d 1s. 37. 4.

^e Ps. 50. 15; 99. 6;

Jer. 15. 1.

^f see ch. 2. 10; Ex. 9. 23—25; Jos. 10. 10;

Judg. 4. 15; 5. 20;

2 Sam. 22. 11, 15.

^g Ge. 28. 18; 31. 45;

35. 14; Jos. 4. 9;

24. 26.

^h ch. 4. 1.

ⁱ Judg. 13. 1.

^j ch. 13. 5.

^k ver. 6; ch. 12. 11;

Judg. 2. 16.

^l ch. 8. 4.

^m ch. 2. 11.

ⁿ Judg. 21. 1.

give 5,070. Josephus says that only seventy men were slain, which is the reading of three Hebrew manuscripts; and this, in a small town, would be 'a great slaughter.' See note at the end of the Historical Books, p. 516. This infliction was well adapted to impress the minds of the people with that reverence for God of which their conduct with respect to the ark had shown them to be destitute.

¹ The meaning of this verse would be more correctly expressed by a free translation thus: 'Now from the time that the ark rested at Kirjath-jearim a long period (as much as twenty years) elapsed before all the house of Israel lamented after the Lord.' It is not intended to specify how long the ark abode there; for it was there when this narrative was written, and till the reign of David (1 Chron. xiii. 6); but to say how long it was before the people were awakened to a sense of their sins. During the interval there seems to have been a sad prevalence of that idolatry and vice, which had caused the destruction of Shiloh (see Jer. vii. 12, 14; xxvi. 6, 9), and the interruption and neglect of the service of the tabernacle.

² See notes on Judg. ii. 12, 13.

³ This was evidently a symbolical action, which, according to accompanying circumstances and rites, might have

different meanings. It was practised in after ages among the Jews, at the feast of tabernacles, as a sign of rejoicing, Isa. xii. 3; John vii. 37, 38. As on this occasion it was united with confession of sin, some (with the Chaldee Paraphrast) regard it as representing penitence and humiliation; others think it was a symbol of a solemn vow.

⁴ It seems probable that Samuel did this himself, though not of the race of Aaron. His commission appears to have included the temporary exercise of priestly functions: see ver. 17; ix. 13; xvi. 2, 5.

⁵ That is, 'the tooth;' the name, not of a town, but of a rock, from its sharp, angular form.

⁶ Samuel's judgeship is to be dated probably from the assembly of the Israelites at Mizpeh (vers. 3—5). He was then about forty years old. While the earlier judges were generally distinguished by their warlike qualities, which they employed for the deliverance of the Israelites from external oppression, Samuel is remarkable for his attention to their social order and religious improvement.

⁷ As these three places were near to one another, in the tribe of Benjamin, it seems that Samuel's regular judicial authority was exercised chiefly among the central and southern tribes.

Misconduct of Samuel's sons; the Israelites desire a king.

8 AND it came to pass, when Samuel was old, that he ^qmade his ^rsons judges
2 over Israel.¹ Now the name of his firstborn was ^sJoel; and the name of his
3 second, Abiah: *they were* judges in Beer-sheba. And his sons ^twalked not in his
ways, but turned aside ^uafter lucre, and ^xtook bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel
5 unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in
thy ways: now ^ymake us a king² to judge us like all the nations.

6 But the thing displeased Samuel,³ when they said, Give us a king to judge
7 us. And Samuel prayed unto the LORD. And the LORD said unto Samuel,
^zHearken unto the voice of the people in all that they say unto thee: for ^athey
have not rejected thee, but ^bthey have rejected me, that I should not reign over
8 them. According to all the works which they have done since the day that I
brought them up out of Egypt even unto this day, wherewith they have forsaken
9 me, and served other gods, so do they also unto thee. Now therefore hearken
unto [*or*, obey] their voice: howbeit yet protest solemnly unto them, and ^cshow
them the manner of the king that shall reign over them.

10 And Samuel told all the words of the LORD unto the people that asked of him
11 a king. And he said, ^dThis will be the manner of the king that shall reign over
you: ^eHe will take your sons, and appoint *them* for himself, for his chariots,
12 and *to be* his horsemen; and *some* ^fshall run before his chariots. And he will
^gappoint him captains over thousands, and captains over fifties; and *will set*
them to ear his ground, and to reap his harvest, and to make his instruments of
13 war, and instruments of his chariots. And he will take your daughters *to be*
14 confectionaries,⁵ and *to be* cooks, and *to be* bakers. And ^hhe will take your
fields, and your vineyards, and your oliveyards, *even* the best *of them*, and ⁱgive
15 *them* to his servants. And he will take the tenth of your seed, and of your vine-
16 yards, and give to his officers, and to his servants. And he will take your men-
servants, and your maidservants, and your goodliest young men, and your asses,
17 and put *them* to his work. He will take the tenth of your sheep: and ye shall
18 be his servants. And ye shall cry out in that day because of your king which
ye shall have chosen you; and the LORD ^kwill not hear you in that day.

19 Nevertheless the people ^lrefused to obey the voice of Samuel; and they said,
20 Nay; but we will have a king over us; that we also may be ^mlike all the nations;
and that our king may judge us, and go out before us, and fight our battles.
21 And Samuel heard all the words of the people, and he rehearsed them in the ears
22 of the LORD. And the LORD said to Samuel, ⁿHearken unto their voice, and
make them a king. And Samuel said unto the men of Israel, Go ye every man
unto his city.

Designation and appointment of Saul as king.

9 NOW there was a man of Benjamin, whose name *was* ^oKish, the son of Abiel,
the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty
2 man of power [*or*, substance]. And he had a son, whose name *was* Saul, a choice
young man, and a goodly: and *there was* not among the children of Israel a
goodlier person than he: ^pfrom his shoulders and upwards *he was* higher than
any of the people.⁶

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son,
4 Take now one of the servants with thee, and arise, go seek the asses. And he

^q Deu. 16. 18; 2 Chr. 19. 5.^r see Judg. 10. 4; 12. 14; compared with Judg. 5. 10.^s *Vashni*, 1 Chr. 6. 28.^t Jer. 22. 15—17.^u Ex. 18. 21; 1 Tim. 3. 3; 6. 10.^x Deu. 16. 19; Ps. 15. 5.^y vers. 19, 20; Deu. 17. 14, 15; Hos. 13. 10; Ac. 13. 21.^z Ps. 81. 11, 12; Hos. 13. 11.^a see Ex. 16. 8.^b ch. 10. 19; 12. 17—19; Hos. 13. 10, 11.^c vers. 11—18.^d see ch. 10. 25; Deu. 17. 16, etc.^e ch. 14. 52; 1 Ki. 19. 22.^f 2 Sam. 15. 1; 1 Ki. 1. 5.^g 1 Chr. 27. 1—22.^h 1 Ki. 21. 7, 19; Eze. 46. 18.ⁱ ch. 22. 7.^k Ps. 18. 41; Pro. 1. 25—28; Is. 1. 15; Mic. 3. 4.^l Ps. 81. 11; Jer. 44. 16.^m ver. 5; see Ex. 33. 16; Le. 20. 26; Num. 23. 9; Deu. 7. 6.ⁿ ver. 7; Hos. 13. 11.^o ch. 14. 51; 1 Chr. 8. 33; 9. 39.^p ch. 10. 23.¹ Apparently without Divine direction and approval.² The original constitution of the Jewish state did not require, though it would admit of, a succession of generals or judges, or a race of kings. As the appointment of the former arose from the frequent relapses of the people into idolatry, and their consequent subjugation by their enemies; so the regal institution originated in their culpable desire to resemble the nations around them (see ver. 20). Thus the theocracy was exposed to a temporary obscurity; though God jealously maintained the king's subjection to himself and his law, and was afterwards pleased to make the new system represent future spiritual blessings. For a kingly government was not in itself evil, nor did it infringe on the rights of any other order of public officers; and had, indeed, been provided for in Deut. xvii. 14. But to be immediately under the command of God, and to be, by his special interposition, in answer to fervent prayer, rescued from peril and trouble, was far better. When the Israelites had no earthly king, they might be to human eyes defenceless, yet they were invincible;

without regal splendour, yet gloriously pre-eminent to the heathen nations; with little machinery of government, yet a free and well-ordered people. But, instead of seeking the restoration of their national prosperity by sincere repentance, they chose to give up the peculiar privileges of the theocracy, and to resort to the principles and policy of other nations. So naturally does man prefer his own resources to dependance upon God's help.

³ Samuel's objection was not to the regal government in itself, but to the motives of the people in seeking it.⁴ This is a description not of what the king would have a right to do (for it is quite contrary to the law of Moses, Deut. xvii. 14—20), but of the practice of the kings of the surrounding nations; and it agrees exactly with Eastern despotism as it exists at the present day.⁵ Persons who prepared perfumes and spices.⁶ This particular description of Saul's personal size and appearance seems intended to mark him out as suitable to the people's wishes; who, however, had to learn how incorrect their notions of kingly qualities were.

passed through mount Ephraim, and passed through the land of ^rShalisha, but they found *them* not: then they passed through the land of ^rShalim,¹ and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not. And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *earing* for the asses, and take thought for us. And he said unto him, Behold now, *there is* in this city² ^sa man of God, and *he is* an honourable man; 'all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go. Then said Saul to his servant, But, behold, *if* we go, "what shall we bring the man? for the bread is spent in our vessels, and *there is* not a present³ to bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way. (Before-time in Israel, when a man ^xwent to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now⁴ *called* a Prophet was beforetime called ^ya Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God *was*.

11 And as they went up the hill to the city, ^zthey found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for ^a*there is* a sacrifice [*or*, feast] of the people to-day ^bin the high place: as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth ^cbless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him. And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ^dNow the LORD had told Samuel in his ear a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, ^eand thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have ^flooked upon my people, because their cry is come unto me. And when Samuel saw Saul, the LORD said unto him, ^gBehold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*. And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thine heart. And as for ^hthine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom⁵ ⁱis all the desire of Israel? *Is it* not on thee, and on all thy father's house? And Saul answered and said, ^kAm not I a Benjamite, of the ^l'smallest of the tribes of Israel? and ^mmy family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which ⁿwere about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up ^othe shoulder,⁶ and *that* which *was* upon it, and set *it* before Saul. And Samuel said, Behold that which is left [*or*, reserved]: set *it* before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, Samuel communed with Saul upon ^pthe top of the house.⁷ And they arose early: and

q 2 Ki. 4. 42.

r Ge. 33. 18; John 3. 23, *Salm.*s Den. 33. 1; 1 Ki. 13. 1.
t ch. 3. 19, 20; Is. 41. 26.

u see Judg. 6. 18; 13. 17; 1 Ki. 14. 3; 2 Ki. 4. 42; 8. 8.

x Ge. 25. 22.

y 2 Sam. 21. 11; 2 Ki. 17. 13; 1 Chr. 26. 28; 29. 29; 2 Chr. 16. 7, 10; Is. 30. 10; Am. 7. 12.

z see Ge. 21. 11.

a ch. 16. 2; Ge. 31. 54.

b 1 Ki. 3. 2.

c see Mt. 26. 26; John 6. 11; 1 Tim. 4. 4.

d ch. 15. 1; Ps. 25. 14; Am. 3. 7; Ac. 13. 21.

e ch. 10. 1; 1 Ki. 19. 15, 16.

f Ex. 2. 25; 3. 7, 9.

g ver. 15; ch. 16. 6—12; Hos. 13. 11.

h ver. 3.

i ch. 8. 5, 19; 12. 13.

k ch. 15. 17.

l Judg. 20. 46—48; Ps. 68. 27.

m see ch. 15. 17; Judg. 6. 15.

n Le. 7. 32, 33; Eze. 24. 4.

o Deu. 22. 8; 2 Sam. 11. 2; Ac. 10. 9.

¹ Rather, 'Shaalim;' a name quite different from Shalem or Salem. All these places lie near together.

² That is, Ramah; where Samuel resided (ver. 5; ch. i. 1).

³ Presents are considered essential to civil and friendly intercourse in the East, particularly when an inferior approaches a superior. The kind and amount of the offering are suited to the offerer's ability; so that articles of food are the most usual presents from the rural population: see ch. xvi. 20. Money, however, even in small sums, is perfectly suitable and acceptable. In the present instance, Saul, having no provision left, determined to offer Samuel a small coin, worth about seven pence.

⁴ The word 'now' probably refers to the latter part of Samuel's life, when this book was written. The verse

explains that, at the time when Saul was appointed king, the Hebrew word rendered *Seer* was usually applied to inspired persons, as being favoured with Divine *visions*; but that this had since been superseded in common parlance by the term translated *prophet*, which had been used in the time of Moses, and which seems to have referred to the *utterance* of Divine revelations.

⁵ Or, 'For whom is that which is most desired in Israel? is it not for thee and for,' etc.

⁶ This was a mark of the highest respect; the shoulder being the priest's portion.

⁷ The flat roofs of the Orientals were used as places of retirement for devotion (as by Peter, Acts x. 9) or for rest, either by night or day; and, as in this instance, for private consultation.

it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose: and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while,

10 that I may show thee the word of God. Then ^p Samuel took a vial of oil, and poured *it* upon his head,¹ and kissed him, and said, *Is it* not because ^r the

2 LORD hath anointed thee *to be* captain over ^s his inheritance? When thou art departed from me to-day, then thou shalt find two men by 'Rachel's sepulchre in the border of Benjamin ^u at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of

3 the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain² of Tabor, and there shall meet thee three men going up ^x to God to Beth-el,³ one carrying three kids, and another carrying three loaves of bread, and another carrying a

4 bottle of wine: and they will salute thee, and give thee two *loaves* of bread;

5 which thou shalt receive of their hands. After that thou shalt come to ^y the hill⁴ of God, ^z where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets⁵ coming down ^a from the high place with a psaltery, and a tabret, and a pipe, and

6 a harp, before them; ^b and they shall prophesy: and ^c the Spirit of the LORD will come upon thee, and ^d thou shalt prophesy with them, and shalt be turned into

7 ^e another man. And let it be, when these ^f signs are come unto thee, *that* thou

8 do as occasion serve thee; for ^g God *is* with thee. And thou shalt go down before me ^h to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings; ⁱ seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 And it was *so*, that when he had turned his back to go from Samuel, God gave

10 him ^k another heart:⁶ and all those signs came to pass that day. And ^l when they came thither to the hill, behold, ^m a company of prophets met him; and

11 ⁿ the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, *What is this that is*

12 *come unto the son of Kish?* ^o *Is* Saul also among the prophets? And one of the same place answered and said, But ^p who *is* their father?⁷ Therefore it became

13 a proverb,⁸ *Is* Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we

15 came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel

16 said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 And Samuel called the people together ^q unto the LORD ^r to Mizpeh; and said

18 unto the children of Israel, ^s Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and

19 out of the hand of all kingdoms, *and* of them that oppressed you: ^t and ye have

^p ch. 9. 16; 16. 13;
^q Ps. 2. 12.

^r ch. 8. 9; Jos. 5. 14;
^s Ac. 13. 21.

^t Deu. 32. 9; Ps. 78. 71.
^u Ge. 35. 19, 20.

^v Jos. 18. 28.

^w Ge. 28. 22; 35. 1, 3, 7.

^x ver. 10.

^y ch. 13. 3.

^z ch. 9. 12.

^a Ex. 15. 20, 21; 2 Ki. 3. 15; 1 Cor. 14. 1.

^b ch. 16. 13; Num. 11. 25.

^c ver. 10; ch. 19. 23, 24.

^d vers. 9—12.

^e Ex. 4. 8; Lk. 2. 12.

^f Judg. 6. 12.

^g ch. 11. 14, 15; 13. 4.

^h ch. 13. 8—15.

ⁱ ver. 6.

^j vers. 2—5.

^k ch. 19. 20.

^l ver. 6.

^m ch. 13. 24; Mt. 13. 54, 55; John 7. 15;

ⁿ Ac. 4. 13.

^o Ps. 54. 13; John 6. 45; 7. 16.

^p ch. 11. 15; Judg. 11. 11; 20. 1.

^q ch. 7. 5, 6.

^r Judg. 2. 1; 6. 8, 9.

^s ch. 8. 7—9, 19; 12. 12.

1 This private anointing of Saul by Samuel, as in the case of David (ch. xvi.), was only a prophetic intimation of the Divine purpose that Saul should eventually be elected king; and would serve to teach him that, though chosen by the people, he owed his authority to God.

2 Or, 'oak:' see Gen. xii. 6, and note. Tabor was a small place near Bethel, not the celebrated mountain so called.

3 Going, probably, to sacrifice at Jacob's altar, as the regular observances of the tabernacle were interrupted.

4 Perhaps Geba, mentioned in ch. xiii. 3.

5 This is the first allusion to the so-called schools of the prophets, of which Samuel is regarded as the founder. In these schools a number of men were trained to discharge the duty of public teachers. By their means the law of God became more generally known; and a decided improvement in the spirit and practice of the people was the result. Besides a knowledge of the law, they were instructed in sacred psalmody or prophesying; that is, in the art of composing and singing sacred hymns, often accompanied by instrumental music. It is remarkable that in this art Samuel's own descendants, 'the sons of

Korah,' excelled. From the 'sons (or pupils) of the prophets' God often chose those men to whom he revealed future events. Saul's gift of prophesying on this occasion appears to have consisted in his being enabled to join in these exercises without previous instruction.

6 God raised his views and feelings to a correspondence with the high office to which he was destined. There is no evidence of a sanctifying change.

7 The name *father* seems to have been given to the president or instructor of the prophets: see 2 Kings ii. 12; xiii. 14. The question implies wonder as to who the person was from whom he could have obtained his skill in these performances. Some, however, suppose this inquiry to be a reply to the former, and to intimate that, as God was the teacher of other prophets, he could, if he pleased, teach Saul. It is evident that Saul had not been accustomed publicly to engage in sacred exercises.

8 That is, when any one was seen to be mingling with persons to whom he had before been a stranger, and for whose society and pursuits his previous education and habits had not prepared him.

this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had ^ucaused all the tribes of Israel to come near, the tribe
21 of Benjamin was taken.¹ When he had caused the tribe of Benjamin to come
near by their families, the family of Matri was taken, and Saul the son of Kish
was taken: and when they sought him, he could not be found.

22 Therefore they ^xinquired of the LORD further, if the man should yet come
thither. And the LORD answered, Behold, ^yhe hath hid himself among the
23 stuff.² And they ran and fetched him thence: and when he stood among the
people, ^zhe was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him ^awhom the LORD hath chosen,
that *there is none like him among all the people?* And all the people shouted,
25 and said, ^bGod save the king [Let the king live]. Then Samuel told the people ^cthe
manner³ of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD.

26 And Samuel sent all the people away, every man to his house. And Saul
also went home ^dto Gibeah; and there went with him a band of men, ^ewhose
27 hearts God had touched.⁴ ^fBut the ^gchildren of Belial said, How shall this
man save us? And they despised him, ^hand brought him no presents.⁵ But
he held his peace.

Saul's rescue of Jabesh-gilead, and defeat of the Ammonites; confirmation of his authority.

11 THEN ⁱNahash the Ammonite came up,⁶ and encamped against ^kJabesh-
gilead: and all the men of Jabesh said unto Nahash, ^lMake a covenant with us,
2 and we will serve thee. And Nahash the Ammonite answered them, On this
condition will I make a covenant with you, that I may thrust out all your right
eyes,⁷ and lay *it for* ^ma reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we
may send messengers unto all the coasts of Israel: and then, if *there be* no man
4 to save us, we will come out to thee. Then came the messengers ⁿto Gibeah of
Saul, and told the tidings in the ears of the people: and ^oall the people lifted up

5 their voices, and wept. And, behold, Saul came after the herd out of the field;
and Saul said, What *aiileth* the people that they weep? And they told him the
6 tidings of the men of Jabesh. ^pAnd the Spirit of God⁸ came upon Saul when he

7 heard those tidings, and his anger was kindled greatly. And he took a yoke of
oxen, and ^qhewed them in pieces, and sent *them* throughout all the coasts of
Israel by the hands of messengers,⁹ saying, ^rWhosoever cometh not forth after
Saul and after Samuel, so shall it be done unto his oxen. And the fear of the
LORD fell on the people, and they came out with one consent [*or, as one man*].

8 And when he numbered them in ^sBezek, the children ^tof Israel were three
hundred thousand, and the men of Judah thirty thousand.¹⁰

9 And they said unto the messengers that came, Thus shall ye say unto the men
of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have help [*or,*
deliverance]. And the messengers came and showed *it* to the men of Jabesh;
10 and they were glad. Therefore the men of Jabesh said, To-morrow ^xwe will
come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that ^ySaul put the people ^zin three companies;
and they came into the midst of the host in the morning watch, and slew the
Ammonites until the heat of the day: and it came to pass, that they which
remained were scattered, so that two of them were not left together.¹¹

12 And the people said unto Samuel, ^aWho is he that said, Shall Saul reign over
13 us? ^bbring the men, that we may put them to death. And Saul said, ^cThere
shall not a man be put to death¹² this day: for to-day ^dthe LORD hath wrought
salvation in Israel.

^u Jos. 7. 11, 16—18; Ac. 1. 21, 26.

^x ch. 23. 2, 4, 10, 11.

^y see ch. 9. 21; 1 k. 14. 11.

^z ch. 9. 2; 16. 7.

^a Deu. 17. 15; 2 Sam. 21. 6.

^b 1 Ki. 1. 25, 39; 2 Ki. 11. 12.

^c see ch. 8. 11—18; Deu. 17. 14, etc.

^d ch. 11. 4; Judg. 20. 11.

^e Ezra 1. 5.

^f ch. 11. 12.

^g see refs. Deu. 13. 13. A 2 Sam. 8. 2; 1 Ki. 4. 21; 10. 25; 2 Chr. 17. 5; Ps. 72. 10; Mt. 2. 11.

ⁱ ch. 12. 12.

^k Judg. 21. 8.

^l Ge. 26. 28; Ex. 23. 32; 1 Ki. 20. 31; Job 41. 4; Eze. 17. 13.

^m ch. 17. 26; Ge. 31. 14.

ⁿ ch. 10. 26; 15. 34; 2 Sam. 21. 6.

^o Judg. 2. 4; 21. 2.

^p ch. 10. 10; 16. 13; Judg. 3. 10; 6. 31; 11. 29; 13. 25; 14. 6.

^q Judg. 19. 29.

^r Judg. 21. 5, 8, 10.

^s Judg. 20. 1.

^t Judg. 1. 5.

^u 2 Sam. 24. 9.

^x ver. 3.

^y see ch. 31. 11.

^z Judg. 7. 16.

^a ch. 10. 27.

^b see 1 k. 10. 27.

^c 2 Sam. 19. 22.

^d ch. 19. 5; Ex. 11. 13, 30.

1 The lot fell upon that tribe. See Josh. vii. 16.

2 The baggage of those who had assembled at Mizpeh.

3 Rather, 'the right' or 'constitution' of the monarchy, as settled by the Divine law (Deut. xvii. 14—20); probably with the record of Saul's appointment. The Hebrew monarchy was far less absolute, and left the people much more liberty, than was the case in many Eastern nations.

4 Acknowledging God's will in the election of Saul.

5 A strong mark of disrespect: see note on ch. ix. 7.

6 This invasion seems to have been previously threatened: see 1 Sam. xii. 12. Nahash probably regarded Jabesh-gilead as the key to the country on the west.

7 This barbarous infliction has been practised in Persia

down to a very recent period. Not only was it a lasting disgrace, but it would prevent the use of the larger shields, which necessarily covered the left eye.

8 See note on Judg. xiv. 6.

9 A symbolical action, like that recorded in Judg. xix. 29.

10 This was evidently a collection of all the available male population.

11 The Ammonites were so prostrated as to attempt no new hostilities till the latter part of David's reign (2 Sam. x.) How gratefully the men of Jabesh-gilead remembered this deliverance is seen in ch. xxxi. 11—13.

12 Saul's conduct upon this occasion would serve to increase his popularity, of which Samuel wisely took

14 Then said Samuel to the people, Come, and let us go ^e to Gilgal, and renew the
15 kingdom there. And all the people went to Gilgal; and there they made Saul
king ^f before the LORD in Gilgal; and ^g there they sacrificed sacrifices of peace
offerings before the LORD; and there Saul and all the men of Israel rejoiced
greatly.

Samuel's formal resignation of the government, and address to the people.

12 AND Samuel said unto all Israel, Behold, I have hearkened unto ^h your voice
² in all that ye said unto me, and ⁱ have made a king over you. And now, behold,
the king ^h walketh before you: ^l and I am old and gray-headed; and, behold, my
sons *are* with you: and ^m I have walked before you from my childhood unto this
3 day. Behold, here I *am*: witness against me before the LORD, and before ⁿ his
anointed: ^o whose ox have I taken? or whose ass have I taken? or whom have I
defrauded? whom have I oppressed? or of whose hand have I received *any* bribe
4 to ^v blind mine eyes therewith? ¹ and ^v I will restore it you. And they said, Thou
hast not defrauded us, nor oppressed us, neither hast thou taken aught of any
5 man's hand. And he said unto them, The LORD *is* witness against you, and his
anointed *is* witness this day, ^r that ye have not found aught ^s in my hand. And
they answered, *He is* witness.

6 And Samuel said unto the people, ^t *It is* the LORD that advanced Moses and
7 Aaron, and that brought your fathers up out of the land of Egypt. Now there-
fore stand still, that I may ^u reason with you before the LORD of all the righteous
acts [*or*, benefits^r] of the LORD, which he did to you and to your fathers.
8 ^v When Jacob was come into Egypt, and your fathers ^z cried unto the LORD, then
the LORD ^a sent Moses and Aaron, which ^b brought forth your fathers out of
9 Egypt, and ^c made them dwell in this place. And when they ^d forgot the LORD
their God, ^e he sold them into the hand of Sisera, captain of the host of Hazor,
and into the hand of ^f the Philistines, and into the hand of the king ^g of Moab,
10 and they fought against them. And they cried unto the LORD, and said, ^h We
have sinned, because we have forsaken the LORD, ⁱ and have served Baalim and
Ashtaroth: but now ^k deliver us out of the hand of our enemies, and we will
11 serve thee. And the LORD sent ^l Jerubbaal, and Bedan,² and ^m Jephthah, and
ⁿ Samuel,³ and delivered you out of the hand of your enemies on every side, and
12 ye dwelled safe. And when ye saw that ^o Nahash the king of the children of
Ammon came against you, ^p ye said unto me, Nay; but a king shall reign over
13 us: when ^q the LORD your God *was* your king. Now therefore ^r behold the
king ^s whom ye have chosen, *and* whom ye have desired! and, behold, ^t the
14 LORD hath set a king over you. If ye will ^u fear the LORD, and serve him, and
obey his voice, and not rebel against the commandment of the LORD, then shall
both ye and also the king that reigneth over you continue following the LORD
15 your God: but if ye will ^v not obey the voice of the LORD, but rebel against the
commandment of the LORD, then shall the hand of the LORD be against you, ^w as
16 *it was* against your fathers. Now therefore ^z stand and see this great thing,
17 which the LORD will do before your eyes. *Is it not* ^a wheat harvest⁴ to-day?
^b I will call unto the LORD, and he shall send thunder and rain; that ye may
perceive and see that ^c your wickedness *is* great, which ye have done in the sight
of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and ^d the LORD sent thunder and rain that
19 day: and ^e all the people greatly feared the LORD and Samuel. And all the
people said unto Samuel, ^f Pray for thy servants unto the LORD thy God, that we
die not: for we have added unto all our sins *this* evil, to ask us a king. And
20 Samuel said unto the people, ^g Fear not:⁵ ye have done all this wickedness: yet
turn not aside from following the LORD, but serve the LORD with all your heart;
21 and ^h turn ye not aside: ⁱ for *then should ye go* after vain things, ^k which cannot
22 profit nor deliver; for they *are* vain. For ^l the LORD will not forsake his people
^m for his great name's sake: because ⁿ it hath pleased the LORD to make you his
23 people. Moreover as for me, God forbid that I should sin against the LORD ^o in

e ch. 10. 8.

f ch. 10. 17.

g ch. 10. 8.

h ch. 8. 5—8, 19—22.

i ch. 10. 21; 11. 14, 15.

k ch. 8. 20; Num. 27.

l ch. 8. 1, 5.

m ch. 3. 19, 20.

n ver. 5; ch. 10. 1; 24.

o Num. 16. 15; Ac. 20.

p Deu. 16. 19.

q Le. 6. 4.

r John 18. 38; Ac. 23.
9; 24. 16, 20.

s Ex. 22. 4.

t Ex. 6. 26; Mic. 6. 4.

u Is. 1. 18; 5. 3, 4; Mic.

6. 2, 3.

v Judg. 5. 11.

w Ge. 46. 5, 6.

z Ex. 2. 25.

a Ex. 3. 10; 4. 14—16.

b Ex. 12. 51.

c Ex. 1. 2—4, 6.

d Judg. 3. 7.

e Deu. 32. 30; Judg.

2. 14; 4. 2.

f Judg. 10. 7; 13. 1.

g Judg. 3. 12.

h Judg. 10. 10.

i Judg. 2. 13.

k Judg. 10. 15, 16.

l Judg. 6. 14, 32.

m Judg. 11. 1, etc.

n ch. 7. 13.

o ch. 11. 1.

p ch. 8. 5, 6, 19, 20.

q ch. 8. 7; 10. 19; Judg.

8. 23.

r ch. 10. 24.

s ch. 8. 5; 9. 20.

t Hos. 13. 11.

u Le. 26. 1—13; Jos.

24. 14; Ps. 81. 13, 14.

v Le. 26. 14, 15, etc.;

Deu. 28. 15, etc.;

Jos. 24. 20.

w ver. 9.

z Ex. 14. 13, 31.

a Pro. 26. 1.

b ch. 7. 9, 10; Jos. 10.

12; Jam. 5. 16—18.

c ch. 8. 7.

d Ex. 9. 23—25.

e Ex. 14. 31; Ezra 10. 9.

f ch. 7. 5, 8; Ex. 9. 28;

10. 17; Jam. 5. 15; 1;

John 5. 16.

g Ex. 20. 19, 20.

h Deu. 11. 16.

i Jer. 16. 19; Hab. 2.

18; 1 Cor. 8. 4.

k Ps. 115. 4—8; 1s. 46. 7.

l 1 Ki. 6. 13; Ps. 94.

11; Is. 41. 17; 42. 16;

Heb. 13. 5.

m Ex. 32. 12; Num.

14. 13—19; Jos. 7. 9;

Ps. 106. 8; Jer. 14.

21; Eze. 20. 9, 14.

n Ex. 19. 5, 6; Deu. 7.

7, 8; 14. 2; Mal. 1. 2.

o Ac. 12. 5; Ro. 1. 9;

Col. 1. 9; 2 Tim. 1. 3.

advantage, in order to obtain a solemn recognition of his royal dignity at Gilgal. In all these transactions Samuel acts towards both the king and the people with a graceful dignity, which forms a noble close to his own political life, as well as to the patriotic actions of that succession of Divinely-appointed judges of whom he was the last.

1 Such judicial integrity has always been extremely rare amongst Oriental nations.

2 No judge of this name is mentioned elsewhere. The Sept., Syr., and Arab., have 'Barak.' See also Heb. xi. 32.

3 The Syriac and Arabic versions have 'Samson,' which in the Hebrew is very similar to 'Samuel.' This, also, is favoured by Heb. xi. 32.

4 Rain is almost unknown in Palestine during wheat-harvest, which occupies the latter part of May and June. In predicting it at such a time, Samuel was giving a sure and striking proof that he spoke by Divine authority.

5 The prevalence of Samuel's intercession is honourably connected with that of the great lawgiver in Ps. xcix. 6; Jer. xv. 1.

ceasing to pray for you: but ^pI will teach you the ^qgood and the right way:
 24 ^ronly fear the LORD, and serve him in truth with all your heart: for ^sconsider
 25 how ^t'great things he hath done for you. But if ye shall still do wickedly, ^uye
 shall be consumed, ^vboth ye and your king.¹

Renewed invasions and oppressions of the Philistines; Saul's disobedience.

- 13** SAUL reigned ²year; and when he had reigned two years over Israel,
 2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with
 Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in
^vGibeah of Benjamin: and the rest of the people he sent every man to his tent.
 3 And Jonathan smote ^zthe garrison of the Philistines that *was* in Geba, and
 the Philistines heard *of it*. And Saul blew the trumpet throughout all the land,
 4 saying, Let the Hebrews hear. And all Israel heard say *that* Saul had smitten
 a garrison of the Philistines, and *that* Israel also was had in abomination with
 the Philistines. And the people were called together after Saul to Gilgal.
 5 And the Philistines gathered themselves together to fight with Israel, thirty
 thousand³ chariots, and six thousand horsemen, and people ^aas the sand which
 is on the sea shore in multitude: and they came up, and pitched in Michmash,
 eastward from Beth-aven.
 6 When the men of Israel saw that they were in a strait, (for the people were
 distressed,) then the people ^bdid hide themselves in caves, and in thickets, and
 7 in rocks, and in high places, and in pits. And *some of* the Hebrews ^cwent over
 Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and
 8 all the people followed him trembling. ^dAnd he tarried seven days, according
 to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and
 9 the people were scattered from him. And Saul said, Bring hither a burnt
 offering to me, and peace offerings. And he offered the burnt offering.
 10 And it came to pass, that as soon as he had made an end of offering the burnt
 offering, behold, Samuel came; and Saul went out to meet him, that he might
 11 salute him. And Samuel said, What hast thou done? And Saul said, Because
 I saw that the people were scattered from me, and *that* thou camest not within
 the days appointed,⁴ and *that* the Philistines gathered themselves together at
 12 Michmash; therefore said I, The Philistines will come down now upon me to
 Gilgal, and I have not made supplication unto the LORD: I forced myself there-
 13 fore, and offered⁵ a burnt offering. And Samuel said to Saul, ^eThou hast done
 foolishly; ^fthou hast not kept the commandment of the LORD thy God, which he
 commanded thee: for now would the LORD have established thy kingdom upon
 14 Israel for ever. ^gBut now thy kingdom shall not continue: ^hthe LORD hath
 sought⁶ him a man after his own heart, and the LORD hath commanded him
 to be captain over his people, because thou hast not kept *that* which the LORD
 commanded thee.
 15 And Samuel arose, and gat him up from Gilgal unto Gibeah⁷ of Benjamin.
 And Saul numbered the people *that were* present with him, ⁱabout six hundred
 16 men. And Saul, and Jonathan his son, and the people *that were* present with
 them, abode in ^kGibeah of Benjamin.
 17 But the Philistines encamped in Michmash. And the spoilers came out of the
 camp of the Philistines in three companies: one company turned unto the way
 18 *that leadeth to* ^lOphrah, unto the land of Shual: and another company turned

^p Ps. 34. 11; Pro. 4. 11.
^q 1 Ki. 8. 26; 2 Chr. 6.
 27; Jer. 6. 16.
^r Ex. 20. 20; Ecc. 12.
 13.
^s Is. 5. 12.
^t Deu. 10. 21; Ps. 126.
 2, 3; Is. 5. 12.
^u Jos. 21. 20.
^v Deu. 28. 36.

^y ch. 10. 26.

^z ch. 10. 5.

^a see Ge. 22. 17.

^b Judg. 6. 2.

^c 1e. 26. 17, 36, 37.

^d ch. 10. 8.

^e 2 Chr. 16. 9.

^f ch. 15. 11.

^g ch. 15. 28.
^h ch. 16. 1, 12; Ps. 89
 20; Ac. 13. 22.

ⁱ ch. 14. 2.

^k Geba, ver. 3.

^l Jos. 18. 23.

1 Samuel, in this address, presents the king in his right position, as placed *over* Israel, but *under* Jehovah, the only true Sovereign of Israel; and solemnly warns the people of the insufficiency of that human power in which they trusted to protect them, without the favour or against the displeasure of God.

2 The former part of this verse is either wanting, or altered, in the ancient versions. The words in the Hebrew form the peculiar phrase always used to denote the *age* of a king at his accession, and the *length* of his reign; only, as the margin of the Hebrew Bible suggests, some of the numbers are lost. If rendered here as elsewhere, the passage would read, 'Saul was years old when he began to reign, and he reigned two years over Israel.' See 2 Sam. ii. 10; v. 4, etc. In Acts xiii. 21, the apostle Paul mentions a round number, forty years, as the length of this reign; from which it may be supposed to have lasted forty-two years.

3 There is doubtless an error in the number here, and in 1 Chron. xix. 7. We nowhere find so many chariots ascribed to the most powerful monarchs as are here at-

tributed to the small nation of the Philistines. Thus Pharaoh pursued the Israelites with six hundred chariots, even '*all* the chariots of Egypt;' and Solomon, in the height of his glory, had not more than fourteen hundred chariots. The Syriac and Arabic versions read 'three thousand;' but this number seems still too large, even if the carriages for baggage and booty are included. See general note on numbers, in page 516.

4 Samuel came *within* the time appointed, though not at its very commencement. He had probably delayed his coming in order to test Saul's obedience.

5 Saul would not venture to engage the enemy without offering a sacrifice; and yet he presumed to offer sacrifice himself, though he was neither priest nor prophet.

6 The Septuagint renders, 'the Lord will seek,' etc.

7 The Hebrew here (as well as in ver. 16, and in ch. xiv. 5) is 'Geba;' the same place from which the Philistine garrison had been expelled (ver. 3). The Greek version is, 'And the remnant of the people went after Saul with the men of war: and when they were come from Gilgal unto Gibeah,' etc.

the way to ^m Beth-horon: and another company turned to the way of the border that looketh to the valley of ⁿ Zeboim toward the wilderness.

- 19 Now ^o there was no smith¹ found throughout all the land of Israel: for the
 20 Philistines said, Lest the Hebrews make *them* swords or spears: but all the
 Israelites went down to the Philistines,² to sharpen every man his share, and his
 21 coultter, and his ax, and his mattock. (Yet they had a file for the mattocks, and
 and for the coultters, and for the forks, and for the axes, and to sharpen the
 22 goads.) So it came to pass in the day of battle, that ^p there was neither sword
 nor spear³ found in the hand of any of the people that *were* with Saul and
 Jonathan: but with Saul and with Jonathan his son was there found.
 23 ^q And the garrison of the Philistines went out to the passage of Michmash.⁴

Jonathan's exploits; Saul's rash adjuration and its consequences.

- 14 NOW it came to pass upon a day, that Jonathan the son of Saul said unto the
 young man that bare his armour, Come, and let us go over to the Philistines'
 2 garrison, that *is* on the other side. But he told not his father. And Saul tarried
 in the uttermost part of Gibeah under a pomegranate tree⁵ which *is* in Migron:
 3 and the people that *were* with him *were* ^r about six hundred men; and ^s Ahiah,⁶
 the son of Ahitub, ^t I-chabod's brother, the son of Phinehas, the son of Eli, the
 LORD's priest in Shiloh, ^u wearing an ephod. And the people knew not that
 4 Jonathan was gone. And between the passages, by which Jonathan sought to go
 over ^x unto the Philistines' garrison, *there was* a sharp rock on the one side, and
 a sharp rock on the other side: and the name of the one *was* Bozez, and the
 5 name of the other Seneh. The forefront of the one *was* situate northward over
 6 against Michmash, and the other southward over against Gibeah. And Jonathan
 said to the young man that bare his armour, Come, and let us go over unto the
 garrison of these ^y uncircumcised: it may be that the LORD will work for us:
 7 for *there is* no restraint to the LORD ^z to save by many or by few. And his
 armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I
 8 *am* with thee according to thy heart. Then said Jonathan, Behold, we will pass
 9 over unto *these* men, and we will discover ourselves unto them. If they say
 thus unto us, Tarry until we come to you; then we will stand still in our place,
 10 and will not go up unto them. But if they say thus, Come up unto us; then we
 will go up: for the LORD hath delivered them into our hand: and ^a *this shall be*
 a sign unto us.
 11 And both of them discovered themselves unto the garrison of the Philistines:
 and the Philistines said, Behold, the Hebrews come forth out of the holes where
 12 they had hid themselves.⁷ And the men of the garrison answered Jonathan and
 his armourbearer, and said, ^b Come up to us, and we will show you a thing.
^c And Jonathan said unto his armourbearer, Come up after me: for the LORD
 13 hath delivered them into the hand of Israel. And Jonathan climbed up upon his
 hands and upon his feet, and his armourbearer after him: and ^d they fell before
 14 Jonathan; and his armourbearer slew after him. And that first slaughter, which
 Jonathan and his armourbearer made, was about twenty men, within as it were
 an half acre of land, *which a yoke of oxen might plow*.⁸
 15 And ^e there was trembling in the host, in the field, and among all the people:
 the garrison, and ^f the spoilers, they also trembled, and the earth quaked:⁹ so it
 was ^g a very great trembling.
 16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the
 17 multitude ^h melted away, and they ⁱ went on beating down *one another*. Then
 said Saul unto the people that *were* with him, Number now, and see who is gone
 from us. And when they had numbered, behold, Jonathan and his armour-
 18 bearer *were* not *there*. And Saul said unto Ahiah, ^k Bring hither the ark of God.¹⁰

^m Jos. 16. 3; 18. 13, 14.

ⁿ Ne. 11. 34.

^o see Judg. 5. 8; 2 Ki. 24. 14; Jer. 21. 1.

^p so ch. 17. 47, 50; Judg. 5. 8; Zec. 4. 6.

^q ch. 14. 1, 4.

^r ch. 13. 15.

^s ch. 22. 9, 11, 20, called Ahimelech.

^t ch. 4. 21.

^u ch. 2. 28.

^x ch. 13. 23.

^y Judg. 15. 18.

^z Judg. 7. 4—7; 2 Chr. 14. 11; Zec. 4. 6; Mt. 19. 26.

^a see Ge. 24. 13, 14; Judg. 6. 36—40; 7. 11.

^b ver. 10.

^c Ge. 24. 26, 27.

^d i. e. 26. 7, 8; Jos. 23. 10.

^e 2 Ki. 7. 7; Job 18. 11.

^f ch. 13. 17.

^g Ge. 35. 5.

^h Ps. 59. 7; 68. 2.

ⁱ ver. 20; Judg. 7. 22.

^k ch. 4. 3—5; Judg. 20. 18.

¹ A similar policy was pursued by the Chaldeans (2 Kings xxiv. 14; Jer. xxiv. 1; xxix. 2); and Porsenna bound the Roman people to use no iron, except in tilling their fields (Pliny, Nat. Hist. 34, 14).

² That is, to the garrisons which the Philistines maintained in several parts of the land of Israel.

³ They had, however, slings, and probably bows and arrows, and ox-goads.

⁴ This seems to have been a narrow defile north of Gibeah, still called Mukhmas, in which were the lofty rocks mentioned in ch. xiv. 4, 5; forming a kind of military key to the surrounding country. See Isa. x. 28, 29.

⁵ Heb., 'Rimmon:' meaning, probably, a rock near Gibeah, mentioned in Judg. xx. 20, 45.

⁶ It is doubtful whether this is a brother and prede-

cessor of Ahimelech mentioned in ch. xxii. 9, or a variation of the name of that high priest, according to a custom of Jewish writers.

⁷ The Philistines supposed them to be Hebrews who had hid themselves in caverns, and had now come to them as deserters, as others had done: see ver. 21.

⁸ That is, in one day. The Hebrew phrase is a concise idiom, needing such a paraphrase as the text gives.

⁹ Jonathan's piety and patriotism were evidently pleasing to Jehovah, who gave him the sign he wished, and the aid of providential interposition.

¹⁰ The Sept. has, 'Bring hither the ephod; for on that day he wore the ephod before Israel:' see ver. 3; ch. xxiii. 9; xxx. 7. The words of Uriah, in 2 Sam. xi. 11, seem to intimate that the ark was then with the army.

19 For 'the ark of God was at that time with the children of Israel. And it came to pass, while Saul ^m talked unto the priest, that the noise [*or*, tumult] that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, behold, ⁿ every man's sword was against his fellow, *and there was* a very great discomfiture. Moreover the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites *that were* with Saul and Jonathan. Likewise all the men of Israel which ^o had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle. ^p So the LORD saved Israel that day: and the battle passed over ^q unto Beth-aven.

24 And the men of Israel were distressed that day; for Saul had ^r adjured¹ the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food. ^s And all ^t they of the land came to a wood; and there was 'honey² upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.³ Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint. Then said Jonathan, My father hath ^u troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* ^v with the blood. Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there. And Saul ^w built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. ^x Then said the priest,⁴ Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But ^y he answered him not that day.

38 And Saul said, ^a Draw ye near hither all the chief of the people: and know and see wherein this sin hath been this day. For, ^b as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.⁵ But *there was* not a man among all the people *that* answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side.

41 And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the LORD God of Israel, ^c Give a perfect lot.⁶ ^d And Saul and Jonathan were taken: but the people escaped. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan, ^e Tell me what thou hast done. And Jonathan told him, and said, ^f I did but taste a little honey with the end of the rod that *was* in mine hand, and, lo, I must die. And Saul answered, ^g God do so and more also: ^h for

^l ch. 7. 1.^m Num. 27. 21.ⁿ ver. 16; Judg. 7. 22; 2 Chr. 20. 23.^o ch. 13. 6.^p Ex. 11. 30; Judg. 2. 18; Ps. 41. 6, 7; Hos. 1. 7.^q ch. 13. 5.^r Jos. 6. 26.^s Deu. 9. 28; Mt. 3. 5.^t Ex. 3. 8; Num. 13. 27; Mt. 3. 4.^u 1 Ki. 18. 18.^v Ge. 9. 4; Le. 3. 17; 7. 26; 17. 10; 19. 26; Deu. 12. 16, 23, 21.^w ch. 7. 17.^x Num. 27. 21.^y ch. 28. 6; Eze. 11. 3—5.^a ch. 10. 19; Jos. 7. 14.^b 2 Sam. 12. 5.^c Pro. 16. 33; Ac. 1. 21. ^d ch. 10. 20, 21; Jos. 7. 16.^e Jos. 7. 19.^f ver. 27.^g Ru. 1. 17.^h ver. 39.

¹ This shows the recklessness of Saul's character. As formerly, by *rashly sacrificing* he incurred the displeasure of God; so now, by a *rash vow*, he excites the anger of the people. His order was as unwise as it was severe; for, if time was saved, strength for the pursuit was lost.

² In many countries wild bees form their combs in the hollow trunks, and between or among the branches of trees; so that the honey often drops on the ground.

³ That is, he was refreshed; alluding to the dimness

of sight which frequently accompanies exhaustion.

⁴ He evidently doubted the propriety of Saul's conduct, and aimed to check his self-sufficiency and haste.

⁵ This is another instance of Saul's precipitancy. It was not yet known what the crime was; or whether, if it really deserved death, it might not be expiated by a sin-offering.

⁶ Perhaps, 'Show the innocent;' or rather, 'Show the truth.'

45 thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *'as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought
46 with God this day. So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines: and the Philistines went to their own place.

i 2 Sam. 14. 11; 1 Ki. 1. 52; Lk. 21. 18.

Saul's wars; his family.

47 SO Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of ^k Ammon, and against Edom, and against the kings of ^l Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*. And he gathered an host [*or*, wrought mightily], and ^m smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

k ch. 11. 11.
l 2 Sam. 10. 6.

49 Now ⁿ the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the firstborn Merab, and the name of the younger Michal: and the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle. ^o And Kish *was* the father of Saul; and Ner the father
50 of Abner *was* the son of Abiel. And there was sore war against the Philistines all the days of Saul. And when Saul saw any strong man, or any valiant man,
51 ^p he took him unto him.

m ch. 15. 3, 7.
n ch. 31. 2; 1 Chr. 8. 33.

Saul's commission against the Amalekites; his disobedience, and consequent rejection.

15 SAMUEL also said unto Saul, ^q The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the
2 words of the LORD.¹ Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, ^r how he laid *wait* for him in the way, when he came up
3 from Egypt.² Now go and smite Amalek, and ^s utterly destroy all that they have, and spare them not; but ^t slay³ both man and woman, infant and suckling, ox and sheep, camel and ass.

q ch. 9. 16.
r Ex. 17. 8—16; Num. 24. 20; Deu. 25. 17—19.
s Le. 27. 28, 29; Jos. 6. 17, 21.
t Num. 31. 17.

4 And Saul gathered the people together, and numbered them in Telaim, two
5 hundred thousand footmen, and ten thousand men of Judah. And Saul came to
6 a city of Amalek, and laid wait [*or*, fought] in the valley. And Saul said unto
^u the Kenites, ^v Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ^w ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the
7 Amalekites. ^x And Saul smote the Amalekites from ^a Havilah⁴ *until* thou comest
8 to ^b Shur, that *is* over against Egypt. And ^c he took Agag the king of the Amalekites alive, and ^d utterly destroyed all the people⁵ with the edge of the
9 sword. But Saul and the people ^e spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

u Num. 24. 21, 22; Judg. 1. 16; 4. 11.
v Ge. 18. 25; 19. 12, 14; Rev. 18. 4.
w Ex. 18. 9, 10, 19; Num. 10. 29, 32.
x ch. 14. 48.
y Ge. 2. 11; 25. 18.
z Ge. 16. 7.
a see 1 Ki. 20. 34, 35, etc.
d see ch. 30. 1.
e vers. 3, 15.

10, 11 Then came the word of the LORD unto Samuel, saying, ^f It repenteth me that I have set up Saul *to be* king: for he is ^g turned back from following me, ^h and hath not performed my commandments. And it ⁱ grieved Samuel; and he cried
12 unto the LORD all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to ^k Carmel, and, behold, he set him up a place,⁶ and is gone about, and passed on, and gone down to Gilgal.

f ver. 35; Ge. 6. 6, 7; 2 Sam. 24. 16; Am. 7. 3.
g Jos. 22. 16; 1 Ki. 9. 6.
h vers. 3, 9; ch. 13. 13.
i ver. 35; ch. 16. 1; Ps. 119. 136.
k Jos. 15. 55.

13 And Samuel came to Saul: and Saul said unto him, ^l Blessed *be* thou of the
14 LORD: ^m I have performed the commandment of the LORD. And Samuel said,

l Ge. 14. 19; Judg. 17. 2; Ru. 3. 10.
m vers. 9, 11.

1 God did not finally reject Saul till he had given him another opportunity of recovering his favour. But his repeated disobedience sealed his doom.

2 The Amalekites had always been implacable enemies to Israel. Their unprovoked cruelty, related in Exod. xvii. 8—16, had called forth a Divine decree which was recorded against them (Deut. xxv. 17—19). They had been parties to many of the confederacies formed against Israel (see Numb. xiv. 45; Judg. iii. 13; vi. 3; Psa. lxxxiii. 7); and they had recently spoiled the land (ch. xiv. 48). Thus, like the nations of Canaan, they had long experienced Divine forbearance; but had only gone on to fill up the measure of their sins.

3 In Saul's time, and long afterwards, the customs of war were so thoroughly barbarous, that when lives were spared, it was not from motives of humanity, but from avarice or lust. This command, therefore, to Saul and the

Israelites was not only a judicial sentence, but a test of their self-denial, in giving up the slaves, the female captives, and the rest of the booty, and acting as men who fought for God only, and not for themselves. In direct disobedience to this command, Saul spared the best of the sheep and oxen, for the purpose of having a great sacrificial feast; and he spared Agag, in order to have the glory of exhibiting a captive king eating bread under his table. He certainly could not plead humanity as his motive, inasmuch as the women and children had been destroyed.

4 'Havilah' appears to be the name of the whole desert south-east of Palestine as far as Chaldaea.

5 That is, the great mass of the people. A portion escaped: see ch. xxvii. 8; xxx. 18.

6 Literally, 'a hand;' some memorial of his victory. In various countries, a red hand is found on monuments. This 'Carmel' was in the south-east of Judah.

What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the
15 oxen which I hear? And Saul said, They have brought them from the Amalekites:
"for the people spared the best of the sheep and of the oxen, to sacrifice unto
16 the LORD thy God; and the rest we have utterly destroyed. Then Samuel said
unto Saul, Stay, and I will tell thee what the LORD hath said to me this night.
And he said unto him, Say on.

17 And Samuel said, °When thou *wast* little in thine own sight, *wast* thou not
made the head of the tribes of Israel, and °the LORD anointed thee king over
18 Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy
the sinners the Amalekites, and fight against them until they be consumed.
19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the
20 spoil, and didst evil in the sight of the LORD? And Saul said unto Samuel,
Yea, °I have obeyed the voice of the LORD, and have gone the way which the
LORD sent me, and have brought Agag the king of Amalek, and have utterly
21 destroyed the Amalekites. °But the people took of the spoil, sheep and oxen,
the chief of the things which should have been utterly destroyed, to sacrifice
unto the LORD thy God in Gilgal.

22 And Samuel said, °Hath the LORD *as great* delight in burnt offerings and
sacrifices, as in obeying the voice of the LORD? Behold, °to obey *is* better than
23 sacrifice, *and* to hearken than the fat of rams. For °rebellion *is* as the sin of
witchcraft¹ [divination^x], and stubbornness *is* as iniquity and idolatry. Because
thou hast rejected the word of the LORD, °he hath also rejected thee from *being*
24 king. °And Saul said unto Samuel, I have sinned: for I have transgressed the
commandment of the LORD, and thy words: because I °feared the people,² and
25 obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again
with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: °for thou hast
rejected the word of the LORD, and the LORD hath rejected thee from being king
27 over Israel. And as Samuel turned about to go away, °he laid hold upon the
skirt of his mantle, and it rent. And Samuel said unto him, °The LORD hath
28 rent the kingdom of Israel from thee this day, °and hath given it to a neighbour
29 of thine, *that is* better than thou. And also °the Strength³ of Israel °will not lie
30 nor °repent: for he *is* not a man, that he should repent. Then he said, I have
sinned: *yet* °honour me now, I pray thee, before the elders of my people, and
before Israel, and turn again with me, that I may worship the LORD thy God.
31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites.
And Agag came unto him delicately.⁴ And Agag said, Surely the bitterness of
33 death is past. And Samuel said, °As thy sword hath made women childless, so
shall thy mother be childless among women. And Samuel hewed⁵ Agag in pieces
before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house to °Gibeah of
35 Saul. And °Samuel came no more to see Saul until the day of his death: never-
theless Samuel °mourned for Saul.

David is anointed by Samuel.

16 AND⁶ the LORD °repented that he had made Saul king over Israel. And the
LORD said unto Samuel, °How long wilt thou mourn for Saul, seeing °I have

^a vers. 9, 21; Ge. 3. 12, 13. Ex. 32. 22; Pro. 23. 13.

^o ch. 9. 21; 10. 22.

^p ch. 10. 1.

^q ver. 13.

^r ver. 15.

^s Ps. 50. 8, 9; Pro. 21. 3; Is. 1. 11—17; Jer. 7. 22, 23; Hos. 6. 6; Am. 5. 21—24; Mic. 6. 6—8; Mt. 9. 13; Heb. 10. 6—9.

^t Ex. 19. 5; Ecc. 5. 1; Hos. 6. 6; Mt. 5. 21; 9. 13; 12. 7; Mk. 12. 33.

^u Ex. 22. 18; Jer. 23. 16.

^x Deu. 18. 10.

^y ch. 13. 14.

^z ver. 30; 2 Sam. 12. 13.

^a Ex. 23. 2; Pro. 29. 25; Is. 51. 12, 13.

^b ver. 31; see ch. 2. 30.

^c see 1 Ki. 11. 30.

^d ch. 28. 17, 18; 1 Ki. 11. 31.

^e ch. 13. 14.

^f Ps. 68. 35; Is. 45. 24; Joel 3. 16.

^g Num. 23. 19; Eze. 24. 11; 2 Tim. 2. 13; Tit. 1. 2.

^h see Ge. 6. 6.

ⁱ John 5. 41; 12. 43.

^k Ge. 9. 6; Ex. 17. 11; Num. 14. 45; Judg. 1. 7; Mt. 7. 2.

^l ch. 11. 4.

^m see ch. 19. 21.

ⁿ ver. 11; ch. 16. 1.

^o ver. 11.

^p ch. 15. 35.

^q ch. 13. 13, 14; 15. 23.

¹ Witchcraft was a sin against which Saul zealously enforced the law: see ch. xxviii. 3. This was, therefore, a most cutting rebuke.

² While confessing his fault, he excused it: than which nothing is more common. His chief anxiety was to save his credit with the people.

³ Or, 'Truth;' that is, He who is true.

⁴ Rather, 'cheerfully.' Agag seems not to have expected death, as the king had spared him.

⁵ Treating the warlike chief as a murderer. It was not uncommon for distinguished criminals to be executed by the hands of eminent rulers.

⁶ The following events happened long after those related in the last chapter. Chapters xvi.—xviii. present some difficulties as to the chronological order of the events, arising chiefly from ch. xvii. 1—xviii. 9. David is spoken of in ch. xvi. as 'a mighty valiant man, and a man of war,' and as Saul's beloved minstrel and armour-bearer; though in ch. xvii. he is called a 'youth' and a 'stripling;' and appears to be unknown to Saul, and ignorant of the use and weight of his armour. Some

critics, following the Vatican manuscript of the Septuagint version, omit ch. xvii. 12—31, 55—58; xviii. 1—5, 9—11, 17—19, besides a few short clauses; but this great and improbable omission leaves the main difficulties in full force. Others, with rather better success as to the object in view, but without any authority, transpose ch. xvi. 14—23, placing it after ch. xviii. 9. Although it is perhaps not possible at present to remove every perplexity, it appears best to suppose that, as Samuel's narrative was now drawing to a close, only such things were mentioned by him as seemed necessary to complete it: and that the prophet who afterwards continued David's history inserted in the latter portion of Samuel's narrative the account of David's great exploit against Goliath (ch. xvii. 1—xviii. 9), together with a short notice of some preceding and succeeding events, which were in part contemporaneous with occurrences recorded by Samuel in ch. xvi. and ch. xviii. It is not improbable that the early part of the history of David was written by the prophet Gad, who was the companion of his wanderings and exile. See ch. xxii. 5; 1 Chron. xxix. 29.

rejected him from reigning over Israel? ^r fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for ^s I have provided me a king among his
 2 sons. And Samuel said, How can I go? if Saul hear *it*, he will kill me. And
 the LORD said, Take an heifer with thee, and say, 'I am come to sacrifice¹ to the
 3 LORD. And call Jesse to the sacrifice, and "I will show thee what thou shalt
 do: and ^x thou shalt anoint unto me *him* whom I name unto thee.
 4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the
 elders of the town ^y trembled at his coming, and said, ^z Comest thou peaceably?²
 5 And he said, Peaceably: I am come to sacrifice unto the LORD: ^a sanctify your-
 selves, and come with me to the sacrifice. And he sanctified Jesse and his sons,
 and called them to the sacrifice.
 6 And it came to pass, when they were come, that he looked on ^b Eliab, and ^c said,
 7 Surely the LORD's anointed *is* before him. But the LORD said unto Samuel,
 Look not on ^d his countenance, or on the height of his stature; because I have
 refused him: ^e for *the LORD seeth* not as man seeth; for man ^f looketh on the
 8 outward appearance, but the LORD looketh on the ^g heart. Then Jesse called
^h Abinadab, and made him pass before Samuel. And he said, Neither hath the
 9 LORD chosen this. Then Jesse made ⁱ Shammah to pass by. And he said, Neither
 10 hath the LORD chosen this. Again,³ Jesse made seven of his sons to pass before
 Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.
 11 And Samuel said unto Jesse, Are here all *thy* children? And he said, ^k There
 remaineth yet the youngest, and, behold, he keepeth the sheep.⁴ And Samuel
 said unto Jesse, 'Send and fetch him: for we will not sit down till he come
 12 hither. And he sent, and brought him in. Now he *was* ^m ruddy, and withal of
 a beautiful countenance,⁵ and goodly to look to. ⁿ And the LORD said, Arise,
 13 anoint him: for this *is* he. Then Samuel took the horn of oil, and ^o anointed
 him in the midst of his brethren: and ^p the Spirit of the LORD came upon David
 from that day forward. So Samuel rose up, and went to Ramah.

David attends upon Saul as a musician.

14 ^q BUT the Spirit of the LORD departed from Saul,⁶ and ^r an evil spirit⁷ from the
 15 LORD troubled him. And Saul's servants said unto him, Behold now, an evil
 16 spirit from God troubleth thee. Let our lord now command thy servants, *which*
are ^s before thee, to seek out a man, *who is* a cunning player on an harp: and it
 shall come to pass, when the evil spirit from God is upon thee, that he shall
 17 'play with his hand, and thou shalt be well. And Saul said unto his servants,
 18 Provide me now a man that can play well, and bring *him* to me. Then answered
 one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite,
that is cunning in playing, and ^u a mighty valiant man, and a man of war, and
 prudent in matters [*or*, speech], and a comely person, and ^x the LORD *is* with him.
 19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son,
 20 ^y which *is* with the sheep. And Jesse ^z took an ass laden with bread,⁸ and a bottle
 21 of wine, and a kid, and sent *them* by David his son unto Saul. And David came⁹
 to Saul, and ^a stood before him: and he loved him greatly; and he became his
 22 armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand
 23 before me; for he hath found favour in my sight. And it came to pass, when
^b the *evil* spirit from God was upon Saul, that David took an harp,¹⁰ and played
 with his hand: so Saul was refreshed, and was well, and the evil spirit departed
 from him.

David's victory over Goliath, and his consequent popularity.

17 NOW the Philistines ^c gathered together their armies to battle, and were
 gathered together at ^d Shochoh, which *belongeth* to Judah, and pitched between
 2 Shochoh and Azekah, in ^e Ephes-dammim. And Saul and the men of Israel were

^r ch. 9. 16; 2 Ki. 9. 1.
^s ch. 13. 14; Ps. 78. 70;
 89. 19, 20; Ac. 13. 22.
^t ch. 9. 12; 20. 29.
^u Ex. 4. 15.
^v ch. 9. 16.
^w ch. 21. 1.
^x 1 Ki. 2. 13; 2 Ki. 9.
 22.
^y Ex. 19. 10, 14; Le.
 20. 7.
^z ch. 17. 13; called
Elihu, 1 Chr. 27. 18.
^a 1 Ki. 12. 26.
^b Psa. 147. 10, 11.
^c Job 10. 4; Is. 55. 8.
^d John 7. 24; 2 Cor.
 10. 7.
^e 1 Ki. 8. 39; 1 Chr.
 28. 9; Ps. 7. 9; 139.
 2; Jer. 11. 20; 17.
 10; 20. 12; Ac. 1. 24.
^f ch. 17. 13.
^g ch. 17. 13; *Shimeah*,
 2 Sam. 13. 3; *Shum-*
ma, 1 Chr. 2. 13.
^h ch. 17. 12.
ⁱ 2 Sam. 7. 8; Ps. 78.
 70.
^j ch. 17. 42; 8. Song
 5. 10.
^k so ch. 9. 17.
^l ch. 10. 1; Ps. 89. 20.
^m ver. 18; ch. 10. 6, 10;
 Num. 27. 18; Judg.
 11. 29; 13. 25; 14. 6.
ⁿ ch. 11. 6; 18. 12; 28.
 15; Judg. 16. 20; Ps.
 51. 11; Hos. 9. 12.
^o ch. 18. 10; 19. 9;
 Judg. 9. 23.
^p vers. 21, 22; Ge. 41.
 46; 1 Ki. 10. 8.
^q ver. 23; 2 Ki. 3. 15.
^r ch. 17. 32, 34—36.
^s ch. 3. 19; 18. 12, 14.
^t ver. 11; ch. 17. 15, 34.
^u see ch. 10. 27; 17. 18;
 Ge. 43. 11; Pro. 18.
 16.
^v Ge. 41. 46; 1 Ki. 10.
 8; Pro. 22. 29.
^w vers. 14, 16.
^x ch. 13. 5.
^y Jos. 15. 35; 2 Chr.
 28. 18.
^z *or*, *The coast of Dam-*
mim, called *Pas-*
dammim, 1 Chr. 11.
 13.

¹ See note on ch. vii. 9.

² Samuel probably made unexpected visits to correct irregularities in the local administration of justice.

³ Rather, 'and:' meaning seven altogether; David, the eighth, not being included, as he had not yet been introduced: see ch. xvii. 12. As in 1 Chron. ii. 13—15, only seven sons of Jesse are named, *inclusive* of David, it is supposed that one died before David came to the throne.

⁴ This passage agrees with others in indicating that David was but little thought of in his family; for he was left in the field, though all the family were invited to the sacrifice and feast. He was now probably about fifteen years old.

⁵ Heb., 'beautiful eyes.'

⁶ Saul having forsaken God, God righteously withheld from him those assistances by which he had been directed, animated, and encouraged in his government and wars.

⁷ The denunciations of Samuel produced a deep melancholy in Saul's mind, which is here ascribed to 'an evil spirit from the Lord.'

⁸ Or, 'Jesse took a homer of bread.' The homer contained ten ephahs, or about nine bushels.

⁹ Thus David was placed in circumstances in which he might learn the art of war and the business of government, and enlarge his knowledge of human character.

¹⁰ The harp of the Hebrews was very different from the instrument which bears that name among us. It was a light, portable, stringed instrument more like a lyre.

gathered together, and pitched by the valley of Elah,¹ and set the battle in array
3 against the Philistines. And the Philistines stood on a mountain on the one
side, and Israel stood on a mountain on the other side: and *there was* a valley
between them.

4 And there went out a champion out of the camp of the Philistines, named
5 *f* Goliath, of *g* Gath,² whose height³ *was* six cubits and a span. And *he had* an
helmet of brass upon his head, and he *was* armed with a coat of mail;⁴ and the
6 weight⁵ of the coat *was* five thousand shekels of brass. And *he had* greaves⁶ of
7 brass upon his legs, and a target⁷ of brass between his shoulders. And the *h* staff
of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred
8 shekels of iron: and one bearing a shield went before him. And he stood and
cried unto the armies of Israel, and said unto them, Why are ye come out to set
9 *your* battle in array? *am* not I a Philistine, and ye *i* servants to Saul? choose
you a man for you, and let him come down to me. If he be able to fight with
me, and to kill me, then will we be your servants: but if I prevail against him,
10 and kill him, then shall ye be our servants, and *k* serve us. And the Philistine
said, I *l* defy the armies of Israel this day; give me a man, that we may fight
11 together. When Saul and all Israel heard those words of the Philistine, they
were dismayed, and greatly afraid.

12 Now David *was* *m* the son of that *n* Ephrathite of Beth-lehem-judah, whose
name *was* Jesse; and he had *o* eight sons: and the man went among men *for* an
13 old man in the days of Saul. And the three eldest sons of Jesse went *and*
followed Saul to the battle: and the *p* names of his three sons that went to the
battle *were* Eliab the firstborn, and next unto him Abinadab, and the third
14 Shammah. And David *was* the youngest: and the three eldest followed Saul.
15 But David went and returned from Saul *q* to feed his father's sheep at Beth-lehem.
16 And the Philistine drew near morning and evening, and presented himself
forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of
18 this parched *corn*, and these ten loaves, and run to the camp to thy brethren; and
carry these ten cheeses unto the captain of *their* thousand, and *r* look how thy
brethren fare, and take their pledge.⁸

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah,
20 fighting with the Philistines. And David rose up early in the morning, and left
the sheep with a keeper, and took, and went, as Jesse had commanded him; and
he came to the trench [*or*, place of the carriage^s], as the host was going forth to
21 the fight, and shouted for the battle. For Israel and the Philistines had put the
22 battle in array, army against army. And David left his carriage [the vessels
from upon him] in the hand of the keeper of the carriage, and ran into the army,
23 and came and saluted his brethren. And as he talked with them, behold, there
came up the champion, the Philistine of Gath, Goliath by name, out of the armies
of the Philistines, and spake *t* according to the same words: and David heard
24 *them*. And all the men of Israel, when they saw the man, fled from him, and
were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to
defy Israel is he come up: and it shall be, *that* the man who killeth him, the
king will enrich him with great riches, and *u* will give him his daughter, and
make his father's house *v* free⁹ in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to
the man that killeth this Philistine, and taketh away *w* the reproach from Israel?
for who *is* this *x* uncircumcised Philistine, that he should *a* defy the armies of
27 *b* the living God? And the people answered him after this manner, saying, *c* So
shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's
d anger was kindled against David, and he said, Why camest thou down hither?

f 2 Sam. 21. 19.
g Jos. 11. 22.

h 2 Sam. 21. 19.

i ch. 8. 17.

k ch. 11. 1.

l ver. 26; 2 Sam. 21.
21.

m ver. 58; ch. 16. 1, 18;
Ru. 4. 22.

n Ge. 35. 19.

o ch. 16. 10, 11; 1 Chr.
2. 13-15.

p ch. 16. 6, 8, 9; 1 Chr.
2. 13.

q ch. 16. 19.

r Ge. 37. 14.

s ch. 26. 5.

t ver. 8.

u Jos. 15. 16.

v Ezra 7. 24.

w ch. 11. 2; Jos. 7. 8.

x ch. 11. 6.

a ver. 10.

b Deu. 5. 26.

c ver. 23.

d Ge. 37. 4, 8, 11; Mt.
10. 36.

1 'Elah' means a terebinth-tree. The part of the valley where the conflict took place is supposed to be about six miles to the west of Jerusalem.

2 Goliath was descended from the race of Anakim, who had been almost exterminated by Joshua, but of whom a few had still remained in Gaza, Gath, and Askelon. See Numb. xiii. 32, 33; Josh. xi. 21, 22.

3 Reckoning the cubit at twenty-one inches, Goliath would be upwards of eleven feet four inches in height: but taking the more probable computation of eighteen inches to the cubit, his height would be nine feet nine inches.

4 This coat of mail was probably composed of plates of

metal, overlapping each other like the scales of a fish.

5 This is variously calculated as 150 or 200 lbs., according to different estimates of the shekel. The weight of his spear's head was probably from 16 to 24 lbs.

6 Coverings for the leg, reaching from the ankle to the top of the knee, and made of hide, sometimes covered with copper.

7 This more probably means, as in Josh. viii. 18, a 'spear,' or light lance slung over the shoulders.

8 Rather, 'bring from them a token;' some kindly acknowledgment of their father's present.

9 That is, free from tribute and taxes.

and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, 'What have I now done? *Is there* not a cause?'¹ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him.

And David said to Saul, ^a Let no man's heart fail because of him; ⁱ thy servant will go and fight with this Philistine. And Saul said to David, ^k Thou art not able to go against this Philistine to fight with him: for thou art *but* a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear,² and took a lamb out of the flock: and I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, ^l The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and ^m the LORD be with thee.

And Saul armed David with his armour,³ and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. And he took his staff in his hand,⁴ and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a serip; and his sling *was* in his hand:⁵ and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

And when the Philistine looked about, and saw David, he ⁿ disdained him: for he was *but* a youth, and ^o ruddy, and of a fair countenance. And the Philistine said unto David, ^p Am I a dog, that thou comest to me with staves?⁶ And the Philistine cursed David by his gods. And the Philistine ^q said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, ^r Thou comest to me with a sword, and with a spear, and with a shield: ^s but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast ^t defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give ^u the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; ^x that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD ^y saveth not with sword and spear: for ^z the battle *is* the LORD'S, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang *it*, and ^a smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So ^b David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. But *there was* ^c no sword in the hand of David; therefore David ran, and stood upon the Philistine, and ^d took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head⁷ therewith.

And when the Philistines saw their champion was dead, ^e they fled. And the

^e Pro. 15. 1.
^f ver. 17.
^g vers. 26, 27.

^h Deu. 20. 1—3.
ⁱ ch. 16. 18.
^k see Num. 13. 31;
Deu. 9. 2.

^l ch. 7. 12; Ps. 18. 16, 17; 63. 7; 77. 11; 138. 8; 2 Cor. 1. 9, 10; 2 Tim. 4. 17, 18.
^m ch. 20. 13; 1 Chr. 22. 11, 16.

ⁿ Ps. 123. 3, 4; 1 Cor. 1. 27, 28.
^o ch. 16. 12.

^p ch. 21. 14; 2 Sam. 3. 8; 9. 8; 16. 9;
2 Ki. 8. 13.
^q 1 Ki. 20. 10, 11; Pro. 18. 12.

^r Ps. 44. 6.

^s 2 Sam. 22. 33—35;
Ps. 18. 2; 124. 8;
125. 1; Pro. 18. 10;
2 Cor. 10. 4; Heb. 11. 33, 34.

^t ver. 10.
^u ver. 44; Deu. 28. 26.

^x Ex. 9. 16; Jos. 4. 21;
1 Ki. 8. 43; 18. 36;
2 Ki. 19. 19; Is. 52. 10.

^y Ps. 44. 6, 7; Hos. 1. 7; Zec. 4. 6.
^z 2 Chr. 20. 15; Ps. 46. 11.

^a 1 Cor. 1. 27, 28.

^b see Judg. 3. 31; 15. 15; 2 Sam. 23. 21.

^c ch. 13. 22.

^d ch. 21. 9.

^e Heb. 11. 34.

¹ Some take this to mean, 'Was it more than a word?' a small thing to occasion such anger. But more probably it is an idiom, meaning, 'Is the thing not so?' *i. e.* 'Have I not spoken right?' David, animated by a truly pious patriotism, saw in the gigantic Philistine only an insolent enemy of Jehovah, who would surely enable any one relying on his aid to overcome him. This narrative admirably illustrates the manner in which true faith in God views, assails, and conquers enemies and obstacles, at which mere human courage quails.

² Not both at once, for they do not hunt together. This incident shows the dangers of an Eastern shepherd's life, and the courage which its duties required.

³ That is, with armour taken out of Saul's armoury; or rather, 'with his vestments or garments.'

⁴ The shepherds in the East carry a bag for victuals, and a staff, which they hold in the middle, to beat the low brushwood into which the sheep stray. They are to this day particularly expert in the use of the sling.

⁵ The Achæans are said to have thrown with such precision as to strike any part of the face they chose, and with such force as to shatter the strongest armour.

⁶ Goliath seems to have seen only the staff which David had in one hand, and not the sling in the other.

⁷ This was a customary token of victory in these countries, and still is so: see ch. xxxi. 9.

men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to ^fShaaraim, even unto Gath, and unto Ekron.

f Jos. 15. 30.

53 And the children of Israel returned from chasing after the Philistines, and they
54 spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, ^gwhose son is this youth? And Abner said, As
56 thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose
57 son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul ^hwith the head of the Philistine
58 in his hand. And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, ⁱI am the son of thy servant Jesse the Beth-lehemite.

g see ch. 16. 21, 22.

h ver. 54.

i ver. 12.

18 And it came to pass, when he had made an end of speaking unto Saul, that
^kthe soul of Jonathan was knit with the soul of David, ^land Jonathan loved him
2 as his own soul. ¹And Saul took him that day, ^mand would let him go no more
3 home to his father's house. Then Jonathan and David ⁿmade a covenant, because
4 he loved him as his own soul. And Jonathan ^ostripped himself of the robe that
was upon him, and gave it to David, ²and his garments, even to his sword, and to his bow, and to his girdle.

k Ge. 41. 30.
l ch. 19. 2; 20. 17;
Deu. 13. 6; 2 Sam. 1. 26.
m ch. 17. 15.
n ch. 20. 8—17, 42.
o Ge. 41. 42; Est. 6. 8, 9.

5 And David went out whithersoever Saul sent him, *and* behaved himself wisely [*or*, prospered^p]: and Saul set him over the men of war, and he was ^qaccepted in the sight of all the people, and also in the sight of Saul's servants.

p vers. 14, 15, 30.
q ver. 16.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, ³that ^rthe women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

r Ex. 15. 20; Judg. 11. 34; Ps. 68. 25.

7 And the women ^sanswered *one another* as they played, and said,

s Ex. 15. 21.

'Saul hath slain his thousands,—and David his ten thousands.

t ch. 21. 11; 29. 5.

8 And Saul was very wroth, and the saying ^udispleased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but*
9 thousands: and *what* can he have more but ^xthe kingdom? And Saul ^yeyed David from that day and forward.

u Ecce. 4. 4.

x ch. 13. 14; 15. 28.
y Ge. 31. 2.

Saul envies David, and seeks his life.

10 AND it came to pass on the morrow, that ^zthe evil spirit from God came upon Saul, ^aand he prophesied ⁴in the midst of the house: and David played with his
11 hand, as at other times: ^band *there was* a javelin in Saul's hand. And Saul ^ccast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

z ch. 16. 14, 15.

a ch. 19. 21; 1 Ki. 18. 29; Ac. 16. 16.

b ch. 19. 9.
c ch. 19. 9, 10; 20. 33; Pro. 27. 4.

12 And Saul was ^dafraid of David, because ^ethe Lord was with him, and was
13 ^fdeparted from Saul. Therefore Saul removed him from him, and made him his
14 captain over a thousand; and ^ghe went out and came in before the people. And David behaved himself wisely [*or*, prospered^h] in all his ways; and ⁱthe Lord
15 *was* with him. Wherefore when Saul saw that he behaved himself very wisely,
16 he was afraid of him. But ^kall Israel and Judah loved David, because he went out and came in before them.

d vers. 15, 29.

e ch. 16. 13, 18.

f ch. 16. 11; 28. 15.

g ver. 16; Num. 27. 17; 2 Sam. 5. 2.

h ver. 5.
i Ge. 39. 2, 3, 23; Jos. 6. 27.

k ver. 5.

17 And Saul said to David, Behold my elder daughter Merab, ^lher will I give thee to wife: only be thou valiant for me, and fight ^mthe Lord's battles. For Saul said, ⁿLet not mine hand be upon him, but let the hand of the Philistines
18 be upon him. And David said unto Saul, ^oWho *am* I? and what *is* my life, *or*
19 my father's family in Israel, that I should be son-in-law to the king? But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto ^pAdriel the ^qMeholathite to wife.

l ch. 17. 25.

m ch. 25. 28; Num. 32. 20, 27, 31.

n vers. 21, 25; 2 Sam. 12. 9.

o see ver. 23; ch. 9. 21; 2 Sam. 7. 18.

p 2 Sam. 21. 8.

q Judg. 7. 22.

r ver. 28.

20 ^rAnd Michal Saul's daughter loved David: and they told Saul, and the thing
21 pleased him. And Saul said, I will give him her, that she may be ^sa snare to him, and that ^tthe hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt ^uthis day be my son-in-law in *the one of* the twain.

r Ex. 10. 7; Ps. 26. 21—26.

t ver. 17.

u see ver. 26.

¹ Jonathan's ardent friendship for David began with admiration of his faith and courage in this great exploit, and evidently resulted from that spirit of patriotic piety which these two noble-minded men so strikingly displayed. This friendship appears to have increased as Jonathan became better acquainted with his friend's eminent virtues; overcoming, as his subsequent disinterested conduct shows, all considerations of self-interest: see ch. xx.; xxiii. 16, 17.

² Ancient poets represent their heroes as exchanging

armour in token of friendship; and, in Eastern countries, a prince can scarcely bestow a greater mark of his favour than by the gift of some article of his dress, especially if he has already worn it.

³ Or, Philistines. These verses probably mention by anticipation some occurrences which took place at various times when David returned with Saul from following up the first victory over the Philistines. See note on ch. xvi. 1.

⁴ This word seems here to signify, being in a highly excited state, or phrensy.

22 And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law. And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed? And the servants of Saul told him, saying, On this manner spake David. And Saul said, Thus shall ye say to David, The king desireth not any ^x dowry,¹ but an hundred foreskins of the Philistines,² to be *avenged* of the king's enemies. But Saul ^z thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son-in-law. And ^a the days were not expired;³ wherefore David arose and went, he and ^b his men, and slew of the Philistines two hundred⁴ men; and ^c David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife. And Saul ^d saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him. And Saul was yet the more afraid of David; and Saul became David's enemy continually. Then the princes of the Philistines ^e went forth: and it came to pass, after they went forth, *that* David ^f behaved himself more wisely than all the servants of Saul; so that his name was ^g much set by.

19 And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son ^h delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself: and I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 And Jonathan ^k spake good of David unto Saul his father, and said unto him, Let not the king ^l sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good: for he did put his ^m life in his hand, and ⁿ slew the Philistine, and ^o the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: ^p wherefore then wilt thou ^q sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain. And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, ^r as in times past.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

David escapes from Saul, and flees to Samuel at Ramah.

9 AND ^s the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. Saul also sent messengers unto David's house, to watch ^t him, and to slay him in the morning:⁶ and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain. So Michal ^u let David down through a window: and he went, and fled, and escaped. And Michal took an image,⁷ and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth. And when Saul sent messengers to take David, she said, He *is* sick. And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed,⁸ that I may slay him. And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; ^x why should I kill thee?

18 So David fled, and escaped, and came to Samuel to ^y Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David *is* at Naioth in Ramah. And ^z Saul sent

^x Ge. 29. 18; 31. 12; Ex. 22. 16, 17. ^y ch. 14. 21. ^z ver. 17.

^a see ver. 21.

^b ver. 13.

^c 2 Sam. 3. 11.

^d ch. 24. 20.

^e 2 Sam. 11. 1.

^f ver. 5.

^g ch. 26. 21; 2 Ki. 1. 13; Ps. 116. 15.

^h ch. 18. 1—3. ⁱ ch. 20. 2; Pro. 17. 17.

^k ch. 20. 32; 22. 14; Pro. 31. 8, 9.

^l Ge. 42. 22; Ps. 35. 12; 109. 4, 5; Pro. 17. 13; Jer. 18. 20.

^m ch. 28. 21; Judg. 9. 17; 12. 3; Ps. 119. 109.

ⁿ ch. 17. 49—51.

^o 1 Sam. 11. 13; 1 Chr. 11. 14.

^p ch. 20. 32.

^q Mt. 27. 4.

^r ch. 16. 21; 18. 2, 13.

^s ch. 16. 14; 18. 10, 11.

^t Ps. 59, title, 3, 4.

^u so Isa. 2. 15; Ac. 9. 24, 25.

^x 2 Sam. 2. 22.

^y ch. 7. 17.

^z see John 7. 32, 45, etc.

1 See note on Gen. xxix. 18. See also Josh. xv. 16.
2 Saul required satisfactory evidence that the men slain were Philistines.

3 Within which David was to fulfil the condition.
4 The Septuagint has 'one hundred.' See 2 Sam. iii. 14.
5 Psa. lix. was probably composed on this occasion.

6 When he should come out of his wife's apartments, which were held sacred from intrusion. But even this rule Saul disregarded at last: see ver. 15.

7 The Heb. is, 'teraphim.' See notes on Gen. xxxi. 19, and on Judg. xvii. 5. The women appear to have been addicted to the use of such superstitious objects. Michal probably, like Rachel, kept this unknown to her husband. The husbands of Eastern princesses have very little control over the interior of the household.

8 The Eastern beds consist merely of two thick cotton quilts; and in these the sick are carried when it is necessary to remove them.

messengers to take David: ^b and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also ^c prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah. And he went thither to Naioth in Ramah: and ^d the Spirit of God was upon him also, and he went on, and prophesied,¹ until he came to Naioth in Ramah. ^e And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down ^f naked all that day and all that night. Wherefore they say,² *Is Saul also among the prophets?*

^b ch. 10. 5, 6; 1 Cor. 14. 3, 24, 25.

^c Num. 11. 25; Joel 2. 28.

^d ch. 10. 10.

^e Is. 20. 2.

^f Mic. 1. 8; see 2 Sam. 6. 14, 20.

^g ch. 10. 11, 12.

The friendship and covenant of David and Jonathan.

20 AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it is not so. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: ^a but truly *as* the Lord liveth, and *as* thy soul liveth, *there is* but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow is the 'new moon,³ and I should not fail to sit with the king at meat: but let me go, that I may ^k hide myself in the field unto the third *day* at even. If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run ^l to Beth-lehem his city: for *there is* a yearly sacrifice [*or, feast*^m] there for all the family. ⁿ If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, *then* be sure that ^o evil is determined by him. Therefore thou shalt ^p deal kindly with thy servant; for ^q thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, ^r if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel,⁴ when I have sounded my father about to-morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and show it thee; ^s the Lord do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and ^t the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the kindness of the Lord, that I die not: but *also* ^u thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies⁵ of David every one from the face of the earth. So Jonathan made a *covenant* with the house of David, *saying*, ^v Let the Lord even require *it* at the hand of David's enemies.⁶ And Jonathan caused David to swear again, because he loved him [*or, by his love toward him*]: for ^w he loved him as he loved his own soul.

18 Then Jonathan said to David, ^x To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And *when* thou hast stayed three days,⁷ *then* thou shalt go down quickly, and come to ^y the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel ^z [*or, that showeth the way*]. And I will shoot three arrows on the side *thereof*, as

^a ch. 27. 1.

ⁱ Num. 10. 10; 28. 11.

^k ch. 19. 2.

^l ch. 16. 4; 17. 58.

^m ch. 9. 12.

ⁿ see Deu. 1. 23; 2 Sam. 17. 4.

^o ch. 25. 17; Est. 7. 7. ^p Jos. 2. 14.

^q ver. 16; ch. 18. 3; 23. 18.

^r 2 Sam. 14. 32; Ps. 7. 3—5.

^s Ru. 1. 17.

^t ch. 10. 7; 11. 6—13; 14. 47; 17. 37; 1 Chr. 22. 11, 16.

^u 2 Sam. 9. 1—7; 21. 7.

^v ch. 25. 22; 31. 2; 2 Sam. 4. 7; 21. 8.

^w ch. 18. 1, 3.

^x ver. 5.

^y ch. 19. 2.

1 The messengers whom Saul sent were constrained, by a Divine impulse, to join in the exercises of the holy men whom they found there: and even Saul himself was visited in like manner; and throwing off his outer robes (which is all that the word 'naked' means), retaining only his inner vesture and his girdle, lay as if were in a trance, during which it is probable that David made his escape from Ramah, and returned to Gibeah, in order to get another interview with Jonathan.

2 This revived the use of the proverb, which originated on another occasion: see ch. x. 11.

3 A sacrifice and feast took place every new moon (see

Numb. x. 10; xxviii. 11); and on such occasions David was accustomed to join the king's family.

4 Rather, 'The Lord God of Israel (when I have,' etc., 'thee), the Lord do so,' etc. The sentence is interrupted by the violence of his feelings.

5 Jonathan shows his firm belief in David's advancement, and that entire freedom from ambitious jealousy which springs from true religious friendship.

6 That is, 'May he punish all David's enemies; even any of my house, if they become so.'

7 Rather, 'On the third day thou shalt come down quickly.'

21 though I shot at a mark.¹ And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt;

b Jer. 4. 2.

22 *as* the LORD liveth. But if I say thus unto the young man, Behold, the arrows

c vers. 14, 15, 42.

23 *are* beyond thee; go thy way: for the LORD hath sent thee away. And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 So David hid himself in the field: and when the new moon was come, the

25 king sat him down to eat meat. And the king sat upon his seat, as at other

d Le. 7. 21; 11. 24, 25, 27; 15. 5, etc.

26 times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's

27 side, and David's place was empty. Nevertheless Saul spake not anything that

28 day: for he thought, Something hath befallen him, he *is* ^d not clean; surely he

29 *is* not clean.²

30 And it came to pass on the morrow, *which was* the second *day* of the

31 month, that David's place was empty: and Saul said unto Jonathan his son,

32 Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?

e ver. 6.

33 And Jonathan ^e answered Saul, David earnestly asked *leave* of me *to go* to Beth-

34 lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in

35 the city; and my brother, he hath commanded me *to be there*: and now, if I

36 have found favour in thine eyes, let me get away, I pray thee, and see my brethren.

37 Therefore he cometh not unto the king's table.

38 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou

39 son of the perverse rebellious *woman*,³ do not I know that thou hast chosen the

40 son of Jesse to thine own confusion, and unto the confusion of thy mother's

41 nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt

42 not be established, nor thy kingdom. Wherefore now send and fetch him unto

43 me, for he shall surely die. And Jonathan answered Saul his father, and said

44 unto him, ^f Wherefore shall he be slain? what hath he done? And Saul ^g cast a

f ch. 19. 5; Mt. 27. 23; Lk. 23. 22. g ch. 18. 11. h ver. 7.

45 javelin at him to smite him: ^h whereby Jonathan knew that it was determined of

46 his father to slay David. So Jonathan arose from the table in fierce anger, and

47 did eat no meat the second day of the month: for he was grieved for David,

48 because his father had done him shame.

49 And it came to pass in the morning, that Jonathan went out into the field at

50 the time appointed with David, and a little lad with him. And he said unto his

51 lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an

52 arrow beyond him. And when the lad was come to the place of the arrow which

53 Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond

54 thee? And Jonathan cried after the lad, Make speed, haste, stay not. And

55 Jonathan's lad gathered up the arrows, and came to his master. But the lad

56 knew not any thing: only Jonathan and David knew the matter. And Jonathan

57 gave his artillery⁴ unto his lad, and said unto him, Go, carry *them* to the city.

58 *And* as soon as the lad was gone, David arose out of *a place* toward the south,

59 and fell on his face to the ground, and bowed himself three times: and they

60 kissed one another, and wept one with another, until David exceeded. And

61 Jonathan said to David, ⁱ Go in peace, forasmuch as we have sworn both of us in

i ch. 1. 17.

62 the name of the LORD [*or*, the LORD be witness of that which we have sworn both

63 of us^k], saying, The LORD be between me and thee, and between my seed and thy

k see ver. 23.

64 seed for ever. And he arose and departed: and Jonathan went into the city.⁵

David flees to Nob, and thence to Gath, and to the wilderness of Judah.

21 THEN came David to Nob⁶ to Ahimelech the priest: and Ahimelech was

l ch. 14. 3, called Ahiah; called also Abiathar, Mk. 2. 26. m ch. 16. 4.

2 ^m afraid at the meeting of David, and said unto him, Why *art* thou alone, and no

3 man with thee? And David said unto Ahimelech the priest, the king hath com-

4 manded⁷ me a business, and hath said unto me, Let no man know any thing of the

5 business whereabout I send thee, and what I have commanded thee: and I have

6 appointed *my* servants to such and such a place. Now therefore what is under

¹ These signals were agreed upon in case they should be unable to have a private interview.

² Supposing that his absence from the sacrificial feast was caused by some ceremonial defilement.

³ It is a common practice among Eastern nations to express resentment against a person by abusing his parents, especially his mother, though without any personal ill feelings towards them; so that Saul, in speaking thus of his wife, intended merely to give the keenest edge to his abuse of Jonathan.

⁴ Rather, as in ch. xxi. 8, 'his weapons.'

⁵ The two friends appear never to have met again after

this, except once by stealth in a wood (ch. xxiii. 16).

⁶ While the ark remained at Kirjath-jearim, the priests probably removed the sacred utensils, and perhaps the tabernacle, to various places for safety. Nob is supposed to have been in the immediate vicinity of Jerusalem, on or near the Mount of Olives: see Isa. x. 32.

⁷ David's conduct at Nob, and some other of his actions about this period, indicate a low state of religious sensibility, and a want of that confidence in God which at other times so much distinguished him. He evidently needed all the discipline of subsequent years, with much of the influence of the Spirit of God.

thine hand? give me five loaves of bread in mine hand, or what there is present.
 4 And the priest answered David, and said, *There is no common bread under mine hand, but there is* ⁿ hallowed bread; ^o if the young men have kept themselves at
 5 least from women. And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the ^p vessels of the young men are holy, and *the bread is* ^q in a manner common,
 6 yea, though it were sanctified this day ^r in the vessel.¹ So the priest ^s gave him hallowed bread:² for there was no bread there but the shewbread, ^t that was taken from before the LORD, to put hot bread in the day when it was taken
 7 away. (Now a certain man of the servants of Saul *was* there that day, ^u detained³ before the LORD; and his name *was* ^v Doeg, an Edomite, the chiefest of the herd-
 8 men that *belonged* to Saul.) And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor
 9 my weapons with me, because the king's business required haste. And the priest said, ^w The sword⁴ of Goliath the Philistine, whom thou slewest in ^x the valley of Elah, ^y behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take it: for *there is* no other save that here. And David said, *There is none like that; give it me.*
 10 And David arose, and fled that day for fear of Saul, and went to ^b Achish the
 11 king of Gath. And ^c the servants of Achish said unto him, *Is not this David the king*⁵ of the land? did they not sing one to another of him in dances, saying,
 12 ^d Saul hath slain his thousands, and David his ten thousands? And David ^e laid up these words in his heart, and was sore afraid of Achish the king of Gath.
 13 And ^f he changed his behaviour before them, and feigned himself mad in their hands,⁶ and scrabbled on the doors of the gate, and let his spittle fall down upon
 14 his beard. Then said Achish unto his servants, Lo, ye see the man is mad:
 15 wherefore *then* have ye brought him to me? Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

22 David therefore departed thence, and ^g escaped ^h to the cave Adullam:⁷ and when his brethren and all his father's house heard *it*, they went down thither to
 2 him. ⁱ And every one *that was* in distress, and every one *that was* in debt, and every one *that was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.⁸
 3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab,⁹ Let my father and my mother, I pray thee, come forth, *and be* with you,
 4 till I know what God will do for me. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.¹⁰ And the prophet ^k Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

The massacre of the priests at Nob by Saul.

6 WHEN Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand,

ⁿ Ex. 25. 30; Lev. 24. 5; Mt. 12. 4
^o Ex. 19. 15; Zec. 7. 3.

^p 1 Thes. 1. 3, 4; 2 Tim. 2. 21; 1 Pet. 3. 7.

^q 1. c. 24. 9.

^r Le. 8. 26.
^s Mt. 12. 3, 4; Mk. 2. 25, 26; Lk. 6. 3, 4.

^t Le. 24. 5—9.
^u Eze. 33. 31; Am. 8. 5.

^v ch. 22. 9; Ps. 52. title.

^w ch. 17. 51—54.

^x ch. 17. 2. 50.

^y see ch. 31. 10.

^b or, Abimelech, Ps. 34. title.

^c Ps. 56. title.

^d ch. 18. 7; 29. 5.

^e Lk. 2. 19.

^f Ps. 34. title; Pro. 29. 25.

^g Ps. 34. title; 57. title; 142. title.

^h 2 Sam. 23. 13.

ⁱ Judg. 11. 3.

^k 2 Sam. 21. 11; 1 Chr. 21. 9; 2 Chr. 29. 25.

¹ Rather, 'especially when this day there is consecrated bread placed in the vessel,' *i. e.* on the table. Instead of 'vessels,' by a slight change, the Septuagint reads 'all,' which improves the sense. The meaning of this obscure verse is supposed to be, that as David and his men were ceremonially clean, and the shewbread was so far common that it was removed every week, and was used as food by the family of the priest, Ahimelech need not hesitate to let him have it. As there was shewbread removed from the table, but not yet eaten, these events may probably have occurred on the sabbath, when the bread is supposed to have been changed.

² The shewbread taken from the table was appropriated exclusively to the priests and their families; but Moses distinctly taught that ritual observances ought to give place to moral duties. Our Lord alludes to this in Mark ii. 25. Ahimelech seems to have yielded out of respect to the pretended royal command.

³ Doeg may possibly have been detained on his way to Gibeah by some vow or purification, or by the occurrence of the sabbath.

⁴ According to Josephus, David had consecrated this sword to God as a kind of votive offering.

⁵ This has been thought to show that David was widely known to be the destined king of Israel.

⁶ That is, when taken by them. See the superscription

of Psa. lvi., which is supposed to have been written upon this occasion.

⁷ There was a town named Adullam in the plain country of the tribe of Judah (Josh. xii. 15; xv. 35; 2 Chron. xi. 7); but this *cave* was probably in the mountainous wilderness in the east of Judah, towards the Dead Sea, where many such caves exist. About six miles south of Bethlehem there is an immense natural cavern, which can be approached only on foot along the side of steep cliffs, with a number of winding passages and chambers, forming altogether a perfect labyrinth. This would lie between Gath and the land of Moab.

⁸ Some of these afterwards rose to eminent stations in David's service (see 1 Chron. xi. 15, etc.) They doubtless owed much to his discipline, influence, and example. Many think that David wrote Psa. cxlii. about this time.

⁹ It is not stated why David particularly selected Moab as a place of shelter for his aged parents; but as Ruth, one of his ancestors, had been a Moabitess (see Ruth iv. 17), he perhaps hoped that some regard for her descendants might still exist in that country.

¹⁰ One of the natural fortresses in the south-east of Judah. The position and the name suggest the probability that this may have been the site of the celebrated fort of Masada, the last in Judæa which yielded to the Romans.

7 and all his servants *were* standing about him;) then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse ^lgive every one of you fields and vineyards, *and* make you all ^mcaptains of thousands, and 8 captains of hundreds; that all of you have conspired¹ against me, and *there is* none that showeth me that ⁿmy son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

^l ch. 8. 14, 15.^m ch. 8. 11, 12.ⁿ ch. 18. 3; 20. 30.

9 Then answered ^oDoeg the Edomite, which was set over the servants² of Saul, and said, I saw the son of Jesse coming to Nob, to ^pAhimelech the son of ^qAhitub.

^o ch. 21. 7; Ps. 52, title, 1—5.^p ch. 21. 1.^q ch. 14. 3.^r Num. 27. 21.^s ch. 21. 6—9.

10 ^rAnd he inquired of the LORD for him, and ^sgave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the 12 king. And Saul said, Hear now, thou son of Ahitub. And he answered, Here 13 I *am*, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at 14 this day? Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is ^tthe king's son-in-law, and ^ugoeth at 15 thy bidding,³ and is honourable in thine house? Did I then begin⁴ to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

^t ch. 18. 27.^u ch. 18. 13.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's 17 house. And the king said unto the footmen⁵ [*or*, guard] that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not show it to me. But the ser- 18 vants of the king ^xwould not put forth their hand to fall upon the priests of the LORD. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and ^yslew on that day 19 fourscore and five persons that did wear a linen ephod. ^zAnd Nob,⁶ the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

^x see Ex. 1. 17.^y see ch. 2. 31.^z vers. 9, 11.

20 ^aAnd one of the sons of Ahimelech, the son of Ahitub, named Abiathar, ^bescaped, 21 and fled after David.⁷ And Abiathar showed David that Saul had slain the 22 LORD's priests. And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the* 23 *death* of all the persons of thy father's house. Abide thou with me, fear not: ^cfor he that seeketh my life seeketh thy life: but with me thou *shalt* be in safeguard.

^a ch. 23. 6.^b ch. 2. 33.^c 1 Ki. 2. 26.

David rescues Keilah from the Philistines; is pursued by Saul; spares his life.

23 THEN they told David, saying, Behold, the Philistines fight against ^dKeilah,⁸ 2 and they rob the threshingfloors. Therefore David ^einquired of the LORD,⁹ 3 saying, Shall I go and smite these Philistines? And the LORD said unto David, 4 Go and smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah 5 against the armies of the Philistines? Then David inquired of the LORD yet again.¹⁰ And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

^d Jos. 15. 44.^e vers. 4, 6, 9; ch. 30. 8; Num. 27. 21; 2 Sam. 5. 19, 23.

¹ The consciousness of his own injustice had made Saul suspicious.

² That is, the herdmen.

³ Perhaps referring to David's pretended errand. But some render the clause, 'and goeth into thy council.'

⁴ The meaning seems to be, that his inquiring now for David was no new thing; as he had done so before, without ever being informed that it was wrong, or displeasing to the king.

⁵ Or, 'runners;' persons who were accustomed to run before the king when he rode or drove, as in modern Persia. They formed a kind of guard of the palace (see 2 Chron. xii. 10); and were also employed, on extraordinary occasions, as couriers, or 'posts.'

⁶ This is a remarkable instance of the worst devices of the wicked being turned by God to the fulfilment of his

own purposes. By Saul's unparalleled cruelty, the Divine denunciation against Eli (ch. ii. 31) was fulfilled. Psa. lii. is supposed to refer to this event.

⁷ Saul, by this act of cruel vengeance, not only excited the hostility of the whole body of priests, but also deprived himself of access to God through the medium of the high priest, and threw this important privilege, with all the sympathy and influence of the race of Aaron, into the hands of his persecuted subject; and David well improved the advantage thus afforded to him by consulting the sacred oracle as to his movements.

⁸ A town in Judah, near the borders of the Philistines (Josh. xv. 44; Neh. iii. 17, 18).

⁹ Probably by means of Abiathar: see ver. 6.

¹⁰ Not from unbelief; but to satisfy his followers, and to inspire them with confidence.

6 And it came to pass, when Abiathar the son of Ahimelech ^ffled to David to Keilah, *that* he came down *with* an ephod in his hand.

f ch. 22. 20.

7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath ^ggates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

g Judg. 16. 3.

9 And David knew that Saul secretly practised mischief against him; and ^hhe said to Abiathar the priest, Bring hither the ephod. Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, ⁱto destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant.¹ And the LORD said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

h ver. 6; ch. 14. 18; 30. 7; Num. 27. 21.

i ch. 22. 19.

13 Then David and his men, ^hwhich were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. And David abode in the wilderness in strongholds, and remained in ⁱa mountain in the wilderness of ^mZiph.² And Saul ⁿsought him every day, but God delivered him not into his hand.

h ch. 22. 2; 25. 13.

i ch. 11. 1.

m Jos. 15. 55.
n Ps. 54. 3, 4.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.³ And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and ^othat also Saul my father knoweth. And they two ^pmade a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

o ch. 20. 31; 24. 20.

p ch. 18. 3; 20. 12—17. 42; 2 Sam. 21. 7.

19 Then ^qcame up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strongholds in the wood, in the hill of Hachilah, which *is* on the south of Jeshimon⁴ [*or*, the wilderness]? Now therefore, O king, come down according to all the desire of thy soul to come down; and ^rour part *shall be* to deliver him into the king's hand. And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me. Go, I pray you, prepare yet, and know and see his place where his haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. And they arose, and went to Ziph before Saul.

q see ch. 26. 1; Ps. 54. title.

r Ps. 54. 3.

But David and his men *were* in the wilderness ^sof Maon, in the plain on the south of Jeshimon. Saul also and his men went to seek *him*. And they told David: wherefore he came down into a rock [*or*, from the rock], and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: ^tand David made haste to get away for fear of Saul; for Saul and his men ^ucompassed David and his men round about to take them. ^xBut there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth⁵ [*i. e.* the rock of divisions]. And David went up from thence, and dwelt in strongholds at ^vEn-gedi.

s ch. 25. 2; Jos. 15. 55.

t Ps. 31. 22.

u Ps. 17. 9.

x see Ge. 22. 14; Deut. 32. 36; 2 Ki. 19. 9.

24 And it came to pass, ^zwhen Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.⁶

v Jos. 15. 62; 2 Chr. 20. 2; S. Song 1. 14.
w ch. 23. 28.

2 Then Saul took three thousand chosen men out of all Israel, and ^awent to seek

a Ps. 38. 12.

1 God allows us to be very particular in detailing before him all our circumstances and wants.

2 The wilderness of Ziph was part of the hilly country south-east of Hebron, in which were Maon and Carmel.

3 This interview with David (which proved to be the last) was probably sought by Jonathan, at some risk to himself, in order to discharge one of the most important offices of religious friendship; for David at this time peculiarly required that encouragement which all God's servants need from their brethren.

4 'Jeshimon' is correctly rendered 'wilderness,' and is not a proper name. See Deut. xxxii. 10; Isa. xliii. 19; Psa. lxxviii. 7. Either this occasion or that mentioned in

ch. xxvi. 1 is referred to in the fifty-fourth Psalm.

5 If this word means 'the rock of division,' it was probably so called because it had completely separated the two hostile parties. But it may mean 'the rock of escape.' But for this providential deliverance it would seem that David was now so hemmed in that he must either have been taken, or have been forced to an engagement with Saul, which he was most anxious to avoid.

6 Engedi (or, 'kid's fountain'), still called 'Ain-jidy,' is situated on a very precipitous pass on the western edge of the Dead Sea. Its ancient name was Hazezon-tamar (Gen. xiv. 7). Psa. lxxiii. has reference to David's wanderings in the wilderness of Engedi.

3 David and his men upon the rocks of the wild goats. And he came to the sheep-cotes by the way, where *was* a cave;¹ and ^bSaul went in to ^ccover his feet: and

4 ^dDavid and his men remained in the sides of the cave. ^eAnd the men of David said unto him, Behold² the day of which the LORD said unto thee, Behold,^f I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that ^gDavid's heart smote him, because he had

6 cut off Saul's skirt.³ And he said unto his men, ^hThe LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand

7 against him, seeing he is the anointed of the LORD. So David ⁱstayed his servants with these words, and ^ksuffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped⁴

9 with his face to the earth, and bowed himself. And David said to Saul, ^lWherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold,

10 this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave; and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* ^mthe LORD's

11 anointed. Moreover, ⁿmy father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* ^oneither evil nor transgression in mine hand, and I have not sinned

12 against thee; yet thou ^phuntest my soul to take it. ^qThe LORD judge between me and thee, and the LORD avenge⁵ me of thee: but ^rmine hand shall not be upon thee. As saith the proverb of the ancients, ^sWickedness proceedeth from the

13 wicked. but mine hand shall not be upon thee. After whom is the king of Israel

14 come out? after whom dost thou pursue? ^tafter a dead dog, after ^ua flea. ^vThe LORD therefore be judge, and judge between me and thee, and ^wsee, and ^xplead my cause, and deliver me out of thine hand.

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, ^aIs this thy voice, my son David? And Saul lifted

17 up his voice and wept. ^bAnd he said to David, Thou *art* ^cmore righteous than I: for ^dthou hast rewarded me good, whereas I have rewarded thee evil. And thou hast showed this day how that thou hast dealt well with me: forasmuch as

19 when ^ethe LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the LORD reward

20 thee good for that thou hast done unto me this day. And now, behold, ^fI know well that thou shalt surely be king, and that the kingdom of Israel shall be

21 established in thine hand. ^gSwear now therefore unto me by the LORD, ^hthat thou wilt not cut off my seed after me,⁶ and that thou wilt not destroy my name

22 out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto ⁱthe hold.

Death of Samuel; David's transactions with Nabal and Abigail.

25 AND ^kSamuel died; and all the Israelites were gathered together, and ^llamented him, and buried him ^min his house⁷ at Ramah.

2 And David arose, and went down ⁿto the wilderness of Paran.⁸ And *there* ^owas a man in Maon, whose possessions ^pwere in Carmel;⁹ and the man *was* very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel. Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she* ^qwas a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the

4 house of Caleb. And David heard in the wilderness that Nabal did ^rshear his

^b Ps. 141. 6.
^c Judg. 3. 24.
^d Ps. 57, title; 142, title.
^e ch. 26. 8.
^f vers. 10, 18; ch. 26. 23.

^g 2 Sam. 24. 10.

^h ch. 26. 9—11; 2 Sam. 1. 14.

ⁱ Ps. 7. 4; Mt. 5. 41; Ro. 12. 17, 19.
^k ch. 25. 33.

^l Ps. 141. 6; Pro. 16. 28; 17. 9.

^m ch. 10. 1; 26. 9.

ⁿ ch. 18. 27; 2 Ki. 5. 13; Pro. 15. 1.

^o Ps. 7. 3; 35. 7.

^p ch. 23. 14; 26. 20.
^q ch. 26. 10; Ge. 16. 5; Judg. 11. 27; Job 5. 8.

^r ch. 26. 11.
^s Mt. 7. 16—18.

^t ch. 17. 43; 2 Sam. 9. 8; 16. 9.

^u ch. 26. 20.

^x ver. 12.

^y 2 Chr. 24. 22.
^z Ps. 35. 1; 43. 1; 119. 151; Mic. 7. 9.

^a ch. 26. 17; Pro. 15. 1.

^b ch. 26. 21; Ps. 37. 6.
^c Ge. 38. 26.
^d Mt. 5. 44.

^e ver. 10; ch. 26. 23.

^f ch. 20. 31; 23. 17.

^g Ge. 21. 23.
^h 2 Sam. 21. 6—8.

ⁱ ch. 23. 29.

^k ch. 28. 3.

^l Num. 20. 29; Deu. 34. 8.

^m ch. 7. 17; 1 Ki. 2. 34; 1s. 14. 18.

ⁿ Ge. 21. 21; Ps. 120. 5.
^o ch. 23. 24.
^p Jos. 15. 55.

^q Ge. 38. 13; 2 Sam. 13. 23.

1 The large caves, containing several chambers, which abound in this neighbourhood, are often used for sheltering cattle and sheep.

2 This was plausible, but false. David had a promise of the kingdom, but no command to slay the king. In the feelings of David, as contrasted with those of his men, is seen the happy influence of a patient faith.

3 David's circumstances constrained him to act on the defensive; but not to slay Saul, whom he rightly regarded as his sovereign and the Lord's anointed. Though he appealed to the fact that he had contented himself with cutting off a portion of Saul's robe, as a proof of his freedom from evil intentions (ver. 11); yet, with a delicacy natural to a generous mind, he felt self-reproach for an act which might be considered as an insult. See 2 Sam. x. 4.

4 That is, not touching the ground with his face, but probably, according to the Eastern custom, bending his body at a right angle, the hands being placed on the knees, and the feet somewhat apart.

5 The meaning of this expression seems to be shown in ver. 15.

6 Referring to the custom, still prevalent in the East, of putting to death the children and relations of the preceding monarch, if he belonged to another dynasty.

7 It was usual to bury persons on their own property, sometimes in a garden or court attached to a house; and this is probably meant here, and in 1 Kings ii. 34.

8 Samuel having died, David goes further south, into the northern part of the desert now called et-Tyh. See Physical Map of Palestine.

9 See note on ch. xxiii. 14.

5 sheep. And David sent out ten young men, and David said unto the young men.
 6 Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth¹ *in prosperity*, 'Peace *be* both to thee, and peace *be*
 7 to thine house, and peace *be* unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt² them not, neither was there aught missing unto them, all the while they were in Carmel.
 8 Ask thy young men, and they will show thee. Wherefore let the young men find favour in thine eyes: for we come in 'a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to "thy son David.
 9 And when David's young men came, they spake to Nabal according to all those
 10 words in the name of David, and ceased. And Nabal answered David's servants, and said, * Who *is* David? and who *is* the son of Jesse? ³ there be many servants
 11 now-a-days that break away every man from his master. ² Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give
 12 *it* unto men whom I know not whence they *be*? So David's young men turned
 13 their way, and went again, and came and told him all those sayings. And David
 14 said unto his men, Gird ye on every man his sword.³ And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred ⁴ abode by the stuff.
 15 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.
 16 But the men *were* very good unto us, and ⁵ we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields:
 17 they were ⁴ a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for ⁶ evil is determined against our master, and against all his household: for he *is such* a son of ⁷ Belial, that *a man* cannot speak to him.
 18 Then Abigail made haste, and ⁸ took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.
 19 And she said unto her servants, ⁹ Go on before me; behold, I come after you.
 20 But she told not her husband Nabal. And it was *so*, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.
 21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he
 22 hath ¹⁰ requited me evil for good. ¹¹ So and more also do God unto the enemies of David, if I ¹² leave of all that *pertain* to him by the morning light ¹³ any that pisseth against the wall.⁴
 23 And when Abigail saw David, she hasted, and ¹⁴ lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said, Upon me, my lord, *upon* me, let *this* iniquity *be*: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.
 24 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal [*i. e.* fool] *is* his name, and folly *is* with him: but I
 25 thine handmaid saw not the young men of my lord, whom thou didst send. Now therefore, my lord, ¹⁵ as the LORD liveth, and as thy soul liveth, seeing the LORD hath ¹⁶ withholden⁵ thee from coming to *shed* blood, and from ¹⁷ avenging thyself with thine own hand, now ¹⁸ let thine enemies, and they that seek evil to my lord,
 26 be as Nabal. And now ¹⁹ this blessing [*or*, present] which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my
 27 lord. I pray thee, forgive the trespass of thine handmaid: for 'the LORD will certainly make my lord a sure house; because my lord ²⁰ fighteth the battles of
 28 the LORD, and ²¹ evil hath not been found in thee *all* thy days. Yet a man is

^r 1 Chr. 12. 18; Ps. 122. 7; 1 k. 10. 5.

^s vers. 15, 21.

^t Ne. 8. 10; Est. 9. 19.

^u ch. 3. 6; 24. 11.

^x Judg. 9. 28; Ps. 73. 7, 8; 123. 3, 4.

^y ch. 22. 2.

^z Judg. 8. 6.

^a Pro. 14. 29; 19. 2.

^b ch. 30. 21.

^c vers. 7, 21.

^d Ex. 14. 22; Job 1. 10.

^e ch. 20. 7.

^f Deu. 13. 13; Judg. 19. 22.

^g Ge. 32. 13; Pro. 18. 16; 21. 11.

^h Ge. 32. 16, 20.

ⁱ Ps. 109. 5; Pro. 17. 13.

^k ch. 3. 17; 29. 13, 16; Ru. 1. 17.

^l ver. 31.

^m 1 Ki. 14. 10; 21. 21;

ⁿ 2 Ki. 9. 8.

^o Jos. 15. 48; Judg. 1. 11.

^p 2 Ki. 2. 2.

^q ver. 33; see refs.

^r Ge. 20. 6.

^s Ro. 12. 19.

^t 2 Sam. 18. 32.

^u ch. 30. 26; Ge. 33. 11; 2 Ki. 5. 15.

^v ch. 15. 28; 2 Sam. 7. 11, 16, 27; 1 Ki. 9. 5;

^w 1 Chr. 17. 10, 25.

^x ch. 14. 47; 18. 17.

^y ch. 24. 6, 7, 11.

1 Or, 'To life.' The words 'in prosperity' are not in the original. This seems to be a form of salutation equivalent to 'Long life to you!' like the Arabic, 'May God command thee to live!'

2 Though this message directly asserts only the good order in which David kept his band, yet the words 'neither was there aught missing unto them,' taken in connection with ver. 16, imply that he had protected Nabal's flocks against the incursions of hostile tribes, to which they were exposed in the wild border country; for which service it was but just that he should receive some recompense. 'In all these particulars,' says a recent traveller in that region, 'we were struck with the truth of the Biblical descriptions of manners and customs. On such a festive

occasion in our own time, an Arab sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message would be a transcript of that of David.'—*Robinson's Researches*, ii. 201.

3 David afterwards implies (vers. 32, 33) that the vengeance which he now contemplated was unjustifiable.

4 A Hebrew idiom, for which should be substituted, in an English translation, 'any male.'

5 This address is distinguished throughout by admirable tact and elegance, and rises almost to a prophetic strain in reference to David's future destiny. Abigail assumes that David would see the hand of God preventing the execution of his severe purposes, and that, with his characteristic generosity, he would rejoice in it.

risen to pursue thee, and to seek thy soul: but the soul of my lord shall be
 30 ^y bound in the bundle of life¹ ^z with the LORD thy God; and the souls of thine
 enemies, them shall he ^a sling out, *as out* of the middle of a sling. And it shall
 come to pass, when the LORD shall have done to my lord ^b according to all the
 good that he hath spoken concerning thee, and shall have appointed thee ruler
 31 over Israel; that this shall be no grief unto thee, nor offence of heart unto my
 lord, either that thou hast shed blood causeless, or that my lord hath avenged
 himself: but when the LORD shall have dealt well with my lord, then remember
 thine handmaid.

32 And David said to Abigail, ^c Blessed *be* the LORD God of Israel, which sent
 thee this day to meet me: and blessed *be* thy advice,² and blessed *be* thou, which
 hast ^a kept me this day from coming to *shed* blood, and from avenging myself
 34 with mine own hand. For in very deed, *as* the LORD God of Israel liveth, which
 hath ^c kept me back from hurting thee, except thou hadst hastened and come to
 meet me, surely there had ^d not been left unto Nabal by the morning light any
 35 that pisseth against the wall. So David received of her hand *that* which she
 had brought him, and said unto her, ^e Go up in peace to thine house; see, I have
 hearkened to thy voice, and have ^h accepted thy person.

36 And Abigail came to Nabal; and, behold, ⁱ he held a feast in his house, like
 the feast of a king; and Nabal's heart *was* merry within him, for he *was* very
 drunken: wherefore she told him nothing, less or more, until the morning light.
 37 But it came to pass in the morning, when the wine was gone out of Nabal, and
 his wife had told him these things, that his heart died³ within him, and he
 became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he
 39 died. And when David heard that Nabal was dead, he said, ^k Blessed *be* the
 LORD that hath ^l pleaded the cause of my reproach from the hand of Nabal, and
 hath ^m kept his servant from evil: for the LORD hath ⁿ returned the wickedness
 of Nabal upon his own head.

40 And David sent and communed with Abigail, to take her to him to wife. And
 when the servants of David were come to Abigail to Carmel, they spake unto her,
 41 saying, David sent us unto thee, to take thee to him to wife. And she arose, and
 bowed herself on *her* face to the earth, and said, Behold, ^o *let* ^o thine handmaid *be*
 42 a servant to wash the feet of the servants of my lord. And Abigail hastened, and
 arose, and rode upon an ass, with five damsels of her's that went after her; and
 43 she went after the messengers of David, and became his wife. David also took
 44 Ahinoam ^p of Jezreel; ^q and they were also both of them his wives.⁴ But Saul
 had given ^r Michal his daughter, David's wife, to ^s Phalti the son of Laish, which
was of ^t Gallim.

David is again pursued by Saul, and again spares his life.

26 AND the Ziphites came unto Saul to Gibeah, saying, "Doth not David hide
 2 himself in the hill of Hachilah, *which is* before Jeshimon? Then Saul arose, and
 went down to the wilderness of Ziph, having three thousand chosen men of Israel
 3 with him, to seek David in the wilderness of Ziph. And Saul pitched in the
 hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the
 4 wilderness, and he saw that Saul came after him into the wilderness. David
 therefore sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David
 beheld the place where Saul lay, and ^x Abner the son of Ner, the captain of his
 host: and Saul lay in the trench⁵ [*or*, midst of his carriages^y], and the people
 6 pitched round about him. Then answered David and said to Ahimelech the Hittite,
 and to Abishai ^z the son of Zeruiah, brother to Joab, saying, Who will ^a go down
 with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay
 sleeping within the trench, and his spear stuck in the ground at his bolster:⁶
 8 but Abner and the people lay round about him. Then said Abishai to David,

^y ch. 2. 9; Ps. 66. 9;
 Mt. 10. 29, 30.

^z John 10. 27—30; 14.
 19; 17. 21, 23; Col.
 3. 3, 4.

^a Jer. 10. 18.

^b ch. 13. 14; 23. 17;
 Ps. 89. 20, etc.

^c Ge. 24. 27; Ex. 18.
 10; Ps. 41. 13; 72.
 18; 141. 5; Pro. 17.
 10; 1 k. 1. 68.

^d ver. 26.

^e ver. 26.

^f ver. 22.

^g ch. 20. 42; 2 Sam.
 15. 9; 2 Ki. 5. 19;
 Lk. 7. 50; 8. 48.

^h Ge. 19. 21.

ⁱ 2 Sam. 13. 23.

^k ver. 32; see refs. ch.
 24. 15.

^l Pro. 22. 23.

^m vers. 26, 31.

ⁿ 1 Ki. 2. 44; Ps. 7. 16.

^o Ru. 2. 10, 13; Pro.
 15. 33.

^p Jos. 15. 56.

^q ch. 27. 3; 30. 5.

^r 2 Sam. 3. 14.

^s Phaltiel, 2 Sam. 3. 15.

^t 1s. 10. 30.

^u ch. 23. 19; Ps. 51.
 title.

^x ch. 14. 50; 17. 55.

^y ch. 17. 20.

^z 1 Chr. 2. 16.

^a Judg. 7. 10, 11.

1 That is, 'God shall hold thy soul in life.' As men bind up things which they wish to preserve, so God's people form the bundle of the living that he holds in life (Psa. lxxvi. 9): whereas what is put into a sling is intended to be thrown away.

2 Rather, 'thy wisdom.'

3 The effect, perhaps, partly of fear; but still more of mortification. He died perhaps of apoplexy; languishing for ten days in a state of stupor, incapable of voluntary motion.

4 David herein followed a bad practice of those times, which occasioned many disorders in his family.

5 The Hebrew word here used is one the precise meaning of which is not known. Its radical idea is *roundness*; and it seems to refer to the circular form of encampment adopted by the Arabs; the chief being always in the centre, as the place of greatest honour and security.

6 Or, 'at his head.' The 'spear stuck in the ground' still marks the resting-place of an Arab chief. For this purpose the spears are spiked at the lower end.

^b God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not ⁹ smite him the second time. And David said to Abishai, Destroy him not: ^c for who can stretch forth his hand against the LORD's anointed, and be guiltless? David said furthermore, As the LORD liveth, ^d the LORD shall smite him; or ¹¹ his day shall come to die; or he shall ^f descend into battle, and perish. ¹ ^g The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse² of water, and let us go. So David ^h took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because ⁱ a deep sleep from the LORD was fallen upon them.

13 Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them: and David cried³ to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king? And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for ^k there came one of the people in to destroy the king thy lord. This thing *is* not good that thou hast done. As the LORD liveth, ye *are* worthy to die, because ye have not kept your master, ^l the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, ^m *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king. And he said, ⁿ Wherefore doth my lord thus pursue after his servant? for ^o what have I done? or what evil *is* in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ^p stirred thee up against me, let him accept an offering: ⁴ but if *they be* the children of men, ^q cursed *be* they before the LORD; ^r for they have driven me out this day from abiding in the ^s inheritance of the LORD, saying, ⁵ Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek ^t a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, ^u I have sinned: return, my son David: for ^v I will no more do thee harm, because my soul was ^w precious in thine eyes this day: behold, I ^x have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 ^z The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but I would not stretch forth mine hand against the LORD's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and ^a let him deliver me out of all tribulations. Then Saul said to David, ^b Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still ^c prevail. ⁶ So David went on his way, and Saul returned to his place.

David flees to the king of Gath, and settles at Ziklag.

27 AND David said in his heart, I shall now perish one day by the hand of Saul: ⁷ *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. And David arose, ^d and he passed over with the six hundred men that *were* with him ^e unto Achish, the son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David ^f with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. And it was told Saul that David was fled to Gath: and ^g he sought no more again for him.

^b ch. 24. 4, 18, 19.
^c ch. 21. 6, 7; 2 Sam. 1. 16.
^d ch. 25. 38; Ps. 94. 1, 2, 23; 1. k. 18. 7; Ro. 12. 19.
^e see Ge. 47. 29; Gen. 31. 14; Job 7. 1; 14. 5; Ps. 37. 13.
^f ch. 21. 6.
^g ch. 24. 4.
ⁱ Ge. 2. 21; 15. 12.
^k ver. 8.
^l ch. 24. 6.
^m ch. 21. 8, 16.
ⁿ ch. 21. 9, 11—14.
^o ch. 17. 29.
^p 2 Sam. 16. 11; 21. 1.
^q Pro. 6. 16—19.
^r Gen. 4. 28; Ps. 120. 5.
^s 2 Sam. 14. 16; 20. 19.
^t ch. 24. 14.
^u ch. 15. 24, 30; 21. 17.
^v ch. 27. 4.
^w ver. 24; ch. 18. 30; 21. 18.
^x Ps. 7. 8; 18. 20—26.
^a Ps. 18, title, 48.
^b ch. 24. 19.
^c Ge. 32. 28; Is. 54. 17.

¹ In other words, It is for God, not for me, to inflict the deserved punishment. See Rom. xii. 19.

² In hot climates, a draught of water is very refreshing at night: hence a vessel filled with water is placed near where a person sleeps.

³ From ver. 17, it appears that Saul recognised David's voice, though in the faint light he could not distinguish his person.

⁴ That is, 'let him accept an offering from us both: let us join in seeking his forgiveness by sacrifice.'

⁵ That is, 'by their actions,—by driving me abroad.' Some suppose that one, perhaps the chief, of the treacherous enemies to whom David alluded was Cush the

Benjamite, mentioned in the title to Psa. vii.; and that this psalm expresses the feelings which animated David upon this occasion.

⁶ This interview shows that Saul was not without better feelings, though they had become powerless through the course of sin which he had pursued.

⁷ He forgot that, by the Divine command, he had been appointed to be king; and that, though Saul was faithless, God's promises could not fail. Consulting his own fears only, and not the ephod or the prophet, he took a wrong course. His position, and that of his followers, among the Philistines, who were idolaters and enemies of his people, must have been most embarrassing.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? Then Achish gave him Ziklag¹ that day: wherefore ²Ziklag pertaineth unto the kings of Judah unto this day. And the time that David dwelt in the country of the Philistines was a full year² and four months.

8 And David and his men went up, and invaded ³the Geshurites,³ ⁴and the ⁵Gezrites, and the ⁶Amalekites: for those *nations were* of old the inhabitants of the land, ⁷as thou goest to Shur, even unto the land of Egypt. And David smote the land, and ⁸left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. And Achish said, Whither have ye made a road⁴ to-day? And David said, Against the south of Judah,⁵ and against the south of ⁶the Jerahmeelites, and against the south of ⁷the Kenites. And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.⁶ And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

Advance of the Philistine army; Saul's application to the witch at Endor.

28 AND ¹it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said⁷ unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 Now ¹Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city.

And Saul had put away ²those that had familiar spirits,⁸ and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in ¹Shunem:⁹ and Saul gathered all Israel together, and they pitched in ²Gilboa.

5 And when Saul saw the host of the Philistines, he was ³afraid, and his heart greatly trembled. And when Saul inquired of the LORD, ⁴the LORD answered him not, neither by ⁵dreams, nor ⁶by Urim, nor ⁷by prophets. Then said Saul unto his servants, Seek me a woman that hath ⁸a familiar spirit,¹⁰ that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.¹¹

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ¹he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath ²cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the LORD, saying, As the LORD liveth, there

¹ see Jos. 15. 31; 19. 5; 2 Sam. 1. 1.

³ Jos. 13. 2.
⁴ Jos. 16. 10; Judg. 1. 29.

⁵ or, *Gerzites*.
⁶ see ch. 15. 7, 8; Ex. 17. 14—16.
⁷ Ge. 25. 18.
⁸ see refs. ch. 15. 3.

⁹ see 1 Chr. 2. 9, 25.

¹⁰ ch. 15. 6; Judg. 1. 16.

⁷ ch. 29. 1.

⁸ ch. 25. 1.

¹ ver. 9; Ex. 22. 18; Le. 19. 31; 20. 27; Deu. 18. 10, 11.

² Jos. 19. 18; 2 Ki. 4. 8.

³ ch. 31. 1.

⁴ Job 18. 11.

⁵ ch. 14. 37; Pro. 1. 27, 28; Lam. 2. 9; Eze. 20. 1—3.

⁶ Ge. 28. 12; 46. 2; Num. 12. 6.

⁷ Ex. 28. 30; Num. 27. 21; Deu. 33. 8.

⁸ Ps. 74. 9; Lam. 2. 9.

⁹ ver. 3.

¹⁰ Deu. 18. 11; 1 Chr. 10. 13; Is. 8. 19.

¹¹ ver. 3.

1 This town had been allotted to the tribe of Simeon; but it seems to have remained in the hands of the Philistines till made over to David by Achish.

2 Heb., 'days and four months.' Some of the ancient versions render this, 'four months;' omitting the 'year.' This is not improbable. David acquired many new adherents about this time: see 1 Chron. xii. 1—18.

3 In this proceeding David seems to have had in view his future advancement to the kingdom; clearing all the southern district of remaining hostile tribes.

4 This word was used by old English writers in the sense of *inroad*, and was synonymous with the Scottish term *raid*.

5 David's answer, though true in word, was false in fact, because designed to mislead.

6 Rather, 'And this was his custom all the time he dwelt in the country of the Philistines.' It is not a continuation of what David said to Achish, but a statement of the historian.

7 David's false step in going to Achish now brought him into serious difficulty; so that if God had not interfered on his behalf, he must either have fought against his own sovereign and people, or have made an ungrateful return to the Philistine king, who placed implicit confidence in him, offering to make him commander of his body-guard

—a post often given to a foreign dependent. David's ambiguous answer seems to show his perplexity.

8 This had probably been done in Saul's better days, under the guidance of Samuel, according to the Divine command in Lev. xx. 27, and Deut. xviii. 10, 11. It seems to be mentioned here as showing Saul's wickedness and desperation in having recourse to such a person (ver. 7).

9 The Philistines encamped on the hill called, in later times, 'Little Hermon,' on the north side of the deep valley which runs down from the plain of Jezreel to Bethshan and the Jordan; whilst Saul's army occupied the hills of Gilboa, on the south of the valley. The battle was fought on nearly the same ground on which Gideon had defeated the Midianites (Judg. vii.), and a little east of the scene of Sisera's defeat by Barak (Judg. iv., v.), and of Josiah's by Pharaoh-necho (2 Kings xxiii. 29, 30). The neighbourhood of the plain of Jezreel (or Esdraelon) has always been, even down to our own times, the great battle-field of Palestine; and is so referred to in Rev. xvi. 16, under the name 'Armageddon.'

10 Literally, 'a woman mistress of Ob;' *i. e.* powerful in divination. It is evident, from this narrative, that such persons pretended to have intercourse with the dead.

11 Endor was about four miles south of Mount Tabor, and not far from Shunem and Nain.

- 11 shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.
- 12 And when the woman saw Samuel, she cried with a loud voice: and the woman
- 13 spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said
- 14 unto Saul, I saw ^s gods¹ ascending out of the earth. And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with ^h a mantle. And Saul perceived that it *was* Samuel,² and he stooped with *his* face to the ground, and bowed himself.
- 15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, ⁱ I am sore distressed; for the Philistines make war against me, and ^k God is departed from me, and ^l answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known
- 16 unto me what I shall do. Then said Samuel, ^m Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?³ And the LORD hath done to him [*or*, ⁿ for himself], ^o as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even*
- 18 to David: ^p because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. Moreover ^q the LORD will also deliver Israel with thee into the hand of the Philistines: and ^r to-morrow shalt thou and thy sons *be* with me:⁴ the LORD also shall deliver the host of Israel into the hand of the Philistines.
- 20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no
- 21 bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have ^s put my life in my hand, and have hearkened unto
- 22 thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy
- 23 way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from
- 24 the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake
- 25 unleavened bread thereof; and she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

David is sent back by the Philistine princes; pursues the plunderers of Ziklag, and recovers the captives and the spoil.

- 29 NOW ^t the Philistines gathered together all their armies ^u to Aphek:⁵ and the Israelites pitched by a fountain which *is* in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men
- 3 passed on in the rereward ^x with Achish. Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me ^y these days, or these years, and I have ^z found no fault in him since he fell
- 4 *unto me* unto this day? And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, ^a Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest ^b in the battle he be an adversary to us: for where-with should he reconcile himself unto his master? *should it not be* with the heads
- 5 of these men? *Is* not this David, of whom they sang one to another in dances, saying, ^c Saul slew his thousands, and David his ten thousands?

¹ Probably meaning, 'a majestic figure.'

² Heb., 'Samuel he,' or 'himself.' The clear and decided language of the passage forbids us to suppose that all this was a mere imposture practised by the woman, with or without demoniacal aid; and the teachings of Scripture respecting the limited power of Satan do not agree with the notion that Samuel was actually called up by such agency. We must therefore regard this as a Divine interposition, unexpected by both parties; either producing miraculously an impression upon the senses of Saul and of the woman—which is not impossible; or causing the real presence of Samuel—which, when a miracle is admitted, presents no greater difficulties, agrees more naturally with the language (for there is no intimation

that the whole was a vision), and is analogous to the resurrection of which we read elsewhere. See Matt. xxvii. 52, 53, etc. Thus Saul was strongly rebuked for his new crime; whilst, like Pharaoh, he received a last solemn warning on the eve of his destruction. It should be observed that the answer of Samuel was fulfilled to the letter; and was anything but such as the woman would have been likely to give.

³ The Sept. has, 'and is with thy neighbour,' or 'rival;' which agrees with ver. 17, and with ch. xv. 28.

⁴ That is, 'thou shalt be dead like me,' or 'shalt be in the unseen world.'

⁵ Not the Aphek in Judah, but in Issachar, in or near the plain of Jezreel.

⁵ Ex. 4. 16; 22. 28.

^h ch. 15. 27; 2 Ki. 2. 8, 13.

ⁱ Pro. 5. 11—13; 14. 14.

^k ch. 16. 13; 18. 12.

^l see refs. ver. 6.

^m 2 Ki. 6. 27.

ⁿ Pro. 16. 4.

^o ch. 13. 13, 14; 15. 28.

^p ch. 15. 9; 1 Ki. 20. 42; 1 Chr. 10. 13; Jer. 48. 10.

^q ch. 12. 25.

^r Jer. 28. 16.

^s ch. 19. 5; Judg. 12. 3; Job 13. 11.

^t ch. 28. 1, 2.

^u ch. 4. 1.

^x ch. 28. 1, 2.

^y see ch. 27. 7.

^z Dan. 6. 5.

^a 1 Chr. 12. 19.

^b as ch. 14. 21.

^c ch. 18. 6, 7; 21. 11.

6 Then Achish¹ called David, and said unto him, Surely, *as* the Lord liveth, thou hast been upright, and ^dthy going out and thy coming in with me in the host is good in my sight: for ^eI have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not. Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

7 And David said unto Achish, ^fBut what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king? And Achish answered and said to David, I know that thou *art* good in my sight, ^gas an angel of God: notwithstanding ^hthe princes of the Philistines² have said, He shall not go up with us to the battle. Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.³

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. ⁱAnd the Philistines went up to Jezreel.

30 And it came to pass, when David and his men were come to Ziklag⁴ on the third day, that the ^kAmalekites had invaded the south,⁵ and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives, that *were* therein: they slew not⁶ any, either great or small, but carried *them* away, and went on their way. So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep. And David's ^ltwo wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed; ^mfor the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: ⁿbut David encouraged himself in the Lord⁷ his God.

7 ^oAnd David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. ^pAnd David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake ^qthem, and without fail recover *all*. So David went, he and the six hundred men that *were* with him, and came to the brook Besor,⁸ where those that were left behind stayed. But David pursued, he and four hundred men: ^rfor two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, ^sand gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and ^twhen he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days⁹ and three nights. And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion *upon* the south of ^uthe Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of ^vCaleb; and we burned Ziklag with fire. And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, ^wnor deliver me into the hands of my master, and I will bring thee down to this company.

16 And when he had brought him down, behold, *they were* spread abroad upon all the earth, ^xeating and drinking, and dancing,¹⁰ because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

^d Num. 27. 17; 2 Sam. 3. 25; 2 Ki. 19. 27.
^e ver. 3.

^f ch. 12. 3; 17. 29.

^g 2 Sam. 14. 17, 20; 19. 27.
^h ver. 4.

ⁱ 2 Sam. 4. 4.

^k see ch. 15. 7; 27. 8.

^l ch. 25. 42, 43; 2 Sam. 2. 2.

^m see refs. Ex. 17. 4.

ⁿ Job 13. 15; Ps. 27. 1—3; 42. 5; 56. 3, 4, 11; Hab. 3. 17, 18.
^o ch. 22. 20, 21; 23. 6, 9.
^p see refs. ch. 23. 2, 4.

^q ver. 21.

^r Deu. 23. 7.

^s so ch. 14. 27; Judg. 15. 19.

^t ver. 16; 2 Sam. 8. 18; 1 Ki. 1. 38, 44; Eze. 25. 16; Zeph. 2. 5.

^u Jos. 14. 13; 15. 13.
^v Deu. 23. 15, 16.

^w 1 Thes. 5. 3.

¹ The generous confidence of this noble-minded king, and especially his appeal to Jehovah, are worthy of particular notice.

² That is, the chiefs of the other Philistine cities; for Achish was lord of Gath only, though he seems to have been commander-in-chief of the army.

³ God, by the merciful arrangements of his providence, not only kept David from fighting against his country, or being false to his trust, but also sent him back opportunely to the rescue of his wives and children, and of those of his followers.

⁴ David's force received an important increase at this time; and a greater number soon afterwards joined him: see 1 Chron. xii. 20—22.

⁵ The strength of the country having been drawn towards Jezreel, the Amalekites took the opportunity of invading the defenceless south.

⁶ They spared them not from considerations of hu-

manity, but to use them as slaves. All the males capable of bearing arms were absent.

⁷ He called to mind the perfections and providence of God, and his promises to himself; and doubtless urged these considerations upon his followers.

⁸ Besor is supposed to be the winter-torrent called Wady-Gaza. It may be translated 'Valley Besor;' as in Eastern countries the same word is used for 'valley' and 'brook,' because most of the valleys have brooks running through them in the winter season. See Numb. xiii. 23, and note.

⁹ That is, the whole of one day, and part of two others. Before the Babylonish captivity, *hours* are not mentioned in the Bible; though often met with in the book of Daniel. Hence it appears that the Israelites did not divide the day into hours; and the total absence of this word is a mark of the high antiquity of these records.

¹⁰ Supposing David and his men to be far away with the Philistine army.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode
18 upon camels, and fled. And David recovered all that the Amalekites had carried
19 away: and David rescued his two wives. And there was nothing lacking to
them, neither small nor great, neither sons nor daughters, neither spoil, nor any
20 *thing* that they had taken to them: ^r David recovered all. And David took all
the flocks and the herds, *which* they drave before those *other* cattle, and said,
This is David's spoil.

21 And David came to the ^a two hundred men which were so faint that they could
not follow David, whom they had made also to abide at the brook Besor: and
they went forth to meet David, and to meet the people that *were* with him: and
22 when David came near to the people, he ^b saluted them. Then answered all the
wicked men and *men* ^c of Belial, of those that went with David, and said, Because
they went not with us, we will not give them *ought* of the spoil that we have
recovered, save to every man his wife and his children, that they may lead *them*
23 away, and depart. Then said David, Ye shall not do so, ^d my brethren, with
that which ^e the LORD hath given us, who hath preserved us, and delivered the
24 company that came against us into our hand. For who will hearken unto you
in this matter? but ^f as his part is that goeth down to the battle, so *shall* his
25 part *be* that carrieth by the stuff: they shall part alike. And it was *so* from
that day forward, that he made it a statute and an ordinance¹ for Israel unto
this day.

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah,
even to his friends, saying, Behold a present for you of the spoil of the enemies
27 of the LORD; to *them* which *were* in Beth-el,² and to *them* which *were* in ^g south
28 Ramoth, and to *them* which *were* in ^h Jattir, and to *them* which *were* in ⁱ Aroer,
and to *them* which *were* in Siphmoth, and to *them* which *were* in ^k Eshtemoa,
29 and to *them* which *were* in Rachal, and to *them* which *were* in the cities of ^l the
Jerahmeelites, and to *them* which *were* in the cities of the ^m Kenites, and to *them*
30 which *were* in ⁿ Hormah, and to *them* which *were* in Chor-ashan, and to *them*
31 which *were* in Athach, and to *them* which *were* in ^o Hebron, and to all the places
where David himself and his men were wont to haunt.

Defeat of the Israelites by the Philistines; and death of Saul and his sons.

31 NOW ^p the Philistines fought against Israel: and the men of Israel fled from
2 before the Philistines, and fell down slain in mount ^q Gilboa. And the Philistines
followed hard upon Saul and upon his sons; and the Philistines slew ^r Jonathan,
3 and Abinadab, and Melchi-shua, ^s Saul's sons. And ^t the battle went sore against
4 Saul, and the archers hit him; and he was sore wounded of the archers. ^u Then
said Saul unto his armourbearer, Draw thy sword, and thrust me through there-
with; lest ^x these uncircumcised come and thrust me through, and abuse [*or*,
mock] me. But his armourbearer would not; ^y for he was sore afraid. Therefore
5 Saul took a sword, and ^z fell upon it. And when his armourbearer saw that
6 Saul was dead, he fell likewise upon his sword, and died with him. So ^a Saul
died, and his three sons, and his armourbearer, and all his men, that same day
together.

7 And when the men of Israel that *were* on the other side of the valley, and *they*
that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul
and his sons were dead, ^b they forsook the cities, and fled; and the Philistines
came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the
9 slain, that they found Saul and his three sons fallen in mount Gilboa. And they
cut off his head,³ and stripped off his armour, and sent into the land of the
Philistines round about, to ^c publish *it* in the house of their idols, and among the
10 people. ^d And they put his armour in the house of ^e Ashtaroth: ^f and ^g they
fastened his body to the wall of ^h Beth-shan.

11 ⁱ And when the inhabitants of Jabesh-gilead heard of that which the Philistines
12 had done to Saul, ^j all the valiant men arose, and went all night, and took the
body of Saul and the bodies of his sons from the wall of Beth-shan, and came to
13 Jabesh, and ^k burnt⁵ them there. And they took their bones, and ^l buried *them*
under a tree at Jabesh, ^m and fasted seven days.

^r ver. 8.

^a ver. 10.

^b Judg. 18. 15.

^c ch. 22. 2; Den. 13. 13; Judg. 19. 22.

^d Co. 19. 7; Ac. 7. 2.

^e ver. 8.

^f see Num. 31. 27; Jos. 22. 8; Ps. 68. 12.

^g Jos. 19. 8.

^h Jos. 15. 48.

ⁱ Jos. 13. 16.

^k Jos. 15. 50.

^l ch. 27. 10.

^m Judg. 1. 16.

ⁿ Judg. 1. 17.

^o Jos. 14. 13; 2 Sam. 2. 1.

^p 1 Chr. 10. 1—12.

^q ch. 28. 4.

^r ch. 14. 49; 1 Chr. 8. 33.

^s ch. 28. 19.

^t see 2 Sam. 1. 6, etc.

^u so Judg. 9. 54.

^x ch. 14. 6; 17. 26.

^y 2 Sam. 1. 14.

^z 2 Sam. 1. 10.

^a Hos. 13. 10, 11.

^b Le. 24. 32, 36.

^c Judg. 16. 23, 21; 2

Sam. 1. 20.

^d ch. 21. 9.

^e Judg. 2. 13.

^f 2 Sam. 21. 12.

^g Jos. 17. 11; Judg.

1. 27.

^h ch. 11. 3, 9, 11.

ⁱ see ch. 11. 1—11; 2

Sam. 2. 4—7.

^k 2 Chr. 16. 11; Jer.

31. 5; Am. 6. 10.

^l 2 Sam. 2. 4, 5; 21.

12—14.

^m Ge. 50. 10.

¹ This was a different law from that in Numb. xxxi. 27: that related to the *whole people*, this to the *soldiers* only.

² This enumeration shows that the partisans and friends of David were by no means inconsiderable; and, though most numerous in Judah, were not confined to that tribe.

³ In 1 Chron. x. 10, it is said that 'they fastened his head in the temple of Dagon.'

⁴ This was a common practice among the ancients on such occasions.

⁵ Probably to preserve them from further insults.

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

THIS book is wholly occupied with the history of the reign of David, embracing a period of forty years. It commences with his accession to the sovereignty of Judah, and exhibits his growing strength, until his authority is established over all Israel. It relates the capture of Jerusalem, which he constituted the capital of his kingdom, both for civil and sacred purposes; his subjugation of the whole of the promised land, and of the adjacent nations, on the east and south, which had so greatly molested the Israelites; thus extending his sway to the utmost boundaries of the land promised to Abraham; and his zealous and successful efforts to promote the prosperity of his people, to provide for the worship of God, and to effect the reformation of religion. In connection with these events are impartially recorded his grievous aberrations from the path of duty, and the painful chastisements, both domestic and public, with which he was visited in consequence.

In the history of David begins the fulfilment of Jacob's prediction respecting the pre-eminence of the tribe of Judah (Gen. xlix. 8). The elevation of the shepherd of Bethlehem to the throne is followed by the greatness of his family and of the tribe; and the men of Judah appear as the foremost on all important occasions. This accomplishment of the first part of the ancient prophecies respecting the favoured tribe, could not but engage the

attention of pious Israelites to other portions which remained yet to be fulfilled, respecting Him to whom the 'gathering of the people' was to be.

The contents of this book may be arranged under two general divisions:—

I. THE TRIUMPHS OF DAVID; comprising David's lamentation over Saul and Jonathan (ch. i.); his election as king, first over Judah, and then over all Israel (ii.—iv.); his capture of Jerusalem, and victories over the Philistines (v.); the bringing up of the ark to Jerusalem (vi.); his desire to build a temple, God's covenant of mercy with him, and his prayer and thanksgiving (vii.); the subjugation of the Philistines, Moabites, Syrians, Ammonites, etc. (viii.—x.)

II. THE TROUBLES OF DAVID, with their *cause*; his *repentance*, and subsequent history; including David's sin in respect to Uriah, and Nathan's reproof (xi., xii.); Amnon's sin, and murder by Absalom (xiii.); Absalom's rebellion, ending in his defeat and death (xiv.—xix.); rebellion of Sheba, and its suppression (xx.); avengement of the Gibeonites (xxi. 1—14); battles with the Philistines (xxi. 15—22); David's psalm of thanksgiving, and last words (xxii., xxiii. 1—7); his chief military officers (xxiii. 8—39); his offence in numbering the people, with its punishment; his prayer and sacrifice (xxiv.)

Tidings of Saul's death brought to David; his lamentation for Saul and Jonathan.

- 1 NOW it came to pass after the death of Saul, when David was returned from
 2 the slaughter of the Amalekites, and David had abode two days in Ziklag;
 3 it came even to pass on the third day, that, behold, ^ba man came out of the
 4 camp from Saul ^cwith his clothes rent, and earth upon his head: and so it was,
 5 when he came to David, that he fell to the earth, and did obeisance. And David
 6 said unto him, From whence comest thou? And he said unto him, Out of the
 7 camp of Israel am I escaped. And David said unto him, How went the matter?
 8 I pray thee, tell me. And he answered, That the people are fled from the battle,
 9 and many of the people also are fallen and dead; and Saul and Jonathan his son
 10 are dead also.
 11 And David said unto the young man that told him, How knowest thou that
 12 Saul and Jonathan his son be dead? And the young man that told him said, ¹As
 I happened by chance upon ^amount Gilboa, behold, ^cSaul leaned upon his spear;
 and, lo, the chariots and horsemen followed hard after him. And when he looked
 behind him, he saw me, and called unto me. And I answered, Here *am* I. And
 he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite. He
 said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is
 come upon me, because my life *is* yet whole in me. So I stood upon him, and
^dslew him, because I was sure that he could not live after that he was fallen:
 and I took the crown ^ethat *was* upon his head, and the bracelet ^fthat *was* on his
 arm, and have brought them hither unto my lord.
 Then David took hold on his clothes, and ^grent them; and likewise all the
 men that *were* with him: and they mourned, and wept, and ^hfasted until even,
 for Saul, and for Jonathan his son, and for the people of the LORD, and for the
 house of Israel; because they were fallen by the sword.

^a 1 Sam. 30. 17—26.^b ch. 4. 10.^c Jos. 7. 6; 1 Sam. 4. 12.^d 1 Sam. 31. 1.
^e see 1 Sam. 31. 2—4.^f Judg. 9. 54.^g ver. 3; ch. 3. 31; 13.^h 1 Sam. 31. 13.

¹ This Amalekite probably followed the camp in order to plunder the slain after the battle (1 Sam. xxxi. 8); and finding the body and crown of Saul, was induced, by the hope of winning David's favour, to declare falsely that he had given the fatal wound.

² It is most likely that this 'crown' was a cap surmounted with a broad fillet of gold, intended to serve also as a helmet.

³ In the East, bracelets or armlets, when worn by men, are generally royal insignia.

13 And David said unto the young man that told him, Whence *art* thou? And
 14 he answered, I *am* the son of a stranger, an Amalekite. And David said unto
 him, ⁱHow wast thou not ^kafraid to ^lstretch forth thine hand to destroy the
 15 LORD's anointed? And ^mDavid called one of the young men, and said, Go near,
 16 and fall upon him. And he smote him that he died. And David said unto him,
ⁿThy blood *be* upon thy head; for ^othy mouth hath testified against thee, saying,
 I have slain the LORD's anointed.

17 And David lamented with this lamentation over Saul and over Jonathan his
 18 son: (^palso he bade them teach the children of Judah *the use of* the bow: ¹ behold,
it is written ^qin the book of Jasher.)²

19 ^rThe beauty³ of Israel is slain upon thy high places:
^sHow are the mighty fallen!

20 'Tell *it* not in Gath,—publish *it* not in the streets of Askelon;
 Lest ^tthe daughters⁴ of the Philistines rejoice,
 Lest the daughters of ^xthe uncircumcised triumph

21 Ye ^ymountains of Gilboa, ^zlet there be no dew,
 Neither *let there be* rain, upon you, nor fields of offerings:
 For there the shield of the mighty is vilely cast away,
 The shield of Saul *as though he had not been* ^aanointed with oil.⁵

22 From the blood of the slain,—from the fat of the mighty,
^bThe bow of Jonathan turned not back,
 And the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and pleasant in their lives,
 And in their death they were not divided:
 They were ^cswifter than eagles,—they were ^dstronger than lions.

24 Ye daughters of Israel, weep over Saul,
 Who clothed you in scarlet,⁶ with *other* delights,
 Who put on ornaments of gold upon your apparel.

25 'How are the mighty fallen in the midst of the battle!
 O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan:
 Very pleasant hast thou been unto me:
^fThy love to me was wonderful,—passing the love of women.

27 ^gHow are the mighty fallen,—and the weapons of war perished!

*David reigns over Judah, and Ish-bosheth over Israel; battle at Gibeon between
 their followers.*

2 AND it came to pass after this, that David ^hinquired⁷ of the LORD, saying,
 Shall I go up into any of the cities of Judah? And the LORD said unto him,
 Go up. And David said, Whither shall I go up? And he said, Unto ⁱHebron.
 2 So David went up thither, and his ^ktwo wives also, Ahinoam the Jezreelitess,
 3 and Abigail Nabal's wife the Carmelite. And ^lhis men that *were* with him did
 David bring up, every man with his household: and they dwelt in the cities of
 4 Hebron. ^mAnd the men of Judah came, and there they anointed David king
 over the house of Judah.

And they told David, saying, *That* ⁿthe men of Jabesh-gilead⁸ *were they* that
 5 buried Saul. And David sent messengers unto the men of Jabesh-gilead, and

ⁱ Num. 12. 8.
^k 1 Sam. 31. 4.
^l 1 Sam. 21. 6; 26. 9;
 Ps. 105. 15.
^m ch. 4. 19, 12.
ⁿ Ge. 9. 5, 6; 1 Sam.
 26. 9; 1 Ki. 2. 32, 33,
 37.
^o ver. 10; Lk. 19. 22.

^p 1 Sam. 31. 3.

^q Jos. 10. 13.

^r Lam. 2. 1.

^s vers. 25, 27.

^t Deu. 32. 26, 27; Judg.
 16. 23, 24; 1 Sam. 31.
 9; Mic. 1. 10.

^u see Ex. 15. 20; Judg.
 11. 31; 1 Sam. 18. 6;
 1 Chr. 10. 1, 8.

^x 1 Sam. 31. 4; Is. 21. 5.

^y 1 Sam. 31. 1.
^z so Judg. 5. 23; Job
 3. 3, 4; Jer. 20. 14.

^a 1 Sam. 10. 1.

^b 1 Sam. 11. 7—11; 18.
 4; 31. 2—5.

^c Deu. 28. 49.
^d ch. 23. 20; Judg. 14.
 18.

^e vers. 19, 27.

^f 1 Sam. 18. 1—4; 19.
 2; 20. 17, 41; 23. 16.

^g ver. 19.

^h Judg. 1. 1; 1 Sam.
 23. 2, 4, 9; 30. 7, 8.

ⁱ ver. 11; ch. 5. 1, 3;
 1 Sam. 30. 31; 1 Ki.
 2. 11.

^k 1 Sam. 25. 42, 43;
 30. 5.

^l 1 Sam. 27. 2, 3; 30. 1;
 1 Chr. 12. 1.

^m ver. 11; ch. 5. 5;
 Ge. 49. 8—10.

ⁿ 1 Sam. 31. 11—13.

1 The words 'the use of' are not in the original; and 'The Bow' appears, from the context, to be the *title* of the following elegy; derived, perhaps, according to Oriental custom, either from the occurrence of the word 'bow' in ver. 22, or from the facts related in 1 Sam. xxxi. 3. Comp. Hos. i. 5.

2 See note on Josh. x. 13.

3 The Hebrew word translated 'beauty' signifies also an *antelope*, or *gazelle*—an animal greatly admired for its gracefulness and agility. It is repeatedly referred to as a model of that swiftness of foot which was so valuable an acquirement in a warrior. See ver. 23; ch. ii. 18; 1 Chron. xii. 8. This passage may therefore be translated, 'Gazelle of Israel! slain upon thine own mountains!' and probably refers exclusively to Jonathan: see ver. 25.

4 Alluding to the triumphal songs which were sung by the women. See 1 Sam. xviii. 7.

5 These words may also be rendered, 'The shield of the mighty ones is polluted (*i. e.* with dust and blood), the

shield of Saul is not anointed with oil.' See Isa. xxi. 5. This would then be a poetic intimation that Saul, in the hurry of despair, had neglected the usual preparations for the battle.

6 This may allude either to a general increase of wealth through the country during the reign of Saul, or, more probably, to booty taken in war. See Judg. v. 28—30.

7 David does not take a single step towards the attainment of the promised kingdom without Divine direction; inquiring first whether he should await an invitation to fill the vacant throne, and then how far he should go in attracting to himself the notice of the people. Hebron, whither God directed him to proceed, was peculiarly fitted for his purpose, on account of its patriarchal associations, its Levitical sacredness, and its central position in the tribe of Judah.

8 Jabesh-gilead was one of the largest towns on the east of the Jordan; and it was therefore important to secure its adherence to David's cause.

said unto them, ^o Blessed be ye of the LORD, that ye have showed this kindness
 6 unto your lord, *even* unto Saul, and have buried him. And now ^p the LORD show
 kindness and truth unto you: and ^q I also will requite you this kindness, because
 7 ye have done this thing. Therefore now let your hands be strengthened, and be
 ye valiant: for your master Saul is dead, and also the house of Judah have
 anointed me king over them.

8 But ^r Abner the son of Ner, captain of Saul's host, took ^s Ish-bosheth the son
 9 of Saul, and brought him over to Mahanaim; and made him king over Gilead,
 and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin,
 10 and over all Israel. Ish-bosheth Saul's son *was* forty years old when he began
 to reign over Israel, and reigned two years.¹ But the house of Judah followed
 11 David. And ^t the time that David was king in Hebron over the house of Judah
 was seven years and six months.

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul,
 13 went out from Mahanaim to ^u Gibeon.² And Joab³ the son of Zeruiah, and the
 servants of David, went out, and met together by ^x the pool of Gibeon: and they
 sat down, the one on the one side of the pool, and the other on the other side of
 14 the pool.⁴ And Abner said to Joab, Let the young men now arise, and ^y play
 15 before us.⁵ And Joab said, Let them arise. Then there arose and went over by
 16 twelve of the servants of David. And they caught every one his fellow by the
 head, and *thrust* his sword in his fellow's side; so they fell down together:
 wherefore that place was called Helkath-hazzurim [*i. e.* the field of strong men],
 17 which *is* in Gibeon. And there was a very sore battle that day; and Abner was
 beaten, and the men of Israel, before the servants of David.

18 And there were ^z three sons of Zeruiah there, Joab, and Abishai, and Asahel:
 19 and Asahel *was* ^a as light of foot ^b as a wild roe. And Asahel pursued after
 Abner; and in going he turned not to the right hand nor to the left from following
 20 Abner. Then Abner looked behind him, and said, *Art* thou Asahel? And he
 21 answered, *I am*. And Abner said to him, Turn thee aside to thy right hand or
 to thy left, and lay thee hold on one of the young men, and take thee his armour⁶
 22 [*or*, spoil^c]. But Asahel would not turn aside from following of him. And
 Abner said again to Asahel, Turn thee aside from following me: wherefore
 should I smite thee to the ground? how then should I hold up my face to Joab
 23 thy brother? Howbeit he refused to turn aside: wherefore Abner with the
 hinder end⁷ of the spear smote him ^d under the fifth *rib*,⁸ that the spear came out
 behind him; and he fell down there, and died in the same place: and it came to
 pass, *that* as many as came to the place where Asahel fell down and died stood
 24 still. Joab also and Abishai pursued after Abner: and the sun went down when
 they were come to the hill of Ammah, that *lieth* before Giah by the way of the
 wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and
 26 became one troop, and stood on the top of an hill. Then Abner called to Joab,
 and said, Shall ^e the sword devour for ever? knowest thou not that it will be
 bitterness in the latter end? how long shall it be then, ere thou bid the people
 27 return from following their brethren? And Joab said, *As* God liveth, unless
^f thou hadst spoken,⁹ surely then in the morning the people had gone up every one
 28 from following his brother. So Joab blew a trumpet, and all the people stood
 still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed
 30 over Jordan, and went through all Bithron, and they came to Mahanaim. And
 Joab returned from following Abner: and when he had gathered all the people
 31 together, there lacked of David's servants nineteen men and Asahel. But the
 servants of David had smitten of Benjamin, and of Abner's men, *so that* three

^o Ru. 2. 20; 3. 10; 1 Sam. 24. 19; Ps. 115. 15
^p Ps. 57. 3; Pro. 14. 22;
^q 2 Tim. 1. 16, 18.
^r ch. 10. 2.

^r 1 Sam. 14. 50.
^s *or*, *Esh-baal*, 1 Chr. 8. 33; 9. 39.

^t ch. 5. 5; 1 Ki. 2. 11.

^u Jos. 18. 25.

^x Jer. 41. 12.

^y Pro. 10. 23; 26. 18, 19.

^z 1 Chr. 2. 16.

^a 1 Chr. 12. 8.
^b Ps. 18. 33; S. Song 2. 17; S. 14.

^c Judg. 14. 19.

^d ch. 3. 27; 4. 6; 20. 10.

^e ch. 11. 25; Jer. 2. 30. Hos. 11. 6.

^f ver. 14; Pro. 17. 14.

¹ Some have inferred, from ch. iii. 1, that Ish-bosheth reigned longer than two years; but others think that there were considerable intervals before and after his short reign, during which the national affairs were in an unsettled state.

² As Gibeon was near the frontier of Judah, Abner's movement was naturally regarded by David as aggressive.

³ This distinguished commander of David's forces was son of David's sister Zeruiah. Hence he and his brothers, Abishai and Asahel, are designated by their mother's rather than their father's name.

⁴ The men on both sides were probably unwilling to fight, feeling that they were fellow-countrymen; and

David's men had, it is likely, received instructions to act entirely on the defensive, in accordance with his wise policy: see ver. 27.

⁵ This challenge to a trial of strength seems to have been designed by Abner to bring on a general engagement.

⁶ Ancient warriors valued highly, as a trophy, the armour of an enemy slain by their own hand.

⁷ The lower end had a spike, which was used for fixing the spear in the ground (1 Sam. xxvi. 7).

⁸ Rather, 'in the abdomen.' Asahel's swiftness, upon which he presumed so much, hastened his death.

⁹ Joab throws the blame of the battle on Abner, whose proposal (see vers. 13, 14) had led to the slaughter.

32 hundred and threescore men died. And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

David's growing power, and his family; Abner comes over to him, but is killed by Joab.

3 NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. And ^s unto David were sons born in Hebron: and his firstborn was Amnon,^h of Ahinoam the Jezreelitess; and his second, ⁱ Chilcab, of ^k Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king ^l of Geshur; and the fourth, ^m Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong¹ for the house of Saul. And Saul had a concubine, whose name *was* ⁿ Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou ^o gone in unto my father's concubine?² Then was Abner very wroth for the words of Ish-bosheth, and said, Am I ^p a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, and thou chargest me to-day with a fault concerning this woman? ^q So do God to Abner, and more also, except, ^r as the LORD hath sworn to David, even so I do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, ^s from Dan even to Beer-sheba. And he could not answer Abner a word again, because ^t he feared him.

12 And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee. And he said, Well; I will make a league with thee: but one thing I require of thee, that is, ^u Thou shalt not see my face, except thou first bring ^v Michal Saul's daughter,³ when thou comest to see my face. And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me ^w for an hundred foreskins of the Philistines. And Ish-bosheth sent, and took her from *her* husband, *even* from ^x Phaltiel the son of Laish. And her husband went with her along weeping behind her to ^y Bahurim. Then said Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for David in times past *to be* king over you: now then do *it*: ^b for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. And Abner also spake in the ears of ^c Benjamin:⁴ and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast. And Abner said unto David, I will arise and go, and ^d will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest ^e reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 And, behold, the servants of David and Joab came from *pursuing* a troop,⁵ and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace. When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is it that* thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know ^f thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not. And

^g see parallel passage, 1 Chr. 3. 1—4.

^h 1 Sam. 25. 43.

ⁱ or, *Daniel*, 1 Chr. 3. 1.

^k 1 Sam. 25. 42.

^l ch. 13. 37; 1 Sam. 27. 8.

^m 1 Ki. 1. 5.

ⁿ ch. 21. 8—10.

^o ch. 16. 21.

^p ch. 9. 8; 16. 9; Deu. 23. 18; 1 Sam. 21. 14.

^q Ru. 1. 17; 1 Ki. 19. 2.

^r 1 Sam. 15. 28; 16. 1, 12; 28. 17; 1 Chr. 12. 23.

^s ch. 17. 11; Judg. 20. 1; 1 Ki. 4. 25.

^t ver. 30.

^u so Ge. 43. 3.

^v 1 Sam. 18. 20—28.

^w 1 Sam. 18. 25, 27.

^x 1 Sam. 25. 41, *Phalti*.

^y ch. 19. 16.

^b ver. 9.

^c 1 Sam. 10. 20, 21; 1 Chr. 12. 29.

^d vers. 10, 12.

^e 1 Ki. 11. 37.

^f 1 Sam. 29. 6; 1s. 37. 28.

¹ Rather, 'put forth his strength;' 'did his utmost.'

² According to the usages of the East, the wives and concubines of a deceased sovereign became the property of his successor; so that the act imputed to Abner might be interpreted as a design upon the crown.

³ Michal had not been legally divorced, but forcibly separated from her husband, as Phaltiel might have

known. David probably demanded her restoration now partly on political grounds; hereby reminding the people of his connection with Saul's family.

⁴ Saul having been of this tribe, the Benjamites were specially devoted to his family.

⁵ Probably a troop of border-marauders, who had taken advantage of the civil discords of the country.

when Abner was returned to Hebron, Joab ^g took him aside in the gate to speak with him quietly [*or*, peaceably], and smote him ¹ there ^h under the fifth *rib*, that he died, for the blood of ⁱ Asahel his brother.

28 And afterward when David heard *it*, he said, I and my kingdom *are* guiltless
29 before the LORD for ever from the blood of Abner the son of Ner: ^k let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one ^l that hath an issue, or that is ^m a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. So Joab and Abishai his brother slew Abner, because he had slain their brother ⁿ Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the people that *were* with him, ^o Rend your clothes, and ^p gird you with sackcloth, and mourn before Abner. And king
32 David *himself* followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people
33 wept. And the king lamented over Abner, and said,

Died Abner as a ^q fool ² dieth?

34 ^r Thy hands *were* not bound, ³—nor thy feet put into fetters:
As a man falleth before wicked men,—*so* fellest thou.

35 And all the people wept again over him. And when all the people came ^s to cause David to eat meat while it was yet day, David sware, saying, ^t So do God to me, and more also, if I taste bread, or aught else, ^u till the sun be down.
36 And all the people took notice *of it*, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king
38 to slay Abner the son of Ner. And the king said unto his servants, Know ye not
39 that there is ^x a prince and a great man fallen this day in Israel? And I *am* this day weak, though anointed king; and these men the sons of Zerniah ^y *be* too hard for me: ^z the LORD shall reward the doer of evil according to his wickedness.

Ish-bosheth is slain; his murderers are punished by David.

4 AND when Saul's son heard that Abner was dead in Hebron, ^a his hands were
2 feeble, and all the Israelites were ^b troubled. And Saul's son had two men *that*
were captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin:
3 (for ^c Beeroth ⁴ also was reckoned to Benjamin: and the Beerothites fled to
^d Gittaim, and were sojourners there until this day.)

4 And ^e Jonathan, Saul's son, had a son *that was* lame ⁵ of his feet. He was five years old when the tidings came of Saul and Jonathan ^f out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* ^g Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; ⁶ and they smote him ^h under the fifth *rib*: and Rechab and Baanah

7 his brother escaped. For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took

8 his head, and gat them away through the ⁱ plain all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, ^j which sought thy life; and
^k the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the LORD liveth*, ^l who hath redeemed my
10 soul out of all adversity, when ^m one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in
11 Ziklag, who *thought* that I would have given him a reward for his tidings: how much more, ⁿ when wicked men have slain a righteous person in his own house

^k ch. 20. 9, 10; 1 Ki. 2. 5.

^h ch. 4. 6.

ⁱ ch. 2. 19—23.

^k Judg. 9. 24; 1 Ki. 2. 31—34.

^l Le. 15. 2.
^m Le. 13. 44—46.

ⁿ ver. 27; ch. 2. 23.

^o ch. 1. 2, 11; Num. 14. 6; Jos. 7. 6.
^p Ge. 37. 34.

^q ch. 13. 12, 13.

^r Judg. 16. 21.

^s ch. 12. 17; Jer. 16. 7.

^t Ru. 1. 7.

^u ch. 1. 12; Judg. 20. 26.

^x 1 Sam. 14. 50.

^y ch. 19. 7.

^z see ch. 19. 13; 1 Ki. 2. 5, 6, 33, 34; Ps. 28. 4; 62. 12; 2 Tim. 4. 14.

^a Ezra 4. 4; Ne. 6. 9; Is. 13. 7; 35. 3; Jer. 6. 24.

^b Mt. 2. 3.

^c Jos. 18. 25.

^d Ne. 11. 33.

^e ch. 9. 3.

^f 1 Sam. 29. 1, 11.

^g *or*, Merib-baal, 1 Chr. 8. 34; 9. 40.

^h ch. 2. 23.

ⁱ ch. 2. 29; Ge. 13. 10; 19. 17; Deu. 1. 1.

^j 1 Sam. 19. 2—11; 20. 1; 23. 15; 25. 20.

^k ch. 18. 19, 31; 22. 48.

^l Ge. 48. 16; 1 Ki. 1. 29; Ps. 31. 7.
^m ch. 1. 2—15.

ⁿ 1 Ki. 2. 32.

1 The justice of God appears in the death of Abner, who had, from personal and ambitious motives, knowingly opposed His declared will (see ver. 9), and had at last deserted Ish-bosheth only through pique or revenge.

2 Rather, 'as a vile person,' or 'criminal.'

3 The hands and feet of malefactors were bound. By these expressions David meant that Abner had not been condemned in the regular course of justice.

4 Beeroth originally belonged to the Gibeonites; and they had been allowed to remain there after this district, at the general partition of the country, was allotted to the

tribe of Benjamin. See Josh. ix. 17, 18; xviii. 25.

5 Which, according to Eastern notions, would exclude Mephibosheth from succeeding to the throne. This bodily defect probably emboldened the murderers of his uncle; for he, as the next heir, was the avenger of blood.

6 For the use of the soldiers, who were maintained at the king's charge. The Greek version is, 'Now, behold! the door-keeper of his house had been cleaning wheat; and, being drowsy, had fallen asleep. So Rechab and Baanah, the brothers, escaped notice, and went into the house,' etc.

upon his bed? shall I not therefore now ^o require his blood of your hand, and take
12 you away from the earth? And David ^p commanded his young men, and they
slew them, and cut off their hands and their feet, and hanged *them* up over the
pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the
^q sepulchre of Abner in Hebron.

*David is made king over all Israel; takes the fortress of Zion, and makes it his capital;
defeats the Philistines.*

5 THEN ^r came all the tribes of Israel ¹ to David unto Hebron, and spake, saying,
2 Behold, ^s we *are* thy bone and thy flesh. Also in time past, when Saul was king
over us, ^t thou wast he that leddest out and broughtest in Israel: and the LORD
said to thee, ^u Thou shalt feed my people Israel, and thou shalt be ^x a captain
3 over Israel. ^v So all the elders of Israel came to the king to Hebron; ^w and king
David made a league ² with them in Hebron ^a before the LORD: and they ^b anointed
4 David king over Israel. David *was* ^c thirty years old when he began to reign,
5 ^d and he reigned forty years. In Hebron he reigned over Judah ^e seven years
and six months: and in Jerusalem he reigned thirty and three years over all
Israel and Judah.

6 And the king and his men went ^f to Jerusalem unto ^g the Jebusites, the
inhabitants of the land: which spake unto David, saying, Except thou take
away the blind and the lame, ^h thou shalt not come in hither: (thinking David
7 cannot come in hither: nevertheless David took the stronghold of Zion: ⁱ the
8 same *is* the city of David.) And David said on that day, Whosoever getteth up
to the gutter, ^j and smiteth the Jebusites, and the lame and the blind, *that are*
hated of David's soul, ^k *he shall be chief and captain.* ⁵ Wherefore they said, The
blind and the lame shall not come into the house. ⁶

9 So David dwelt in the fort, and called it ^l the city of David. And David
10 built round about from ^m Millo and inward. And David went on, and grew great,
and the LORD God of hosts *was* with him.

11 And ⁿ Hiram king of Tyre ⁷ sent messengers to David, and cedar trees, and
12 carpenters, and masons: ⁸ and ^u they built David an house. And David perceived
that the LORD had established him king over Israel, and that he had exalted his
kingdom for ^o his people Israel's sake.

13 And ^p David took *him* more concubines and wives out of Jerusalem, after he
was come from Hebron: and there were yet sons ⁹ and daughters born to David.

14 And ^q these *be* the names of those that were born unto him in Jerusalem;
15 ^r Shammuah, and Shobab, and Nathan, and Solomon, Ithar also, and ^s Elishua,
16 and Nepheg, and Japhia, and Elishama, and ^t Eliada, and Eliphalet.

17 ^u But when the Philistines heard that they had anointed David king over
Israel, all the Philistines came up to seek David; and David heard *of it*, ^x and
18 went down to the hold. The Philistines also came and spread themselves in
19 ^v the valley of Rephaim. ¹⁰ And David ^w inquired of the LORD, saying, Shall I go
up to the Philistines? ¹¹ wilt thou deliver them into mine hand? And the LORD
said unto David, Go up: for I will doubtless deliver the Philistines into thine
20 hand. And David came to ^a Baal-perazim, and David smote them there, and said,

^o see refs. Ge. 9. 5, 6.

^p ch. 1. 15; 1s. 55. 23.

^q ch. 3. 32.

^r see parallel, 1 Chr. 11. 1—9; see also 1 Chr. 12. 23.

^s Ge. 29. 14; Deu. 17. 15.

^t Num. 27. 17; 1 Sam. 18. 13, 16.

^u see ch. 7. 7; 1 Sam. 16. 1, 12, 13; 25. 39; Ps. 78. 71.

^v 1 Sam. 13. 14.

^w 1 Chr. 11. 3.

^x 2 Ki. 11. 17.

^y Judg. 11. 11; 1 Sam. 23. 18.

^z ch. 2. 4; 1 Sam. 16. 13.

^a 1 K. 3. 23.

^b 1 Chr. 26. 31; 29. 27.

^c ch. 2. 11; 1 Ki. 2. 11; 1 Chr. 3. 4.

^d Judg. 1. 21.

^e Jos. 15. 63; Judg. 1. 8; 19. 10—12.

^f ver. 9; ch. 6. 10; 1 Ki. 2. 10; 8. 1.

^g 1 Chr. 11. 6—9.

^h ver. 7.

ⁱ Judg. 9. 6, 20.

^m see parallel, 1 Chr. 11. 1—7; 1 Ki. 5. 2, 8, 9.

ⁿ ch. 7. 2.

^o 1 Ki. 10. 9.

^p Deu. 17. 17; 1 Chr. 3. 9; 11. 3—7.

^q 1 Chr. 3. 5—9; 14. 4.

^r or, *Shimea*, 1 Chr. 3. 5.

^s or, *Elishama*, 1 Chr. 3. 6.

^t or, *Beclada*, 1 Chr. 11. 7.

^u see parallel, 1 Chr. 11. 8—17.

^v ch. 23. 14.

^w Jos. 15. 8; 1s. 17. 5.

^x ch. 2. 1; 1 Sam. 23. 2, 4; 39. 8.

^y 1s. 28. 21.

1 A list of them is given in 1 Chron. xii. 23—40.

2 Or, 'covenant.' The kings of Israel were not absolute monarchs (see 1 Sam. x. 25; 1 Kings xii.); but whilst subject to the Divine laws, they were also bound by conditions agreed upon between them and the people.

3 This passage (vers. 6—8) is very difficult. The words of the Jebusites appear to be a contemptuous boast that the most disabled part of the inhabitants were sufficient to repel David's assault on the fortress. The lower city had been early captured, though probably not long retained (see Judg. i. 8, 21; xix. 10); for the fort of Zion, which was the highest part, had defied all the power of Israel, and was reckoned almost impregnable.

4 That is, a water-course. Many instances are recorded in history of fortresses being surprised and taken through subterranean channels. A water-course of this kind, eight feet high and of great length, partly cut through the solid rock, has recently been discovered on Mount Zion.

5 These words are supplied from 1 Chron. xi. 6. It is probable that David made this proposal, in part to avoid giving offence to either the men of Judah or the ten tribes by his choice of a captain, and partly in the hope that thus Joab might be superseded. See ch. iii. 39.

6 The meaning of this sentence is uncertain. But it

should probably be rendered, 'Because they said, The blind and the lame should not let him come into the house (or fort).' Of course, neither the taunts of the Jebusites nor David's hatred are to be understood as referring to any particular persons.

7 Tyre was a great commercial city on the sea-coast north of Palestine. Its inhabitants were not of the devoted nations, nor at enmity with the Israelites.

8 The Israelites appear to have made little progress, up to this time, in the constructive arts: but their Tyrian neighbours greatly excelled in all branches of commercial and manufacturing industry (see Ezek. xxviii., xxviii.); and to them a friendly intercourse with the interior was at all times of great importance: see Acts xii. 20.

9 David had in all eighteen sons; his daughters are not named (except Tamar), as they were not concerned in state affairs, nor were their names entered in the national records.

10 Or, 'valley of the giants;' south-west of Jerusalem.

11 David's frequent inquiries of the Lord present a striking contrast to the conduct of his predecessor, who commonly acted solely under the impulse of his own will, and feeling, and judgment; and the success of their respective enterprises was as remarkably different.

The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim [*i. e.* The plain of breaches]. And there they left their images,¹ and David and his men ^bburned them.

22 ^cAnd the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when ^dDavid inquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.² And let it be, when thou ^ehearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then ^fshall the LORD go out before thee, to smite the host of the Philistines. And David did so, as the LORD had commanded him; and smote the Philistines from ^gGeba until thou come to ^hGazer.

David brings up the ark to Jerusalem.

6 AGAIN, David gathered together all *the* chosen men of Israel, thirty thousand. 2 And ⁱDavid arose, and went with all the people that *were* with him from ^kBaale³ of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts [*or*, at which the name, even the name of the LORD of hosts, was called upon], ^lthat dwelleth *between* the cherubim.

3 And they set the ark of God ^mupon a new cart,⁴ and brought it out of the house of Abinadab that *was* in ⁿGibeah: and Uzzah and Ahio, the sons of 4 Abinadab, drove the new cart. And they brought it out of ^othe house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the 5 ark. And David and all the house of Israel played before the LORD on all manner of *instruments made of fir*⁵ wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 And when they came to ^pNachon's threshingfloor, Uzzah ^qput forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it* [*or*, stumbled]. 7 And the anger of the LORD was kindled against Uzzah; and ^rGod smote him there for *his error*⁶ [*or*, rashness]; and there he died by the ark of God. 8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah [*i. e.* The breach of Uzzah] to this day.

9 And ^sDavid was afraid of the LORD that day, and said, How shall the ark of 10 the LORD come to me? So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed- 11 edom ^tthe Gittite.⁷ ^uAnd the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD ^xblessed⁸ Obed-edom, and all his household.

12 And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. ^ySo David went and brought up the ark of God from the house of Obed-edom into 13 the city of David with gladness. And it was *so*, that when ^zthey that bare the 14 ark of the LORD had gone six paces, he sacrificed ^aoxen and fatlings. And David ^bdanced⁹ before the LORD with all *his* might; and David *was* girded 15 ^cwith a linen ephod. ^dSo David and all the house of Israel brought up the ark of the LORD with shouting, and with ^ethe sound of the trumpet.

16 And ^fas the ark of the LORD came into the city of David, ^gMichal Saul's

^b Deu. 5. 25; 1 Chr. 14. 12.
^c 1 Chr. 14. 13.
^d ver. 19.
^e so 2 Ki. 7. 6.
^f Judg. 4. 14.
^g 1 Chr. 14. 16, *Gibeon*.
^h Jos. 16. 10.
ⁱ see parallel, 1 Chr. 13. 5—14.
^k *or*, *Baalah*, that is, *Kirjath-jearim*, Jos. 15. 9, 60.
^l Ex. 25. 18—22; 1 Sam. 4. 4; Ps. 80. 1.
^m see Num. 7. 9; 1 Sam. 6. 7.
ⁿ *or*, *The hill*.
^o 1 Sam. 7. 1, 2.
^p 1 Chr. 13. 9, he is called *Chidon*.
^q see Num. 4. 15, 19, 20.
^r Le. 10. 1—3; 1 Sam. 6. 19.
^s Num. 17. 12, 13; 1 Sam. 6. 20; Ps. 119. 120; see Lk. 5. 8, 9.
^t 1 Chr. 13. 13.
^u 1 Chr. 13. 14.
^x Ge. 30. 27; 39. 5.
^y see parallel, 1 Chr. 15. 2, 3, 25—29; 16. 1—3; Ps. 24. 7—10; 132. 6—8.
^z Num. 4. 15; 7. 9; Jos. 3. 3; 1 Chr. 15. 2, 15.
^a see 1 Ki. 8. 5; 1 Chr. 15. 26.
^b see Ex. 15. 20; 1 Sam. 18. 6; Ps. 30. 11.
^c 1 Sam. 2. 18; 1 Chr. 15. 27.
^d 1 Chr. 15. 28.
^e Num. 10. 10.
^f 1 Chr. 15. 29.
^g ch. 3. 14.

1 Probably the small tutelary gods which the soldiers carried with them as protectors in battle.
 2 It is most likely that these were poplars or willows, which are common in Palestine.
 3 None of the ancient versions give this as a proper name: the Septuagint, Vulgate, and Syriac rendering it, 'the chief men of Judah;' as in Judg. ix. 23, etc., 'the men of Shechem;' and in 1 Sam. xxiii. 11, 12, 'the men of Keilah.' If, however, it be the name of a place, we must either suppose an error in a letter, and read 'to' instead of 'from,' in accordance with 1 Chron. xiii. 6, or regard 1 Chron. xiii. 1—6 as speaking of David's going to Kirjath-jearim; whilst this verse begins with his starting from that town to the house of Abinadab on the hill, at a short distance.
 4 This mode of conveying the ark was forbidden by the law, which strictly enjoined that it should be carried by its staves on the shoulders of the Levites: see Numb. iv. 15.
 5 Rather, 'eypress.' The Septuagint, instead of 'instruments made of fir wood,' has, 'with all their might and with songs:' and this agrees with 1 Chron. xiii. 8;

but it is by no means certain that this is to be preferred to the text.
 6 Uzzah, as a Levite, ought to have remembered that he was forbidden to touch anything but the staves by which the ark was carried. The neglect of express Divine directions is sinful, and therefore dangerous.
 7 Obed-edom was a Levite of the family of Kohath, to whom the care of the ark was by law entrusted; and is called a 'Gittite,' from the Levitical town of Gath-rimmon (Josh. xx. 24, 25; 1 Chron. vi. 69). See also 1 Chron. xv. 24.
 8 Evidently with some outward and immediate tokens of Divine favour (see ver. 12), which were perpetuated to his children: see 1 Chron. xxvi. 5—8. The ark is a guest by which none who welcome it shall lose.
 9 In the simpler states of society men are accustomed to give more vigorous expression to their feelings than we commonly do. There was ample cause for David's holy exultation in having the ark, which was both the symbol of Jehovah's presence and the centre of attraction to the pious, lodged in the metropolis, and in having the public worship of God fully restored.

daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.¹

- 17 And ^hthey brought in the ark of the LORD, and set it in ⁱhis place, in the midst of the tabernacle² that David had pitched for it: and David ^koffered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, ^lhe blessed the people in the name of the LORD of hosts. ^mAnd he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece³ of *flesh*, and a flagon⁴ of *wine*. So all the people departed every one to his house.
- 20 ⁿThen David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who ^ouncovered himself⁵ to-day in the eyes of the handmaids of his servants, as one of the ^pvain fellows shamelessly [*or*, openly] uncovereth himself!
- 21 And David said unto Michal, *It was* ^qbefore the LORD, ^rwhich chose me before thy father, and before all his house, to appoint me ruler over the people of the
- 22 LORD, over Israel: therefore will I ^splay before the LORD. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants
- 23 which thou hast spoken of, of them shall I be had in honour. Therefore Michal the daughter of Saul had no child ^tunto the day of her death.

David's desire to build a temple for Jehovah; God's message to him by Nathan; his thanksgiving and prayer.

- 7 AND it came to pass, ^uwhen the king sat in his house, and the LORD ^xhad given him rest round about from all his enemies; that the king said unto Nathan the prophet, See now, I dwell in ^yan house of cedar, ^zbut the ark of God dwelleth within ^acurtains.⁶ And Nathan said to the king, Go, do all that *is* ^bin thine heart; for the LORD *is* with thee.
- 4 And it came to pass ^cthat night, that the word of the LORD came unto Nathan, saying, Go and tell my servant David, Thus saith the LORD, ^dShalt thou build me an house for me to dwell in? Whereas I have not dwelt in *any* house ^esince the time that I brought up the children of Israel out of Egypt, *even* to this day, but have walked in ^fa tent and in a tabernacle. In all *the places* wherein I have ^gwalked with all the children of Israel spake I a word with ^hany of the tribes⁷ of Israel, whom I commanded ⁱto feed my people Israel, saying, Why build ye not me an house of cedar? Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, ^kI took thee from the sheepteote, from following the sheep, to be ^lruler over my people, over Israel: and ^mI was with thee whithersoever thou wentest, ⁿand have cut off all thine enemies out of thy sight, and have made thee ^oa great name, like unto the name of the great
- 10 *men* that *are* in the earth. Moreover I will⁸ appoint a place for my people Israel, and will ^pplant them, that they may dwell in a place of their own, and move no more; ^qneither shall the children of wickedness afflict them any more, ^ras before-time, and as ^ssince the time that I commanded judges *to be* over my people Israel; and have ^tcaused thee to rest from all thine enemies. Also the LORD telleth thee ^uthat he will make thee an house. And ^xwhen thy days be fulfilled, and thou ^yshalt sleep with thy fathers, ^zI will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish⁹ his kingdom. ^aHe shall

¹ Michal's affections, once so strongly fixed on David, appear to have been transferred to Phaltiel, as her husband's evidently were to his other wives; and nothing but his elevation to the throne seems to have reconciled her to the change. Hence she could not brook anything that appeared to be derogatory to his royal dignity.

² Psa. lxxviii. is supposed to have been composed for this occasion. The tabernacle made in the wilderness, with the altar, was now at Gibeon (1 Chron. xxi. 29): but David prepared another tent, probably similar to that of Moses, near his own residence on Mount Zion, for the reception of the ark. See Psa. lxxviii. 67, 68. From 1 Chron. vi. 31—48; xvi. 4—6, 37—42, it appears that David made a new arrangement for Divine worship in connection with this tabernacle, so as not to interfere with the functions of the priests and the sacrifices at the altar; Asaph and other *Levites* being appointed to conduct this additional service, which consisted chiefly in prayer and praise to God. After the building of the temple, both tabernacles were superseded.

³ Rather, 'a measure;' probably a cup of wine.

⁴ The word here rendered 'flagon' means 'a kind of

cake, prepared from dried grapes, or made with honey.

⁵ David had only divested himself of his royal robes; still wearing his dress of fine linen and an ephod.

⁶ That is, in a movable tent, as if it were not settled.

⁷ The change of a single letter in the Hebrew gives the word 'judges;' which agrees with ver. 11, and with 1 Chron. xvii. 6, and makes better sense.

⁸ This should perhaps be rendered, 'I *have* appointed,' etc., 'and *have* planted,' etc.; 'neither *do* the children of wickedness afflict them as before,' etc.

⁹ This passage (vers. 12—17) comprises the following promises:—1. A son as successor, who should build the house of God. 2. A line of descendants through him, who were to possess the throne of Israel conditionally upon their obedience to the Divine law; with an assurance that even should they violate that condition, and so forfeit the throne, though subjected to chastisement, the family should not be utterly rejected, as that of Saul had been. And, lastly, that out of them should arise a glorious King, in whom the kingdom of David should be established for ever. See ch. xxiii. 3—5; Isa. lv. 3; Jer. xxxiii. 15, 26; Acts ii. 30; xiii. 34; Heb. i. 5.

^h 1 Chr. 16. 1.
ⁱ 1 Chr. 15. 1; Ps. 132. 8.
^k 1 Ki. 8. 5, 62, 63.

^l 1 Ki. 8. 55; 1 Chr. 16. 2.
^m 1 Chr. 16. 3; 2 Chr. 30. 24; Ne. 8. 10.

ⁿ Ge. 18. 19; Jos. 24. 15; Ps. 30. title.

^o vers. 11, 16; 1 Sam. 19. 24.
^p Judg. 9. 4; Job 30. 8.

^q vers. 11, 16; 1 Cor. 10. 31.
^r 1 Sam. 13. 14; 15. 28.

^s ver. 5.

^t see 1 Sam. 15. 35; 1s. 22. 14; Mt. 1. 25.

^u see parallel, 1 Chr. ch. 17.

^x Jos. 21. 44; 1 Ki. 5. 4; Pro. 16. 7.

^y ch. 5. 11.
^z see Ac. 7. 46.

^a Ex. 26. 1—14; 49. 21.
^b 1 Ki. 8. 17, 18; 1 Chr. 22. 7; 28. 2.

^c Num. 12. 6.
^d see 1 Ki. 5. 3; 8. 18, 19; 1 Chr. 22. 8; 28. 3.

^e Jos. 18. 1; 1 Ki. 8. 16.
^f Ex. 40. 18, 19, 31.

^g Le. 26. 11, 12; Deu. 23. 14.
^h 1 Chr. 17. 6.

ⁱ ch. 5. 2; Ps. 78. 71, 72; Mt. 2. 6; Ac. 20. 28.

^k 1 Sam. 16. 11, 12; Ps. 78. 70.
^l ch. 6. 21.

^m ch. 5. 10; 8. 6, 14; 1 Sam. 18. 11.

ⁿ ch. 22. 1; 1 Sam. 31. 6; Ps. 89. 23.

^o Ge. 12. 2.
^p Ps. 41. 2; 89. 8; Jer. 21. 6; Am. 9. 15.

^q Ps. 89. 22, 23.
^r Ex. 1. 13, 14, 22; Judg. 4. 3.

^s Judg. 2. 11—16; 1 Sam. 12. 9—11; Ps. 106. 42.

^t ver. 1.
^u ver. 27; Ex. 1. 21; 1 Ki. 11. 38.

^v 1 Ki. 2. 1.
^w Deu. 31. 16; 1 Ki. 1. 21; Ac. 13. 36.

^x 1 Ki. 8. 20; 1 Chr. 17. 11; Ps. 89. 29; 132. 11.

^y 1 Ki. 5. 5; 6. 12; 8. 19; 1 Chr. 22. 10; 28. 6.

build an house for my name, and I will ^b establish the throne of his kingdom for
 14 ever. ^c I will be his father, and he shall be my son. ^d If he commit iniquity, I
 will ^e chasten him with the rod of men, and with the stripes of the children of
 15 men: ^f but my mercy shall not depart away from him, ^g as I took *it* from Saul,
 16 whom I put away before thee. And ^h thine house and thy kingdom shall be
 established for ever before thee: thy throne shall be established for ever.
 17 According to all these words, and according to all this vision, so did Nathan
 speak unto David.

18 Then went king David in, and sat¹ before the LORD, and he said, ⁱ Who *am* I,
 19 O Lord God? and what *is* my house, that thou hast brought me hitherto? And
 this was yet a small thing in thy sight, O Lord God; ^k but thou hast spoken also
 of thy servant's house for a great while to come. ^l And *is* this the manner² of
 20 man, O Lord God? And what can David say more unto thee? for thou, Lord
 21 God, ^m knowest thy servant. ⁿ For thy word's sake, and according to thine own
 heart, hast thou done all these great things, to make thy servant know *them*.
 22 Wherefore ^o thou art great, O Lord God: for ^p *there is* none like thee, neither *is*
there any God beside thee, according to all that we have heard with our ears.
 23 And ^q what one nation in the earth *is* like thy people, *even* like Israel, whom
 God ^r went to redeem for a people to himself, and to ^s make him a name, and to do
 for you³ ^t great things and terrible, for thy land, before ^u thy people, which thou
 24 redeemedst to thee from Egypt, *from* the nations and ^x their gods? For ^y thou
 hast confirmed to thyself thy people Israel *to be* a people unto thee for ever:
 25 ^z and thou, LORD, art become their God. And now, O Lord God, the word that
 thou hast spoken concerning thy servant, and concerning his house, establish *it*
 26 for ever, and do as thou hast said. And let thy name be magnified for ever,
 saying, The LORD of hosts *is* the God over Israel: and let the house of thy
 27 servant David be established before thee. For thou, O LORD of hosts, God of
 Israel, hast revealed to thy servant, saying, ^a I will build thee an house: there-
 28 fore hath thy servant found in his heart to pray this prayer unto thee. And
 now, O Lord God, thou *art* that God,⁴ and ^b thy words be true, and thou hast
 promised this goodness unto thy servant: therefore now let it please thee to bless
 29 the house of thy servant, that it may continue for ever before thee: for thou, O
 Lord God, hast spoken *it*: and with thy blessing let the house of thy servant be
 blessed ^c for ever.

*Subjugation of the Philistines, Moabites, Syrians, and Edomites; David's government
 and officers.*

8 AND ^d after this it came to pass, that David smote the Philistines, and subdued
 them: and David took ^e Metheg-ammah⁵ out of the hand of the Philistines.
 2 And ^f he smote Moab, and measured⁶ them with a line, casting them down to
 the ground; even with two lines measured he to put to death, and with one
 full line to keep alive. And *so* the Moabites ^g became David's servants, and
^h brought gifts.
 3 David smote also ⁱ Hadadezer, the son of Rehob, king of ^k Zobah, as he went to
 4 recover ^l his border⁷ at the river Euphrates. And David took from him a
 thousand ^m chariots, and seven hundred⁸ horsemen, and twenty thousand footmen:
 and David ⁿ houghed⁹ all the chariot horses, but reserved of them *for* an hundred
 5 chariots. ^o And when the Syrians of Damascus came to succour Hadadezer king
 6 of Zobah, David slew of the Syrians two and twenty thousand men. Then David
 put garrisons in Syria of Damascus: and the Syrians ^p became servants to David,
 and brought gifts. ^q And the LORD preserved David whithersoever he went.
 7 And David took ^r the shields of gold that were on the servants of Hadadezer, and
 8 brought them to Jerusalem. And from ^s Bethah, and from ^t Berothai, cities of
 Hadadezer, king David took exceeding much brass.
 9 When ^u Toi king of Hamath¹⁰ heard that David had smitten all the host of

^b see refs. ver. 16.
^c 1 Chr. 28. 6; Ps. 89.
 26, 27; Heb. 1. 5.
^d Ps. 89. 30—35.
^e see refs. Deut. 8. 5.
^f Ps. 89. 28, 34.
^g 1 Sam. 15. 23, 28; 16.
 14; 1 Ki. 11. 13, 31.
^h Ge. 49. 10; Ps. 89.
 36, 37; Is. 9. 7; Dan.
 2. 44; 7. 14; John
 12. 34.

ⁱ Ge. 32. 10.

^k vers. 11—16.

^l Is. 55. 8, 9.

^m Ge. 18. 19; Ps. 139. 1.
ⁿ Num. 23. 19.

^o 1 Chr. 16. 25; 2 Chr.
 2. 5; Ps. 48. 1; 86.
 10; 96. 4; 135. 5;
 145. 3; Jer. 10. 6.
^p Ex. 15. 11; Deut. 3.
 24; 4. 35; 32. 39;
 1 Sam. 2. 2; Ps. 86.
 8; 89. 6, 8; Is. 45. 5,
 18, 22; Mic. 7. 18.
^q Deut. 4. 7, 8, 32, 34;
 33. 29; Ps. 147. 20.
^r Ex. 3. 7, 8.
^s Ex. 9. 16.
^t Deut. 10. 21.
^u Deut. 9. 26; Ne. 1. 10.
^x Ex. 12. 12.
^y Ge. 17. 7; Deut. 26.
 18.
^z Ex. 15. 2; Deut. 27.
 9; Ps. 48. 14.

^a ver. 11.

^b Num. 23. 19; John
 17. 17.

^c ch. 22. 51.

^d see parallel, 1 Chr.
 ch. 18.
^e or, *The bridle of
 Ammah.*
^f Num. 24. 17; see
 note on 2 Ki. 20. 31.

^g vers. 6, 12—14; 2 Ki.
 3. 4.
^h Ps. 72. 10; 1 Sam.
 10. 27.
ⁱ or, *Hadarezer,*
 1 Chr. 18. 3.
^k ch. 10. 6; Ps. 60,
 title.
^l see Ge. 15. 18; Ex.
 23. 31.
^m as 1 Chr. 18. 4.
ⁿ Jos. 11. 6, 9.
^o 1 Ki. 11. 23—25.

^p ver. 2.

^q ver. 14; ch. 7. 9.

^r see 1 Ki. 10. 16.

^s or, *Tibhath.*
^t or, *Chun,* 1 Chr. 18. 8.

^u *Tou,* 1 Chr. 18. 9.

1 Some suppose this to mean 'continued;' but *sitting* on the heels is still a posture of reverence in the East.

2 Literally, 'And this the law of the man!' Some expositors take this to refer to the unexpected condescension of God to his servant; whilst others regard it as an allusion to the Divine plan respecting the Messiah.

3 Rather, 'for them.'

4 Rather, 'thou art the [only] God.'

5 This may be translated, 'the bridle of the metropolis;' a proverbial expression, explained by 1 Chron. xviii. 1 as meaning, 'Gath and her towns.'

6 In this may be seen the beneficial results of the Hebrew war-laws (see note on Deut. xx. 1); the restrictive tendencies of which operated beyond the letter

of the law (Deut. xx. 13), so as to lead David to preserve the lives of many of his male captives. It is uncertain whether one-third only, or, as the Sept. and Vulgate render, one-half were saved. See Josephus, *Antiq. vii. 5.*

7 Or, 'to establish his frontier.' See 1 Sam. xiv. 47.

8 1 Chron. xviii. 4 has *seven thousand*, which is probably the correct reading. See general note in p. 516.

9 Agreeably to the precept in Deut. xvii. 16, and a special command to Joshua (Josh. xi. 6). Horses appear not to have been used by the Hebrews in agriculture.

10 Still a large city, bearing the same name, though under the Greeks called Epiphania. It was the capital of a kingdom lying north of Palestine, and west of Zobah whose king threatened both Toi and David.

10 Hadadezer, then Toi sent ^x Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And *Joram* brought with him vessels of silver,

^x 1 Chr. 18. 10, Hadoram.

11 and vessels of gold, and vessels of brass: which also king David ^y did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations

^y 1 Ki. 7. 51; 1 Chr. 18. 11; 26. 26.

12 which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

^z ch. 7. 9.

13 And David gat *him* ^z a name when he returned from smiting of the Syrians¹ in

^a 2 Ki. 14. 7.
^b see 1 Chr. 18. 12; Ps. 60. title.
^c Ge. 27. 29, 37, 40; Num. 24. 18.
^d ver. 6.

14 ^a the Valley of Salt, ^b being eighteen thousand men. And he put garrisons in Edom; throughout all Edom put he garrisons, and ^c all they of Edom became David's servants. ^d And the Lord preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice

^e ch. 19. 13; 20. 23; 1 Chr. 11. 6; 18. 15.

16 unto all his people. ^e And Joab the son of Zeruiah *was* over the host; and

^f 1 Ki. 4. 3.

17 ^f Jehoshaphat the son of Ahilud *was* recorder² [*or*, remembrancer; *or*, writer of

^g 1 Chr. 21. 3.

18 chronicles]; and ^g Zadok the son of Ahitub, and Ahimelech,³ the son of Abiathar,

^h 1 Chr. 18. 17.

19 *were* the priests; and Seraiah *was* the scribe [*or*, secretary]; ^h and Benaiah the

ⁱ 1 Sam. 30. 14.

20 son of Jehoiada *was* over both the ⁱ Cherethites and the Pelethites;⁴ and David's

^k ch. 20. 26.

21 sons were chief rulers [*or*, princes^k].

David's kindness to Jonathan's son.

9 AND David said, Is there yet any that is left of the house of Saul, that I

^l 1 Sam. 18. 1—1; 20. 14—17, 42; Pro. 27. 10.
^m ch. 16. 1; 19. 17, 29.

2 may ^l show him kindness for Jonathan's sake? And *there was* of the house of Saul a servant whose name *was* ^m Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is* he.

3 And the king said, *Is* there not yet any of the house of Saul,⁵ that I may show

ⁿ 1 Sam. 20. 11—17; Mt. 5. 44, 45.
^o ch. 4. 4.

4 ⁿ the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet

^p ch. 17. 27—29.

5 a son, *which is* ^o lame on his feet. And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of ^p Machir, the son of

^q called Merib-baal, 1 Chr. 8. 34.

6 Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

^r vers. 1, 3.

7 Now when ^q Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth.

^s ch. 3. 8; 16. 9; 1 Sam. 24. 14.
^t see ch. 16. 4; 19. 29.

8 And he answered, Behold thy servant! And David said unto him, Fear not: ^r for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table

^u vers. 7, 11, 13; ch. 19. 28, 33; 1 Ki. 2. 7.
^v ch. 19. 17.

9 continually. And he bowed himself, and said, What *is* thy servant, that thou shouldst look upon such ^s a dead dog as I *am*?

10 Then the king called to Ziba, Saul's servant, and said unto him, ^t I have given unto thy master's son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food⁶ to eat: but Mephibosheth thy master's son ^u shall eat bread alway at my table. Now Ziba had

^v 1 Chr. 8. 31.

11 ^v fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's

12 sons. And Mephibosheth had a young son, ^w whose name *was* Micha. And all

13 that dwelt in the house of Ziba *were* servants unto Mephibosheth. So Mephi-

¹ The Syrians appear to have been allied, as they were afterwards under Rezin (2 Kings xvi. 6), with the Edomites, mentioned in the next verse and in 1 Chron. xviii. 12. The brief records of this chapter seem to show that neighbouring hostile states, alarmed by David's growing power, formed a great confederacy against him; the Syrians attacking him on the north, whilst a body of the allies attempted a diversion through Edom and the Valley of Salt on the south. Hence the severe measures against the latter mentioned in 1 Kings xi. 15—21, by which all danger from that quarter was removed. These wars resulted in the accomplishment of the predictions in Gen. xv. 18, and xxvii. 40, by the subjugation of the Edomites, who continued tributaries to the kings of Judah till the time of Jehoram (2 Kings viii. 20, 22; 2 Chron. xxi. 8); and by the extension of David's dominions from Egypt to the Euphrates.

² The 'recorder' kept the chronicles of events and of the government; and so brought together the materials out of which histories might be constructed. The 'scribe,' or *secretary* (ver. 18), was probably engaged in the

correspondence and daily business of the government.

³ These names are obviously transposed: the passage ought to be read, 'Abiathar the son of Ahimelech.' It is probable that Zadok had been appointed high priest when the family of Ahimelech were slain and Abiathar had fled; and that Abiathar, having attended David and been consulted by him during his wanderings, was allowed to share the office with Zadok, whose name always stands first. See 1 Sam. xxii. 9, 11, 12, 20.

⁴ The Cherethites and Pelethites formed David's body-guard; but whether these terms are proper names or appellatives is uncertain. The Targum has 'archers and slingers.' Gesenius thinks that they denote 'headmen and couriers.' It is likely that they were foreign mercenaries, or hired troops.

⁵ It is not surprising that David knew nothing of Mephibosheth, who was born after he was driven from Saul's court (see ch. iv. 4), and had been brought up in obscurity on the east of Jordan (see ver. 4).

⁶ A provision, not for himself personally, but for his household, suitable to his rank.

bosheth dwelt in Jerusalem: ^z for he did eat continually at the king's table; and ^a was lame on both his feet.

Insult of the king of Ammon; defeat of the Ammonites and Syrians.

10 AND it came to pass after this, that the ^b king of the children of Ammon died, ² and Hanun his son reigned in his stead. Then said David, I will show kindness unto Hanun the son of Nahash, ^c as his father showed kindness unto me. And David sent to comfort him, by the hand of his servants, for his father. And ³ David's servants came into the land of the children of Ammon. And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David *rather* sent his servants unto thee, to search the city, and to spy it out, and to ⁴ overthrow it? Wherefore Hanun took David's servants, and ^d shaved off the one half of their beards, and cut off their garments in the middle, ^e *even* to their ⁵ buttocks, and sent them away. When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: ¹ and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw that they ^f stank ² before David, the children of Ammon sent and hired ³ ^g the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah ⁴ a thousand men, and of ⁷ Ish-tob [*or*, the men of Tob ^h] twelve thousand men. And when David heard of ⁸ *it*, he sent Joab, and all the host of ⁱ the mighty men. And the children of Ammon came out, and put the battle in array at the entering in of the gate: ⁵ and ^k the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by ⁹ themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in ¹⁰ array against the Syrians: and the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of ¹¹ Ammon. And he said, ^l If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come ¹² and help thee. ^m Be of good courage, and let us ⁿ play the men for our people, and for the cities of our God: and ^o the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle ¹⁴ against the Syrians: and they fled before him. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered ¹⁶ themselves together. And Hadarezer sent, and brought out the Syrians that *were* beyond ^p the river, and they came to Helam; and ^q Shobach the captain of ¹⁷ the host of Hadarezer *went* before them. And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And ¹⁸ the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand ^r horsemen, and smote Shobach the captain of ¹⁹ their host, who died there. And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and ^s served them. So the Syrians feared to help the children of Ammon any more.

David commits adultery with Bathsheba, and causes Uriah to be slain.

11 AND it came to pass, after the year was expired [at the return of the year ^t], at the time ⁶ when kings go forth *to battle*, that ^u David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.⁷

2 And it came to pass in an eveningtide, that David arose from off his bed,⁸ ^v and

^z vers. 7, 10.

^a ver. 3.

^b see parallel, 1 Chr. ch. 19.

^c 1 Sam. 22. 3, 4.

^d Le. 19. 27.

^e Is. 20. 4; 47. 2.

^f Ge. 34. 30; Ex. 5. 21; 1 Sam. 13. 4.
^g ch. 8. 3, 5.

^h Judg. 11. 3, 5.

ⁱ ch. 23. 8.

^k ver. 6.

^l Ro. 15. 1. Gal. 6. 2.

^m Deu. 31. 6.
ⁿ 1 Sam. 4. 9; 1 Cor. 16. 13.
^o Judg. 10. 15; 1 Sam. 3. 18.

^p that is, *Euphrates*.
^q *or, Shophach*, 1 Chr. 19. 16.

^r 1 Chr. 19. 18, *footmen*.

^s ch. 8. 6.

^t 1 Ki. 20. 22, 26; 2 Chr. 35. 10.
^u see parallel, 1 Chr. 20. 1.

^v Deu. 22. 8.

1 The Orientals have always attached great importance to the beard; and deem it a mark of extreme disgrace to be deprived of it. Hence David considerably instructed his ambassadors to remain for a time at the first town they reached on the west of Jordan.

2 A Hebraism, meaning that they had made themselves odious.

3 This is the first certain example on record of that mercenary warfare of which we afterwards find so much both in sacred and in profane history.

4 Rather, 'king of Maacah;' which lay on the north-east frontier of Israel. This new confederacy only had the effect of securing the glorious results of the former war. On the numbers here given, see 1 Chron. xix. 18; and the note in page 516.

5 That is, of the city Medeba: see 1 Chron. xix. 7.

6 That is, in the spring.

7 David was now at the height of his glory. Worldly success had probably, in some degree, blinded his eyes and deadened his feelings; whilst the luxuries with which wealth had surrounded him fostered the growth of selfishness and sensuality. There are few dangers so great as those connected with uninterrupted prosperity. The following narrative, and others of a similar nature (Gen. xii. 12—20; Numb. xii.; Matt. xxvi. 69—75), afford an important confirmation of the veracity of the sacred historians.

8 As in warm climates the early morning hours are the most favourable for exertion, the Orientals rise very early, and repose during the heat of the day.

walked upon the roof of the king's house; and from the roof he ^x saw a woman
3 washing herself; and the woman *was* ^y very beautiful to look upon. And David
^z sent and inquired after the woman. And *one* said, *Is* not this ^a Bath-sheba, the
4 daughter of ^b Eliam, the wife ^c of Uriah the Hittite? And David sent messengers,
and took her; and she came in unto him, and ^d he lay with her; for she was
^e purified from her uncleanness: and [*or*, and when she had purified herself from
5 her uncleanness] she returned unto her house. And the woman conceived, and
6 sent and told David, and said, *I am* with child. And David sent to Joab, *saying*,

7 And when Uriah was come unto him, David demanded *of him* how Joab did,
8 and how the people did, and how the war prospered. And David said to Uriah,
^f Go down to thy house, and ^g wash thy feet. And Uriah departed out of the
9 king's house, and there followed him ^h a mess *of meat* from the king. ⁱ But Uriah
10 not down to his house. And when they had told David, saying, Uriah went not
down unto his house, David said unto Uriah, Camest thou not from *thy* journey?
11 why *then* didst thou not go down unto thine house? And Uriah said unto David,
^k The ark,^l and Israel, and Judah, abide in tents; and ^m my lord Joab, and the
servants of my lord, are encamped in the open fields; shall I then go into mine
house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy
12 soul liveth, I will not do this thing. And David said to Uriah, Tarry here to-day
also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that
13 day, and the morrow. And when David had called him, he did eat and drink
before him; and he made him ⁿ drunk: and at even he went out to lie on his bed
^o with the servants of his lord, but went not down to his house.

14 And it came to pass in the morning, that David ^p wrote a letter to Joab, and
15 sent *it* by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah
in the forefront of the hottest battle, and retire ye from him, that he may ^q be
smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto
17 a place where he knew that valiant men *were*. And the men of the city went
out, and fought with Joab: and there fell *some* of the people of the servants of
David; and Uriah the Hittite died also.

18, 19 Then Joab sent and told David all the things concerning the war; and charged
the messenger, saying, When thou hast made an end of telling the matters of the
20 war unto the king, and if so be that the king's wrath arise, and he say unto thee,
Wherefore approached ye so nigh unto the city when ye did fight? knew ye not
21 that they would shoot from the wall? Who smote ^r Abimelech the son of ^s Jerub-
besheth? did not a woman cast a piece of a millstone upon him from the wall,
that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant
Uriah the Hittite is dead also.

22 So the messenger went, and came and showed David all that Joab had sent him
23 for. And the messenger said unto David, Surely the men prevailed against us,
and came out unto us into the field, and we were upon them even unto the enter-
24 ing of the gate. And the shooters shot from off the wall upon thy servants; and
some of the king's servants be dead, and thy servant Uriah the Hittite is dead
25 also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let
not this thing displease thee, for the sword devoureth one as well as another:²
^t make thy battle more strong against the city, and overthrow it: and encourage
thou him.

26 And when the wife of Uriah heard that Uriah her husband was dead, she
27 mourned for her husband. And when the mourning was past, David sent and
fetches her to his house, and she ^u became his wife, and bare him a son.

God's reproof to David by Nathan; the birth of Solomon.

12 BUT the thing that David had done ^v displeased the LORD.³ And the LORD
sent Nathan unto David. And ^w he came unto him, and ^x said unto him,⁴ There

^x Ge. 31. 2; Job 31. 1;
Mt. 5. 28; 1 John 2.
16.
^y Pro. 6. 25.
^z Jer. 5. 8; Jam. 1.
14, 15.
^a *or*, Bath-shuah,
1 Chr. 3. 5.
^b *or*, Ammiel.
^c Ps. 51, title; Jam.
1. 14.
^e Le. 15. 19, 28; 18. 19.

^f Ps. 41. 21; Is. 29. 15.
^g Ge. 18. 4; 19. 2.
^h Ps. 12. 2; 55. 21.
ⁱ Job 5. 12, 13; Pro.
21. 30.

^k ch. 7. 2, 6.
^l ch. 21. 6.

^m Ge. 9. 32—35; Hab.
2. 15.
ⁿ ver. 9.

^o see 1 Ki. 21. 8, 9.

^p ch. 12. 9.

^q Judg. 9. 53.
^r Judg. 6. 32, *Jerub-
baal*.

^s ch. 12. 26.

^t ch. 12. 9.

^u Ge. 38. 10.
^v Ps. 51, title.
^w see ch. 14. 5, etc.:
Judg. 9. 7—15; 1 Ki.
20. 35—41; Is. 5. 1
—6.

¹ See note on 1 Sam. xiv. 18.

² To what vain and miserable shifts does sin lead those who indulge in it!

³ Thus far David's crime seemed successful. Every obstacle was removed; and if conscience were not silenced, its voice was proudly disregarded. See Psa. xxxii. 3, 4. But now the Divine Judge appears to condemn and sentence; and though the deep penitence of the criminal procures forgiveness, such severe chastisement is denounced as shall effectually humble him, and vindicate

that holy name which he has dishonoured. Henceforward his history is clouded with sorrow. The seeds of lust, treachery, and murder, which he had sown, spring up in his own household; and he must reap the fatal harvest. From this time, he appears to feel himself an humbled man, his influence and authority weakened, the buoyancy of his spirit gone, and his very trust in God less assured and glad some than before.

⁴ David's state of mind was probably such as would have rejected a direct charge of criminality with proud

2 were two men in one city; the one rich, and the other poor. The rich *man* had
3 exceeding many flocks and herds: but the poor *man* had nothing, save one little
ewe lamb, which he had bought and nourished up: and it grew up together with
him, and with his children; it did eat of his own meat, and drank of his own
4 cup, and lay in his bosom, and was unto him as a daughter. And there came a
traveller unto the rich man, and he spared to take of his own flock and of his own
herd, to dress for the wayfaring man that was come unto him; but took the poor
man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan,
6 As the LORD liveth, the man that hath done this *thing* shall surely die: and he
shall restore the lamb ² fourfold, because he did this thing, and because he had
no pity.

7 And Nathan said to David, Thou *art* the man. Thus saith the LORD God of
Israel, I ^a anointed thee king over Israel, ^b and I delivered thee out of the hand
8 of Saul; ^c and I gave thee thy master's house, and thy master's wives into thy
bosom, and gave thee the house of Israel and of Judah; and if *that had been* too
9 little, I would moreover have given unto thee such and such things. ^d Wherefore
hast thou ^e despised the commandment of the LORD, ^f to do evil in his sight?
^g thou hast killed Uriah the Hittite with the sword, and hast taken his wife to
10 be thy wife, and hast slain him with the sword of the children of Ammon. Now
therefore ^h the sword ^l shall never depart from thine house. Because thou hast
11 despised me, and hast taken the wife of Uriah the Hittite to be thy wife; thus
saith the LORD, Behold, ⁱ I will raise up evil against thee out of thine own house,
and I will ^k take thy wives before thine eyes, and give *them* unto thy neighbour, ²
12 and he shall lie with thy wives in the sight of this sun. For thou didst *it* secretly:
^l but I will do this thing before all Israel, and before the sun.

13 ^m And David said unto Nathan, ⁿ I have sinned against the LORD. ³ And Nathan
said unto David, the LORD also hath ^o put away thy sin; ⁴ ^p thou shalt not die.
14 Howbeit, because by this deed thou hast given great occasion to the enemies of
the LORD ^q to blaspheme, the child also *that is* born unto thee shall surely die.
15 And Nathan departed unto his house.

And the LORD struck the child that Uriah's wife bare unto David, and it was
16 very sick. David therefore ^r besought God for the child; and David fasted, and
17 went in, and ^s lay all night upon the earth. And the elders of his house arose,
and went to him, to raise him up from the earth: but he would not, neither did
18 he eat bread with them. And it came to pass on the seventh day, that the child
died. And the servants of David feared to tell him that the child was dead: for
they said, Behold, while the child was yet alive, we spake unto him, and he
would not hearken unto our voice: how will he then vex himself, if we tell him
19 that the child is dead? But when David saw that his servants whispered, David
perceived that the child was dead: therefore David said unto his servants, Is the
20 child dead? And they said, He is dead. Then ^t David arose from the earth, and
washed, and ^u anointed *himself*, and changed his apparel, and came into the house
of the LORD, and ^v worshipped: then he came to his own house; and when he
21 required, they set bread before him, and he did eat. Then said his servants unto
him, What thing *is* this that thou hast done? thou didst fast and weep for the
child, *while it was* alive; but when the child was dead, thou didst rise and eat
22 bread. And he said, While the child was yet alive, I fasted and wept: ^y for I
said, Who can tell *whether* God will be gracious to me, that the child may live?
23 But now he is dead, wherefore should I fast? can I bring him back again? ^z I
shall go to him, but ^a he shall not return to me.

24 And David comforted Bath-sheba his wife, and went in unto her, and lay with
her: and ^b she bare a son, and ^c he called his name Solomon. And the LORD loved

² Ex. 22. 1; Pro. 6.
31; Lk. 19. 8.

^a ch. 7. 8; 1 Sam. 16.
13.

^b 1 Sam. 18. 11, 21.

^c ch. 2. 4; 5. 5.

^d 1 Sam. 15. 19.

^e Ex. 20. 13, 14, 17;
Num. 15. 31.

^f Ps. 51. 4.

^g ch. 11. 15—17, 27.

^h Am. 7. 9; Mt. 26. 52.

ⁱ ch. 13. 1—14, 28, 29;
15, 6, 10.

^k ch. 16. 21, 22; Deu.
28, 30.

^l ch. 16. 22.

^m see 1 Sam. 15. 24, 25.
ch. 24. 10; Job 7. 20;

Ps. 32. 3—5; 51. 4;

Pro. 25. 12; 28. 13.

^o ch. 24. 10; Job 7.
21; Ps. 32. 1, 5; 130.
3; Is. 38. 17; 43. 25;

Lam. 3. 32; Mic. 7.
18, 19; Zec. 3. 4.

^p Le. 20. 10.

^q Ne. 5. 9; Is. 52. 5;

Eze. 36. 20, 23; Ro.
2. 24.

^r ver. 22.

^s ch. 13. 31.

^t ver. 16.

^u Ru. 3. 3.

^v Job 1. 20.

^y see Is. 38. 1, 5; Jon.
3. 9.

^z Job 30. 23.

^a Job 7. 8—10.

^b Mt. 1. 6.

^c 1 Chr. 22. 9.

disdain; but the form of this message allowed his sense of justice, and of what was due between man and man, to operate without any selfish bias. This parable, however, apposite and beautiful as it is, touches only a small part of David's complicated offence; leaving unnoticed the sensuality, the selfishness, the treachery, and ingratitude of his conduct. Thus the sentence he pronounced (ver. 6) fell with redoubled force upon himself.

¹ During his lifetime, two of his sons were slain, and Adonijah soon after his decease.

² Or, 'rival.' See ch. xvi. 22.

³ We learn David's feelings upon this occasion from Psa. li.; which shows that, while deeply affected by his own awful guilt, and by the righteous displeasure of God,

he did not sink into despair, but still looked to the Divine mercy, which we find in Psa. xxxii. happily restoring him to peace, and animating him to renewed efforts after holiness. He had doubtless not been without disquietude and remorse on account of these sins; but, till now, he had not 'sorrowed to repentance.' See 2 Cor. vii. 9, 10.

⁴ A figurative expression to denote the forgiveness of sin—'thou shalt not die;' though, according to the Divine laws in Gen. ix. 6, and Lev. xx. 10, he had doubly deserved death. 'Many,' says Augustine, 'are disposed to fall like David; but not; like David, to rise again. The fall of David has been recorded, that those who have not fallen may be kept from falling; and that those who have fallen may rise again.'

25 him; and he sent by the hand of Nathan the prophet; and he called his name Jedidiah [*i. e.* Beloved of the Lord], because of the Lord.¹

Siege and capture of Rabbah, and subjugation of the Ammonites.

26 AND ^d Joab fought against ^e Rabbah of the children of Ammon, and took the
27 royal city. And Joab sent messengers to David, and said, I have fought against
28 Rabbah, and have taken the city of waters. Now therefore gather the rest of the
people together, and encamp against the city, and take it: lest I take the city,
29 and it be called after my name. And David gathered all the people together,
30 and went to Rabbah, and fought against it, and took it. ^f And he took their
king's crown from off his head, the weight² whereof *was* a talent of gold with the
precious stones: and it was *set* on David's head. And he brought forth the spoil
31 of the city in great abundance. And he brought forth the people that *were* therein,
and put *them* under³ saws, and under harrows of iron, and under axes of iron, and
made them pass through the brickkiln: and thus did he unto all the cities of
the children of Ammon. So David and all the people returned unto Jerusalem.

Amnon's violence to his sister; Absalom causes Amnon to be murdered.

13 AND it came to pass after this,⁴ ⁵ that Absalom the son of David had a fair
2 sister, whose name *was* ^h Tamar; and Amnon the son of David loved her. And
Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin;
3 and Amnon thought it hard⁵ for him to do any thing to her. But Amnon had a
friend, whose name *was* Jonadab, ⁱ the son of Shimeah David's brother: and
4 Jonadab *was* a very subtil man. And he said unto him, ^h Why *art* thou, *being*
the king's son, lean from day to day? wilt thou not tell me? And Amnon said
5 unto him, I love Tamar, my brother Absalom's sister. And Jonadab said unto
him, Lay thee down on thy bed, and make thyself sick: and when thy father
cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and
give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her
6 hand. So Amnon lay down, and made himself sick: and when the king was
come to see him, Amnon said unto the king, I pray thee, let Tamar my sister
come, and ^l make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's
8 house, and dress him meat. So Tamar went to her brother Amnon's house; and
he was laid down. And she took flour, and kneaded *it*, and made cakes in his
9 sight, and did bake the cakes. And she took a pan, and poured *them* out before
him; but he refused to eat. And Amnon said, ^m Have out all men from me.
10 And they went out every man from him. And Amnon said unto Tamar, Bring
the meat into the chamber, that I may eat of thine hand. And Tamar took the
cakes which she had made, and brought *them* into the chamber to Amnon her
11 brother. And when she had brought *them* unto him to eat, he ⁿ took hold of her,
12 and said unto her, Come lie with me, my sister. And she answered him, Nay,
my brother, do not force me [*humble me*]; for ^p no such thing ought to be done
13 in Israel: do not thou this ^q folly. And I, whither shall I cause my shame to
go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I
14 pray thee, speak unto the king; ^r for he will not withhold me from thee. How-
beit he would not hearken unto her voice: but, being stronger than she, ^s forced
her, and lay with her.

15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated
her *was* greater than the love wherewith he had loved her. And Amnon said
16 unto her, Arise, begone. And she said unto him, *There is* no cause: this evil in
sending me away *is* greater than the other that thou didst unto me. But he
17 would not hearken unto her. Then he called his servant that ministered unto
him, and said, Put now this *woman* out from me, and bolt the door after her.
18 And *she had* ^t a garment of divers colours upon her: for with such robes were
the king's daughters *that were* virgins apparelled. Then his servaut brought her
out, and bolted the door after her.

19 And Tamar put ^u ashes on her head, and rent her garment of divers colours
20 that *was* on her, and ^v laid her hand on her head, and went on crying. And

^d ch. 11. 25; see parallel, 1 Chr. 20. 1—3.
^e Deu. 3. 11.

^f 1 Chr. 20. 2.

⁵ ch. 3. 2, 3.
^h 1 Chr. 3. 9.

ⁱ see 1 Sam. 16. 9.

^h 1 Ki. 21. 7; Est. 5. 13, 14.

^l Ge. 15. 6.

^m Ge. 45. 1.

ⁿ Ge. 39. 12.

^o Ge. 31. 2.
^p 1 e. 18. 9, 11; 20. 17.
^q Ge. 34. 7; Judg. 19. 23; 20. 6.

^r see 1 e. 18. 9, 11.

^s see ch. 12. 11; Deu. 22. 25—27.

^t Ge. 37. 3, 32; Judg. 5. 30; 1's. 45. 14.

^u see refs. Jos. 7. 6.

^v Jer. 2. 37.

1 The name *Solomon* (*i. e.* 'the peaceful') was also given to this child, probably, because David regarded his birth as an assurance that he was again at peace with God.

2 Some take this to mean, not *weight*, but *value*; others suppose that the crown was not worn upon the head, but suspended over it, or attached to the top of the throne.

3 Some render this word 'to;' and suppose that David put the Ammonites to the severest labours of slaves. But

it is possible that their provocations and cruelties (see ch. x. 4; 1 Sam. xi. 2; Amos i. 13) led him to deviate from his usual milder practice (see note on ch. viii. 2), and to inflict tortures not uncommon in heathen countries.

4 The evils foretold in ch. xii. 11 now begin to appear.

5 Either on account of the seclusion in which young females live in Eastern countries; or because of the restraints of God's law and of his own conscience.

Absalom her brother said unto her, Hath ^y Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.¹

21, 22 But when king David heard of all these things, he was very wroth.² And Absalom spake unto his brother Amnon ^z neither good nor bad:³ for Absalom

23 ^a hated Amnon, because he had forced his sister Tamar. And it came to pass after two full years, that Absalom ^b had sheepshearers in Baal-hazor, which *is*

24 beside Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king,

25 I beseech thee, and his servants go with thy servant. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee.

26 And he pressed him: howbeit he would not go, but blessed him. Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king

27 said unto him, Why should he go with thee? But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you [*or*, will you not, since I have com-

29 manded you^d]? be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and ^e tare his garments, and ^f lay on the earth; and all his

32 servants stood by with their clothes rent. And ^g Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister

33 Tamar. Now therefore ^h let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. ⁱ But Absalom fled.

34 And the young man that kept the watch lifted up his eyes, and looked, and,

35 behold, there came much people by the way of the hill side behind him. And Jonadab said unto the king, Behold, the king's sons come: as thy servant said,

36 so it is. And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

37 But Absalom fled,⁴ and went to ^k Talmai, the son of ^l Ammihud, king of Geshur. And David mourned for his son every day.

Absalom, having fled to Geshur, is recalled to Jerusalem.

38, 39 SO Absalom fled, and went to ^m Geshur, and was there three years. And *the soul of king David* ⁿ longed to go forth unto Absalom: for he was ^o comforted concerning Amnon, seeing he was dead.

14 Now Joab the son of Zeruiah perceived that the king's heart *was* ^p toward

2 Absalom. And Joab sent to ^q Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, ^r and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long

3 time mourned for the dead: and come to the king, and speak on this manner unto him. So Joab ^s put the words in her mouth.

4 And when the woman of Tekoah spake to the king, she ^t fell on her face to the

5 ground, and did obeisance, and said, ^u Help, O king. And the king said unto her, What aileth thee? And she answered,⁵ ^x I *am* indeed a widow woman, and

6 mine husband is dead. And thine handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the

7 other, and slew him. And, behold, ^y the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also:

^y Heb. *Aminon*.

^z Ge. 21. 50; 31. 24.

^a Le. 19. 17, 18.

^b see Ge. 38. 12, 13; 1 Sam. 25. 4, 36.

^c Judg. 10. 6, 9, 22; Ru. 3. 7; 1 Sam. 25. 36; Est. 1. 10; Ps. 104. 15.
^d Jos. 1. 9.

^e ch. 1. 11; see refs. Num. 14. 6.
^f ch. 12. 16.
^g ver. 3.

^h ch. 19. 19.

ⁱ ver. 33.

^k ch. 3. 3.
^l *or*, *Ammihur*.

^m ch. 14. 23, 32; 15. 8.

ⁿ Ge. 31. 30.

^o ch. 12. 23; Ge. 21. 67.

^p ch. 13. 39.

^q 2 Chr. 11. 6.

^r see Ru. 3. 3.

^s ver. 19; Ex. 4. 15.

^t ch. 1. 2; 1 Sam. 20. 41.

^u see 2 Ki. 6. 26, 28.

^x see ch. 12. 1.

^y Num. 35. 19; Deu. 19. 12.

1 Absalom was Tamar's full-brother, their mother being Maacah, daughter of the king of Geshur. In the East the ties of brotherhood are little felt, except by the children of the same mother; and a woman would look more to her full-brother than even to her father, as her natural protector and avenger. See Gen. xxxiv. 25.

2 The Septuagint adds, 'But he would not grieve the soul of Amnon his son, because he was his first-born.'

3 A silence indicating deep-seated revenge.

4 Absalom, having committed *wilful* murder, could not avail himself of one of the cities of refuge.

5 This parable was framed, like Nathan's, to fit the king's own case; which, however, it did not fairly represent. It was ingeniously contrived to satisfy David's conscience, to excite his feelings, and to afford a *public* reason for recalling Absalom.

and so they shall ^a quench my coal which is left, and shall not leave to my
 8 husband *neither* name nor remainder upon the earth. And the king said unto
 the woman, Go to thine house, and I will give charge concerning thee.
 9 And the woman of Tekoah said unto the king, My lord, O king, ^b the iniquity
be on me, and on my father's house: ^c and the king and his throne *be* guiltless.
 10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he
 11 shall not touch thee any more. Then said she, I pray thee, let the king remember
 the LORD thy God, that thou wouldest not suffer ^d the revengers of blood to destroy
 any more, lest they destroy my son. And he said, ^e As the LORD liveth, there
 shall not one hair of thy son fall to the earth.
 12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my
 13 lord the king. And he said, Say on. And the woman said, Wherefore then hast thou
 thought such a thing against ^f the people of God? ¹ for the king doth speak this
 thing as one which is faulty, ² in that the king doth not fetch home again ^g his
 14 banished. For we ^h must needs die, and *are* ⁱ as water spilt on the ground, which
 cannot be gathered up again; neither doth God respect *any* person: ³ yet doth he
^h devise means [*or*, because God hath not taken away his life, he hath also devised
 15 means] that his banished be not expelled from him. Now therefore that I am
 come to speak of this thing unto my lord the king, *it is* because the people ⁴ have
 made me afraid: and thy handmaid said, I will now speak unto the king; it may
 16 be that the king will perform the request of his handmaid. For the king will
 hear, to deliver his handmaid out of the hand of the man *that would* destroy me
 17 and my son together out of the inheritance of God. Then thine handmaid said,
 The word of my lord the king shall now be comfortable: for ⁱ as an angel of God,
 so *is* my lord the king to ^m discern good and bad: therefore the LORD thy God
 will be with thee.
 18 Then the king answered and said unto the woman, Hide not from me, I pray
 thee, the thing that I shall ask thee. And the woman said, Let my lord the king
 19 now speak. And the king said, *Is not* the hand of Joab with thee in all this?
 And the woman answered and said, *As* thy soul liveth, my lord the king, none
 can turn to the right hand or to the left from aught that my lord the king hath
 spoken: for thy servant Joab, he bade me, and ⁿ he put all these words in the
 20 mouth of thine handmaid: to fetch about this form of speech hath thy servant
 Joab done this thing: and my lord *is* wise, ^o according to the wisdom of an angel
 of God, to know all *things* that *are* in the earth.
 21 And the king said unto Joab, Behold now, I have done this thing: ⁵ go there-
 22 fore, bring the young man Absalom again. And Joab fell to the ground on his
 face, and bowed himself, and thanked the king: and Joab said, To-day thy
 servant knoweth that I have found grace in thy sight, my lord, O king, in that
 23 the king hath fulfilled the request of his servant. So Joab arose ^p and went to
 24 Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn
 to his own house, and let him ^q not see my face. So Absalom returned to his
 own house, and saw not the king's face.
 25 But in all Israel there was none to be so much praised as Absalom for his
 beauty: ^r from the sole of his foot even to the crown of his head there was no
 26 blemish in him. And when he polled his head, (for it was at every year's end ⁶
 that he polled *it*: because *the hair* was heavy on him, therefore he polled *it*;) he
 weighed the hair ⁷ of his head at two hundred shekels ⁸ after the king's weight.
 27 And ^s unto Absalom there were born three sons, and one daughter, whose name
 was Tamar: she was a woman of a fair countenance.
 28 So Absalom dwelt two full years in Jerusalem, ^t and saw not the king's face.
 29 Therefore Absalom sent for Joab, to have sent him to the king; but he would
 not come ⁹ to him: and when he sent again the second time, he would not come.
 30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath
 barley there; go and set it on fire. And Absalom's servants set the field on fire.

^a Deu. 25. 6.^b Ge. 27. 13; 1 Sam. 25. 24; Mt. 27. 25.
^c ch. 3. 28, 29; 1 Ki. 2. 33.^d Num. 35. 19, 27.^e 1 Sam. 14. 45; 1 Ki. 1. 52; Mt. 10. 30; Ac. 27. 34.^f Judg. 20. 2.^g ch. 13. 37, 38.^h Job 30. 23; 34. 15; Ecc. 3. 19, 20; Heb. 9. 27.ⁱ Job 11. 10, 14; Ps. 22. 11.
^k Ex. 21. 13; Num. 35. 15, 25, 28.^l ver. 20; ch. 19. 27;
1 Sam. 29. 9.^m 1 Ki. 3. 9.ⁿ ver. 3.^o ver. 17; ch. 19. 27.^p ch. 13. 37.^q ch. 3. 13; Ge. 43. 3.^r Deu. 28. 35; Job 2. 7; Is. 1. 6.^s see ch. 18. 18.^t ver. 24.

1 The whole nation being interested in the king's conduct towards his son.

2 It is faulty to judge one way, and act another.

3 Literally, 'nor doth God lift up the soul;' an idiom expressing *strong desire* (see Psa. xxiv. 4; xxv. 1; Jer. xxii. 27; xlv. 14). Perhaps it means, 'And doth not God strongly desire and devise means,' etc.; referring to the cities of refuge, or to God's mercy towards David.

4 The woman's words might be applied either to those of her own family who threatened her son's life, or to the people at large, among whom she professes to apprehend insurrection, if Absalom were not recalled.

5 David's inclination towards his son made him willing to think that his oath to the woman obliged him to recall Absalom.

6 Or, 'at stated times.'

7 It was the custom, in David's time, for men to wear the hair long. See Josephus, Antiq. viii. 7.

8 The weight of the shekel at different periods is not exactly known. The common calculation makes 200 shekels weigh 9 lbs. 4 oz. troy; but some writers, reducing the king's shekel, make them only 4 lbs. 2 oz. troy.

9 The courtiers of David, as well as himself, were avoiding the presence of Absalom.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Where-
 32 fore have thy servants set my field on fire? And Absalom answered Joab, Behold,
 I sent unto thee, saying, Come hither, that I may send thee to the king, to say,
 Wherefore am I come from Geshur? *it had been good for me to have been* there
 still: now therefore let me see the king's face; and if there be *any* iniquity in
 33 me, let him kill me. So Joab came to the king, and told him: and when he had
 called for Absalom, he came to the king, and bowed himself on his face to the
 ground before the king: and the king ^u kissed Absalom.

Absalom's rebellion; David's flight.

15 AND ^xit came to pass after this, that Absalom ^yprepared him chariots and
 2 horses, and fifty men ^zto run before him. And Absalom rose up early,¹ and stood
 beside the way of the gate: and it was *so*, that when any man that had a con-
 troversy came to the king for judgment, then Absalom called unto him, and said,
 Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, ^athy matters *are* good and right; but *there is*
 4 no man *deputed* of the king to hear thee. Absalom said moreover, ^bOh that I were
 made judge in the land, that every man which hath any suit or cause might come
 5 unto me, and ^cI would do him justice! And it was *so*, that when any man came
 nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed
 6 him.² And on this manner did Absalom to all Israel that came to the king for
 judgment: ^dso Absalom stole the hearts of the men of Israel.

7 And it came to pass ^eafter forty³ years, that Absalom said unto the king, I pray
 thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

8 ^fFor thy servant ^gvowed a vow ^hwhile I abode at Geshur in Syria, saying, If
 the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as
 ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* ⁱcalled;
 12 and they went ^kin their simplicity, and they knew not anything. And Absalom
 sent for Ahithophel,⁴ the Gilonite, ^lDavid's counsellor, from his city, *even* from
^mGiloh, while he offered sacrifices. And the conspiracy was strong; for the
 people ⁿincreased continually with Absalom.

13 And there came a messenger to David, saying, ^oThe hearts of the men of Israel
 14 are after Absalom. And David said unto all his servants that *were* with him at
 Jerusalem, Arise, and let us ^pflee; for we shall not *else* escape from Absalom:
 make speed to depart, lest he overtake us suddenly, and bring evil upon us, and
 15 smite the city with the edge of the sword. And the king's servants said unto the
 king, Behold, thy servants *are ready to do* whatsoever my lord the king shall
 appoint.

16 And ^qthe king went forth, and all his household after him. And the king
 17 left ^rten women, *which were* concubines, to keep the house. And the king went
 18 forth, and all the people after him, and tarried in a place that was far off. And
 all his servants passed on beside him; ^sand all the Cherethites, and all the
 Pelethites,⁵ and all the Gittites, six hundred men which came after him from
 19 Gath, passed on before the king. Then said the king to 'Ittai the Gittite,
 Wherefore goest thou also with us? return to thy place, and abide with the king:
 20 for thou *art* a stranger, and also an exile. Whereas thou camest *but* yesterday,
 should I this day make thee go up and down with us? seeing I go ^twhither I
 may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, ^xAs the Lord liveth, and *as* my lord the
 king liveth, surely in what place my lord the king shall be, whether in death or
 22 life, even there also will thy servant be. And David said to Ittai, Go and pass
 over. And Ittai the Gittite passed over, and all his men, and all the little ones
 23 that *were* with him. And all the country wept with a loud voice; and all the

^u Ge. 33. 4; 45. 15;
Lk. 15. 20.

^x ch. 12. 11.
^y 1 Ki. 1. 5.
^z 1 Sam. 8. 11.

^a Ps. 12. 2.

^b Judg. 9. 29.

^c Pro. 27. 2.

^d Ro. 16. 18.

^e 1 Sam. 16. 1.

^f 1 Sam. 16. 2.
^g Ge. 28. 20, 21.
^h ch. 13. 37, 38.

ⁱ 1 Sam. 9. 13; 16. 3, 5.

^k Ge. 20. 5; 1 Sam.
22. 15.

^l Ps. 41. 9; 55. 12—14.

^m Jos. 15. 51.

ⁿ Ps. 3. 1.

^o ver. 6; Judg. 9. 3.

^p ch. 19. 9; Ps. 3, title.

^q Ps. 3, title.

^r ch. 16. 21, 22.

^s ch. 8. 18.

^t ch. 18. 2.

^u 1 Sam. 23. 13.

^x Ru. 1. 16, 17; Pro.
17. 17; 18. 21.

¹ Eastern kings and their officers rise early; and, after their devotions, proceed at once to public business.

² When ambition prompts, the proudest will appear affable, and pay abject court to the meanest.

³ It is supposed that the word 'forty' is a transcriber's error; and that, with Josephus, and the Syriac and Arabic versions, we should read *four* years; *i. e.* from the time of Absalom's return to Jerusalem.

⁴ Absalom seems to have presumed that Ahithophel would be well affected to his cause. In ch. xxiii. 34, we find that Ahithophel had a son named Eliam, who was a comrade of Uriah; and, in ch. xi. 3, that Uriah's wife's

father was also called Eliam: so that Ahithophel may have been her grandfather, and as such displeased with David's conduct towards her. On the other hand, David's choice of Gilead as a place of refuge, and the attentions of Machir the son of Ammiel (one form of the name of Bathsheba's father in 1 Chron. iii. 5), seem to indicate such a connection with that family as might result from Bathsheba's present position, as the mother of the intended successor to the throne. See ch. xvii. 24, 27.

⁵ See note on ch. viii. 18. These 'Gittites' were Philistines of Gath; who had become attached to David's service, and perhaps proselytes to the true religion.

- people passed over: the king also himself passed over the brook ^v Kidron, and all the people passed over, toward the way of the ^w wilderness.
- 24 And lo, Zadok also, and all the Levites *were* with him, ^a bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up,
- 25 until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he ^b will bring me again, and show me *both* it, and his habitation: but if he thus say, I have no ^c delight in thee; behold, *here am I*, ^d let
- 26 him do to me as seemeth good unto him. The king said also unto Zadok the priest, *Art not* thou a ^e seer? ¹ return into the city in peace, and ^f your two sons
- 27 with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, ^g I will tarry in the plain of the wilderness, until there come word from you to certify me.
- 28 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.
- 30 And David went up by the ascent of *mount* ^h Olivet, and wept as he went up, and ⁱ had his head covered, ² and he went ^k barefoot: and all the people that *was*
- 31 with him ^l covered every man his head, and they went up, ^m weeping as they went up. And *one* told David, saying, ⁿ Ahithophel is among the conspirators with Absalom. And David said, ^o O LORD, I pray thee, ^p turn the counsel of Ahithophel into foolishness.
- 32 And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the ^q Archite came to meet him ^r with his
- 33 coat rent, and earth upon his head: unto whom David said, ³ If thou passest on
- 34 with me, then thou shalt be ^s a burden unto me: but if thou return to the city, and say unto Absalom, ^t I will be thy servant, O king; *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant: ^u then mayest thou for me
- 35 defeat the counsel of Ahithophel. And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, ^v that what thing soever thou shalt hear out of the king's house, ^x thou shalt tell *it* to Zadok and Abiathar the priests.
- 36 Behold, *they have* there ^y with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye
- 37 can hear. So Hushai ^z David's friend came into the city. ^a And Absalom came into Jerusalem.
- 16 And ^b when David was a little past the top *of the hill*, behold, ^c Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, ^d that
- 3 such as be faint in the wilderness may drink. And the king said, And ^e where is thy master's son? ^f And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of
- 4 my father. ^g Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.
- 5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* ^h Shimei, the son of Gera: he
- 6 came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were*
- 7 on his right hand and on his left. And thus said Shimei when he cursed,
- 8 Come out, come out, thou bloody man, and thou ⁱ man of Belial: the LORD hath ^k returned upon thee all ^l the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.
- 9 Then said Abishai the son of Zeruiah unto the king, Why should this ^m dead dog ⁿ curse my lord the king? let me go over, I pray thee, and take off his head.
- 10 And the king said, ^o What have I to do with you, ye sons of Zeruiah? so let him curse, because ^p the LORD hath said unto him, Curse David: ^q who shall then
- 11 say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, ^r my son, which ^s came forth of my bowels, ^t seeketh my life:

^v called, John 18. 1, *Cedron*.^z ch. 16. 2.^a Num. 4. 15; 7. 9.^b Ps. 43. 3.^c ch. 22. 20; Num. 14. 8; 1 Ki. 10. 9; 2 Chr. 9. 8; Is. 62. 4.^d Judg. 10. 15; 1 Sam. 3. 18.^e 1 Sam. 9. 9.^f see ch. 17. 17.^g ch. 17. 16.^h Lk. 19. 29.ⁱ ch. 19. 4; Est. 6. 12.^k Is. 29. 2, 4.^l Jer. 14. 3, 4.^m Ps. 126. 6.ⁿ Ps. 3. 1, 2; 55. 12, etc.^o Ps. 55. 16.^p ch. 16. 23; 17. 14, 23.^q Jos. 16. 2.^r ch. 1. 2.^s ch. 19. 35.^t ch. 16. 16—19.^u ch. 17. 5—14.^x ch. 17. 15, 16.^y ver. 27.^z ch. 16. 16; 1 Chr. 27. 33.^a ch. 16. 15.^b ch. 15. 30, 32.^c ch. 9. 2.^d ch. 15. 23; 17. 29.^e ch. 9. 9, 10.^f ch. 19. 21—30; Ex. 20. 16; Ps. 101. 5.^g Pro. 18. 13.^h ch. 19. 16; 1 Ki. 2. 8, 41.ⁱ Deu. 13. 13.^k Judg. 9. 21, 56, 57; 1 Ki. 2. 32, 33.^l see ch. 1. 16; 3. 24, 29; 4. 11, 12.^m ch. 3. 9; 9. 9; 1 Sam. 24. 14.ⁿ Ex. 22. 28.^o ch. 19. 22; 1 Pet. 2. 23.^p see 2 Ki. 18. 25;

Lam. 3. 34.

^q Job 9. 12; Ro. 9. 20.^r ch. 12. 11.^s Ge. 15. 4.^t ch. 17. 1—4.

¹ David probably meant that he was a man of wisdom and piety, on whom he could rely for watching and reporting the state of things at Jerusalem; while the sacredness of his office would exempt him from personal danger.

² By wrapping it in a cloth or robe, as a sign of intense

grief; a custom prevalent among ancient nations.

³ While David humbles himself before God, and seeks his aid by prayer, he at the same time, with great sagacity and self-possession, adopts measures for battling the designs of his enemies.

how much more now *may this* Benjamite *do it*? let him alone,¹ and let him curse; for the LORD hath bidden him. It may be that the LORD will ^ulook on mine affliction, and that the LORD will ^xrequite me good for his cursing this day. And as David and his men went by the way, Shimei went along on the hill's side over against him, and ^ycursed as he went, and threw stones at him, and cast dust. And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

Ahithophel's counsel is overthrown by Hushai.

AND ^zAbsalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with them. And it came to pass, when Hushai the Archite, ^aDavid's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king. And Absalom said to Hushai, *Is this thy kindness to thy friend?* ^bwhy wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again, ^cwhom should I serve? *should I not serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

Then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom,² Go in unto thy father's ^dconcubines, which he hath left to keep the house; and all Israel shall hear that thou ^eart abhorred of thy father: then shall ^fthe hands of all that *are* with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines ^gin the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the oracle of God: so *was* all the counsel of Ahithophel ^hboth with David and with Absalom.

Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he *is* ⁱweary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will ^ksmite the king only: and I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: so all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel. Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not, speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given *is* not good at this time. For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as ^la bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly ^mmelt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men. Therefore I counsel that all Israel be generally gathered unto thee, ⁿfrom Dan even to Beer-sheba, ^oas the sand that *is* by the sea for multitude; and that thou go to battle ^pin thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel.³ For ^qthe LORD had appointed to defeat the good⁴ counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this

^u Ge. 29. 32; Ex. 3. 7, 8; 1 Sam. 1. 11; Ps. 25. 18.

^x Deu. 23. 5; Ro. 8. 23.

^y vers. 5, 6.

^z ch. 15. 37.

^a ch. 15. 37.

^b ch. 19. 25; Pro. 17. 7.

^c ch. 15. 34.

^d ch. 15. 16; 20. 3.

^e Ge. 34. 30; 1 Sam. 13. 4.

^f ch. 2. 7; Zec. 8. 13.

^g ch. 12. 11, 12.

^h ch. 15. 12.

ⁱ see ch. 16. 14; Deu. 25. 18.

^k Zec. 13. 7.

^l Hos. 13. 8.

^m Jos. 2. 11.

ⁿ Judg. 20. 1.

^o Ge. 22. 17.

^p ch. 12. 28.

^q ch. 15. 31, 34.

^r ch. 15. 35.

¹ Shimei's accusation was false: but David was deeply conscious of other sins; and, knowing that God had sentenced him to bear exemplary discipline on account of them, he meekly bowed his head, and took the cursing of Shimei as a chastisement from heaven.

² The adoption of this wicked advice would tend to decide the waverers, by showing that Absalom was pre-

pared to go all lengths in his unnatural contest. Thus, however, Nathan's prediction (ch. xii. 11) was literally fulfilled. Psa. lv. is supposed to refer to these events.

³ Hushai's advice was likely to take with a vain man, just elated with his first success; and, if adopted, would give David time to collect his adherents.

⁴ That is, counsel well adapted to his object.

night ^s in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

- 17 'Now Jonathan and Ahimaaz ^u stayed by ^x En-rogel; ¹ for they might not be seen to come into the city: and a wench went and told them; and they went and
- 18 told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house ^y in Bahurim, which
- 19 had a well ² in his court; whither they went down. And ^z the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and
- 20 the thing was not known. And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And ^a the woman said unto them, They be gone over the brook of water. And when they had sought
- 21 and could not find *them*, they returned to Jerusalem. And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, ^b Arise, and pass quickly over the water: for thus
- 22 hath Ahithophel counselled against you. Then David arose, and all the people that *were* with him, and they passed over Jordan: ³ by the morning light there lacked not one of them that was not gone over Jordan.
- 23 And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to ^c his city, and ^d put his household in order, and ^e hanged himself, ⁴ and died, and was buried in the sepulchre of his father.

Absalom pursues after David; his army is defeated, and himself slain.

- 24 THEN David came to ^f Mahanaim. And Absalom passed over Jordan, he and
- 25 all the men of Israel with him. And Absalom made ^g Amasa ⁵ captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, ⁶ that went in to ^h Abigail the daughter of ⁱ Nahash, sister to Zeruah Joab's mother. So Israel and Absalom pitched in the land of Gilead.
- 26 And it came to pass, when David was come to Mahanaim, that ^k Shobi the son of Nahash of Rabbah of the children of Ammon, and ^l Machir the son of Ammiel
- 28 of Lo-debar, and ^m Barzillai the Gileadite of Rogelim, brought beds, ⁷ and basins ⁸ [*or*, cups], and earthen vessels, and wheat, and barley, and flour, and parched
- 29 corn, and beans, and lentiles, and parched *pulse*, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, ⁿ in the wilderness.
- 18 And David numbered the people that *were* with him, and set captains of
- 2 thousands ⁹ and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, ^o and a third part under the hand of Ittai the Gittite. And the king said unto the people, ^p I will surely go forth
- 3 with you myself also. ^q But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better
- 4 that thou succour us out of the city. ¹⁰ And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.
- 5 And the king commanded Joab and Abishai and Ittai, saying, ^r Deal gently for my sake with the young man, *even* with Absalom. ¹¹ ^s And all the people heard when the king gave all the captains charge concerning Absalom.
- 6 So the people went out into the field against Israel: and the battle was in the
- 7 ^t wood of Ephraim; ¹² where the people of Israel were slain before the servants of

¹ ch. 15. 28.

^t ch. 15. 27, 36.

^u Jos. 2. 4—6.

^x Jos. 15. 7; 18. 16.

^y ch. 16. 5.

^z sec. Jos. 2. 6.

^a see ch. 15. 31; Ex. 1. 19; Jos. 2. 4, 5.

^b vers. 15, 16.

^c ch. 15. 12.

^d 2 Ki. 20. 1.

^e Mt. 27. 5.

^f ch. 2. 8; Ge. 32. 2;

Jos. 13. 26.

^g ch. 19. 13.

^h 1 Chr. 2. 16, 17.

ⁱ or, Jesse, 1 Chr. 2. 13, 16.

^k see ch. 10. 1; 12. 29.

^l ch. 9. 4.

^m ch. 19. 31, 32; 1 Ki. 2. 7.

ⁿ ch. 16. 2.

^o ch. 15. 19.

^p ch. 17. 11.

^q ch. 21. 17.

^r ch. 16. 11.

^s ver. 12.

^t Jos. 17. 15, 18.

1 En-rogel was near the junction of the valley of Hinnom with that of the Kedron.

2 There are few springs in the district round Jerusalem; and the houses are consequently provided with reservoirs for rain-water, which in hot weather are sometimes dry, and can be used as places of concealment.

3 It is thought by some that Psalms xlii. and xliii. were composed on this occasion: see notes on their titles.

4 Ahithophel could not brook the disregard shown to his advice; and he probably foresaw that Absalom's vanity and folly would ruin his cause.

5 On comparing this with the parallel text in 1 Chron. ii. 16, 17, it appears that Abigail and Zeruah were both sisters of David; and consequently Joab, Abishai, and Amasa were nephews of David and cousins of Absalom.

6 Ithra or Jether is said, in 1 Chron. ii. 17, to be an

'Ishmaelite.' Had he been an Israelite, there would have been no occasion to mention his nation.

7 A skin, or carpet, forms the bed of travellers in Syria.

8 Or, 'bowls.'

9 This implies that David's army had received large accessions (see also ver. 4). Absalom's arts of insinuation had been practised chiefly at Jerusalem; and his influence was less in the distant districts.

10 That is, Mahanaim (ch. xvii. 27).

11 While Absalom would have *only* David smitten (see ch. xvii. 2—4), David would have Absalom spared.

12 This wood was evidently on the east of the Jordan, not in the territory of Ephraim; and is supposed by some to have derived its name from the slaughter of the Ephraimites mentioned in Judg. xii. This, however, is very uncertain.

David, and there was there a great slaughter that day of twenty thousand *men*.
 8 For the battle was there scattered over the face of all the country: and ^u the wood devoured more people¹ that day than the sword devoured.
 9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and ^x his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away. And a certain man saw *it*, and told Joab, and
 10 said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a
 11 girdle. And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: ^y for in our hearing the king charged thee and Abishai and Ittai,
 12 saying, Beware that none *touch* the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for ^z there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*. Then said
 13 Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst
 14 of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.
 15 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and ^a laid a very great heap of stones upon him: and all Israel fled every one to his tent.
 16 Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in ^b the king's dale: for he said, ^c I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.²
 17 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is
 18 dead. Then said Joab to Cushi,³ Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings
 19 ready [*or*, convenient]? But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.
 20 And David ^d sat between the two gates: and ^e the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he *be* alone,⁴ *there is* tidings in his mouth. And he came apace, and
 21 drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.
 22 And Ahimaaz called, and said unto the king, All is well [*or*, Peace be to thee]. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lifted up their hand
 23 against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*. And the king said *unto him*,
 24 Turn aside, *and* stand here. And he turned aside, and stood still. And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath
 25 avenged thee this day of all them that rose up against thee. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered,^f The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that*
 26 young man *is*. And the king was much moved, and went up to the chamber

^u Jos. 10. 11.^x ch. 14. 26.^y ver. 5.^z ch. 14. 17, 20.^a Jos. 7. 26.^b Ge. 14. 17.
^c see ch. 14. 27.^d ver. 4.
^e 2 Ki. 9. 17.^f Judg. 5. 31.¹ That is, in their flight through forests and swamps.² Literally, 'hand,' as in 1 Sam. xv. 12 (see note thereon). Josephus says that the pillar was of marble, and called Absalom's *hand*. It must have been erected either before the birth or after the death of Absalom's sons.³ If this means, as it does elsewhere (2 Chron. xiv. 8; Jer. xiii. 23; xxxviii. 7, 10), a Cushite, or Ethiopian,

we may suppose that Joab preferred employing him to carry the news of Absalom's death, as being a foreigner, and perhaps a slave, to whom the anger of the king would be of less consequence than to one in the position of Ahimaaz.

⁴ His coming *alone* indicated that he was simply a messenger or courier.

over the gate, and wept: and as he went, thus he said, ^s O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!¹

^s ch. 19. 4.

19 And it was told Joab, Behold, ^h the king weepeth and mourneth for Absalom.

^h ch. 18. 33.

2 And the victory that day was *turned* into mourning unto all the people: for the
3 people heard say that day how the king was grieved for his son. And the people
4 gat them by stealth that day ⁱ into the city, as people being ashamed steal away
when they flee in battle. But the king ^k covered his face, and the king cried
with a loud voice, ^l O my son Absalom, O Absalom, my son, my son!

ⁱ ver. 32; ch. 17. 24.^k ch. 15. 30.^l ch. 18. 33.

5 And Joab came into the house to the king, and said, Thou hast shamed this
day the faces of all thy servants, which this day have saved thy life, and the
6 lives of thy sons and of thy daughters, and the lives of thy wives, and the lives
of thy concubines; in that thou lovest thine enemies, and hatest thy friends. For
thou hast declared this day, that thou regardest neither princes nor servants: for
this day I perceive, that if Absalom had lived, and all we had died this day, then
7 it had pleased thee well. Now therefore arise, go forth, and speak comfortably
unto thy servants: for I swear by the LORD, if thou go not forth, there will not
tarry one with thee this night: and that will be worse unto thee than all the
8 evil that befell thee from thy youth until now. Then the king arose, and ^m sat
in the gate.² And they told unto all the people, saying, Behold, the king doth
sit in the gate. And all the people came before the king: for ⁿ Israel had fled
every man to his tent.

^m ch. 18. 4, 21.ⁿ ch. 18. 17.

Return of the king to Jerusalem.

9 AND all the people were at strife throughout all the tribes of Israel, saying,
^o The king saved us out of the hand of our enemies, and he delivered us out of
the hand of the Philistines: and now he is ^p fled out of the land for Absalom.
10 And Absalom, ^q whom we anointed over us, is dead in battle. Now therefore
why speak ye not a word of bringing the king back?

^o 1 Sam. 17. 59.^p ch. 15. 14.^q ch. 15. 12, 13.

11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto
the elders of Judah, saying, Why are ye the last to bring the king back to his
house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* ^r my bones and my flesh: wherefore then are ye the
13 last to bring back the king? ^s And say ye to Amasa, *Art* thou not of my bone,
and of my flesh?³ ^t God do so to me, and more also, if thou be not captain of the
14 host before me continually in the room of Joab. And he⁴ bowed the heart of all
the men of Judah, ^u even as *the heart of* one man; so that they sent *this word*
15 unto the king, Return thou, and all thy servants. So the king returned, and
came to Jordan. And Judah came to ^v Gilgal, to go to meet the king, to conduct
the king over Jordan.

^r ch. 5. 1.^s ch. 17. 25.^t Ru. 1. 17.^u Judg. 20. 1.^v Jos. 5. 9.

16 And ^y Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and
17 came down to the men of Judah to meet king David. And *there were* a thousand
men of Benjamin with him, and ^z Ziba the servant of the house of Saul, and his
fifteen sons and his twenty servants with him; and they went over Jordan before
18 the king. And there went over a ferry boat⁵ to carry over the king's household,
and to do what he thought good. And Shimei the son of Gera fell down before

^y ch. 16. 5; 1 Ki. 2. 8.^z ch. 9. 2, 10; 16. 1, 2.

19 the king, as he was come over Jordan; and said unto the king, ^a Let not my lord
impute iniquity unto me, neither do thou remember ^b that which thy servant did
perversely the day that my lord the king went out of Jerusalem, that the king
20 should ^c take it to his heart. For thy servant doth know that I have sinned:
therefore, behold, I am come the first this day of all ^d the house of Joseph to go

^a 1 Sam. 22. 15.^b ch. 16. 5—9.^c ch. 13. 20, 33.^d ver. 16; ch. 16. 5.

21 down to meet my lord the king. But Abishai the son of Zeruiah answered and
said, Shall not Shimei be put to death for this, because he ^e cursed the LORD's
22 anointed? And David said, ^f What have I to do with you, ye sons of Zeruiah,
that ye should this day be adversaries unto me? ^g shall there any man be put to
death this day in Israel? for do not I know that I *am* this day king over Israel?

^e ch. 16. 5; Ex. 22. 28.^f ch. 16. 10.^g 1 Sam. 11. 13.

23 Therefore ^h the king said unto Shimei, Thou shalt not die. And the king sware
unto him.

^h 1 Ki. 2. 8, 9, 37, 46.

24 And ⁱ Mephibosheth the son of Saul came down to meet the king, and had
neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the

ⁱ ch. 9. 6.

¹ It may be supposed that one bitter ingredient in the sufferings of this hour was the consciousness that his own sins had brought upon himself and his family these overwhelming griefs, and all this complicated humiliation and trouble.

² That is, he resumed his public duties.

³ See note on ch. xvii. 25. David probably wished to win over Amasa, as the leader of a numerous party; and to supersede Joab, whom he disliked for his overbearing manner and his severe treatment of Absalom.

⁴ That is, Amasa.

⁵ Probably a raft.

25 day the king departed until the day he came *again* in peace. And it came to pass, when he was come to¹ Jerusalem to meet the king, that the king said unto him, ²Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because ³thy servant is lame. And ⁴he hath slandered thy servant unto my lord the king; ⁵but my lord the king *is* as an angel of God: do therefore *what is good* in thine eyes. 28 For all *of* my father's house were but dead men before my lord the king: ⁶yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.² And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house. 31 And ⁷Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and ⁸he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? *I am* this day ⁹fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* ¹⁰by the grave of my father and of my mother. But behold thy servant ¹¹Chimham; ¹²let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee. 39 And all the people went over Jordan. And when the king was come over, the king ¹³kissed Barzillai, and blessed him; and he returned unto his own place. 40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

Sheba's rebellion and death; termination of the civil war.

41 AND, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and ¹⁴have brought the king, and his household, and all David's men with him, over Jordan? And all the men of Judah answered the men of Israel, Because the king *is* ¹⁵near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And ¹⁶the words of the men of Judah were fiercer than the words of the men of Israel.⁴ 20 And there happened to be there ¹⁷a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, ¹⁸We have no part in David, neither have we inheritance in the son of Jesse: ¹⁹every man to his tents, O Israel. So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem. 3 And David came to his house at Jerusalem; and the king took the ten women

^k ch. 16. 17.

^l ch. 4. 4.

^m ch. 16. 3.
ⁿ ch. 14. 17, 20.

^o ch. 9. 7, 8, 10, 13.

^p 1 Ki. 2. 7.

^q ch. 17. 27.

^r Ps. 90. 10.

^s Ge. 47. 30; 49. 29—31.

^t 1 Ki. 2. 7; Jer. 41. 17.

^u Ge. 31. 55.

^v ver. 15.

^y ver. 12.

^z see Judg. 8. 1; 12. 1.

^a see refs. Deu. 13. 13.

^b ch. 19. 43.

^c 1 Ki. 12. 16; 2 Chr. 10. 16.

¹ There is no preposition in the original: it may be rendered, 'to meet the king *at* Jerusalem,' the order of events not being strictly preserved; or, perhaps, 'when he was come *from* Jerusalem.'

² This award of David's is variously interpreted. As in the East the produce of land is sometimes divided, and half is paid to the landlord as rent, some suppose that the former arrangement was restored; Mephibosheth owning the land, and Ziba farming it as his tenant. Others think that David divided the ownership, either because he was not satisfied with Mephibosheth's explanation, or because he wished to reward Ziba for helping him when in need.

³ The Syriac and Arabic have, 'my son Chimham.' We find David afterwards specially recommending him and his brothers to Solomon's regard: see 1 Kings ii. 7.

⁴ The ten tribes, having been the first to recall the king, were probably offended because he waited till he had communicated separately with his own tribe, and they had come to escort him, and because he then at once went forward, without giving the other tribes opportunity to join: so that Judah claimed all the honour of having brought him back. The facts stated in the next chapter respecting Sheba's rebellion seem to support this view. Notwithstanding the improved organization which David had introduced into every department of the state during his reign, he had not succeeded in fusing the Hebrew people into one united nation. This division of feeling accounts for the war which immediately succeeded, and, in part also, for the subsequent division of the nation into the two monarchies of Israel (or Ephraim) and Judah.

his ^d concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 Then said the king to Amasa, ^e Assemble me the men of Judah within three 5 days, and be thou here present. So Amasa went to assemble *the men of Judah*: 6 but he tarried longer than the set time which he had appointed him. And David said to ^f Abishai, ¹ Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou ^g thy lord's servants, and pursue after him, lest he get him 7 fenced cities, and escape us. And there went out after him Joab's men, and the ^h Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. ² And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he 9 went forth it fell out. ³ And Joab said to Amasa, ⁱ Art thou in health, my brother? 10 ^k And Joab took Amasa by the beard with the right hand to kiss him. ⁴ But Amasa took no heed to the sword that *was* in Joab's hand: so ^l he smote him therewith ^m in the fifth *rib*, ⁵ and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the 11 son of Bichri. And one of Joab's men stood by him, and said, He that favoureth 12 Joab, and he that *is* for David, *let him go* after Joab. And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and east a cloth 13 upon him, when he saw that every one that came by him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 And he went through all the tribes of Israel unto ⁿ Abel, ⁶ and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him. 15 And they came and besieged him in Abel of Beth-maachah, and they ^o cast up a bank against the city, and it stood in the trench [*or*, it stood against the outmost wall]: and all the people that *were* with Joab battered the wall, to throw it down. 16 Then cried ^p a wise woman out of the city, Hear! hear! say, I pray you, unto 17 Joab, Come near hither, that I may speak with thee. And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, 18 I do hear. Then she spake, saying, ^q They were wont to speak in old time, saying, 19 They shall surely ask *counsel* ⁷ at Abel: and so they ended *the matter*. ⁸ *I am one of them that are peaceable and faithful* in Israel: thou seekest to destroy a city and a mother ⁹ in Israel: why wilt thou swallow up ^r the inheritance of the 20 Lord? And Joab answered and said, Far be it, far be it from me, that I should 21 swallow up or destroy. The matter *is* not so: but ^s a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. 22 Then the woman went unto all the people ^t in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

David's chief officers.

23 NOW ^u Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada 24 *was* over the Cherethites and over the Pelethites: and Adoram *was* ^v over the tribute: and ^w Jehoshaphat the son of Ahilud *was* recorder [*or*, remembrancer]:

¹ David appears to have commissioned Abishai only, wishing not to employ Joab again; but Joab went with his brother, and was in fact the commander: see vers. 11—22.

² That is, took the command.

³ Or, 'he let it fall out.' Joab thus managed, without exciting suspicion, to have his sword in his hand; having picked it up from the ground.

⁴ Rather, 'it,' namely, the beard. This is a customary mark of respect among the Arabs; but to take hold of it for any other purpose would be reckoned a great affront.

⁵ Rather, 'in the groin.' Personal pique and jealousy prompted the commission of this crime, for which political necessity was to be made the excuse: see ver. 6.

⁶ While David and his friends took the road to Jerusalem, Sheba went northwards through the tribes of Israel

to Abel, and was there joined by the recently subdued people of Maachah and Berethah (ch. x. 6, 19). Abel of Beth-maachah is called also 'Abel,' or 'Abel-maim': see refs.

⁷ The speech is obscure; and several words have been supplied by our translators. It should probably be rendered, 'In old time they clearly spoke (or commanded), see Matt. v. 21, 27), saying, They shall surely ask at Abel, and so conclude;' and it may be taken as claiming, on behalf of the city, an application of the merciful law in Deut. xx. 10, which Joab appears to have disregarded by commencing the siege without first inquiring whether the people of Abel would stand by Sheba or not.

⁸ Speaking in the name of the city. The Chaldee accordingly has, 'We are peaceable and faithful.'

⁹ So called as the central city of the district.

25 and Sheva *was* scribe: and ^zZadok and Abiathar *were* the priests: ^aand Ira also
26 the Jairite *was* a chief ruler [*or*, a prince^b] about David.

Famine in Israel, and avengement of the Gibeonites.

21 THEN there was a famine in the days of David three years, year after year; and David ^cinquired of the LORD. And the LORD answered, ^d*It is for Saul, and*
2 *for his bloody house, because he slew the Gibeonites.*¹ And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but ^fof the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;) wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make ^ethe atonement, that ye may bless ^hthe inheritance
3 of the LORD? And the Gibeonites said unto him, We will have ⁱno silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel.
4 And he said, What ye shall say, *that* will I do for you. And they answered the king, The man that consumed us, and that devised against us [*or*, cut us off] *that*
5 we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang² them up unto the LORD
6 ^kin Gibeah of Saul, ^lwhom the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of ^mthe LORD's oath that *was* between them, between David and Jonathan
8 the son of Saul. But the king took the two sons of ⁿRizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth: and the five sons of
9 ^oMichal³ the daughter of Saul, whom she ^pbrought up for Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill ^qbefore the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the
10 beginning of barley harvest. And ^rRizpah the daughter of Aiah took ^ssackcloth, and spread it for her upon the rock, ^tfrom the beginning of harvest until water dropped upon them out of heaven, and suffered neither ^uthe birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of
12 Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of ^xJabesh-gilead, which had stolen them from the street⁴ of Beth-shan, where the ^yPhilistines had hanged them, when the
13 Philistines had slain Saul in Gilboa: and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them
14 that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in ^zZelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that ^aGod was intreated for the land.

Further battles with the Philistines.

15 MOREOVER the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines. And David waxed faint: and Ishbi-benob, which *was* of the sons of the giant⁵ [*or*, Rapha], the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he
16 being girded with a new *sword*, ^bthought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, ^cThou shalt go no more out with us to battle, that thou quench not the ^dlight of Israel.

18 ^eAnd it came to pass after this, that there was again a battle with the Philistines at Gob:⁶ then ^fSibbechai the Hushathite slew ^gSaph, which *was* of the sons of the giant [*or*, Rapha]. And there was again a battle in Gob with the Philistines, where Elhanan the son of ^hJaare-oregim, a Beth-lehemite, slew ⁱthe brother of Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.
20 And ^kthere was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number;

^z ch. 8. 17; 1 Ki. 4. 4.
^a ch. 23. 38.
^b ch. 8. 18; Ge. 41. 45;
Ex. 2. 16.

^c see Num. 27. 21.
^d Jos. 7. 1.
^e 1 Sam. 22. 17—19.

^f Jos. 9. 3, 15—21.

^g Ex. 32. 30.
^h ch. 20. 19.
ⁱ Ps. 49. 7, 8.

^k 1 Sam. 10. 26; 11. 4.
^l 1 Sam. 9. 16; 10. 24.

^m 1 Sam. 18. 3; 20. 8,
15, 42; 23. 18.
ⁿ ch. 3. 7.

^o *or*, Michal's sister.
^p 1 Sam. 18. 19.

^q ver. 6; ch. 6. 17, 21.

^r ver. 8; ch. 3. 7.
^s 1 Ki. 21. 27.

^t see Deu. 21. 22, 23.

^u Ge. 40. 19.

^x 1 Sam. 31. 11—13.

^y 1 Sam. 31. 10.

^z Jos. 18. 28.

^a ch. 24. 25; Jos. 7. 26.

^b 1 Sam. 17. 45—51.

^c ch. 18. 3.

^d 1 Ki. 11. 36; 15. 4;
Ps. 132. 17.

^e see parallel, 1 Chr.
20. 4—8.

^f 1 Chr. 11. 29.

^g *or*, Sippai.

^h *or*, Jair.

ⁱ see 1 Sam. 17. 4;
1 Chr. 20. 5.

^k 1 Chr. 20. 6.

¹ In doing this, Saul had not only shed innocent blood, but had violated a solemn national covenant: see Josh. ix. 15.

² According to the principle of blood-avengement which was universally allowed and acted upon by the Orientals, the Gibeonites had a right to make this demand, and David was not at liberty to refuse it.

³ This appears to be an error of the transcriber for Merab (see 1 Sam. xviii. 19); unless the word *sister* has

been omitted, as our translators conjecture: see marginal reading.

⁴ Or rather, 'the square;' the open space near the city gate, above or beside which the bodies were fastened to the wall. See 1 Sam. xxxi. 10.

⁵ The Septuagint has 'Rapha:' one of the race called *Rephaim*.

⁶ In 1 Chron. xx. 4, it is 'Gezer.' The same place is mentioned in 2 Sam. v. 25.

21 and he also was born to the giant [*or*, Rapha]. And when he defied [*or*, reproached^l] Israel, Jonathan the son of ^m Shimeah the brother of David slew him.
22 ⁿ These four were born to the giant in Gath, and ^o fell by the hand of David, and by the hand of his servants.

David's song of thanksgiving.

22 AND David ^p spake unto the LORD the words of this song¹ in the day *that* the LORD had ^q delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said,

^r The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock;—^s in him will I trust:

He is my ^t shield, and the ^u horn of my salvation,—my high ^x tower, and my ^y refuge, My saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised:
So shall I be saved from mine enemies.

5 When the waves [*or*, pangs] of death compassed me,
The floods of ungodly men made me afraid;

6 The ^v sorrows of hell compassed me about;—the snares of death prevented me;

7 In my distress ^w I called upon the LORD,—and cried to my God:

And he did ^b hear my voice out of his temple,—and my cry *did enter* into his ears.

8 Then ^c the earth shook and trembled;

^d The foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke out of his nostrils,

And ^e fire out of his mouth devoured:—coals were kindled by it.

10 He ^f bowed the heavens also, and came down;—and ^g darkness *was* under his feet.

11 And he rode upon a cherub, and did fly:

And he was seen ^h upon the wings of the wind.

12 And he made ⁱ darkness pavilions round about him,
Dark waters, *and* thick clouds of the skies.

13 Through the brightness before him—were ^k coals of fire kindled.

14 The LORD ^l thundered from heaven,—and the Most High uttered his voice.

15 And he sent out ^m arrows, and scattered them;—lightning, and discomfited them.

16 And the channels of the sea appeared,

The foundations of the world were discovered,

At the ⁿ rebuking of the LORD,—at the blast of the breath of his nostrils.

17 ^o He sent from above, he took me;—he drew me out of many waters;

18 ^p He delivered me from my strong enemy,

And from them that hated me:—for they were too strong for me.

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

20 ^q He brought me forth also into a large place:

He delivered me, because he ^r delighted in me.

21 ^s The LORD rewarded me according to my righteousness:

According to the ^t cleanness of my hands hath he recompensed me.

22 For I have ^u kept the ways of the LORD,

And have not wickedly departed from my God.

23 For all his ^x judgments *were* before me:

And *as for* his statutes, I did not depart from them.

24 I was also ^y upright before him,—and have kept myself from mine iniquity.

25 Therefore ^z the LORD hath recompensed me according to my righteousness;

According to my cleanness in his eyesight.

26 With ^a the merciful thou wilt show thyself merciful,

And with the upright man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure;

And ^b with the froward thou wilt show thyself unsavoury.

28 And the ^c afflicted people thou wilt save:

But thine eyes *are* upon ^d the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my lamp, O LORD:—and the LORD will lighten my darkness.

^l 1 Sam. 17. 10, 25, 26.
^m 1 Sam. 16. 9, *Sham-mah*.
ⁿ 1 Chr. 20. 8.
^o Ps. 60. 12.

^p Ex. 15. 1; Judg. 5. 1; see parallel, Ps. 18.
^q Ps. 18, title; 31. 19.

^r Den. 32. 4; Ps. 18. 2, etc.; 31. 3; 71. 3; 91. 2; 141. 2.
^s Heb. 2. 13.
^t Ge. 15. 1.
^u 1 K. 1. 69.
^v Pro. 18. 10.
^w Ps. 9. 9; 14. 6; 59. 16; 71. 7; Jer. 16. 19.

^x Ps. 116. 3.

^a Ps. 116. 4; 120. 1; Jon. 2. 2.

^b Ex. 3. 7; 1's. 31. 6, 15, 17.

^c Judg. 5. 4; Ps. 77. 18; 97. 4.
^d Job 26. 11.

^e Ps. 97. 3; Hab. 3. 5; Heb. 12. 29.

^f Ps. 141. 5; Is. 64. 1.
^g Ex. 20. 21; 1 Ki. 8. 12; Ps. 97. 2.

^h Ps. 101. 3.

ⁱ Ps. 97. 2.

^k ver. 9.

^l Judg. 5. 20; 1 Sam. 2. 10; 7. 10; Ps. 29. 3; Is. 30. 30.

^m Deu. 32. 23; Ps. 7. 13; 77. 17; 141. 6; Hab. 3. 11.

ⁿ Ex. 15. 8; Ps. 166. 9; Nah. 1. 4; Mt. 8. 26.

^o Ps. 111. 7.
^p ver. 1.

^q Ps. 31. 8; 118. 5.

^r ch. 15. 26; Ps. 22. 8.

^s 1 Sam. 26. 23; 1 Ki. 8. 32; Ps. 7. 8.

^t Ps. 21. 4.

^u Ge. 18. 19; Ps. 119. 3; 128. 1; Pro. 8. 32.

^v Deu. 7. 12; Ps. 140. 30, 102.

^w Ge. 6. 9; 17. 1; Job 1. 1.

^x ver. 21.

^y Mt. 5. 7.

^z Le. 26. 23, 24, 27, 28.

^a Ex. 3. 7, 8; Ps. 72. 12, 13.

^b Job 40. 11, 12; 1 K. 2. 11, 12, 17; 5. 15; Dan. 4. 37.

1 This thanksgiving ode was probably written towards the close of David's reign. It is repeated as *Psa. xviii.*, with a few variations. It is one of the most regular of the inspired poems, and consists of five parts: i. (vers. 2—4), a short introduction giving praise to Jehovah; ii. (5—20), a sublime description of God's power in delivering his servant, the imagery of which is chiefly derived from a terrific storm; iii. (21—28), a brief central portion,

announcing the great principle of the Divine government, illustrated in the history of David as well as of others, namely, the administration of mercy with a due regard to the claims of righteousness; iv. (29—46), a more particular exhibition of this in his personal experience; v. (46—51), a short summary, in which he prophetically anticipates the promised 'Seed'—the everlasting King of Israel. For notes, see *Psa. xviii.*

- 30 For by thee I have run through a troop:—by my God have I leaped over a wall.
 31 *As for* God, ^c his way *is* perfect;—^f the word of the LORD *is* tried:
 He *is* a buckler to all them that trust in him.
 32 For ^g who *is* God, save the LORD?—and who *is* a rock, save our God?
 33 God *is* my ^h strength *and* power:—and he ⁱ maketh my way ^k perfect.
 34 He maketh my feet ^l like hinds' feet:—and ^m setteth me upon my high places.
 35 ⁿ He teacheth my hands to war;—so that a bow of steel is broken by mine arms.
 36 Thou hast also given me the shield of thy salvation:
 And thy gentleness hath made me great.
 37 Thou hast ^o enlarged my steps under me;—so that my feet did not slip.
 38 I have pursued mine enemies, and destroyed them;
 And turned not again until I had consumed them.
 39 And I have consumed them, and wounded them, that they could not arise:
 Yea, they are fallen ^p under my feet.
 40 For thou hast ^q girded me with strength to battle:
^r Them that rose up against me hast thou subdued under me.
 41 Thou hast also given me the ^s necks of mine enemies,
 That I might destroy them that hate me.
 42 They looked, but *there was* none to save;
Even ^t unto the LORD, but he answered them not.
 43 Then did I beat them as small ^u as the dust of the earth:
 I did stamp them ^x as the mire of the street,—*and* did spread them abroad.
 44 ^y Thou also hast delivered me from the strivings of my people,
 Thou hast kept me *to be* ^z head of the heathen:
^a A people *which* I knew not shall serve me.
 45 Strangers shall submit themselves unto me:
 As soon as they hear, they shall be obedient unto me.
 46 Strangers shall fade away,—and they shall be afraid ^b out of their close places.
 47 The LORD liveth;—and blessed *be* my rock;
 And exalted be the God of the ^c rock of my salvation.
 48 It *is* God that avengeth me,—and that ^d bringeth down the people under me,
 49 And that bringeth me forth from mine enemies:
 Thou also hast lifted me up on high above them that rose up against me:
 Thou hast delivered me from the ^e violent man.
 50 Therefore I will give thanks unto thee, O LORD, among ^f the heathen,
 And I will sing praises unto thy name.
 51 ^g *He is* the tower of salvation for his king:—and showeth mercy to his ^h anointed
 Unto David, and ⁱ to his seed for evermore.

Last predictions of David.

23 NOW these *be* the last¹ words of David.

- David the son of Jesse said,—^k and the man *who was* raised up on high,
^l The anointed of the God of Jacob,—and the sweet psalmist of Israel, said,
 2 ^m The Spirit of the LORD spake by me,—and his word *was* in my tongue.
 3 The God of Israel said,—ⁿ the Rock of Israel spake to me,
 He that ruleth ^o over men *must be* ^p just,—ruling ^q in the fear of God
 4 And ^r *he shall be* as the light of the morning, *when* the sun riseth,
Even a morning without clouds;
 As ^s the tender grass *springing* out of the earth by clear shining after rain.
 5 Although my house *be* not so with God;
^t Yet he hath made with me an everlasting covenant,
 Ordered in all *things*, and sure:
 For *this is* all my salvation, and all *my* desire,—although he make *it* not to grow.³
 6 But ^u *the sons of Belial shall be* all of them as ^v thorns thrust away,
 Because they cannot be taken with hands:
 7 But the man *that shall touch them*—must be fenced with iron and the staff of a spear;
 And they shall be utterly burned with fire in the *same* place.

¹ The following psalm is probably called 'the last,' as indicating David's last hopes and desires.

² This is a glowing picture of the rising Sun of truth, the Light of the world; under whose sunshine the beautiful fruits of truth and goodness are formed and ripened. The passage would be better rendered—

'There shall be a Righteous One ruling over men,
 Ruling in the fear of God;
 As the light of morning when the sun riseth,
 A morning cloudless for brightness,

As after rain the herbage from the earth.

For is not my house thus with God?

For an everlasting covenant he hath made with me.'

This should be compared with Psa. ii., lxxii., ex.; and is evidently a prophecy of the Messiah, in his righteous reign, the blessings which he showers on the world, and the punishment of his enemies.

³ Either, 'For shall he not surely make to grow all my salvation and all my desire?' or, 'But the sons of Belial shall not grow; but shall be all of them as thorns,' etc.

^c Deu. 32. 4; Dan. 4. 37; Rev. 15. 3.
^f Ps. 12. 6; 119. 140; Pro. 30. 5.
^g 1 Sam. 2. 2; 1s. 45. 5, 6.
^h Ex. 15. 2; Ps. 27. 1; 28. 7, 8; 31. 4; 1s. 12. 2.
ⁱ Heb. 13. 21.
^k Deu. 18. 13; Job 22. 3; Ps. 101. 2, 6; 119. 1. 3; ch. 2. 18; Hab. 3. 19.
^l Deu. 32. 13; 1s. 33. 16; 58. 14.
^o Ps. 144. 1.
^p Pro. 4. 12.

^p Mal. 4. 3.

^q Ps. 18. 32, 39.

^r Ps. 44. 5.

^s Ge. 49. 8; Ex. 23. 27; Jos. 10. 24.

^t Job 27. 9; Pro. 1. 23;

1s. 1. 15; Mic. 3. 4.

^u 2 Ki. 13. 7; Ps. 35.

5; Dau. 2. 35.

^x 1s. 10. 6; Mic. 7. 10;

Zec. 10. 5.

^y ch. 3. 1; 5. 1; 19. 9.

14; 20. 1, 2, 22.

^z ch. 8. 1—14; Deu.

28. 13; Ps. 2. 8.

^a 1s. 55. 5.

^b Mic. 7. 17.

^c Ps. 89. 26.

^d Ps. 144. 2.

^e Ps. 140. 1.

^f Ro. 15. 9.

^g Ps. 144. 10.

^h Ps. 89. 20.

ⁱ ch. 7. 12, 13; Ps. 89.

29.

^k ch. 7. 8, 9; Ps. 78.

70, 71; 89. 27.

^l 1 Sam. 16. 12, 13;

Ps. 89. 20.

^m Mt. 22. 43; Ac. 2.

25—31; Heb. 3. 7, 8;

2 Pet. 1. 21.

ⁿ ch. 22. 2, 32; Deu.

32. 4, 31.

^o Deu. 16. 18—20.

^p Ex. 18. 21; 2 Chr.

19. 7—9.

^q Judg. 5. 31; Ps. 89.

36; 110. 3; Pro. 4.

18; 1s. 60. 19; Mal.

4. 2; Rev. 21. 23.

^r Deu. 32. 2; Ps. 72. 6.

^s ch. 7. 15, 16; Ps. 89.

29; 1s. 55. 3.

^t Deu. 13. 13.

^u 1s. 33. 12.

David's principal warriors.

- 8 THESE *be* the names of the mighty men¹ whom David had: ^x The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: ^y *he* lift up his spear against eight² hundred, whom he slew at one time. And after him *was* ^z Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away: he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and ^a the LORD wrought a great victory that day;³ and the people returned after him only to spoil.
- 11 And after him *was* ^b Shammah the son of Agee the Hararite. ^c And the Philistines were gathered together into a troop [*or*, for foraging], where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and ^d the LORD wrought a great victory.
- 13 And ^e three of the thirty chief [*or*, the three captains over the thirty] went down, and came to David in the harvest time unto ^f the cave of Adullam: and the troop of the Philistines pitched in ^g the valley of Rephaim. And David *was* then in ^h an hold, and the garrison of the Philistines *was* then in Beth-lehem.
- 15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem,⁴ which *is* by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.⁵ And he said, Be it far from me, O LORD, that I should do this: *is not this* ⁱ the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.
- 18 And ^k Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and* slew *them*, and had the name among three. Was he not most honourable of the three? therefore he was their captain: howbeit he attained not unto the *first* three.
- 20 And Benaiah the son of Jehoiada, the son of a valiant man, of ^l Kabzeel, who had done many acts, ^m he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:⁶ and he slew an Egyptian, ⁿ a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men. He was more honourable than the thirty,⁷ but he attained not to the *first* three. And David set him ^o over his ^p guard.
- 24 ^q Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem, ^r Shammah the Harodite, Elikah the Harodite, Helez the Paltite, Ira the son of Ikkesh the Tekoite, Abiezer the Anethothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite, Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, Benaiah the Pirathonite, Hiddai of the brooks [*or*, valleys^s] of Gaash, Abi-albon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, Shammah the Hararite, Ahiam the son of Sharar the Hararite, Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Nahari the Beerothite,

^x *or*, Joshebbassebet the Tachmonite, head of the three.
^y see parallel, 1 Chr. 11. 10—41.
^z 1 Chr. 11. 12; 27. 4.

^a see refs. Jos. 10. 10.

^b 1 Chr. 11. 27.
^c see 1 Chr. 11. 13, 14.

^d ver. 10.

^e 1 Chr. 11. 15.

^f 1 Sam. 22. 1.

^g ch. 5. 18.

^h 1 Sam. 22. 4, 5.

ⁱ Le. 17. 10.

^k 1 Chr. 11. 20.

^l Jos. 15. 21.

^m Ex. 15. 15; 1 Chr. 11. 22.
ⁿ called, 1 Chr. 11. 23, a man of great stature.

^o ch. 8. 18; 20. 23.
^p Heb. at his command, 1 Sam. 22. 14.
^q ch. 2. 18.
^r see 1 Chr. 11. 27.

^s Deu. 1. 24.
^t Judg. 2. 9.

¹ The following lists differ considerably from those in 1 Chron. xi.; but it is evident that the body of officers would undergo frequent changes by death and otherwise. Of those here mentioned, Asahel and Uriah were already dead, and their places were doubtless filled up by others. In some cases the same person appears under different names, one probably personal, the other titular.

² In 1 Chron. xi. 11, the number is *three* hundred.

³ This and the next exploit mentioned (vers. 11, 12) occurred probably while David was acting as general under Saul against the Philistines. However wonderful some of these exploits may be, they must not be judged of by the rules of modern European warfare, in which so much less depends on personal strength and valour. It is worthy of remark, also, that the actions recorded of these men evince not only martial prowess, but also truly generous feeling, elevated sentiment, and nobleness of mind.

⁴ Either forgetting that the Philistine garrison was there, or not thinking that his followers would attempt to gratify his wish. As Bethlehem was his native town, this water would be well known to him.

⁵ Thus he would show his concern for the lives of his soldiers, and honour God by pouring out as a drink-offering what he regarded, on account of the risk at which it had been procured, as too precious for his own use.

⁶ Having probably taken shelter in a cave, which was the haunt of a lion. The lion is not now found west of the Euphrates; but it is evident that the Hebrews were well acquainted with this animal, because their language contains no less than seven distinct terms, denoting its varieties according to age or appearance.

⁷ The Hebrew word which is here translated 'thirty' is elsewhere rendered 'captains,' and probably means 'officers' in general.

38 armourbearer to Joab the son of Zeruiah, ^a Ira an Ithrite, Gareb an Ithrite,
39 ^a Uriah the Hittite: thirty and seven in all.

Numbering of the people; the visitation of pestilence, and its removal.

24 AND ^y again the anger¹ of the LORD was kindled against Israel, and ^z he
² moved David against them to say, "Go, number Israel and Judah. For the king
said to Joab the captain of the host, which *was* with him, Go now through all
the tribes of Israel, ^b from Dan even to Beer-sheba, and number ye the people,
3 that ^c I may know the number of the people. And Joab said² unto the king, Now
the LORD thy God add unto the people, how many soever they be, an hundred-
fold, and that the eyes of my lord the king may see *it*: but why doth my lord
4 the king delight in this thing? Notwithstanding, ^d the king's word prevailed
against Joab, and against the captains of the host.

And Joab and the captains of the host went out from the presence of the king,
5 to number the people of Israel. And they passed over Jordan, and pitched in
^e Aroer,³ on the right side of the city that *lieth* in the midst of the river
6 [*or*, valley] of Gad, and toward ^f Jazer: then they came to Gilead, and to the land
of Tahtim-hodshi [*or*, nether land newly inhabited]; and they came to ^g Dan-jaan,
7 and about to ^h Zidon, and came to the stronghold of Tyre, and to all the cities of
the Hivites, and of the Canaanites: and they went out to the south of Judah,
8 *even* to Beer-sheba. So when they had gone through all the land, they came to
9 Jerusalem at the end of nine months and twenty days. And Joab gave up the
sum of the number of the people unto the king: ⁱ and there were in Israel eight
hundred thousand valiant men that drew the sword; and the men of Judah *were*
five hundred thousand men.

10 And ^k David's heart smote him after that he had numbered the people. And
David said unto the LORD, ^l I have sinned greatly in that I have done: and now,
I beseech thee, O LORD, ^m take away the iniquity of thy servant; for I have
11 ⁿ done very foolishly. For when David was up in the morning, the word of the
12 LORD came unto the prophet ^o Gad, David's ^p seer, saying, Go and say unto David,
Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I
13 may *do it* unto thee. So Gad came to David, and told him, and said unto him,
Shall ^q seven years of famine come unto thee in thy land? or wilt thou ^r flee three
months before thine enemies, while they pursue thee? or that there be ^s three
days' pestilence in thy land? now advise, and see what answer I shall return to
14 him that sent me. And David said unto Gad, I am in a great strait: let us fall
now into the hand of the LORD; ^t for his mercies *are* great [*or*, many]: and ^u let
me not fall into the hand of man.⁴

15 So ^x the LORD sent a pestilence upon Israel from the morning even to the time
appointed: and there died of the people from Dan even to Beer-sheba seventy
16 thousand men. ^y And when the angel stretched out his hand upon Jerusalem to
destroy it, ^z the LORD repented⁵ him of the evil, and said to the angel that des-
troyed the people, It is enough: stay now thine hand. And the angel of the
17 LORD was by the threshingplace of ^a Araunah the Jebusite. And David spake
unto the LORD when he saw the angel that smote the people, and said, Lo, ^b I
have sinned, and I have done wickedly: but these ^c sheep, what have they done?
^d let thine hand, I pray thee, be against me,⁶ and against my father's house.

18 And Gad came that day to David, and said unto him, ^e Go up, rear an altar
19 unto the LORD in the threshingfloor⁷ of Araunah the Jebusite. And David,
20 according to the saying of Gad, went up as the LORD commanded. And Araunah
looked, and saw the king and his servants coming on toward him: and Araunah

^u ch. 20. 26.

^x ch. 11. 3, 6.

^y ch. 21. 1; see parallel, 1 Chr. 21. 1—27.

^z see 1 Chr. 21. 1; Jam. 1. 13, 14.

^a 1 Chr. 27. 23, 24.

^b Judg. 20. 1.

^c Pro. 29. 23; Jer. 17. 5.

^d Ecc. 8. 4.

^e Deu. 2. 36; Jos. 13.

^f Num. 32. 1, 3.

^g Jos. 19. 47; Judg. 18. 29.

^h Jos. 19. 28; Judg. 18. 28.

ⁱ see 1 Chr. 21. 5, 6.

^k 1 Sam. 24. 5.

^l ch. 12. 13.

^m Hos. 14. 2; John 1. 29.

ⁿ 1 Sam. 13. 13.

^o 1 Sam. 22. 5.

^p 1 Sam. 9. 9; 1 Chr. 29. 29.

^q see 1 Chr. 21. 12.

^r Le. 26. 17, 36, 37.

^s Le. 26. 16, 25.

^t Ex. 34. 6, 7; Ps. 103. 8, 13, 14; 119. 156; Mic. 7. 18.

^u see 2 Ki. 13. 3—7; Is. 47. 6; Zec. 1. 15.

^x Num. 16. 46; 1 Chr. 21. 14; 27. 24.

^y Ex. 12. 23; 2 Ki. 19. 35; 1 Chr. 21. 15.

^z Ge. 6. 6; 1 Sam. 15. 11; Jer. 18. 7—10; Joel 2. 13, 14.

^a 1 Chr. 21. 15, *Ornan*; see ver. 18; 2 Chr. 3. 1.

^b ver. 10; 1 Chr. 21. 17.

^c 1 Ki. 22. 17.

^d John 10. 11, 12.

^e 1 Chr. 21. 18, etc.

1 We have here a glimpse of that arrangement in the Divine administration by which one sin brings on another, involving the punishment of both, and subordinating even the interference of the great adversary of the human race to the purposes of God's justice. See 1 Chron. xxi. 1.

2 Whatever might be the exact point of David's criminality, it is plain that this census had a military object, for which reason Joab and 'the captains of the host' (ver. 4), not the priests, were commissioned to take it.

3 A frontier town on the river Jabbok, which divided the portion of the tribe of Gad from the Ammonites.

4 David preferred any of those evils which, coming directly from the hand of God, without human interference, would best remind and assure him that the chastisement he was to suffer was gracious in its design, and regulated by merey in its infliction. The punishment of which he made choice was one under which he and his family

would be as much exposed as the poorest of his subjects.

5 When *repentance* is attributed to God, it is in a very different sense from that in which the word is used with reference to men. Being himself unchangeable, he always acts towards his creatures on the same principles, treating them according to their disposition and conduct. This necessarily causes an alteration in his procedure, according to the altered relation towards himself in which the sinner is placed by penitence and faith. See also note on Gen. vi. 6.

6 Showing at once David's sense of his own guilt, and his deep interest in his people's welfare.

7 The threshing-floors in the East are round level plots of ground in the open air, where the corn is trodden by the oxen. This is supposed to have been on the summit north-east of Zion, which was afterwards occupied by the temple.

21 went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? ^f And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that
 22 ^g the plague may be stayed from the people. And Araunah said unto David, ^h Let my lord the king take and offer up what *seemeth* good unto him: ⁱ behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments
 23 of the oxen for wood. All these *things* did Araunah, ^k as a king, give unto the
 24 king. And Araunah said unto the king, The LORD thy God ^l accept thee. And the king said unto Araunah, ^m Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth
 25 cost¹ me nothing. So ⁿ David bought the threshingfloor and the oxen for fifty shekels of silver. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. ^o So the LORD was intreated for the land, and ^p the plague was stayed from Israel.

^f see Ge. 23. 8—16.^g Num. 16. 47—50.^h Ge. 23. 11.ⁱ 1 Ki. 19. 21.^k Is. 32. 8.^l Eze. 20. 40, 41.^m Ge. 23. 13.ⁿ see 1 Chr. 21. 24, 25.^o ver. 11; ch. 21. 14;

Lam. 3. 32.

^p ver. 21.

¹ Had Araunah's offer been accepted, the sacrifice | would have been *his*, not David's.

NOTE ON THE CHARACTER OF DAVID.

IN many parts of Scripture, David is presented to us as one of the most eminent of God's servants, and he is even mentioned by the honourable appellation, 'a man after God's own heart.' These words were uttered in immediate connection with a condemnation of Saul's disobedience (1 Sam. xiii. 14), and they predicted a successor whose character and conduct should be in direct opposition to those of Saul; one who would not, like Saul, seek to exercise an independent regal authority, but would be a faithful servant of Jehovah, obeying his commands as delivered by his prophets; and whom, therefore, God would approve and continue to favour. Thus the expression is interpreted by St. Paul, in Acts xiii. 22: 'I have found David, the son of Jesse, a man after mine own heart, *which shall execute all my will.*' The particular purposes for which God advanced David to the throne appear to have been—1. To maintain the knowledge and service of the one true God, and to enforce his law, in opposition to all forms of idolatry and irreligion. 2. To free the people from the power of the Philistines, and of all their enemies; and by a wise and just administration to make the nation prosperous and happy. All the pleasure of God in these important respects David faithfully performed; leaving an illustrious example to all his successors in the kingdom; of any of whom the highest praise is, 'that he did that which was right in the sight of the Lord, according to all that David his

father had done' (1 Kings xv. 11; 2 Kings xviii. 3; xxii. 2).

But more than this, David's whole character and conduct, with the sad exceptions which he himself bemoaned with the most penitential sorrow, is one on which the mind dwells with the highest admiration. His youthful piety—his lofty and varied genius—his heroic courage—his largeness of heart and tenderness of feeling—his confidence and delight in God, and steadfast adherence to his service and worship, and zeal for his honour,—all these, as displayed in his history and in his writings, form a combination of excellencies both rare and wonderful.

With reference to his lamentable fall, several points are worthy of observation:—his deep sorrow on account of his sin; his unreserved confession of his guilt; his profound humiliation before God and man, even after he had received assurance of pardon from God himself; his respect for his reprover, whom he continued to honour and confide in as long as he lived; and the resignation of his after-life under all the painful chastisements of the Almighty. And that holy Judge who pronounced his approval of the general tenor of David's life instructed the sacred historian impartially to record this great sin, with the prophet's severe rebuke, and the many sufferings which clouded his later years. Surely no one, without wilfully perverting this history, can derive from it excuse or encouragement to sin.

THE FIRST BOOK OF THE KINGS,

OTHERWISE CALLED

THE THIRD BOOK OF THE KINGS.

THE two Books of the Kings originally formed one in the Hebrew: but they were divided by the Greek translators, and called the Third and Fourth Books of the Kings; the two Books of Samuel being the First and Second. They further develop the leading subjects of the former Books (see Preface to 1 Samuel), taking up the history of the Hebrew nation at the period of its greatest glory; then relating its division into two independent states; and tracing their gradual declension to the time of their subversion.

In the history of the *monarchy*, the various characters of the successive kings, and the general spirit of their government, are faithfully portrayed; together with such of their actions, and such national events, as had an

immediate bearing upon their relation to their Divine Sovereign, and consequently upon the religious state of the people. All this is exhibited in particular connection with the promise given to David (2 Sam. vii. 12—16), which, indeed, furnishes the key to the subsequent history. It is shown that the Lord fulfilled his gracious promise; chastising the seed of David for their sins, and even casting them off, but not for ever. So that the kingdom was not wholly taken from his family for the sin of Solomon (1 Kings xi. 32—37; xii. 20); nor was the nation or the family of David extinguished when Jerusalem and the temple were destroyed (2 Kings xxv. 27—30).

This view of the special purposes of the history will explain why, in some parts, more prominence is given to the affairs of the *ten tribes* than to those of the kingdom

of Judah; inasmuch as they offer more exemplary illustrations of the manner in which the invisible Sovereign asserted his supremacy over both kings and people. The introduction and obstinate maintenance of idolatry in the kingdom of Israel made it needful that He should constantly interpose by his servants the prophets; reminding the nation of their backslidings; alarming hardened sinners by signs and wonders; and publicly punishing their kings, who led the people into sin, by frequent changes of the dynasty: so that, in the short space of 250 years, the throne was occupied by nine different families; until at last, after warnings and milder punishments had failed to produce amendment, the kingdom was utterly overthrown, and 'Ephraim ceased to be a people' (Isa. vii. 8).

In the smaller state of *Judah*, which continued faithful to the house of David, the existence of the temple worship and of the Levitical priesthood tended to uphold the authority of Jehovah. Some idolaters appear among the monarchs, but their reigns were generally short; while those of the pious kings were, according to the Divine promises by Moses, usually long and prosperous. These princes, with the aid of the prophets and priests, repressed idolatry, and revived from time to time the knowledge and service of Jehovah. Thus Judah, though a much smaller country, preserved her national existence for more than a century longer than Israel; but, finally, as no lasting reformation was effected, her land also was desolated, and the best of her sons were subjected to a seventy years' exile.

In these books also is further displayed the agency and influence of the *prophets*, who were specially commissioned by the Supreme King of Israel to assert his rights, and demand obedience to his laws; counselling, guiding, and aiding the monarchs and the people when they acted aright, and warning and judging them when they sinned. Great prominence is given to the prophetic ministry; so that we find it frequently taking part in the affairs of the nation, as well as declaring the Divine purposes respecting the future. Nathan's interference secures the accession of Solomon (1 Kings i. 45). Ahijah announces the division of the kingdom, with its causes (xi. 29—40). Shemaiah, after the division has taken place, confirms it, by directing Rehoboam to disband his army (xii. 22, 23). By various prophets, Jeroboam's idolatry is publicly reprobated, and its punishment threatened (xiii. 1—3; xiv. 7); judgment is denounced against the house of Baasha (xvi. 1); and Ahab's doom is distinctly declared (xxii. 17—28). Whilst, in the midst of the national history, the wonderful works of the two great prophets, Elijah and Elisha, occupy so much of several chapters, that the kings appear to hold but a secondary place (1 Kings xvii.—2 Kings xiii.) And besides these, there were Isaiah, Jeremiah, Hosea, and others, whose inspired writings, if carefully compared with the contemporaneous histories, will afford much aid in understanding the national affairs, and particularly the moral state of the times. A tabular view of the prophets, showing the periods at which they respectively lived, is given at the commencement of the Prophetical Books. See also the Chronological Table in pages 517—520.

Nothing certain is known with respect to the authorship of these Books of the Kings; but it appears that narratives of Solomon's reign had been composed by Nathan, Ahijah the Shilonite, and Iddo (2 Chron. ix. 29); that a history of Rehoboam had been written by Shemaiah and

Iddo, to which the latter had added an account of Abijah (2 Chron. xii. 15; xiii. 22); that Jehu, the son of Hanani, had recorded the life of Jehoshaphat (2 Chron. xx. 34); that annals of the kings from Uzziah to Hezekiah had been kept by Isaiah, among whose prophecies may be found narratives almost verbally agreeing with these (see 2 Chron. xxvi. 22; xxxii. 32; Isa. xxxvi.—xxxviii. 1—8, 21, 22; xxxix.; compared with 2 Kings xviii. 13—37, xix., xx. 1—19); and that Jeremiah had done the same in his days (see 2 Kings xxiv. 18—20; xxv.; Jer. lii.) From such records of contemporary prophets, some inspired writer, in the time of Nebuchadnezzar and Evil-Merodach, compiled the present books, containing as much as the Holy Spirit deemed necessary. See 1 Kings xi. 41; xiv. 19, 29; xv. 7, 23; xvi. 5, 14, 20. The Jewish tradition, which ascribes this work to Jeremiah, appears highly probable on comparing the period at which the history closes (see 2 Kings xxv. 27—30) with what we know of the duration of his life; and further observing the occasional resemblance in style and expression to some parts of his writings.

The chronology of this period is not easily settled; and nothing more than an approximation to correctness seems now to be attainable. The parallel histories in the Books of the Kings and the Chronicles disagree respecting some dates, and other dates are manifestly erroneous in both. See Note in page 516, and Chronological Table in pages 517—520. The most careful investigations give from 422 to 432 years for the two books—from the accession of Solomon to the capture of Jerusalem—divided into four periods: 1. The undivided monarchy under Solomon, 40 years. 2. From the division of the kingdom to the accession of Jehu, who put to death the two kings of Judah and Israel, between 88 and 92 years. 3. From the accession of Jehu to the captivity of the ten tribes, between 161 and 167 years. 4. The duration of the kingdom of Judah alone, 133 years.

The FIRST BOOK OF THE KINGS comprehends a period of about 120 years, from the accession of Solomon to the death of Jehoshaphat; and it may be divided into two principal parts:—

I. The history of the UNDIVIDED KINGDOM under Solomon; including David's old age and death, Solomon's accession to the throne, and suppression of Adonijah's conspiracy (ch. i., ii.); Solomon's vision and prayer, and his wisdom (iii.); his court and officers, and the extent and prosperity of his kingdom (iv.); the building of the temple, and of Solomon's palaces (v.—vii.); dedication of the temple (viii.—ix. 9); Solomon's wealth and magnificence, and the queen of Sheba's visit (ix. 9—x.); Solomon's wives, and idolatry—God's displeasure—Solomon's adversaries (xi.)

II. The history of the TWO SEPARATE KINGDOMS for about 80 years; including Rehoboam's accession, and the revolt of the ten tribes (xii. 1—24); Jeroboam's idolatry, and the prophecies against him and his family (xii. 24—xiv. 20); the reigns of Rehoboam, Abijah, and Asa in Judah (xiv. 21—xv. 24), and of Nadab, Baasha, Elah, Zimri, Omri, and Ahab in Israel (xv. 25—xvi.); Elijah's prophetic ministry, and the call of Elisha (xvii.—xix.); war between Israel and Syria (xx.); murder of Naboth, and Elijah's reproof of Ahab (xxi.); Jehoshaphat's league with Ahab—Micaiah and the false prophets—death of Ahab (xxii. 1—40); Jehoshaphat's reign in Judah, and Ahaziah's in Israel (xxii. 41—53).

David's old age; Adonijah's conspiracy; and Solomon's accession to the throne.

1 NOW king David was old *and* stricken in years; and they covered him with
2 clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may
3 get heat. So they sought for a fair damsel throughout all the coasts of Israel,
4 and found Abishag a ^a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

^a Jos. 19. 18.

5 Then ^b Adonijah the son of Haggith exalted¹ himself, saying, I will be king: and ^c he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeas²ed him at any time in saying, Why hast thou done so? and he also *was a very* ^d goodly³ man; ^e and *his mother* bare him after

7 Absalom.⁴ And he conferred with ^f Joab the son of Zeruiah, and with ^g Abiathar

8 the priest: and ^h they following Adonijah helped *him*. But Zadok the priest, and Benaiah⁵ the son of Jehoiada, and Nathan the prophet, and ⁱ Shimei,⁶ and Rei, and ^k the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth,⁷ which *is* by En-rogel [*or, the well Rogel*'], and called all his brethren the king's

10 sons, and all the men of Judah the king's servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon⁸ his brother, he called not.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of ^m Haggith doth reign, and David our

12 lord knoweth *it* not? Now therefore come, let me, I pray thee, give thee counsel,

13 that thou mayest save⁹ thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, ⁿ Assuredly Solomon thy son shall reign after

14 me, and he shall sit upon my throne? why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 And Bath-sheba went in unto the king into the chamber: and the king was

16 very old; and Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest

17 thou? And she said unto him, ^o My lord, ^p thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me,

18 and he shall sit upon my throne. And now, behold, Adonijah reigneth; and

19 now, my lord the king, thou knowest *it* not: ^q and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and

20 Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. And thou, my lord, O king, the eyes of all Israel *are* upon

21 thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall

22 ^r sleep with his fathers, that I and my son Solomon shall be counted offenders.

23 And, lo, while she yet talked with the king, Nathan the prophet also came in.

24 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the

25 ground. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? ^s For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all

26 the king's sons, and the captains of the host, and Abiathar the priest: and, behold, they eat and drink before him, and say, ^t God save king Adonijah [*or, Let king Adonijah live*]. But me, *even* me thy servant, and Zadok the

27 priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 Then king David answered and said, Call me Bath-sheba. And she came into

29 the king's presence, and stood before the king. And the king sware, and said,

30 ^u As the LORD liveth, that hath redeemed my soul out of all distress, ^v even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will

b 2 Sam. 3. 4.

c 2 Sam. 15. 1.

d 1 Sam. 9. 2.
e 2 Sam. 3. 3, 4; 1 Chr. 3. 2.

f 2 Sam. 8. 16.

g 2 Sam. 20. 25.

h ch. 2. 22, 25.

i ch. 1. 18.

k 2 Sam. 23. 8.

l 2 Sam. 17. 17.

m 2 Sam. 3. 4.

n 1 Chr. 22. 9.

o Ge. 18. 12.
p vers. 13, 30.

q vers. 7—9, 25.

r ch. 2. 10; Deu. 31. 16.

s ver. 19.

t 1 Sam. 10. 24.

u 2 Sam. 1. 9.
v ver. 17.

1 Adonijah does not appear to have intended to depose his father, but to assert his claim to succeed to the crown after his death, as being the eldest surviving son. The invisible King of Israel had, however, reserved to himself the power of appointing his vicegerent, irrespectively of the law of primogeniture; and had promised the kingdom to Solomon, the 'man of peace,' who was to build the temple (1 Chron. xxii. 9; xxviii. 5); and Adonijah was cognizant of this decision: see ch. ii. 15.

2 Showing the same laxity of parental discipline which had produced such disastrous consequences in the instances of Amnon and Absalom.

3 This personal quality, no doubt, as in the case of Absalom, contributed to his success.

4 This means only that Adonijah was next in age to Absalom; for they were not sons of the same mother.

5 Benaiah was the fifth of David's mighty men, the captain of twenty-four thousand men for the third month (1 Chron. xxvii. 5), and commander of David's body-guard; and was consequently a man of great influence. He succeeded Joab as commander-in-chief under the reign of Solomon.

6 This man was not Shimei of Bahurim; but probably the son of Elah, and the same who was afterwards one of Solomon's officers (ch. iv. 18). Josephus calls him 'the friend of David' (Antiq. vii. 14).

7 This was on the eastern side of Zion, by the fountain En-rogel and the king's gardens, at the junction of the King's Dale with the Valley of Hinnom.

8 The omission of Solomon shows that Adonijah considered him as his rival.

9 See note on 1 Sam. xxiv. 21.

31 I certainly do this day. Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, ^y Let my lord king David live for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and

33 Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, ^z Take with you the servants of your lord, and cause Solomon

34 my son ^a to ride upon mine own mule, and bring him down to ^b Gihon:¹ and let Zadok the priest and Nathan the prophet ^c anoint him there king over Israel:

35 and ^d blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; ^e for he shall be king in my stead: and I have appointed him to be ruler over Israel and

36 over Judah. And Benaiah the son of Jehoiada answered the king, and said,

37 Amen: the LORD God of my lord the king say so *too*. ^f As the LORD hath been with my lord the king, even so be he with Solomon, and ^g make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, ^h and Benaiah the son of Jehoiada, and ⁱ the Cherethites, and the Pelethites,² went down, and caused Solomon to ride

39 upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of ^k oil out of the tabernacle, and ^l anointed Solomon. And they blew

40 the trumpet; ^m and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said,

42 Wherefore *is this* noise of the city being in an uproar? And while he yet spake, behold, ⁿ Jonathan the son of Abiathar the priest came: and Adonijah said unto

43 him, Come in; for ^o thou *art* a valiant³ man, and bringest good tidings. And Jonathan answered and said to Adonijah, Verily our lord king David hath made

44 Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the

45 Pelethites, and they have caused him to ride upon the king's mule: and Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. *This is* the noise

46 that ye have heard. And also Solomon ^p sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, ^q God make the name of Solomon better than thy name, and make his throne

48 greater than thy throne. ^r And the king bowed himself upon the bed. And also thus said the king, Blessed *be* the LORD God of Israel, which hath ^s given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went

50 every man his way. And Adonijah feared because of Solomon, and arose, and

51 went, and ^t caught hold on the horns of the altar.⁴ And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he

52 will not slay his servant with the sword. And Solomon said, If he will show himself a worthy man, ^u there shall not an hair of him fall to the earth: but if

53 wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

David's charge to Solomon, and death.

2 NOW ^v the days of David drew nigh that he should die; and ^w he charged

2 Solomon his son, saying, ^x I go the way of all the earth:⁵ ^a be thou strong there-

3 fore, and ^b show thyself a man;⁶ and keep the charge of the LORD thy God, to walk in his ways, to keep his ^c statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest

^d prosper [*or, do wisely*]^e in all that thou doest, and ^f whithersoever thou

4 turnest thyself: that the LORD may ^g continue his word which he spake concerning me, saying, ^h If thy children take heed to their way, to ⁱ walk before me in truth with all their heart and with all their soul, ^k there shall not fail thee

^y Ne. 2. 3; Dan. 2. 4.

^z 2 Sam. 20. 6.

^a Ge. 41. 43; Est. 6. 6—11.

^b 2 Chr. 32. 30.

^c ch. 19. 16; 1 Sam. 10. 1; 16. 3, 12; 2

Sam. 2. 4; 5. 3;

^d 2 Ki. 9. 3; 11. 12.

^e 2 Sam. 15. 10; 2 Ki. 9. 13; 11. 14.

^f ch. 2. 15; Ps. 72, title.

^g Jos. 1. 5, 17; 1 Sam. 20. 13.

^h ver. 47.

ⁱ 2 Sam. 8. 18; 23. 20—23.

^j 2 Sam. 8. 18; 15. 18.

^k Ex. 30. 22—33; Ps. 89. 20.

^l 1 Chr. 29. 22.

^m 1 Sam. 10. 24.

ⁿ 2 Sam. 15. 36.

^o 2 Sam. 18. 27.

^p 1 Chr. 29. 23.

^q ver. 37.

^r Ge. 47. 31.

^s ch. 3. 6; Ps. 32. 11, 12.

^t ch. 2. 28; Ex. 21. 14.

^u 1 Sam. 14. 45; 2 Sam. 11. 11; Ac. 27. 31.

^v Ge. 47. 29; Deu. 31. 14.

^w Deu. 3. 28; 31. 23;

^x 1 Chr. 28. 9.

^y see refs. Jos. 23. 14

^z Deu. 17. 19, 20; 31. 6.

^a 2 Sam. 10. 12.

^b see Deu. 6. 1.

^c Deu. 23. 9; Jos. 1. 7;

^d 1 Chr. 22. 12, 13.

^e 1 Sam. 18. 5, 14, 30.

^f 2 Sam. 8. 6, 14.

^g 2 Sam. 7. 11—16, 25.

^h Ps. 132. 11, 12.

ⁱ 2 Ki. 20. 3.

^j ch. 8. 25; 2 Sam. 7. 12, 13.

¹ Gihon was a fountain in the valley on the west of Zion; consequently on the side of the city most distant from En-rogel, where Adonijah and his party were (ver. 9); and was probably chosen on that account.

² See note on 2 Sam. viii. 18.

³ Or, 'good,' 'worthy;' as in ver. 52, and Prov. xii. 4.

⁴ According to the law in Exod. xxi. 12—14, the *murderer* was to be taken from the altar and slain; which

implies that the altar had been resorted to as a place of refuge previously to the enactment of the Mosaic laws.

⁵ That is, *all mankind* (Gen. xi. 9; Josh. xxiii. 14). A fuller account of the closing scenes of David's life is given in 1 Chron. xxviii., xxix.

⁶ That is, 'Though thou art young, act with manly energy and wisdom.' Solomon cannot have been more than twenty years of age at this time.

5 (said he) a man on the throne of Israel. Moreover thou knowest also what Joab the son of Zeruiah ^ldid to me, *and* what he did to the two captains of the hosts of Israel, unto ^mAbner the son of Ner, and unto ⁿAmasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle, that *was* about his loins, and in his shoes that *were* on his feet. Do therefore ^oaccording to thy wisdom, and ^plet not his hoar head go down to the grave in peace.¹ But show kindness² unto the sons of ^qBarzillai the Gileadite, and let them be of those that ^reat at thy table: for so ^sthey came³ to me when I fled because of Absalom thy brother. And, behold, *thou hast* with thee ^tShimei⁴ the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but ^uhe came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword. Now therefore ^vhold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head ^ybring thou down to the grave with blood.

10 So ^zDavid slept with his fathers, and was buried in ^athe city of David. And the days that David ^breigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Solomon's kingdom established, and his enemies punished.

12 ^cTHEN sat Solomon upon the throne of David his father; and ^dhis kingdom was established greatly. And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, ^eComest thou peaceably? And he said, Peaceably. He said moreover, I have somewhat to say unto thee. And she said, Say on. And he said, Thou knowest that the kingdom was ^fmine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for ^git was his from the LORD. And now I ask one petition of thee, ^hdeny me not. And she said unto him, Say on. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me ⁱAbishag the Shunammite to wife. And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and ^kbowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; ^land she sat on his right hand. Then she said, I desire one small petition of thee; ^mI pray thee, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay. And she said, Let Abishag the Shunammite be given to ⁿAdonijah thy brother to wife. And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for ^oAbiathar the priest, and for Joab the son of Zeruiah.⁵ Then king Solomon swore by the LORD, saying, ^pGod do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, ^qas the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath ^rmade me an house,⁶ as he ^spromised, Adonijah shall be put to death this day. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 And unto Abiathar the priest said the king, Get thee to ^tAnathoth, unto thine own fields; for thou *art* worthy of death:⁷ but I will not at this time put thee to death, ^ubecause thou barest the ark of the Lord God before David my father, and because ^vthou hast been afflicted in all wherein my father was afflicted. So Solomon thrust⁸ out Abiathar from being priest unto the LORD; that he might

^l ch. 1. 7; 2 Sam. 3. 39; 18. 5, 12, 11; 19. 5-7.
^m 2 Sam. 3. 27.
ⁿ 2 Sam. 20. 10.

^o ver. 9; Pro. 20. 26.
^p Ge. 9. 6; Num. 35. 33.
^q 2 Sam. 19. 31, 33.
^r 2 Sam. 9. 7, 10; 19. 28.
^s 2 Sam. 15. 13-15; 17. 27-29.
^t 2 Sam. 16. 5.
^u 2 Sam. 19. 16-23.

^v Ex. 20. 7; 22. 28; Job 9. 28.
^y ver. 6; Ge. 42. 38; 41. 31.

^z ch. 1. 21; Ac. 2. 29; 13. 36.
^a 2 Sam. 5. 7.
^b 2 Sam. 5. 4; 1 Chr. 23. 25, 27.

^c 1 Chr. 29. 23; 2 Chr. 1. 1; Ps. 132. 12.
^d 2 Sam. 7. 12, 13.

^e 1 Sam. 16. 4, 5.

^f ch. 1. 5, 25.

^g 2 Sam. 7. 12; 12. 24; 1 Chr. 22. 9, 10; 28. 5-7; Pro. 21. 30; Dan. 2. 21.
^h Ps. 132. 10.

ⁱ ch. 1. 3, 4.

^k Ex. 20. 12.

^l see Ps. 45. 9.

^m ch. 1. 7.

ⁿ Ru. 1. 17.

^o see refs. Ex. 1. 21.
^p 2 Sam. 7. 11, 13
^q 1 Chr. 22. 10.

^r Jos. 21. 18; Jer. 1. 1.

^s 1 Sam. 23. 6; 2 Sam. 15. 21, 29.
^t 1 Sam. 22. 20, 23; 2 Sam. 15. 21.

1 Joab's life had long been forfeited by atrocious murders. These directions are to be attributed not to personal resentment on David's part, but to a sense of justice, mingled perhaps with some self-reproach for having, from reasons of policy, delayed the infliction of merited punishment; which, indeed, would even now require peculiar wisdom, in order to avoid alienating the army.

2 The dying king felt the claims of gratitude to be not less sacred than those of justice.

3 This word is used for showing kindness, especially when God sends help (Psa. lxix. 18; Lam. iii. 57).

4 David's injunction evidently amounts to this—that Shimei was so dangerous a person that he must be closely watched, and on the first act of disobedience be put to death. Shimei might have preserved his life on certain conditions, which he acknowledged to be reasonable, and

yet violated on a very slight pretext: see vers. 39, 40.

5 See note on 2 Sam. iii. 7. Adonijah's former offence had been overlooked; but it seems that, after his first alarm had subsided, his hopes revived; and Solomon discerned in this application (see ver. 15) the first development of a further design upon the crown, concocted between these three men, of which Solomon probably had some information not recorded here.

6 See refs. 'House' here means the *royal succession*.

7 As an accomplice in Adonijah's treason.

8 The Jewish kings exercised the power of appointing or deposing the high priests at their discretion. Abiathar seems to have been second to Zadok: see ch. iv. 4. In later times, we find that the high priest had a deputy called, in 2 Kings xxv. 18, the 'second priest,' and afterwards named 'Sagan.'

'fulfil¹ the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab ^a had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and

29 ^x caught hold on the horns of the altar. And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then

30 Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay;² but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, ^y Do as he hath said, and fall upon him, and bury him; ^z that thou mayest take away the innocent blood, which Joab shed, from

32 me, ^a and from the house of my father. And the LORD ^b shall return his blood upon his own head, who fell upon two men more righteous ^c and better than he, and slew them with the sword, ^d my father David not knowing *thereof, to wit,*

33 Abner the son of Ner, captain of the host of Israel, and ^f Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and ^e upon the head of his seed for ever: ^h but upon David, and ⁱ upon his seed, and upon his house, and upon his throne, shall there be peace for

34 ever from the LORD. So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried ^k in his own house in the wilderness.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and ^l Zadok the priest did the king put in the room of ^m Abiathar.

36 And the king sent and called for ⁿ Shimei, and said unto him, Build thee an

37 house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, *that* on the day thou goest out, and passest over ^o the brook Kidron,³

38 thou shalt know for certain that thou shalt surely die: ^p thy blood shall be upon thine own head. And Shimei said unto the king, The saying *is* good: as my lord

39 the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many

40 days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto ^q Achish son of Maachah king of Gath. And they told

41 Shimei, saying, Behold, thy servants *be* in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and

42 brought his servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for

43 Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me,

44 The word *that* I have heard *is* good. Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with? The king said

45 moreover to Shimei, Thou knowest ^r all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall ^s return thy

46 wickedness upon thine own head; and king Solomon *shall be* ^t blessed, and ^u the throne of David shall be established before the LORD for ever. So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the ^x kingdom was established in the hand of Solomon.

Solomon's marriage; his sacrifices at Gibeon; and prayer for wisdom, which is granted.

3 AND ^y Solomon made affinity⁴ with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the ^z city of David, until he had made an end of building his ^a own house, and ^b the house of the LORD, and ^c the wall⁵ of Jerusalem

2 round about. ^d Only the people sacrificed in high places, because there was ^e no

3 house built unto the name of the LORD, until those days. And Solomon ^f loved the LORD, ^g walking in the statutes of David his father: ^h only he sacrificed and burnt incense in high places.

4 And ⁱ the king went to Gibeon to sacrifice⁶ there; ^k for that *was* the great high

5 place: a thousand burnt offerings did Solomon offer upon that altar. ^l In Gibeon

¹ 1 Sam. 2. 31—35; 3. 12—14.

^a ch. 1. 7.

^x see refs. ch. 1. 50.

^y Ex. 21. 14.

^z Num. 35. 33; Deu. 19. 12, 13; 21. 8, 9.

^a 2 Sam. 3. 28.

^b ver. 44; Ge. 4. 11; Judg. 9. 24, 57; Ps. 7. 16.

^c 2 Chr. 21. 13.

^d 2 Sam. 3. 26, 37.

^e 2 Sam. 3. 27.

^f 2 Sam. 20. 10.

^g ver. 32; 2 Sam. 3. 29; 2 Ki. 5. 27.

^h Pro. 25. 5.

ⁱ Ps. 89. 29, 36, 37.

^k 2 Ki. 21. 18.

^l Num. 25. 11—13; 1 Sam. 2. 35; 1 Chr. 6. 53; 24. 3.

^m ver. 27.

ⁿ ver. 8; 2 Sam. 16. 5.

^o 2 Sam. 15. 23.

^p Le. 20. 9; Jos. 2. 19; 2 Sam. 1. 16.

^q 1 Sam. 27. 2.

^r 2 Sam. 16. 5—13.

^s ver. 32; Ps. 7. 16;

Eze. 17. 19.

^t Ps. 72. 17.

^u ver. 24; Pro. 25. 5.

^x ver. 12; 2 Chr. 1. 1.

^y ch. 7. 8; 9. 24; 11. 1.

^z 2 Sam. 5. 7.

^a ch. 7. 1—12.

^b ch. 6; ch. 7. 13—51.

^c ch. 9. 15—19.

^d ch. 22. 43; 1. 17.

^e 3—6; Deu. 12. 2—5.

^f ch. 5. 3.

^g Deu. 6. 5; 10. 12;

30. 16, 20; Ps. 31. 23;

Ro. 8. 28; 1 Cor. 8.

3; 1 John 5. 2, 3.

^h vers. 6. 14; ch. 2.

3. 4.

ⁱ ch. 15. 14; 22. 43.

^j see parallel, 2 Chr.

1. 3—12.

^k see parallel, 2 Chr.

1. 3—12; see also

1 Chr. 16. 39.

^l ch. 9. 2; 2 Chr. 1. 7.

1 This passage (which is similar to many others) does not mean that Solomon did this *in order* to fulfil the prophecy; but that, being led to do it by Abiathar's rebellion, he thus fulfilled the word of the Lord. See note on 1 Sam. ii. 30.

2 Joab probably supposed that Solomon would be unwilling to shed blood in a holy place.

3 Solomon specifies the brook Kidron by way of example, meaning the *immediate neighbourhood* (see ver. 42).

4 Solomon had already married, more than a year before his accession, Naamah an Ammonitess, the mother of

Rehoboam. Compare ch. xi. 42 with xiv. 21. This marriage with an Egyptian princess was not absolutely contrary to the law, as alliances with Canaanites were. See Exod xxxiv. 16; Deut. vii. 3; xxiii. 7.

5 Probably fortifying the lower city; a work which his father had desired to accomplish, and had perhaps commenced. See Psa. li. 18.

6 This was a public act (see 2 Chron. i. 2), expressive of gratitude for the establishment of the new government, and supplicating the continuance of the Divine protection and blessing.

the LORD appeared to Solomon ^m in a dream by night: and God said, " Ask what
 6 I shall give thee.¹ ^o And Solomon said, Thou hast showed unto thy servant David
 my father ^p great mercy, according as he ^q walked before thee in truth, and in
 righteousness, and in uprightness of heart with thee; and thou hast kept for him
 this great kindness, that thou ^r hast given him a son to sit on his throne, as *it is*
 7 this day. And now, O LORD my God, thou hast made thy servant king instead
 of David my father: ^s and I *am but* a little child: I know not *how* ^t to go out or
 8 come in.² And thy servant *is* in the midst of thy people which thou ^u hast
 chosen, a great people, ^v that cannot be numbered nor counted for multitude.
 9 ^w Give therefore thy servant an understanding heart ^x to judge thy people, that
 I may ^y discern between good and bad: for ^z who is able to judge this thy so
 great a people?
 10, 11 And the speech ^c pleased the LORD, that Solomon had asked this thing. And
 God said unto him, Because thou hast asked this thing, and hast ^d not asked for
 thyself long life; neither hast asked riches for thyself, nor hast asked the life of
 thine enemies; but hast asked for thyself understanding to discern judgment;
 12 ^e behold, I have done according to thy words: ^f lo, I have given thee a wise and
 an understanding heart; so that there was none like thee before thee, neither
 13 after thee shall any arise like unto thee. And I have also ^g given thee that
 which thou hast not asked, both ^h riches and honour: so that there shall not be
 14 any among the kings like unto thee all thy days. And if thou wilt walk in my
 ways, to keep my statutes and my commandments, ⁱ as thy father David did
 15 walk, then I will ^k lengthen³ thy days. And Solomon ^l awoke; and, behold, *it*
was a dream. And he came to Jerusalem, and stood before the ark of the covenant
 of the LORD, and offered up burnt offerings, and offered peace offerings, and ^m made
 a feast to all his servants.

An instance of Solomon's judicial wisdom.

16 THEN came there two women, *that were* harlots, unto the king, and ⁿ stood
 17 before him. And the one woman said, O my lord, I and this woman dwell in one
 18 house; and I was delivered of a child with her in the house. And it came to
 pass the third day after that I was delivered, that this woman was delivered also:
 and we *were* together; *there was* no stranger with us in the house, save we two
 19 in the house. And this woman's child died in the night; because she overlaid
 20 it. And she arose at midnight, and took my son from beside me, while thine
 handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.
 21 And when I rose in the morning to give my child suck, behold, it was dead: but
 when I had considered it in the morning, behold, it was not my son, which I did
 22 bear. And the other woman said, Nay; but the living *is* my son, and the dead
is thy son. And this said, No: but the dead *is* thy son, and the living *is* my
 son. Thus they spake before the king.
 23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is*
 the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the
 24 living. And the king said, Bring me a sword. And they brought a sword before
 25 the king. And the king said, Divide the living child in two,⁴ and give half to
 26 the one, and half to the other. Then spake the woman, whose the living child
was, unto the king, for ^o her bowels yearned upon her son, and she said, O my
 lord, give her the living child, and in no wise slay it. But the other said, Let it
 27 be neither mine nor thine, *but* divide *it*. Then the king answered and said, Give
 her the living child, and in no wise slay it: she *is* the mother thereof.
 28 And all Israel heard of the judgment which the king had judged; and they
^p feared the king: for they saw that the ^q wisdom of God *was* in him, to do
 judgment.

Solomon's court and officers, and the extent and prosperity of his kingdom.

4 SO king Solomon was king over all Israel.⁵ And these *were* the princes which
 3 he had; Azariah the son of Zadok the priest [*or*, the chief officer], Eliboreph and
 Ahiah, the sons of Shisha, scribes [*or*, secretaries]; ^r Jehoshaphat the son of
 4 Ahilud, the recorder⁶ [*or*, remembrancer]. And ^s Benaiah the son of Jehoiada *was*

^m Ge. 28. 12; Num. 12. 6; Job 33. 15, 16; Mt. 1. 20; 2. 13, 19.
ⁿ Mt. 7. 7, 8; Mk. 11. 21; 1. k. 11. 9—13; John 14. 13; 16. 24; Jam. 1. 5; 1 John 5. 14, 15.
^o 2 Sam. 7. 5; 2 Chr. 1. 5, etc.
^p 2 Sam. 7. 8—12.
^q ch. 2. 1; 9. 4; 2 Ki. 23. 3; Ps. 15. 2.
^r ch. 1. 48.
^s 1 Chr. 29. 1; Jer. 1. 6.
^t see refs. Num. 27. 17.
^u see refs. Deu. 7. 6.
^v Ge. 13. 16; 15. 5.
^w 1 Chr. 22. 12; 2 Chr. 1. 10; Ps. 119. 31, 73, 141; Pro. 2. 3—9; Jam. 1. 5.
^x Ps. 72. 1, 2.
^y 2 Sam. 14. 17; Phil. 1. 10; Heb. 5. 14.
^z Ex. 3. 11.
^{aa} Pro. 15. 8.
^{ab} Ps. 4. 6; Jam. 4. 3.
^{ac} Ps. 10. 17; 1 John 5. 14, 15.
^{ad} ch. 4. 29—31; 5. 12; 10. 21; Ecc. 1. 16.
^{ae} Ps. 84. 11; Mt. 6. 33; Eph. 3. 20.
^{af} ch. 4. 21—24; 10. 23, 25, etc.; Pro. 3. 16.
^{ag} ch. 15. 5.
^{ah} Ps. 91. 16; Pro. 3. 2, 16.
^{ai} so Ge. 41. 7.
^{aj} ch. 8. 65; Ge. 31. 51; 40. 20; Est. 1. 3; Dan. 5. 1; Mk. 6. 21.

^{ak} Ex. 18. 13; Num. 27. 2.

^{al} Ge. 43. 30; Is. 49. 15; Jer. 31. 20; Hos. 11. 8.

^{am} Ex. 11. 31; 1 Sam. 12. 18.
^{an} 7 vers. 9, 11, 12.

^{ao} 2 Sam. 8. 16; 20. 24.
^{ap} ch. 2. 33.

¹ Large as this offer was, God daily makes to every one of us offers as large and liberal: see refs.

² This is a Hebraism for *to conduct affairs*.

³ The promise of long life was *conditional*, and was forfeited by Solomon's unfaithfulness; so that he scarcely reached the age of sixty: see ch. xi. 42.

⁴ The peculiar difficulty in this case arose from the characters of the two parties, and the absence of witnesses. The wisdom here displayed is highly esteemed and very

valuable in the East, where the judge often has to discover the truth through the falsehoods of both parties. The expedient to which Solomon resorted shows that he possessed absolute judicial power, and might be expected to use it.

⁵ This chapter describes the state of the kingdom, not at any particular time, but during the whole period of Solomon's greatest prosperity.

⁶ The 'recorder' was the annalist or registrar of the proceedings of the government.

5 over the host: and Zadok and 'Abiathar¹ were the priests: and Azariah the son of Nathan was over ^uthe officers: and Zabud the son of Nathan was ^xprincipal officer, and ^ythe king's friend: and Ahishar was over the household: and ^zAdoniram the son of Abda was over the tribute [*or*, levy].

7 And Solomon had twelve officers² over all Israel, which provided victuals for 8 the king and his household: each man his month in a year made provision. And 9 these *are* their names: ^aThe son of Hur,³ in mount Ephraim: ^bthe son of Dekar, 10 in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan: ^cthe son of Hessed, in Arnboth; to him *pertained* Sochoh,⁴ and all the land of Hopher: 11 ^dthe son of Abinadab, in all the region of Dor; which had Taphath the daughter⁵ 12 of Solomon to wife: Baana the son of Ahilud; to him *pertained* Taanach⁶ and Megiddo,⁷ and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth- 13 shean to Abel-meholah, *even unto the place that is* beyond Jokneam: ^ethe son of Geber, in Ramoth-gilead; to him *pertained* ^fthe towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* ^gthe region of Argob, which *is* in 14 Bashan, threescore great cities with walls⁸ and brasen bars: Ahinadab the son of 15 Iddo had Mahanaim: Ahimaaz was in Naphtali; he also took Basmath the 16 daughter of Solomon to wife: Baanah the son of Hushai was in Asher and in 17 Aloth: Jehoshaphat the son of Paruah, in Issachar: Shimei the son of Elah, in 19 Benjamin: Geber the son of Uri was in the country of Gilead, *in* ^hthe country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 Judah and Israel were many, ⁱas the sand which *is* by the sea in multitude, 21 ^keating and drinking, and making merry. And 'Solomon reigned over all kingdoms⁹ from ^mthe river¹⁰ unto the land of the Philistines, and unto the border of Egypt: ⁿthey brought presents, and served Solomon all the days of his life.

22 And Solomon's provision for one day was thirty measures of fine flour, and 23 threescore measures¹¹ of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted 24 fowl. For he had dominion over all *the region* on this side the river, from Tiphseh¹² even to Azzah, over ^oall the kings on this side¹³ the river: and ^phe 25 had peace on all sides round about him. And Judah and Israel ^qdwelt safely, ^revery man under his vine¹⁴ and under his fig tree, ^sfrom Dan even to Beer-sheba, all the days of Solomon.

26 And 'Solomon had forty¹⁵ thousand stalls of ^thorses for his chariots, and 27 twelve thousand horsemen. And ^xthose officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his 28 month: they lacked nothing. Barley¹⁶ also and straw for the horses and dromedaries [*or*, mules; *or*, swift beasts^y] brought they unto the place where *the officers* were, every man according to his charge.

Solomon's eminent wisdom; his proverbs and poems.

29 AND ^zGod gave Solomon wisdom and understanding exceeding much, and 30 largeness of heart, even as the sand that *is* on the sea shore. And Solomon's

^t see ch. 2. 27.

^u ver. 7.

^x 2 Sam. 8. 18; 20. 26.

^y 2 Sam. 15. 37; 16.

16; 1 Chr. 27. 33.

^z ch. 5. 14.

^a *or*, Ben-hur.

^b *or*, Ben-dekar.

^c *or*, Ben-hessed.

^d *or*, Ben-abinadab.

^e *or*, Ben-geber.

^f Num. 32. 41.

^g Deu. 3. 4.

^h Deu. 3. 8.

ⁱ ch. 3. 8; Ge. 22. 17;

Pro. 14. 28.

^k 1 Sam. 30. 16; Ps.

72. 3, 7; Mic. 4. 4.

^l 2 Chr. 9. 26; Ps. 72.

8, 9.

^m Ge. 15. 18; Jos. 1. 4.

ⁿ 1 Sam. 10. 27; 2 Ki.

17. 3; Ps. 68. 29;

72. 10, 11.

^o Ps. 72. 11.

^p 1 Chr. 22. 9; Ps. 72. 7.

^q see Jer. 23. 6.

^r 2 Ki. 18. 31; Mic. 4.

4; Zec. 3. 10.

^s Judg. 20. 1.

^t ch. 10. 26; 2 Chr. 1.

14; 9. 25.

^u see Deu. 17. 16.

^x ver. 7.

^y Est. 8. 14; Mic. 1. 13.

^z ch. 3. 12.

¹ See note on ch. ii. 27.

² It is usual in Eastern countries for the revenues to be paid in the produce of the soil. See 1 Sam. viii. 15. The twelve officers here mentioned (vers. 7—19) appear to have been employed as general collectors, who provided food for the king's establishment; receiving as their ordinary remuneration only the provision which they had for their households and attendants. Silver and gold, horses, armour, magnificent apparel, and other things of value, came to Solomon as tribute from neighbouring princes, or from merchants passing through his territory, and by commerce (ch. x. 22, 25).

³ Many persons are known in the East as much by their fathers' names as by their own. In such cases as this it is perhaps better to adopt the patronymic—reading, as in the margin, Ben-hur, Ben-dekar, etc.

⁴ This was probably the 'Sochoh' in the mountains south of Hebron, near Eshtemoa. See Josh. xv. 48.

⁵ See note on ver. 1. Solomon's daughters, however, may have been betrothed in childhood.

⁶ Now called *Taanuk*, on the north-east declivity of Mount Carmel. See Judg. v. 19. This district contained the rich plain and valley of Jezreel.

⁷ Now *El-lejjän*, a little to the east of the preceding.

⁸ The ruins of many walled cities still remain in this neighbourhood.

⁹ They were his tributaries. Thus was fulfilled the promise made to Abraham (Gen. xv. 18) respecting the extent of territory which his descendants should possess: but the sins of the king and the people soon narrowed its limits.

¹⁰ That is, the river Euphrates.

¹¹ About 240 bushels of fine, and 480 of coarser flour.

¹² Tiphseh, or Thapsacus, on the western bank of the Euphrates, and Azzah, or Gaza, were the frontier towns on the north-east and south-west of Solomon's tributary dominions, which thus extended, in their greatest length, about 400 miles. The word 'Tiphseh' (more properly Tiphseh) means *passage*, or *crossing*. It was at this place that the younger Cyrus and Alexander the Great crossed the Euphrates in their expeditions.

¹³ That is, west of the Euphrates.

¹⁴ This is a proverbial expression, intimating that the people, even in the rural districts, enjoyed great security. Vine-arbours were very common in Egypt and Palestine, and are still found in Syria.

¹⁵ Or, more probably, *four thousand*, as in the parallel passage, 2 Chron. ix. 25. The word rendered 'stalls' may perhaps rather mean *pairs*.

¹⁶ Barley, which grew abundantly in Palestine, is still used as food for cattle in the East, where oats are not cultivated.

wisdom excelled the wisdom of all the children ^a of the east country, and all
 31 ^b the wisdom of Egypt. For he was ^c wiser than all men; ^d than Ethan the
 Ezrahite, ^e and Heman, and Chaleol, and Darda, the sons of Mahol: and ^f his
 32 fame was in all nations round about. And ^g he spake three thousand proverbs:
 33 and his ^h songs were a thousand and five. And he spake of trees, from the cedar
 tree that *is* in Lebanon even unto the hyssop¹ that springeth out of the wall: he
 34 spake also of beasts, and of fowl, and of creeping things, and of fishes. And
 there came of all people to hear the wisdom of Solomon, from all kings of the
 earth, which had heard of his wisdom.

Preparations for the temple; its erection and completion.

5 AND ^k Hiram² king of Tyre sent his servants unto Solomon; for he had heard
 that they had anointed him king in the room of his father: ^l for Hiram was ever
 2 a lover of David. And ^m Solomon sent to Hiram, saying, Thou knowest³ how
 3 that David my father could not build an house unto the name⁴ of the LORD his
 God ⁿ for the wars which were about him on every side, until the LORD ^o put
 4 them under the soles of his feet. But now the LORD my God hath given me
 5 ^p rest on every side, so that there is neither adversary nor evil occurrent. ^q And,
 behold, I purpose to build an house unto the name of the LORD my God, ^r as the
 LORD spake unto David my father, saying, Thy son, whom I will set upon thy
 6 throne in thy room, he shall build an house unto my name. Now therefore
 command thou that they hew me ^s cedar trees out of Lebanon;⁵ and my servants
 shall be with thy servants: and unto thee will I give hire for thy servants
 according to all that thou shalt appoint: for thou knowest that *there is* not
 among us any that can skill to hew timber like unto ^t the Sidonians.

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced
 greatly, and said, Blessed *be* the LORD⁶ this day, which hath given unto David
 8 a wise son over this great people. And Hiram sent to Solomon, saying, I have
 considered the things which thou sentest to me for: *and* I will do all thy desire
 9 concerning timber of cedar, and concerning timber of fir. My servants shall
 bring *them* down from Lebanon unto the sea: ^u and I will convey them by sea in
 floats unto the place that thou shalt appoint me, and will cause them to be
 discharged there, and thou shalt receive *them*: and thou shalt accomplish my
 desire, ^v in giving food⁷ for my household.

10 So Hiram gave Solomon cedar trees and fir trees⁸ according to all his desire.
 11 ^y And Solomon gave Hiram twenty thousand measures of wheat for food to his
 household, and twenty measures of pure oil;⁹ thus gave Solomon to Hiram year
 12 by year. And the LORD gave Solomon wisdom, ^z as he promised him: and there
 was peace between Hiram and Solomon; and ^a they two made a league together.

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand
 14 men. And he sent them to Lebanon, ten thousand a month by courses: a month
 they were in Lebanon, *and* two months at home: and ^b Adoniram was over the
 15 levy. ^c And Solomon had threescore and ten thousand that bare¹⁰ burdens, and
 16 fourscore thousand hewers in the mountains; beside the chief of Solomon's officers
 which *were* over the work, three thousand and three hundred, which ruled over
 17 the people that wrought in the work. And the king commanded, and they brought
 great stones, costly stones, *and* ^d hewed stones, to lay the foundation of the house.¹¹

^a Ge. 25. 6.

^b see Ac. 7. 22.

^c ch. 3. 12.

^d 1 Chr. 15. 19; Ps.

89, title.

^e see 1 Chr. 2. 6; 6. 33;

15. 19; Ps. 88, title.

^f ch. 5. 7; 10. 1.

^g Pro. 1. 1; Ecc. 12. 9.

^h S. Song 1. 1.

ⁱ ch. 10. 1; 2 Chr. 9.

1, 23.

^k vers. 10, 18; 2 Chr.

2. 3, *Hiram*.

^l 2 Sam. 5. 11; 1 Chr.

14. 1; Am. 1. 9.

^m see parallel, 2 Chr.

ch. 2.

ⁿ 1 Chr. 22. 7, 8; 28. 3.

^o Jos. 10. 24.

^p ch. 4. 24; 1 Chr. 22. 9.

^q 2 Chr. 2. 4.

^r 2 Sam. 7. 12, 13;

1 Chr. 17. 12; 22. 10.

^s 2 Chr. 2. 8, 10.

^t Ezra 3. 7.

^u 2 Chr. 2. 16.

^v see Ezra 3. 7; Eze.

27. 17; Ac. 12. 20.

^y see 2 Chr. 2. 10.

^z ch. 3. 12.

^a Am. 1. 9.

^b ch. 4. 6.

^c ch. 9. 21; 2 Chr. 2.

17, 18.

^d 1 Chr. 22. 2.

1 The caper-plant (*capparis spinosa* of botanists) is the only plant known which answers to all that is said in Scripture of the hyssop.

2 Probably the son of the Hiram mentioned in 2 Sam. v. 11, thirty-three years before Solomon began to reign.

3 David seems to have communicated with Hiram on this subject. See 1 Chron. xxii. 4.

4 This expression is founded on Deut. xii. 5.

5 The forests of Lebanon were probably Solomon's; but the Hebrews were inferior, as artisans and sailors, to the Sidonians, whose services were therefore required for felling and working the timber, and conveying it by sea to the seaport most accessible to Jerusalem.

6 Though Hiram acknowledged Jehovah as the Maker of heaven and earth (see 2 Chron. ii. 11), yet, according to the notions of polytheism, he might only mean to recognise him in connection with other divinities, not as the *only* true God.

7 This was an appropriate exchange between an agricultural and a commercial state; Tyre supplying, for the most part, the workman's skill and labour; and Israel supplying food, probably for the workmen employed in

these labours, as well as for Hiram's household. See note on 2 Sam. v. 11.

8 More probably 'cypress,' especially the species called *cupressus sempervirens*, which is remarkable for its durability.

9 The reading of the parallel passage in Chronicles, the Septuagint, and Josephus, 'twenty thousand baths' of oil, is more probable; and gives the proportion of wheat to oil as ten to one; as a *bath* is the tenth of a *cor*.

10 These were not Israelites, but persons belonging to conquered or tributary nations. See ch. ix. 20—22; 2 Chron. ii. 17, 18.

11 The remains of the foundations at this day, as described by modern travellers, bear evidence to the accuracy of this description, in the 'great stones, costly stones, and hewn stones,' which are still to be seen in the sub-structures, along the ground where the temple stood. To obtain sufficient space for its numerous courts and apartments (which in later times, according to Josephus, covered a space half a mile in circuit), Solomon enlarged the area of the top of the mount, by raising a lofty terrace of great extent from the valley beneath.

18 And Solomon's builders and Hiram's builders did hew *them*, and the 'stone-squarers: ¹ so they prepared timber and stones to build the house.

6 And *it* came to pass in the four hundred and eightieth² year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which *is* the second month, that *he* began to build the house of the LORD.

2 And ^h the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height ³ thereof thirty cubits. And ⁱ the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; and ten ⁴ cubits *was* the breadth thereof before the house. And for the house he made ^k windows of narrow lights [*or*, windows broad within, and narrow without].

5 And against the wall of the house he built ^l chambers round about, *against* [*or*, upon; *or*, joining to] the walls of the house round about, *both* of the temple ^m and

6 of the oracle: and he made chambers round about: the nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests⁴ [*or*, narrowings; *or*, rebatements] round about, that *the beams* should not be fastened

7 in the walls of the house. And ⁿ the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they ^o went up with winding stairs into the middle *chamber*, and out of the middle

9 into the third. ^p So he built the house, and finished it; and covered the house with beams and boards of cedar. And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11, 12 And the word of the LORD came to Solomon, saying, *Concerning* this house which thou art in building, ^q if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I

13 perform my word with thee, ^r which I spake⁵ unto David thy father: and ^s I will dwell among the children of Israel, and will not ^t forsake my people Israel.

14 ^u So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered *them* on the

16 inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for

17 the ^x most holy *place*. And the house, that *is*, the temple before it, was forty

18 cubits *long*. And the cedar of the house within *was* carved with knops [*or*,

19 gourds] and open flowers; all *was* cedar; there was no stone seen. And the oracle he prepared in the house within, to set there the ark of the covenant of the

20 LORD. And ^y the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof:⁶ and he overlaid it

21 with pure gold; and *so* covered the altar *which was of* cedar. So Solomon overlaid the house within with pure gold: and he made a partition by the chains

22 of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also ^z the whole altar that *was* by the oracle he overlaid with gold.

23 And within the oracle ^a he made two cherubim *of* olive tree, *each* ten cubits

24 high.⁷ And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost

25 part of the other *were* ten cubits. And the other cherub *was* ten cubits: both

^c *or*, *Giblites*; as Eze. 27. 9.

^f see parallel, 2 Chr. 3. 2—4.

^g Ac. 7. 47

^h see Ezra 6. 3, 4; Eze. 41. 1, etc.

ⁱ 1 Chr. 28. 11.

^k see Eze. 40. 16; 41. 16.

^l see 1 Chr. 9. 26; Eze. 41. 6.

^m vers. 16, 19—21, 31; Le. 16. 2; Ps. 28. 2.

ⁿ see ch. 5. 18; Deu. 27. 5, 6.

^o Eze. 41. 7.

^p vers. 14, 38.

^q ch. 2. 4; 3. 14; 9. 3—6.

^r 2 Sam. 7. 13; 1 Chr. 22. 10.

^s Ex. 25. 8; Le. 26. 11; 2 Cor. 6. 16; Rev. 21. 3.

^t see refs. Deu. 31. 6.

^u ver. 38.

^x ver. 5; ch. 8. 6; Ex. 26. 33; Le. 16. 2; 2 Chr. 3. 8; Eze. 45. 3; Heb. 9. 3.

^y ver. 5; ch. 8. 6—8.

^z Ex. 30. 1, 3, 6.

^a see parallel, 2 Chr. 3. 10—12; see also Ex. 25. 18—22; 37. 7—9; Eze. 1. 5—28; 10. 1—22; Rev. 4. 6—8.

¹ Or, 'Gabalites;' that is, natives of Gebal, a Phœnician city, who were noted for their skill in ship-building. See Ezek. xxvii. 9.

² This date has caused no little difficulty in the chronology, and appears inconsistent with the date given in Acts xiii. 20. The Septuagint also differs from the Hebrew. Respecting the systems of chronology founded upon the reception or rejection of this date, see Preface to Judges.

³ Reckoning the cubit at twenty-one inches, the length of the temple was one hundred and five feet, its breadth thirty-five, and its height fifty-two and a half. It was built after the model of the tabernacle, but was just twice as large; and the symbolical meaning of its various parts was the same. See notes on Exod. xxv., xxvii., xxxv.—xxxix. Its magnificence did not consist in the size of the principal building, but in the preciousness of

the materials, the richness of the ornaments, the excellency of the workmanship, and the number, extent, grandeur, and substantial masonry of its surrounding courts, chambers, walls, and towers.

⁴ The walls were narrowed, or made thinner as they ascended, by sets-off of about eleven inches on each side, which received the flooring-joists, as no cutting was on any account permitted within the building.

⁵ See the promise made to David in 2 Sam. vii. 13—16.

⁶ An exact cube of thirty-five feet.

⁷ These cherubim were distinct from those which covered the mercy-seat, and which were inseparable from it, being formed of the same mass of gold: these were colossal figures about seventeen feet high, made of olive-wood plated with gold, standing on the ground, on each side of the ark, and spreading their wings quite across the most holy place.

26 the cherubim *were* of one measure and one size. The height of the one cherub
27 *was* ten cubits, and so *was it* of the other cherub. And he set the cherubim
within the inner house: and ^b they stretched forth the wings of the cherubim, so
that the wing of the one touched the *one* wall, and the wing of the other cherub
touched the other wall; and their wings touched one another in the midst of the

^b Ex. 25. 20; 37. 9;
2 Chr. 5. 8.

28 house. And he overlaid the cherubim with gold.

29 And he carved all the walls of the house round about with carved figures of
30 cherubim and palm trees and open flowers, within and without. And the floor
of the house he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors *of* olive tree: the lintel *and*
32 side posts *were* a fifth part *of the wall* [*or*, fivesquare]. The two doors [*or*, leaves
of the doors] also *were of* olive tree; and he carved upon them carvings of
cherubim and palm trees and open flowers, and overlaid *them* with gold, and
33 spread gold upon the cherubim, and upon the palm trees. So also made he for
the door of the temple posts *of* olive tree, a fourth part *of the wall* [*or*, foursquare].

34 And the two doors *were of* fir tree: the ^c two leaves of the one door *were* folding,
35 and the two leaves of the other door *were* folding. And he carved *thereon*
cherubim and palm trees and open flowers: and covered *them* with gold fitted
36 upon the carved work. And he built the inner court with three rows of hewed
stone, and a row of cedar beams.

^c Eze. 41. 23—26.

37 ^d In the fourth year was the foundation of the house of the LORD laid, in the
38 month Zif: and in the eleventh year, in the month Bul, which *is* the eighth
month, was the house finished throughout all the parts thereof, and according to
all the fashion of it. So was he ^e seven years in building it.

^d ver. 1.

^e comp. ver. 1.

Solomon's other great buildings.

7 BUT Solomon was building his own house ^f thirteen years; and he finished all
his house.

^f ch. 9. 10; 2 Chr. 8. 1.

2 He built also ^g the house of the forest of Lebanon.¹ The length thereof *was* an
hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty
3 cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And *it*
was covered with cedar above upon the beams, that *lay* on forty-five pillars, fifteen *in*
4 a row. And *there were* windows *in* three rows, and light *was* against light *in* three
5 ranks. And all the doors and posts *were* square, with the windows: and light *was*
6 against light *in* three ranks. And he made a porch of pillars; the length thereof
was fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before
7 them: and the *other* pillars and the thick beam *were* before them. Then he made
a porch for ^h the throne where he might judge, *even* the porch ⁱ of judgment: and
8 *it was* covered with cedar from one side of the floor to the other. And his house
where he dwelt *had* ^h another court within the porch, *which* was of the like work.

^g 2 Chr. 9. 16.

^h ch. 10. 18—20.
ⁱ Ps. 122. 5.

^k 2 Ki. 20. 4.

Solomon made also an house for Pharaoh's daughter, ^l whom he had taken to
wife, like unto this porch.

^l ch. 3. 1; 2 Chr. 8. 11.

9 All these *were of* costly stones, according to the measures of hewed stones,
sawed with saws, within and without, even from the foundation unto the coping,
10 and *so* on the outside toward the great court. And the ^m foundation *was of* costly
11 stones, even great stones, stones of ten cubits, and stones of eight cubits. And ⁿ above
12 *were* costly stones, after the measures of hewed stones, and cedars. And the great
court round about *was* with three rows of hewed stones, and a row of cedar beams,
both for the inner court of the house of the LORD, ^o and for the porch of the house.

^m Is. 28. 16; 1 Cor. 3.
10, 11.
ⁿ Eph. 2. 20—22; 1
Pet. 2. 5.

^o John 10. 23; Ac. 3.
11.

The furniture of the temple.

13, 14 AND king Solomon sent and fetched ^p Hiram out of Tyre. ^q He *was* a
widow's son of the tribe of Naphtali,² and ^r his father *was* a man of Tyre, a
worker in brass: and ^s he was filled with wisdom, and understanding, and cunning
to work all works in brass.

^p 2 Chr. 4. 11, Hiram:
see ver. 40.
^q 2 Chr. 2. 14.
^r 2 Chr. 4. 16.
^s Ex. 31. 3; 36. 1.

15 And he came to king Solomon, and wrought all his work. 'For he cast ^t two
pillars of brass, of eighteen cubits high³ apiece: and a line of twelve cubits did
16 compass either of them about. And he made two chapiters *of* molten brass, to
set upon the tops of the pillars: the height of the one chapter *was* five cubits,

^t see parallel, 2 Chr.
3. 15—17.
^u 2 Ki. 25. 16, 17; 2 Chr.
4. 12; Jer. 52. 21.

¹ Some have supposed that this means a country-seat built in the forest of Lebanon; but it was more likely a palace in Jerusalem, to which this name was given on account of the large quantity of cedar-wood employed in its construction. It is not improbable that this edifice and the 'king's house' (ver. 1) and 'the house of Pharaoh's daughter' (ver. 8) were different parts of one large pile of building, according to the usual style of Oriental palaces.

² In the parallel passage (2 Chron. ii. 13) he is called

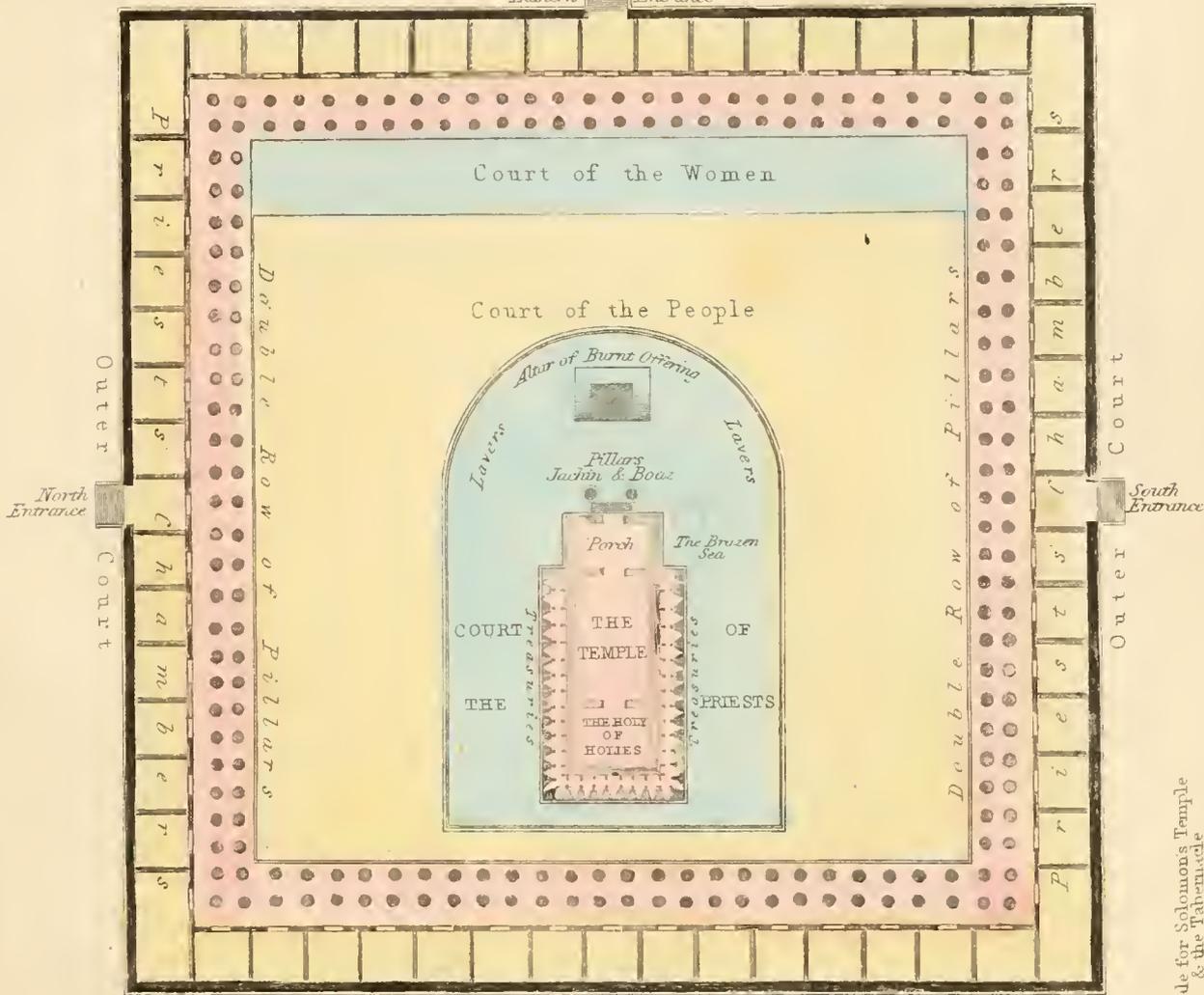
'the son of a woman of the daughters of Dan.' His mother, who had married a Tyrian, was probably descended from the colony of Danites who had seized upon Laish, which lay on the border of the tribe of Naphtali (see Judg. xviii. 2, 28, 29); and she might therefore be spoken of as belonging to either tribe.

³ Here, and in Jer. lii. 21, the height of the pillars alone is given. In 2 Chron. iii. 15 the pedestals on which they stood is included.

PLAN OF SOLOMON'S TEMPLE.

with the two Inner Courts.

Eastern Entrance



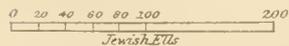
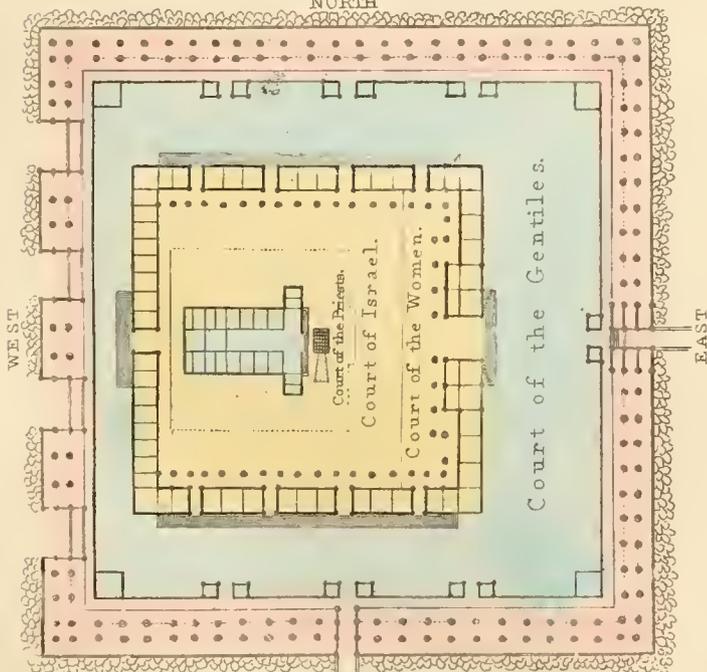
Outer Court
Surrounded by a Single Row of Pillars

Scale for Solomon's Temple
& the Tabernacle



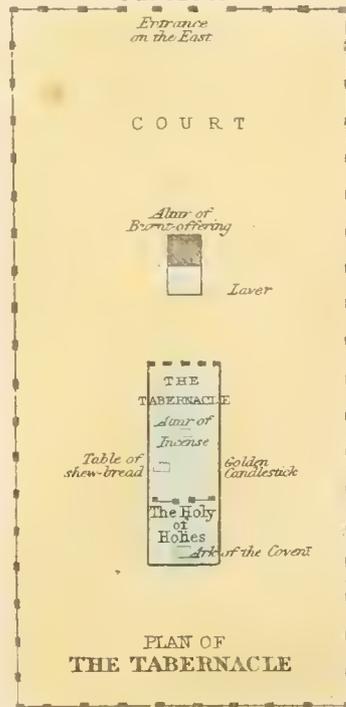
PLAN OF HEROD'S TEMPLE.

NORTH

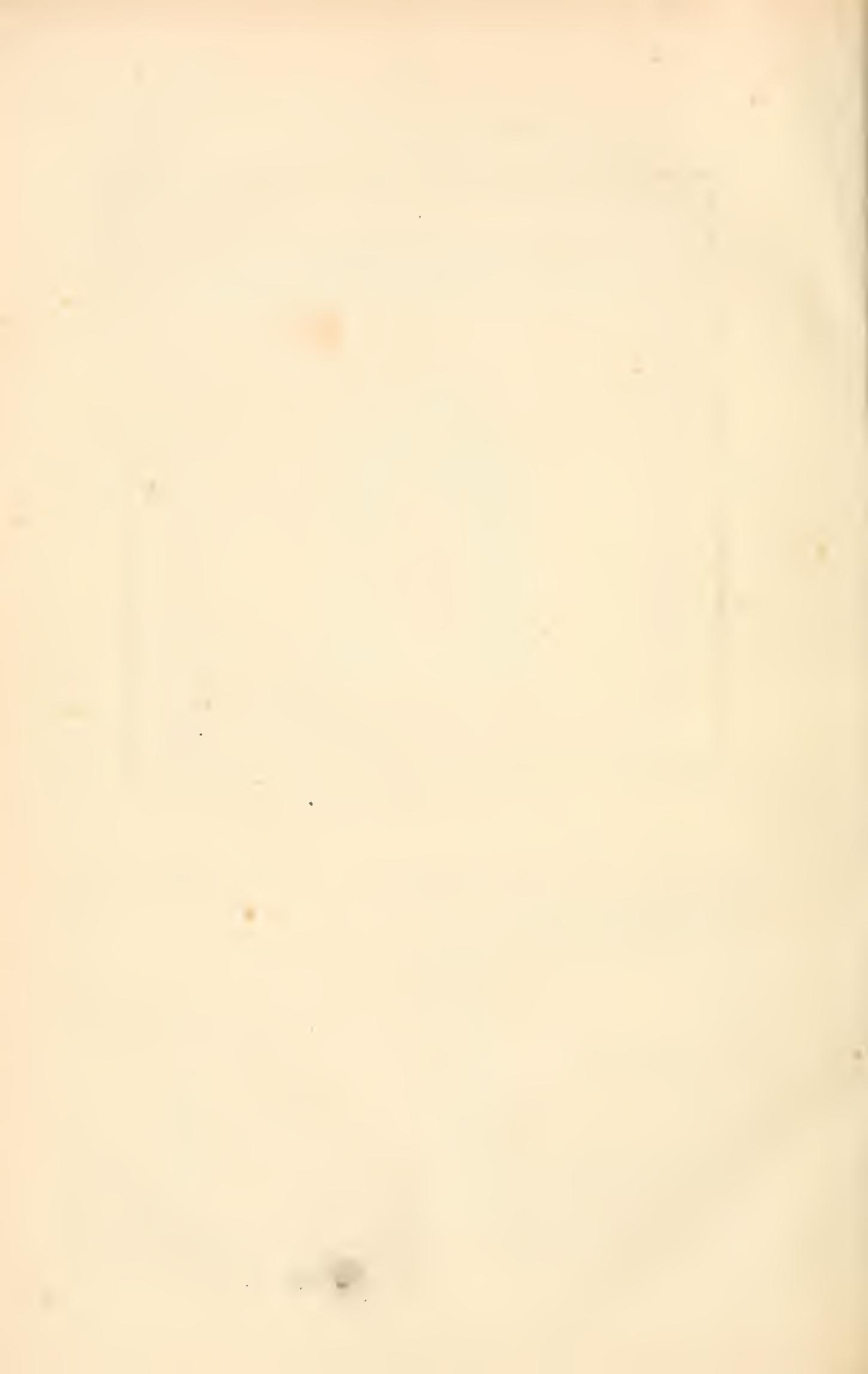


SOUTH

Curtains



PLAN OF
THE TABERNACLE



17 and the height of the other chapter *was* five cubits: *and* nets of checker work, and wreaths of chain work, for the chapters which *were* upon the top of the

18 pillars; seven for the one chapter, and seven for the other chapter. And he made the pillars, and two rows round about upon the one network, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other

19 chapter. And the chapters that *were* upon the top of the pillars *were* of lily

20 work in the porch, four cubits. And the chapters upon the two pillars *had* pomegranates also above, over against the belly¹ which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapter.

21 ^z And he set up the pillars in ^y the porch of the temple: and he set up the right pillar, and called the name thereof Jachin [*i. e.* He shall establish]: and he set

22 up the left pillar, and called the name thereof Boaz [*i. e.* In it is strength]. And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 And he made ^a a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did

24 compass it round about. And under the brim of it round about *there were* knobs² compassing it, ten in a cubit, ^a compassing the sea round about: the

25 knobs *were* cast in two rows, when it was cast. It stood upon ^b twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was*

26 set above upon them, and all their hinder parts *were* inward. And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained ^c two thousand baths.³

27 And he made ten bases of brass; four cubits *was* the length of one base,

28 and four cubits the breadth thereof, and three cubits the height of it. And the work of the bases *was* on this *manner*: they had borders, and the borders

29 *were* between the ledges: and on the borders that *were* between the ledges *were* lions, oxen, and cherubim: and upon the ledges *there was* a base above:

30 and beneath the lions and oxen *were* certain additions made of thin work. And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersettors: under the laver *were* undersettors molten, at the side

31 of every addition. And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, four-square, not round. And under the borders *were* four wheels; and the axletrees of the wheels *were* joined to the base; and the height of a wheel *was* a cubit

32 and half a cubit. And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were*

33 all molten. And *there were* four undersettors to the four corners of one base:

34 *and* the undersettors *were* of the very base itself. And in the top of the base *was* there a round compass of half a cubit high: and on the top of the base the

35 ledges thereof and the borders thereof *were* of the same. For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm trees, according to the proportion of every one, and additions round about.

36 After this *manner* he made the ten bases: all of them had one casting, one

37 measure, *and* one size. Then ^d made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits; *and* upon every one of the ten

38 bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house

39 eastward over against the south. ^e And ^f Hiram made the lavers, and the shovels, and the basins.

40 So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: the two pillars, and the *two* bowls⁴ of the chapters that *were* on the top of the two pillars; and the two ^g networks, to cover the two bowls of the chapters which *were* upon the top of the pillars; and four

41 hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapters that *were* upon the

42

^v see 2 Chr. 3. 16; 4. 13; Jer. 52. 23.
^x 2 Chr. 3. 17; Gal. 2. 9; Rev. 3. 12.
^y ch. 6. 3.

^z see parallel, 2 Chr. 4. 2—5; see also 2 Ki. 23. 13; Jer. 52. 17.

^a 2 Chr. 4. 3.

^b 2 Chr. 4. 4, 5; Jer. 52. 20.

^c see 2 Chr. 4. 5.

^d see parallel, 2 Chr. 4. 6.

^e see parallel, 2 Chr. 4. 11—22; and 5. 1.
^f Heb. *Hiram*: see ver. 13.

^g vers. 17, 18.

¹ Probably the swell of the leaf of the lily.

² The Hebrew word here is 'bekaim,' which means knobs, *i. e.* in the form of colocynths. In 2 Chron. iv. 3 it is 'bekarim,' which means oxen.

³ Supposed to be about 15,000 gallons; or nearly the size of the smallest vats in the great London breweries. In 2 Chron. iv. 5, the number is *three* thousand; with which Josephus agrees. Calmet, to reconcile the discrepancy, supposes that the vessel held 2000 baths, and the base, or foot, 1000 more. Others refer the larger number

to the capacity of the vessel, and the smaller to the quantity that it usually contained. The *brazen sea*, with the smaller lavers, was for the use of the priests, in washing themselves, in conducting the sacrifices, and in keeping the courts of the temple clean. The Gibeonites, or Ne-thinim, who drew water for the house of God, had the duty of filling it. It had the same typical significance as the laver of the tabernacle. See note on Exod. xxx. 17.

⁴ They are called 'pommels' in 2 Chron. iv. 12. They were, perhaps, globes placed over the chapters.

43 pillars; and the ten bases, and ten lavers on the bases; and one sea, and twelve
45 oxen under the sea; ^hand the pots, and the shovels, and the basins: and all
these vessels, which Hiram made to king Solomon for the house of the LORD,
46 were of bright brass. ⁱIn the plain of Jordan did the king cast them, in the
47 clay ground between ^kSuceoth and ^lZarthan. And Solomon left all the vessels
unweighed, because they were exceeding many: neither was the weight of the
brass found out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD:
49 ^mthe altar of gold, and ⁿthe table of gold, whereupon ^othe shewbread was, and
the candlesticks of pure gold, five on the right *side*, and five on the left, before
50 the oracle, with the flowers, and the lamps, and the tongs of gold, and the bowls,
and the snuffers,¹ and the basins, and the spoons, and the censers of pure gold;
and the hinges of gold, both for the doors of the inner house, the most holy *place*,
and for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD.
And Solomon brought in the things ^pwhich David his father had dedicated;
even the silver, and the gold, and the vessels, did he put among the treasures of
the house of the LORD.

The dedication of the temple; Solomon's prayer, and sacrifice.

8 THEN² ^qSolomon assembled the elders of Israel, and all the heads of the
tribes, the chief of the fathers of the children of Israel, unto king Solomon in
Jerusalem, ^rthat they might bring up the ark of the covenant of the LORD ^sout
of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the
3 'feast in the month Ethanim, which *is* the seventh month.³ And all the elders of
4 Israel came, ^uand the priests took up the ark. And they brought up the ark of
the LORD, ^vand the tabernacle of the congregation, and all the holy vessels that
were in the tabernacle, even those did the priests and the Levites bring up.⁴

5 And king Solomon, and all the congregation of Israel, that were assembled unto
him, *were* with him before the ark, ^xsacrificing sheep and oxen, that could not
6 be told nor numbered for multitude. And the priests ^ybrought in the ark of the
covenant of the LORD unto ^zhis place, into the oracle⁵ of the house, to the most
7 holy *place*, *even* ^aunder the wings of the cherubim. For the cherubim spread
forth *their* two wings over the place of the ark, and the cherubim covered the
8 ark and the staves thereof above. And they ^bdrew out the staves, that the
ends of the staves were seen out in the holy *place* [*or*, ark^c] before the oracle,
9 and they were not seen without:⁶ and there they are unto this day.⁷ ^dThere was
nothing⁸ in the ark ^esave the two tables of stone, which Moses ^fput there at
Horeb, ^gwhen [*or*, where] the LORD made *a covenant* with the children of Israel,
when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*, that
11 the cloud⁹ ^hfilled the house of the LORD, so that the priests could not stand to
minister¹⁰ because of the cloud: for ⁱthe glory of the LORD had filled the house
of the LORD.

12 ^kThen spake Solomon, The LORD said that he would dwell ^lin the thick
13 darkness. ^mI have surely built thee an house to dwell in, ⁿa settled place for
thee to abide in for ever.¹¹

^h Ex. 27. 3; 2 Chr. 4. 16.

ⁱ 2 Chr. 4. 17.

^k Ge. 23. 17.

^l Jos. 3. 16.

^m Ex. 37. 25—28.

ⁿ Ex. 37. 10—16.

^o Ex. 25. 30; Le. 24.

5—8.

^p 2 Sam. 8. 7, 8, 11, 12;
2 Chr. 5. 1.

^q see parallel, 2 Chr. 5. 2—14.

^r 2 Sam. 6. 2, 17.

^s 2 Sam. 5. 17—9; 6.
12, 16.

^t Le. 23. 31; 2 Chr. 7. 8.

^u Num. 4. 15; Deu.

31. 9; Jos. 3. 3, 6;

1 Chr. 15. 14, 15.

^v ch. 3. 4; 2 Chr. 1. 3.

^x 2 Sam. 6. 13.

^y 2 Sam. 6. 17.

^z ch. 6. 19; Ex. 26.
33, 34.

^a ch. 6. 27; Ex. 25.
20, 22.

^b Ex. 25. 14, 15.

^c as 2 Chr. 5. 9.

^d Ex. 25. 21; Deu. 10. 2.

^e Deu. 10. 5; Heb. 9. 4.

^f Ex. 40. 20.

^g ver. 21; Ex. 34. 27,
28; Deu. 4. 13.

^h Ex. 40. 34, 35; 2 Chr.

5. 13, 14; 7. 2.

ⁱ see refs. Le. 9. 23.

^k see parallel, 2 Chr.

6. 1—39.

^l Ex. 19. 9; 20. 21;

Le. 16. 2; Deu. 4. 11;

5. 22; Ps. 18. 11;

97. 2.

^m 2 Sam. 7. 13.

ⁿ Ps. 78. 68, 69; 132. 14.

1 Rather, 'lamp-scissors.'

2 The services at the dedication of the temple consisted of three parts: the solemn transference of the ark of the covenant from the city of David to the temple (vers. 1—21), Solomon's dedication prayer (vers. 22—61), and the sacrifice of peace-offerings (vers. 62—66).

3 This was the joyful Feast of Tabernacles. The building had now been finished nearly a year; and its furniture and utensils were probably prepared in the meantime.

4 Probably the Levites of the family of Kohath carried the ark into the courts of the temple; and then the priests conveyed it into the holy place, which they only were allowed to enter. (See Numb. ch. iv., and notes.) On two occasions before this, the *priests* had carried the ark by especial Divine command; namely, when the people crossed the Jordan, and when they encompassed Jericho.

5 That is, the most holy place; called *the oracle*, because here Jehovah answered the inquiries of the people by the ministry of the high priest.

6 The ends of the staves might be seen within the

holy of holies, but not in the outer sanctuary.

7 This must refer to the time when the narrative from which this book was extracted was originally written, previously to the destruction of the temple by the Chaldeans.

8 In Heb. ix. 4 several things are spoken of as being in the ark, which are not mentioned here; but that passage seems to refer to the tabernacle as it existed in the time of Moses.

9 This was the symbol of Jehovah's presence, testifying that he had accepted the temple as his own house. The temple, with which so many hallowed associations were connected in the mind of a Jew, is used in the New Testament as an interesting representation of Christ (John ii. 19—21), of the individual believer (1 Cor. iii. 16; vi. 19), and of the universal church (Eph. ii. 19—22).

10 This was an evidence of the infirmity of the priests who officiated under the law. The parallel passage in 2 Chron. v. gives an account of a large attendance of Levites also as singers, who formed a grand choir befitting the importance and solemnity of the occasion.

11 This alludes to the fixed and permanent structure of

14 And the king turned his face about, and ^oblessed all the congregation of
 15 Israel: (and all the congregation of Israel ^pstood;) and he said, ^qBlessed *be* the
 LORD God of Israel, which ^rspake with his mouth unto David my father, and
 16 ^shath with his hand fulfilled *it*, saying, 'Since the day that I brought forth my
 people Israel out of Egypt, I chose no city out of all the tribes of Israel to build
 an house, that ^umy name might be therein; but I chose ^xDavid to be over my
 17 people Israel. And ^yit was in the heart of David my father to build an house
 18 for the name of the LORD God of Israel. ^zAnd the LORD said unto David my
 father, Whereas it was in thine heart to build an house unto my name, thou didst
 19 well that it was in thine heart. Nevertheless ^athou shalt not build the house;
 but thy son that shall come forth out of thy loins, he shall build the house unto
 20 my name. And the LORD ^bhath performed his word that he spake, and I am
 risen up in the room of David my father, and sit on the throne of Israel, ^cas the
 LORD promised, and have built an house for the name of the LORD God of Israel.
 21 And ^dI have set there a place for the ark, wherein ^eis ^ethe covenant of the LORD,
 which he made with our fathers, when he brought them out of the land of Egypt.
 22 And Solomon stood before ^fthe altar of the LORD in the presence of all the
 congregation of Israel, and ^gspread forth his hands toward heaven: ¹
 23 And he said, LORD God of Israel, ^hthere is no God like thee, in heaven above,
 or on earth beneath, ⁱwho keepest covenant and mercy with thy servants that
 24 ^hwalk before thee with all their heart: who hast kept with thy servant David
 my father that thou promisedst him: ^lthou spakest also with thy mouth, and
 25 hast fulfilled *it* with thine hand, as *it is* this day. Therefore now, LORD God of
 Israel, keep with thy servant David my father that thou promisedst him, saying,
^mThere shall not fail thee a man in my sight to sit on the throne of Israel; so
 that thy children take heed to their way, that they walk before me as thou
 26 hast walked before me. ⁿAnd now, O God of Israel, let thy word, I pray thee,
 be verified, which thou spakest unto thy servant David my father.
 27 But ^owill God indeed dwell on the earth? behold, the heaven and ^pheaven of
 heavens cannot contain thee; ²how much less this house that I have builded?
 28 Yet ^qhave thou respect unto the prayer of thy servant, and to his supplication, O
 LORD my God, to hearken unto the cry and to the prayer, which thy servant
 29 prayeth before thee to-day: that ^rthine eyes may be open toward this house
 night and day, ^{even}toward the place of which thou hast said, ^sMy name shall be
 there: that thou mayest hearken unto the prayer which thy servant shall make
 30 ^ttoward [*or*, in] this place. ^uAnd hearken thou to the supplication of thy
 servant, and of thy people Israel, when they shall pray toward [*or*, in] this place:
 and hear thou in heaven thy dwelling place: and when thou hearest, forgive.
 31 If any man trespass against his neighbour, and ^xan oath be laid upon him to
 32 cause him to swear, and the oath come before thine altar in this house: then
 hear thou in heaven, and do, and judge thy servants, ^ycondemning the wicked,
 to bring his way upon his head; and ^zjustifying the righteous, to give him
 according to his righteousness.
 33 ^aWhen ³thy people Israel be smitten down before the enemy, ^bbecause they
 have sinned against thee, and ^cshall turn again to thee, and confess thy name,
 34 and ^dpray, and make supplication unto thee in [*or*, toward] this house: then
 hear thou in heaven, and forgive the sin of thy people Israel, and bring them
 again unto the land ^ewhich thou gavest unto their fathers.
 35 ^fWhen heaven is shut up, and there is no rain, because they have sinned
 against thee; ^gif they pray toward this place, and ^hconfess thy name, and turn
 36 from their sin, when thou afflictest them: then hear thou in heaven, and forgive
 the sin of thy servants, and of thy people Israel, that thou ⁱteach them ^hthe good
 way wherein they should walk, and ^lgive rain upon thy land, which thou hast
 given to thy people for an inheritance.
 37 ^mIf there be in the land famine, if there be pestilence, blasting, mildew, locust,
^{or}if there be caterpillar; if their enemy besiege them in the land of their cities;
 38 whatsoever plague, whatsoever sickness ^{there be}; what prayer and supplication
 soever be ^{made} by any man, ^{or}by all thy people Israel, which shall know every

^o Jos. 22. 6; 2 Sam. 6. 18.
^p 2 Chr. 7. 6; Ne. 8. 7; Mt. 13. 2.
^q 1 Chr. 29. 10; Ne. 9. 5; 1 K. 1. 68; Eph. 1. 3; 1 Pet. 1. 3.
^r 2 Sam. 7. 5, 25, 28, 29.
^s Jos. 21. 45.
^t 2 Sam. 7. 6; 2 Chr. 6. 5, etc.
^u ver. 29; Deu. 12. 5, 11.
^x 1 Sam. 16. 1; 2 Sam. 7. 8; 1 Chr. 28. 4.
^y 2 Sam. 7. 2; 1 Chr. 17. 1.
^z 2 Chr. 6. 8, 9.
^a ch. 5. 3, 5; 2 Sam. 7. 5, 12, 13.
^b ver. 15; Ne. 9. 8.
^c 1 Chr. 28. 5, 6.
^d vers. 5, 6.
^e ver. 9; Deu. 31. 26.
^f 2 Ki. 11. 14; 23. 3; 2 Chr. 6. 12, etc.
^g Ex. 9. 33; Ezra 9. 5; Job 11. 13; Ps. 28. 2; Is. 1. 15.
^h Ex. 15. 11; 2 Sam. 7. 22.
ⁱ Deu. 7. 9; Ne. 1. 5; Ps. 80. 3—6; Dan. 9. 4.
^k ch. 2. 4; 3. 6; Ge. 17. 1; 2 Ki. 20. 3.
^l ver. 15.
^m ch. 2. 4; 2 Sam. 7. 12, 16.
ⁿ 2 Sam. 7. 25.
^o 2 Chr. 2. 6; Is. 66. 1; Jer. 23. 21; Ac. 7. 49; 17. 24.
^p Deu. 10. 14; 2 Cor. 12. 2.
^q Dan. 9. 17, 19.
^r 2 Ki. 19. 16; Ne. 1. 6.
^s ver. 16; Deu. 12. 11.
^t Dan. 6. 10.
^u 2 Chr. 20. 9; Ne. 1. 6.
^x Ex. 22. 11.
^y Deu. 25. 1.
^z Ex. 23. 7; Pro. 17. 15.
^a Le. 26. 17, 25; Deu. 28. 25.
^b Jos. 7. 11, 12.
^c Le. 26. 39—41; Ne. 1. 9.
^d Ezra 9. 5; Ne. 9. 1—3.
^e Ge. 13. 15; Ex. 6. 8.
^f Le. 26. 19; Deu. 11. 17; 28. 23.
^g ver. 33.
^h see refs. Le. 26. 40.
ⁱ Ps. 25. 4, 5; 27. 11; 94. 12; 143. 8.
^k 1 Sam. 12. 23; Is. 30. 21; Jer. 6. 16.
^l Jer. 14. 22.
^m Le. 26. 16, 25, 26; Deu. 28. 21, 22, 27, 38—42, 52; 2 Chr. 20. 9.

the temple, compared with the materials of the tabernacle and its frequent change of place. See 2 Sam. vii. 6: 'I have not dwelt—but have walked,' etc.

¹ It appears from ver. 54 and 2 Chron. vi. 13, that Solomon kneeled down when he began to pray.

² This sublime language shows that the enlightened Israelite did not regard Jehovah merely as a local or national god. Yet Solomon united with his sense of the

infinite majesty and omnipresence of God a firm belief in the manifestation of his power and grace in the temple: at the same time rejecting the notion that it was confined to the temple—a notion which, though adopted by the carnally-minded Jews, was always opposed by the prophets. See Isa. lxxi. 1, 2.

³ All the following cases are taken almost verbally from Lev. xxvi., and Deut. xxviii.

man ⁿ the plague¹ of his own heart, and spread forth his hands toward this house :
 39 then hear thou in heaven thy dwelling place, and forgive, and do, and ^o give to
 every man according to his ways, whose heart thou knowest ; (for thou, *even* thou
 40 only, ^p knowest the hearts of all the children of men :) ^q that they may fear thee
 all the days that they live in the land which thou gavest unto our fathers.
 41 Moreover concerning ^r a stranger,² that is not of thy people Israel, but ^s cometh
 42 out of a far country for thy name's sake ; (for ^t they shall hear of thy "great
 name, and of thy ^x strong hand, and of thy stretched-out arm ;) when he shall
 43 come and pray toward this house ; hear thou in heaven thy dwelling place, and
 do according to all that the stranger calleth to thee for : ^y that all people of the
 earth may know thy name, to ^z fear thee, as *do* thy people Israel ; and that they
 may know that this house, which I have builded, is called by thy name.
 44 If thy people ^a go out to battle against their enemy, ^b whithersoever thou shalt
 send them, and shall pray unto the LORD toward the city which thou hast chosen,
 45 and *toward* the house that I have built for thy name : then hear thou in heaven
 their prayer and their supplication, and maintain their cause [*or*, right].
 46 If they sin against thee, (^c for *there* is no man that sinneth not,) and thou be
 angry with them, and deliver them to the enemy, so that they carry them awny
 47 captives ^d unto the land of the enemy, far or near : ^e yet if they shall bethink
 themselves in the land whither they were carried captives, and repent, and make
 supplication unto thee in the land of them that carried them captives, ^f saying,
 48 ^g We have sinned, and have done perversely, we have committed wickedness ;³ and
 so ^h return unto thee with all their heart, and with all their soul, in the land of
 their enemies, which led them away captive, and ⁱ pray unto thee toward their
 land, which thou gavest unto their fathers, the city which thou hast chosen,⁴ and
 49 the house which I have built for thy name : then hear thou their prayer and their
 supplication in heaven thy dwelling place, and maintain their cause [*or*, right],
 50 and forgive thy people that have sinned against thee, and all their transgressions
 wherein they have transgressed against thee, and ^k give them compassion before
 51 them who carried them captive, that they may have compassion on them : for ^l they
 be thy people, and thine inheritance, which thou broughtest forth out of Egypt,
 52 ^m from the midst of the furnace of iron :⁵ that thine eyes may be open unto the
 supplication of thy servant, and unto the supplication of thy people Israel, to
 53 hearken unto them in all that they call for unto thee. For thou didst ⁿ separate
 them from among all the people of the earth, to be ^o thine inheritance, ^p as thou
 spakest by the hand of Moses thy servant, when thou broughtest our fathers out
 of Egypt, O Lord God.
 54 And it was so, that when Solomon had made an end of praying all this prayer
 and supplication unto the LORD, he arose from before the altar of the LORD, from
^q kneeling on his knees with his ^r hands spread up to heaven.
 55 And he stood, ^s and blessed all the congregation of Israel with a loud voice,
 56 saying, 'Blessed be the LORD, that ^t hath given rest unto his people Israel,
 according to all that he promised : ^x there hath not failed one word of all his good
 57 promise, which he promised by the hand of Moses his servant. The LORD our
 God be with us, as he was with our fathers : ^y let him not leave us, nor forsake
 58 us : that he may ^z incline our hearts unto him, to walk in all his ways, and to
 keep his commandments, and his statutes, and his judgments, which he com-
 59 manded our fathers. And let these my words, wherewith I have made supplica-
 tion before the LORD, be nigh unto the LORD our God day and night, that he
 maintain the cause of his servant, and the cause of his people Israel at all times,
 60 ^a as the matter shall require : ^b that all the people of the earth may know that
 61 ^c the LORD is God, and that *there* is none else. Let your ^d heart therefore be
 perfect with the LORD our God, to walk in his statutes, and to keep his com-
 mandments, as at this day.
 62, 63 And ^e the king, and all Israel with him, offered sacrifice before the LORD. And
 Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two
 and twenty thousand oxen, and an hundred and twenty thousand sheep.⁶ So the

^a 2 Chr. 6. 29 ; Pro.
14. 10.
^o Ps. 18. 25, 26 ; Jer.
17. 10 ; 32. 19.
^p 1 Sam. 16. 7 ; 1 Chr.
28. 9 ; Ps. 11 4 ; John
2. 23 ; Ac. 1. 21 ; Rev.
2. 23.
^q Ex. 20. 20 ; Deu. 6.
2 ; Ps. 130 4.
^r Is. 56. 3, 6, 7.
^s Is. 60. 1—10.
^t Ex. 15. 14, 15 ; Jos.
2. 10, 11 ; Dan. 2. 47.
^u Ex. 3. 13—16.
^v Deu. 3. 24.
^y 1 Sam. 17. 46 ; 2 Ki.
19. 19 ; Ps. 67. 2
^z Ps. 102. 15.

^a Deu. 20. 1—4.
^b Num. 31. 1—3 ; Jos.
6. 2—5 ; 8. 1, 2 ; Judg.
4. 6 ; 6. 14.

^c 2 Chr. 6. 36 ; Job 14.
4 ; 15. 14—16 ; Ps.
14. 2, 3 ; 130. 3 ; 143.
2 ; Pro. 20. 9 ; Ecc.
7. 20 ; Is. 64. 6 ; Ro.
3. 19, 23 ; Gal. 3. 22 ;
Jam. 3. 2 ; 1 John 1.
8, 10.
^d 1e. 26. 31, 44 ; Deu.
28. 36, 61.
^e 1e. 26. 40.
^f Ne. 1. 6 ; Ps. 106. 6 ;
Is. 64. 6 ; Dan. 9. 5.
^g Job 33. 27, 28.
^h Deu. 4. 29 ; Jer. 29.
12—14.
ⁱ Dan. 6. 10.

^k 2 Chr. 30. 9 ; Ezra
7. 6, 27, 28 ; Ps. 106.
46.
^l Deu. 9. 29 ; Ne. 1. 10.

^m Deu. 4. 20 ; Jer. 11. 4.

ⁿ Num. 23. 9.

^o Deu. 32. 9.
^p Ex. 19. 5 ; Deu. 9.
26, 29 ; 14. 2.

^q see 2 Chr. 6. 13 ; Ps.
55. 6 ; 1k. 22. 41 ;
Ac. 20. 36 ; 21. 5.
^r ver. 22.
^s 2 Sam. 6. 18.
^t ver. 15.
^u Deu. 12. 10—12 ; Jos.
21. 44.
^v Jos. 21. 45 ; 23. 14.
^y Deu. 31. 6, 8 ; Jos. 1.
5 ; 1 Chr. 28. 20.
^z Ps. 119. 36 ; Jer. 31.
33 ; Phil. 2. 13.

^a Deu. 33. 25.
^b Jos. 4. 24 ; 1 Sam.
17. 46 ; 2 Ki. 19. 19.
^c see refs. Deu. 4. 35,
39.
^d ch. 11. 4 ; 15. 3, 14 ;
see Ge. 17. 1 ; 2 Ki.
20. 3 ; 1 Chr. 28. 9.
^e see parallel, 2 Chr.
7. 4—10.

1 In the parallel passage (2 Chron. vi. 29) the Hebrew word here rendered 'plague' is translated 'sore:' it is called 'his own sore;' with the addition, 'and his own grief.' The phrase means Divine chastisements, in the form of bodily sufferings, or misfortunes of various kinds.

2 The temple was to be 'a house of prayer for all people;' which plainly shows that the theocracy of the old covenant did not confine the privileges of religion to one particular nation, to the entire exclusion of all others. But the gospel goes far beyond this, in leading us to look

not towards an earthly sanctuary, but to heaven itself, into which Christ has entered, 'to appear in the presence of God for us.' See Heb. viii. 2 ; ix. 24.

3 This form of confession of sin was afterwards adopted by the Jews. See Psa. cvi. 6 ; Dan. ix. 5.

4 See Dan. vi. 10. The direction of the face in prayer towards the temple was intended to denote faith in the presence of God there.

5 See note on Deut. iv. 20.

6 Probably, not all at one time, but during the festival.

64 king and all the children of Israel ^f dedicated the house of the LORD. ^g The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because ^h the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held ⁱ a feast, and all Israel with him, a great congregation, from ^k the entering in of Hamath unto ^l the river of Egypt,¹ before

66 the LORD our God, ^m seven days and seven days, *even* fourteen days. ⁿ On the eighth day he sent the people away: and they blessed [*or*, thanked] the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

God's answer to Solomon's prayer.

9 AND ^o it came to pass, when Solomon had finished the building of the house of the LORD, ^p and the king's house, and ^q all Solomon's desire which he was pleased

2 to do, that the LORD appeared² to Solomon the second time, ^r as he had appeared unto him at Gibeon.

3 And the LORD said unto him, ^s I have heard thy prayer and thy supplication, that thou hast made before me: I have ^t hallowed this house, which thou hast built, ^u to put my name there for ever; ^x and mine eyes and ^y mine heart shall be

4 there perpetually. And if thou wilt ^z walk before me, ^a as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I

5 have commanded thee, *and* wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever, ^b as I promised to David

6 thy father, saying, There shall not fail thee a man upon the throne of Israel. ^c *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve

7 other gods, and worship them: ^d then will I cut off Israel out of the land which I have given them; and ^e this house, which I have hallowed ^f for my name, will I cast out of my sight; ^g and Israel shall be a proverb and a byword among all

8 people: and ^h at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, ⁱ Why hath the LORD done thus

9 unto this land, and to this house? and they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

Solomon's transactions with Hiram; his tributes, and navy.

10 ^k AND it came to pass at the end of twenty years, ^l when Solomon had built

11 the two houses, the house of the LORD, and the king's house, (^m *now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold according to all his desire,) that then king Solomon gave Hiram twenty cities in

12 the land of Galilee. And Hiram came out from Tyre to see the cities which

13 Solomon had given him; and they pleased him not. And he said, What cities *are* these which thou hast given me, my brother? ⁿ And he called them the

14 land of Cabul³ [*i. e.* displeasing] unto this day. And ^o Hiram sent to the king sixscore talents of gold.

15 And this ^p is the reason of ^q the levy which king Solomon raised; for to build the house of the LORD, and his own house, and ^r Millo,⁵ and the wall of Jerusalem, and ^s Hazor, and ^t Megiddo, and ^u Gezer. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, ^v and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and ^w Beth-horon the nether,⁶ and ^x Baalath,⁷ and

^f Num. 7. 10, 11; Ezra 6. 16, 17; John 10. 22.
^g 2 Chr. 7. 7.

^h 2 Chr. 4. 1.

ⁱ ver. 2; Le. 23. 34.

^k Num. 34. 8; Jos. 13. 5; Judg. 3. 3; 2 Ki. 14. 25.
^l see Ge. 15. 18; Num. 34. 5.

^m 2 Chr. 7. 8.
ⁿ 2 Chr. 7. 9, 10.

^o see parallel, 2 Chr. 7. 11—22.

^p ch. 7. 1.
^q 2 Chr. 8. 6.

^r ch. 3. 5.

^s 2 Ki. 20. 5; Ps. 10.

17; 66. 19.

^t ch. 8. 10, 11.

^u see refs. ch. 8. 16.

^v Deu. 11. 12.

^w Ps. 132. 13, 14.

^x ch. 3. 14; Ge. 17. 1.

^y ch. 11. 4, 6, 38; 14.

8; 15. 5.

^z ch. 2. 4; 6. 12; 2

Sam. 7. 12—16; 1

Chr. 22. 10; Ps. 132.

12.

^c 2 Sam. 7. 14; 2 Chr.

7. 19, 20; Ps. 89. 30,

etc.

^d Deu. 4. 26; 2 Ki. 17.

20—23; 25. 21.

^e 2 Ki. 25. 9.

^f Jer. 7. 14.

^g see refs. Deu. 28. 37.

^h 2 Chr. 7. 21; Jer. 19.

8; 53. 13.

ⁱ Deu. 29. 24—26; Jer.

22. 8, 9.

^k see parallel, 2 Chr.

8. 1—11.

^l ch. 6. 37, 38; 7. 1.

^m ch. 5. 6—10; 2 Chr.

8. 2.

ⁿ Jos. 19. 27.

^o ch. 5. 31.

^p ver. 24; 2 Sam. 5. 9.

^q Jos. 19. 36.

^r Jos. 17. 11.

^s Jos. 16. 10; Judg.

1. 23.

^t Jos. 16. 10.

^u Jos. 16. 3; 21. 22;

2 Chr. 8. 5.

^v Jos. 19. 44; 2 Chr.

8. 4, 6, etc.

¹ That is, from one extremity of the land to the other.

² God had shown at the time his acceptance of Solomon's prayer: see 2 Chron. vii. 1. But it is possible that this special appearance may have been vouchsafed some years later. God never forgets the believing prayers of his people; and sometimes shows, long afterwards, how he remembers and approves them.

³ Josephus says (Antiq. viii. 5) that these were towns of Galilee, in the neighbourhood of Tyre; and that 'Cabul,' in the Phœnician language, signifies *unpleasing*. It is probable that they were not within the promised land, and had not been previously occupied by Israelites (see 2 Chron. viii. 2); but were a portion of David's recent conquests. As the Phœnicians cared mostly for commerce, they would doubtless have preferred cities on the sea-coast, or on some great line of traffic.

⁴ Or, 'because Hiram had sent to the king six score talents of gold.'

⁵ See note on Judg. ix. 6.

⁶ The two Beth-horons were about twelve miles north-west of Jerusalem, at the upper and lower ends of the main pass leading from the western plain to the hill country.

⁷ Baalath is supposed by some to be the same as Baalgad or Baalbek, in the extreme north of Palestine. See Josh. xi. 17; xiii. 5. Baalbek, of which the magnificent ruins still remain, was a great commercial entrepôt, and a principal station for the caravans travelling from Phœnicia to the north and east. It is, however, more probable that Baalath was a town in the south of Canaan, on the borders of Judah and Dan, and belonging to the latter. See Josh. xix. 44.

19 Tadmor¹ in the wilderness, in the land,² and all the cities of store that Solomon had, and cities for ^x his chariots, and cities for his horsemen, and that which Solomon ^y desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

^x ch. 4. 26—29.
^y ver. 1.

20 ^z And all the people that were left of the Amorites, Hittites, Perizzites, Hivites,
21 and Jebusites, which were not of the children of Israel, their children ^a that were left after them in the land, ^b whom the children of Israel also were not able utterly to destroy, ^c upon those did Solomon levy a tribute of ^d bondservice unto
22 this day. But of the children of Israel did Solomon ^e make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and
23 rulers of his chariots, and his horsemen. These were the chief of the officers that were over Solomon's work, ^f five hundred and fifty, which bare rule over the people that wrought in the work.

^z 2 Chr. 8. 7, etc.
^a Judg. 1. 21, 27, 29; 3. 1—4.
^b Jos. 15. 63; 17. 12.
^c ver. 15; Judg. 1. 28.
^d see Ge. 9. 25, 26; Ezra 2. 55, 58; Ne. 7. 57; 11. 3.
^e Le. 25. 39.

24 But ^g Pharaoh's daughter came up out of the city of David unto ^h her house³ which Solomon had built for her: ⁱ then did he build Millo.

^f see 2 Chr. 8. 10.

25 ^k And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord. So he finished the house.

^g ch. 3. 1; 2 Chr. 8. 11.
^h ch. 7. 8.
ⁱ ch. 11. 27; 2 Sam. 5. 9; 2 Chr. 32. 5.
^k Ex. 23. 14—17; 2 Chr. 8. 12, 13, 16.

26 And ^l king Solomon made a navy of ships in ^m Ezion-geber,⁴ which is beside
27 Eloth,⁵ on the shore of the Red Sea, in the land of Edom. ⁿ And Hiram sent in the navy his servants,⁶ shipmen that had knowledge of the sea, with the servants
28 of Solomon. And they came to ^o Ophir,⁷ and fetched from thence gold, four hundred and twenty⁸ talents, and brought it to king Solomon.

^l see parallel, 2 Chr. 8. 17, 18.
^m ch. 22. 48; Num. 33. 35; Deu. 2. 8.
ⁿ ch. 10. 11.
^o Ge. 10. 29; Job 22. 24; 28. 16; Ps. 45. 9; Is. 13. 12.

The queen of Sheba's visit.

10 AND when the ^p queen of Sheba⁹ ^q heard of the fame of Solomon concerning
2 the name of the Lord, she came ^r to prove him with hard questions.¹⁰ And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.
4 And when the queen of Sheba had seen all ^s Solomon's wisdom, and the house
5 that he had built, and ^t the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, ^u and his ascent¹¹ by which he went up unto the house of the Lord; ^x there was no more

^p see parallel, 2 Chr. 9. 1—28; see also Mt. 12. 42; Lk. 11. 31.
^q ch. 4. 31, 34.
^r see Judg. 14. 12; Pro. 1. 6.

^s ch. 4. 29—33.

^t ch. 4. 22, 23.

^u 2 Ki. 16. 18; 1 Chr. 26. 16.
^x Jos. 5. 1.

¹ Tadmor, or Tamar (which means a palm-tree), is generally supposed to have been the original site of the celebrated city of Palmyra, which was situated on a well-watered and fruitful oasis in the Great Desert of Syria, nearly midway between Damascus and Thapsacus, on the Euphrates; and was a place of great commercial importance under the Roman empire. If this was the Tadmor of Solomon, it was probably built (or perhaps rather enlarged and fortified) by him, as a resting-place for the caravans between Palestine and Central Asia. But some think that Palmyra was not so ancient, and that the place here mentioned was either Baal-Tamar (Judg. xx. 33), or the 'city of palm-trees,' or 'Tamarim' (Deut. xxxiv. 3).

² If Tadmor were the same as Palmyra, this may mean 'within Solomon's territory,' or 'in the interior of the country;' Gezer, Beth-horon, and Baalath being on the seaward side of Jerusalem. Otherwise it must refer to *Palestine Proper*, as distinguished from Solomon's wider dominions. See Ezek. xlvii. 19; xlviii. 28.

³ For the reason of this, see 2 Chron. viii. 11.

⁴ Ezion-geber was at the head of the north-eastern arm of the Red Sea, now called the Gulf of Akaba. The possession of this harbour, which Solomon obtained by his sovereignty over Edom, gave him the use of the Red Sea, and access to the Indian Ocean. The possession of Petra also gave him the command of the land trade with Arabia and the East.

⁵ Eloth or Elath (called by the Greeks and Romans Ailah and Elana) is close to the modern Akaba. It was taken by David from the Edomites; but lost again by Joram about 150 years after. It was retaken by Azariah; but, in the reign of Ahaz, became again subject to the Edomites.

⁶ As the countries through which the important trade with India and the East was carried on were now under Solomon's dominion, the Tyrians were naturally anxious to cultivate a friendly connection with him.

⁷ The situation of Ophir can only be conjectured. The most probable opinions fix it either in the south of Arabia, or on the east of Africa, or in some part of India. The last supposition appears on the whole to be preferable, being supported by Josephus, and confirmed by the circumstance that India was the only country where *all* the articles brought from Ophir were procurable.

⁸ In 2 Chron. viii. 18, it is 'four hundred and fifty.' Perhaps thirty talents went to defray the expenses of the voyage, and the rest was paid into the royal treasury.

⁹ The honour of having been governed by this illustrious princess is claimed both by Arabia Felix and by Abyssinia. She appears in the annals of both countries; being called by the Arabians 'Bulki,' and by the Abyssinians 'Magneda.' Perhaps the two accounts may be reconciled by remembering that Abyssinia was an Arabian colony, and that its language is a dialect of the ancient Arabic. The more general opinion, however, is that 'Sheba' was Saba or Sabaea, in Arabia Felix; a country whose inhabitants were well known to the Hebrews and the Greeks for their extensive traffic in the spices, gold, and precious stones which there abounded. The productions here described (ver. 2) are identical with those of the kingdom of Sabau, as given by Strabo, the elder Pliny, and other authorities.

¹⁰ It appears from Josephus and other ancient writers, as well as from Scripture, that the proposing and solving of enigmas was a favourite occupation in the East; and that great kings, such as Solomon and Hiram, engaged in these contests of skill.

¹¹ The Hebrew word here used is generally translated 'burnt offering;' and the Septuagint and some other versions render the clause, 'and the burnt offerings which he offered (or caused to ascend) in the house of the Lord.' But the rendering in the text is supported by Ezek. xl. 26, and by the parallel passage in 2 Chron. ix. 4, where a cognate word is used which never signifies 'a burnt offer-

6 spirit in her. And she said to the king, It was a true report that I heard in
7 mine own land of thy acts [*or*, sayings] and of thy wisdom. Howbeit I believed
not the words, until I came, and mine eyes had seen *it*: and, behold, the half
was not told me: thy wisdom and prosperity exceedeth the fame which I heard.
8 ^v Happy *are* thy men, happy *are* these thy servants, which stand continually
9 before thee, *and* that hear thy wisdom. ^z Blessed be the LORD thy God, which
delighted in thee, to set thee on the throne of Israel. ^a Because the LORD loved
10 Israel for ever, therefore made he thee king, ^b to do judgment and justice. And
she ^c gave the king an hundred and twenty talents of gold, and of spices very
great store, and precious stones: there came no more such abundance of spices as
these which the queen of Sheba gave to king Solomon.
11 ^d And the navy also of Hiram, that brought gold from Ophir, brought in from
12 Ophir great plenty of ^e alnum trees,¹ and precious stones. ^f And the king made of
the alnum trees pillars for the house of the LORD, and for the king's house,
harps also and psalteries for singers: there came no such ^g alnum trees, nor were
13 seen unto this day. And king Solomon gave unto the queen of Sheba all her
desire, whatsoever she asked, beside *that* which Solomon gave her of his royal
bounty. So she turned and went to her own country, she and her servants.

Solomon's wealth, magnificence, commerce, and fame.

14 NOW the weight of gold that came to Solomon in one year was six hundred
15 threescore and six talents of gold, beside *that he had* of the merchantmen, and of
the traffic of the spice merchants, and ^h of all the kings of Arabia, and of the
16 governors of the country. And king Solomon made two hundred targets of
17 beaten gold: six hundred *shekels* of gold went to one target. And *he made* ⁱ three
hundred shields of beaten gold; three pounds of gold went to one shield: and
the king put them in the ^k house of the forest of Lebanon.

18 ^l Moreover the king made a great throne of ivory, and overlaid it with the best
19 gold. The throne had six steps, and the top of the throne *was* round behind: and
there were stays on either side on the place of the seat, and two lions stood beside
20 the stays. And twelve lions stood there on the one side and on the other upon
21 the six steps: there was not the like made in any kingdom. ^m And all king
Solomon's drinking vessels *were* of gold, and all the vessels of the house of the
forest of Lebanon *were* of pure gold; none *were* of silver: it was nothing
22 accounted of in the days of Solomon. For the king had at sea a navy of
ⁿ Tharshish² with the navy of Hiram: once in three years³ came the navy of
Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So ^o king Solomon exceeded all the kings of the earth for riches and for wisdom.
24 And all the earth⁴ sought to Solomon, to hear his wisdom, which God had put
25 in his heart. And they brought every man ^p his present, vessels of silver, and
vessels of gold, and garments, and armour, and spices, horses, ^q and mules, a rate
year by year.

26 ^r And Solomon ^s gathered together chariots and horsemen: and he had a
thousand and four hundred chariots, and twelve thousand horsemen, whom he
27 bestowed in the cities for chariots, and with the king at Jerusalem. ^t And the
king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the
28 sycamore trees that *are* in the vale, for abundance. ^u And Solomon had horses
brought out of Egypt, and ^v linen yarn:⁵ the king's merchants received the
29 ^v linen yarn at a price. And a chariot came up and went out of Egypt⁶ for six

^v Pro. 8. 31; 13. 20.

^z ch. 5. 7.

^a Deu. 7. 8.

^b 2 Sam. 8. 15; 23. 3;
Ps. 72. 2; Pro. 8. 15.
^c Ps. 72. 10, 15.

^d ch. 9. 27.

^e *algum trees*, 2 Chr.
2. 8; 9. 10, 11.
^f 2 Chr. 9. 11.

^g 2 Chr. 9. 10.

^h 2 Chr. 9. 24; Ps. 72.
10.

ⁱ ch. 14. 26.

^k ch. 7. 2.

^l 2 Chr. 9. 17, etc.

^m 2 Chr. 9. 20, etc.

ⁿ Ge. 10. 4; 2 Chr. 20.
36.

^o ch. 3. 12, 13; 4. 30.

^p Judg. 3. 15; 1 Sam.
10. 27; 2 Sam. 8. 2, 10.
^q ch. 1. 33; Ezra 2. 66.

^r ch. 4. 26; 2 Chr. 1.
14; 9. 25.
^s Deu. 17. 16.

^t 2 Chr. 1. 15—17.
^u Deu. 17. 16; 2 Chr.
1. 16; 9. 28.

^v Eze. 27. 7.

^v Ge. 41. 42; Pro. 7. 16.

ing.' Some suppose this 'ascent' to have been a richly adorned staircase, such as is found in the ancient Persian palaces; others consider it to have been a magnificent viaduct across the valley which separated Mount Zion from Mount Moriah, on which the temple stood.

¹ Or, *algum trees* (2 Chron. ix. 10, 11). As this wood was employed in the construction of musical instruments, it was probably a species of pine or of sandal wood.

² The situation of Tharshish has been much debated; but a comparison of the various passages in which it is mentioned fixes it near the western outlet of the Mediterranean Sea, and points to the celebrated Phœnician colony of Tartessus on the Atlantic coast of Spain, not far from Gades, the modern Cadiz. In process of time, however, 'ships of Tharshish' came to signify *large vessels* built for distant voyages. Unless the phrase be used with this wider signification, the voyage here spoken of must be different from that mentioned in ch. ix. 28, x. 11; this being by the Mediterranean, and the other by the Red Sea.

³ This does not necessarily imply that the voyage occur-

ed three years: it may equally well mean that it was made once in three years. But even if the length of the voyage be intended, it might, according to the Hebrew mode of computation, occupy only part of three successive years, making not more than a year and a half.

⁴ 'All the earth' (or land) evidently refers to the dominions of Solomon; for those who came were tributaries.

⁵ The Hebrew word here translated 'linen yarn' does not bear this meaning elsewhere. The Septuagint gives it as a proper name, thus: 'And Solomon had horses brought from Egypt, and from *Koa*; the king's merchants took them from *Koa* at a fixed price.'

⁶ Egypt was the great mart for horses before their introduction into Arabia; and as Solomon's dominions extended to the confines of Egypt, he seems to have enjoyed a monopoly of the export of horses thence to the countries north and east of Palestine. In 'multiplying horses,' Solomon violated an express injunction of the law (Deut. xvii. 16), which was designed to preserve the people from substituting a confidence in one of the most

hundred *shekels* of silver,¹ and an horse for an hundred and fifty: ² and so for all the kings of the Hittites,² and for the kings of Syria, did they bring *them* out by their means.

Solomon's foreign wives and idolatry: the displeasure of God; Solomon's adversaries; Ahijah's prophecy.

11 BUT ^a king Solomon loved ^b many strange women, together with [*or, beside*] the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, ² and Hittites; of the nations *concerning* which the LORD said unto the children of Israel, ^c Ye shall not go in to them, neither shall they come in unto you: *for* ^d surely they will turn away your heart after their gods: Solomon clave unto ³ these in love. And he had seven hundred³ wives, princesses, and three hundred ⁴ concubines: and ^e his wives turned away his heart. For it came to pass, when Solomon was old, ^f that his wives turned away his heart after other gods; and his ⁵ heart was not perfect with the LORD his God, ^h as *was* the heart of David his father.⁴ For Solomon went after ⁱ Ashtoreth the goddess of the Zidonians, and ⁶ after ^k Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father. ⁷ ^l Then did Solomon build an high place for ^m Chemosh, the abomination of Moab, in ⁿ the hill⁵ that is before Jerusalem, and for Molech, the abomination of the ⁸ children of Ammon. And likewise did he for ^o all his strange wives, which burnt incense and sacrificed unto their gods. ⁹ And the LORD was angry with Solomon, because ^p his heart was turned from ¹⁰ the LORD God of Israel, ^q which had appeared unto him twice, and ^r had commanded him concerning this thing, that he should not go after other gods: but ¹¹ he kept not that which the LORD commanded. Wherefore the LORD said⁶ unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, ^s I will surely rend the kingdom ¹² from thee, and will give it to thy servant. Notwithstanding ^t in thy days I will not do it for David thy father's sake: *but* ^u I will rend it out of the hand of thy ¹³ son. ^v Howbeit I will not rend away all the kingdom; *but* will give ^y one tribe to thy son for David my servant's sake, and for Jerusalem's sake ^z which I have chosen. ¹⁴ And the LORD ^a stirred up an adversary unto Solomon, Hadad the Edomite: ¹⁵ he *was* of the king's seed in Edom. ^b For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, ^c after he ¹⁶ had smitten every male in Edom; (for six months did Joab remain there with ¹⁷ all Israel, until he had cut off every male in Edom:) that Hadad⁷ fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad ¹⁸ *being* yet a little child. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave ¹⁹ him land. And Hadad found great favour in the sight of Pharaoh, so that he gave ²⁰ him to wife the sister of his own wife, the sister of Tahpenes the queen. And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. ²¹ ^d And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, ²² that I may go to mine own country. Then Pharaoh said unto him, But what

^a Jos. 1. 4; 2 Ki. 7. 6.

^a Ne. 13. 26.
^b Deu. 17. 17; Pro. 2. 16; 5. 3—20.

^c see refs. Ex. 34. 16.
^d ch. 16. 31—33; Num. 25. 1—3.

^e Deu. 7. 4.

^f Deu. 17. 17; Ne. 13. 26.

^g ch. 8. 61.
^h ch. 9. 4.

ⁱ ver. 33; Judg. 2. 13;
^j 2 Ki. 23. 13.

^k called *Molech*, ver. 7, and *Le. 18. 21; Maleham*, Zeph. 1. 5.

^l Num. 33. 52.
^m Num. 21. 29; Judg. 11. 24.

ⁿ 2 Ki. 23. 13.
^o ver. 1.

^p vers. 2, 3.

^q ch. 3. 5; 9. 2.

^r ch. 6. 12; 9. 6.

^s ver. 13; ch. 12. 15, 16.

^t ch. 21. 29.

^u Ex. 20. 5.

^v 2 Sam. 7. 15, 16; Ps. 89. 33.

^w vers. 35, 36; ch. 12. 20.
^x Deu. 12. 5, 11.

^y 1 Sam. 26. 19; 1 Chr. 5. 26.

^z 2 Sam. 8. 11; 1 Chr. 18. 12, 13.

^a Num. 21. 19; Deu. 20. 13.

^d 1 Ki. 2. 10, 34.

formidable resources of Oriental warfare for a simple reliance on Divine protection. See Isa. xxxi. 1. It is also worthy of notice, that horses and chariots, however serviceable in a plain country, were ill suited for warfare in a mountainous region, such as Palestine, where infantry was much more available. Consequently this law, which discouraged the use of horses, in fact compelled the Israelites to employ the kind of force best suited to the defence of their country.

¹ This, which was probably the selling price, would be equivalent to about £68 9s., or £75; and that of a horse exactly one fourth, that is, £17 2s., or £18 15s., according to the lower or higher valuation of the shekel (2s. 3½d., or 2s. 6d.)

² This is probably a general name for the Canaanitish nations, some of whom, particularly of the Hittite tribes, still remained in the neighbourhood, in a state of subjection to the Israelites: but they appear to have subsequently become independent: see 2 Kings vii. 6.

³ This number was sometimes much exceeded by Eastern sovereigns, who regard a numerous harem as a part of royal magnificence.

⁴ It appears surprising that a man so eminent for wisdom, after having for some time walked in the steps of his pious father, should fall into idolatry. But the secularizing tendency of his too intimate connection with neighbouring nations, the enervating influence of uninterrupted prosperity and unbounded luxury, the debasing power of sensual indulgence, and the vanity and self-confidence which universal admiration is likely to produce,—all probably combined to draw away his heart from Jehovah, and to prostrate his powerful mind in the senseless worship of idols. Such is the folly of the wisest of men, when he forgets God. If the book of Ecclesiastes were written by Solomon in his old age, as it is generally supposed to have been, it shows an improved state of heart, and an anxiety, as far as possible, to counteract the injurious effects which his previous course had been calculated to produce.

⁵ Probably the hill south of the Mount of Olives, separated from Jerusalem only by the Valley of Jehoshaphat.

⁶ Most likely by the prophet Ahijah. See vers. 29, 30.

⁷ Hadad seems to have been the son of the king of Edom, who was probably slain in battle with the Israelites.

- hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.
- 23 And God ^e stirred him up *another* adversary, Rezon the son of Eliadah, which
 24 fled from his lord ^f Hadadezer king of Zobah: and he gathered men unto him, and became captain over a band, ^g when David slew them *of Zobah*: and they
 25 went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days¹ of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.²
- 26 And ^h Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he ⁱ lifted³ up *his* hand
 27 against the king. And this *was* the cause that he lifted up *his* hand against the king: ^k Solomon built Millo, and repaired the breaches of the city of David his
 28 father; and the man Jeroboam *was* a mighty man of valour; and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of ^l the house of Joseph.⁴
- 29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet ^m Ahijah the Shilonite⁵ found him in the way; and he had clad
 30 himself with a new garment;⁶ and they two *were* alone in the field: and Ahijah
 31 caught the new garment that *was* on him, and ⁿ rent it *in* twelve pieces: and he said to Jeroboam, Take thee ten pieces: for ^o thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will
 32 give ten tribes to thee: (but ^p he shall have one⁷ tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes
 33 of Israel:) ^q because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did*
 34 David his father. Howbeit ^r I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake,
 35 whom I chose, because he kept my commandments and my statutes: but ^s I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten
 36 tribes. And unto his son will I give one tribe, that ^t David my servant may have a light alway before me in Jerusalem, ^u the city which I have chosen me to
 37 put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, ^v if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do
 38 *that is* right in my sight, to keep my statutes and my commandments, as David my servant did, that ^w I will be with thee, and ^x build thee a sure house, as I
 39 built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but ^y not for ever.⁸
- 40 Solomon ^b sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak⁹ king of Egypt, and was in Egypt until the death of Solomon.
- 41 And ^c the rest of the acts [*or*, words; *or*, things] of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?¹⁰
- 42 ^d And the time that Solomon reigned in Jerusalem over all Israel *was* ^e forty
 43 years. ^f And Solomon slept with his fathers, and was buried in the city of David his father: and ^g Rehoboam his son reigned in his stead.

^e ver. 14.
^f 2 Sam. 8. 3.
^g 2 Sam. 8. 3; 10. 8, 18.
^h ch. 12. 2; 2 Chr. 13. 6.
ⁱ 2 Sam. 20. 21.
^k ch. 9. 24.
^l Jos. 18. 5; Am. 5. 6.
^m ch. 14. 2.
ⁿ see 1 Sam. 15. 27; 24. 5.
^o vers. 11—13.
^p ver. 13.
^q vers. 5—7.
^r vers. 12, 13.
^s ch. 12. 15—17.
^t ch. 15. 4; 2 Sam. 21. 17; 2 Ki. 8. 19; Ps. 132. 17.
^u ver. 13.
^v ch. 3. 14.
^w Jos. 1. 5.
^x 2 Sam. 7. 11, 27.
^y ver. 36.
^b Pro. 21. 30.
^c 2 Chr. 9. 29.
^d 2 Chr. 9. 30.
^e ch. 2. 10.
^f 2 Chr. 9. 31.
^g Mt. 1. 7, called Rehoboam.

¹ Probably not from his accession, but from the time that his wives publicly practised their idolatrous rites.

² This clause appears to refer to Hadad: the kings of Syria after this bore the name of Ben-hadad, or 'the son of Hadad.' But the Greek version has 'over Edom' (Idumea), instead of 'over Aram' (Syria).

³ Ahijah's prophecy (ver. 31) was no excuse for Jeroboam's conduct; for he was told at the same time that the disruption of the kingdom was not to take place till after Solomon's decease (ver. 34). But Jeroboam seems to have been too eager to seize the promised prize, and unwilling to wait till the appointed time.

⁴ Jeroboam was overseer either over the levies of men for the royal works, or over the collection of the tribute (or perhaps both) of the tribes of Ephraim and Manasseh, or rather, probably, of the ten tribes, for so the term is used in other passages (see 2 Sam. xix. 20). The employment of so large a body of workmen, consisting of Ephraimites and their colleagues, headed by an Ephraimite, in magnificent works which had their centre in Judah, and tended peculiarly to the glory and advancement of that tribe, was likely to revive the old jealousy: see ver. 27.

⁵ That is, a native or inhabitant of Shiloh. See ch. xiv. 2; see also 2 Chron. ix. 29.

⁶ The Septuagint has, 'Ahijah had clad himself.' It was probably the outer garment now called *hykc*.

⁷ The taking away of ten tribes would leave two: but Simeon was so incorporated with Judah as almost to be regarded as one with it; and though Benjamin was contiguous to Judah, and much under its influence, yet some of its towns were of the secession: see note on ch. xii. 20.

⁸ For in Christ the kingdom of David is established in far greater glory.

⁹ This is the first time that we find the proper (not the titular) name of an Egyptian sovereign in the Scriptures; unless *Rameses*, in Gen. xlvii. 11, be the name, not of a district, but of the king. Shishak has been identified by some learned men with the *Sesonchis* of other historians. The friendly relations which existed between Solomon and the king of Egypt at the commencement of his reign appear to have ceased.

¹⁰ This was probably a book written by an official chronicler or historiographer, out of which the sacred writer extracted what God saw fit to transmit to future ages.

Rehoboam's accession; the revolt of the ten tribes.

12 AND ^h Rehoboam went to Shechem: ¹ for all Israel were come to Shechem to make him king.

^h see parallel, 2 Chr. ch. 10.

2 And it came to pass, when ⁱ Jeroboam the son of Nebat, who was yet in ^k Egypt, ² heard of *it*, (for he was fled from the presence of king Solomon, and

ⁱ ch. 11. 26.

^k ch. 11. 49.

3 Jeroboam dwelt in Egypt;) that they sent and called him. And Jeroboam and 4 all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our ^l yoke grievous: ³ now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will 5 serve thee. And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

^l ch. 4. 7, 22, 23; 1 Sam. 8. 11—18.

6 And king Rehoboam consulted with the old men, that stood before ⁴ Solomon his father while he yet lived, and said, How do ye advise that I may answer this 7 people? And they spake unto him, saying, ^m If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

^m 2 Chr. 10. 6, 7; Pro. 15. 1.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, ⁵ and which stood 9 before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did 10 put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. 11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. ⁶

12 So Jeroboam and all the people came to Rehoboam the third day, as the king 13 had appointed, saying, Come to me again the third day. And the king answered 14 the people roughly, and forsook the old men's counsel that they gave him; and spake to them after ⁿ the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

ⁿ 2 Chr. 22. 4.

15 Wherefore the king hearkened not unto the people; for ^o the cause was from the LORD, that he might perform his saying, which the LORD ^p spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. ⁷

^o ver 24; Judg. 14. 4; 2 Chr. 10. 15; 22. 7; 25. 20.
^p ch. 11. 11, 31.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, ^q What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own 17 house, David. So Israel departed unto their tents. But ^r *as for* the children of Israel which dwelt in the cities of Judah, ⁸ Rehoboam reigned over them.

^q 2 Sam. 20. 1.

^r ch. 11. 13, 36.

18 Then king Rehoboam ^s sent Adoram, who *was* over the tribute; and all Israel ^t stoned him with stones, that he died. ⁹ Therefore king Rehoboam made speed to 19 get him up to his chariot, to flee to Jerusalem. So ^u Israel rebelled against the house of David unto this day.

^s ch. 4. 6; 5. 14, *Adoniram*.
^t see Ex. 17. 4; Num. 11. 10.
^u 2 Ki. 17. 21.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah ^v only. ¹⁰

^v ch. 11. 13, 32.

¹ Shechem, in the tribe of Ephraim, was a meeting-place of the *ten* tribes as distinguished from the *two*. It was afterwards fixed upon by Jeroboam as the capital of his kingdom.

² The Septuagint has the same reading here as in the parallel passage in 2 Chron. x. 2; namely, 'Jeroboam returned out of Egypt.'

³ This complaint was probably exaggerated; for, in carrying on his great public works, Solomon had employed the Canaanites as bondsmen, and made his own people overseers and rulers, etc.: see ch. ix. 22.

⁴ That is, as his chief officers and counsellors.

⁵ It was the custom in some Eastern countries for the heir-apparent to be brought up with young men of rank; who might, on his accession, fill the chief civil and military offices. These young men were probably about the same age as Rehoboam, who was above forty.

⁶ The cruel instrument of punishment which was called a 'scorpion,' was a long and heavy scourge armed

with numerous knots and with spikes of metal.

⁷ Whilst all the parties to these transactions were following out their own purposes, they were unintentionally accomplishing the designs of God. See Acts ii. 23.

⁸ That is, the priests and Levites, and persons belonging to other tribes, residing in the cities of Judah; who were soon afterwards joined by many others: see 2 Chron. xi. 13—17.

⁹ Having held the office of superintendent of the levies of money and of men which had been required for Solomon's great works (ch. iv. 6; v. 14), he was probably the most unpopular man that the king could have sent.

¹⁰ Including part of the tribes of Benjamin and Simeon, which had been closely connected with Judah, and probably a few towns in Dan. The close alliance between these tribes had been promoted by their mutual contiguity, and by the proximity of them all to the capital and the temple; whilst Judah and Benjamin had a further bond of sympathy as being the two royal tribes. The province

21 And when ^y Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But ^z the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; ^a for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

Jeroboam's idolatry, and its reproof by a prophet; whose subsequent disobedience causes his death.

25 THEN Jeroboam ^b built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built ^c Penuel. And Jeroboam said in his heart, ¹ Now shall the kingdom return to the house of David: if this people ^e go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and ^f made two calves ² of gold, and said unto them, It is too much for you to go up to Jerusalem: ^g behold thy gods, O Israel, which brought thee up out of the land of Egypt. ³ And he set the one in ^h Beth-el, and the other put he in ⁱ Dan. ⁴ And this thing became ^k a sin: for the people went *to worship* before the one, *even* unto Dan. ⁵ And he made an ^l house of high places, ^m and made priests of the lowest ⁶ of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto ⁿ the feast that *is* in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: ^o and he placed in Beth-el the priests of the high places which he had made. So he offered ⁷ upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had ^p devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and ^q burnt incense.

13 And, behold, there ^r came a man of God out of Judah by the word of the LORD unto Beth-el: ^s and Jeroboam stood by the altar to burn incense. ⁸ And he cried against the altar in the word of the LORD, and said, 'O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, ^u Josiah ⁹ by name;

^y see parallel, 2 Chr. 11. 1-4.

^z Deu. 33. 1; 2 Chr. 11. 2.

^a ver. 15.

^b see Judg. 9. 1, 45, 46.

^c Judg. 8. 17.

^d see ch. 11. 38.

^e Deu. 12. 5-7.

^f 2 Ki. 10. 29; 17. 16.

^g Ex. 32. 4, 8.

^h Ge. 12. 8; 28. 19;

Hos. 4. 15.

ⁱ Ge. 11. 14; Judg.

18. 29.

^k ch. 13. 31; 2 Ki. 17.

21.

^l ch. 13. 32.

^m ch. 13. 33; Num. 3.

10; 2 Ki. 17. 32; 2

Chr. 11. 14, 15; Eze.

41. 7, 8.

ⁿ ch. 8. 2, 5; Le. 23.

33, 34; Num. 29. 12.

^o Am. 7. 10-13.

^p Num. 15. 39.

^q ch. 13. 1.

^r ch. 12. 22; 2 Ki. 23. 17.

^s ch. 12. 32, 33.

^t Deu. 32. 1.

^u 2 Ki. 22. 1, 2; 23. 15

-28; Is. 42. 9.

of Edom (see 2 Sam. viii. 14) was also annexed to the kingdom of Judah, and remained so for about a century (see 2 Kings viii. 20, 22; 2 Chron. xxi. 8, 10). Jeroboam, on the other hand, acquired nearly four-fifths of the territory of Canaan, with the sovereignty of Moab (see 2 Sam. viii. 2; 2 Kings i. 1; iii. 4). The Syrians and Ammonites, who had been brought under subjection by David, had probably already regained their independence in the latter part of Solomon's reign.

1 Though Jeroboam knew that he owed his elevation to God, and that, if he were faithful and obedient, his new kingdom was secured to him and to his family by the Divine promise, yet he chose to rely rather upon measures of worldly policy than upon the protection of Jehovah; disowning his authority, and perverting his worship. But he found, as all will find who follow his example, that the very plans by which he hoped to secure his safety caused his ruin. See ch. xiv. 7-16.

2 To effect his political object, Jeroboam not only violated the *second commandment*, but proceeded to set aside the Divine institutions with respect to the *place*, the *ministers*, the *times*, and the *manner* of worship. Although that which he introduced was rather a pretended worship of Jehovah, under these symbols, than that of false gods which was afterwards established by the dynasty of Omri (from which, indeed, it is always distinguished both in the history and in the prophets); yet its deep criminality is marked by the disgraceful appellation, the man 'who made Israel to sin' (2 Kings x. 29, etc.) He hereby not only repudiated the theocracy, and cut off his kingdom from God's special protection and favour; but brought both himself and his subjects under the curse of the Divine law. The ten tribes, from this time to the subversion of the kingdom, were a nation of idolaters; although a few individuals, amidst great discouragement, adhered to the

service of Jehovah, and his prophets were feared and respected even by the worst of their kings.

3 These words are a quotation from Exod. xxxii. 4; and, as such, contain a bold defiance of Him who spoke by Moses. Like the Israelites in the wilderness, Jeroboam doubtless was led to the adoption of this form of worship by his residence in Egypt. Both he and his subjects well knew that it was strictly forbidden by the law, and had formerly brought down upon the people the severest Divine displeasure. But history and experience show how little men think of the word of God, or regard its plainest injunctions, when opposed to their inclinations.

4 Bethel and Dan were at the southern and northern extremities of the kingdom. Bethel was, in consequence of this desecration, called by the prophets 'Beth-aven,' i. e. *house of idols*, or *vanity*; instead of 'Beth-el,' *house of God* (Amos i. 5; Hos. iv. 15; v. 8; x. 5, 8). At Dan, idolatry had been established at a former period (Judg. xviii.)

5 Bethel is omitted here, perhaps, because it was taken in a few years by the king of Judah, and the worship of the calf there was interrupted for a time.

6 This illustrates the statement in 2 Chron. xi. 13, 14.

7 Not satisfied with other innovations, he acted as high priest, constituting himself the spiritual as well as temporal head of his kingdom.

8 This was probably the inauguration festival.

9 This prediction was delivered three hundred and sixty years before the event (see 2 Kings xxiii. 15); yet none of the kings of Judah gave or assumed this name till the appointed time. The prophecy implied that the family of David would continue on the throne of Judah, and would support the true religion, at some future time when their power should prevail over that of the ten tribes.

and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.¹ And he gave ^a a sign the same day, saying, This is the sign which² the LORD hath spoken; Behold, the altar shall be rent, and the ashes³ that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And ^v his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, ^z according to the sign which the man of God had given by the word of the LORD. And the king answered and said unto the man of God, ^a Intreat now the face of the LORD⁴ thy God, and pray for me, that my hand may be restored me again. ^b And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and ^c I will give thee a reward. And the man of God said unto the king, ^d If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water⁵ in this place: for so was it charged me by the word of the LORD, saying, ^e Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet⁶ in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*. Then he said unto him, Come home with me, and eat bread. And he said, ^f I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me ^g by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him. So he went back with him, and did eat bread in his house, and drank water.⁷

20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, but camest back, and hast eaten bread and drunk water in the ^h place of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, ⁱ a lion met him by the way, and slew him:⁸ and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the

^a Ex. 4. 3—5; 1 Sam. 2. 31; Is. 7. 14; Mt. 12. 38; John 2. 18; 1 Cor. 1. 22.

^v Ge. 19. 11; 2 Ki. 6. 18.

^z Deu. 18. 22.

^a Ex. 8. 8; 9. 28; 10. 17; Num. 21. 7; Ac. 8. 24; Jam. 5. 16; Rev. 3. 9.
^b Ex. 8. 12, 13; Mt. 5. 41.

^c 1 Sam. 9. 7; 2 Ki. 5. 15.

^d so Num. 22. 18; 21. 13.

^e Ps. 111. 4; 1 Cor. 5. 11.

^f vers. 8, 9; Num. 22. 13.

^g ch. 20. 35; 1 Thes. 4. 15.

^h ver. 9.

ⁱ ch. 20. 36; 2 Ki. 2. 21.

1 The burning of men's bones upon an altar was a mark of the greatest contempt and dishonour.

2 This word should be rendered as a conjunction, as it is in other places: 'This is a sign that the Lord has spoken, Behold, the altar shall be rent,' etc. To confirm the prediction, this sign was immediately accomplished by an invisible power.

3 That is, the ashes of the sacrifices.

4 Jeroboam looks for help now, not to the objects of his worship, but to Him whose law and service he had set at nought; but, like Pharaoh in a similar case (Exod. x. 17), he asks only for the removal of the judgment.

5 To do this would have been a symbol of peace and friendship. The command to return by a different route was an additional precaution against forming any acquaintance by the way. The near vicinity and relation of this apostate people exposed the inhabitants of Judah to peculiar danger of infection from their sin.

6 The old prophet of Bethel, though a worshipper of

Jehovah and endowed with prophetic inspiration, seems, like Balaam, not to have been a holy man (see ver. 18, and note on Numb. xxii. 8). It is not easy to discover the motives of his strange conduct. He may have wished to tempt the prophet from Judah to disobedience, in order to destroy the moral effect of his mission; or he may have been actuated by a friendly feeling, while he resorted to unlawful means to attain his end.

7 Not duly considering that, while the prohibition which he had received upon this subject came immediately from God, he had only this man's word in opposition to it. His conduct clearly manifested a too easy credulity in compliance with his own inclination, such as is too often to be seen now among professors of religion.

8 This judgment on the disobedient prophet would vindicate his message, the authority of which had been compromised by his conduct. The impression of this event upon the people would be deepened by the miraculous restraint upon the lion: see ver. 28.

26 old prophet dwelt. And when the prophet that brought him back from the way heard *thereof*, he said, It is ^h the man of God, who was disobedient unto the word of the Lord: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled *him*. And he went and found his carcase east in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him, *saying*, 'Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; ^m lay my bones beside his bones: ⁿ for the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of ^o Samaria, ^l shall surely come to pass.

33 ^p After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: ^q whosoever would, he ^r consecrated him, and he became *one* of the priests of the high places. ^s And this thing became sin unto the house of Jeroboam, even ^t to cut it off, and to destroy it from off the face of the earth.

Ahijah's prophecy concerning Jeroboam and his family.

14 AT that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that ^u *I should be king* over this people. ^v And take with thee ten loaves, and cracknels [*or*, cakes], and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose, ^w and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be another woman*.²

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be another*? for I *am* sent to thee *with heavy tidings*. Go, tell Jeroboam, Thus saith the LORD God of Israel, ^x Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and ^y rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, ^z who kept my commandments, and who followed me with all his heart, to do *that only which was right* in mine eyes; but hast done evil above all that were before thee: ^a for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and ^b hast cast me behind thy back: therefore, behold, ^c I will bring evil upon the house of Jeroboam, and ^d will cut off from Jeroboam him that pisseth against the wall, ^e and him that is shut up and left³ in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. ^f Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*. Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him ^g there is found *some good thing* toward the LORD God of Israel in the house of Jeroboam. ^h Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: ⁱ but what? even now.⁴

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall ^j root up Israel out of this ^k good land, which he gave to their fathers, and shall scatter them ^l beyond the river, ^m because they have made their groves, provoking the LORD to anger. And he shall give Israel up because of the sins of Jeroboam, ⁿ who did sin, and who made Israel to sin.

* Le. 10. 3.

† Jer. 22. 18

* 2 Ki. 23. 17, 18.

* ver. 2; 2 Ki. 23. 16, 19.

° ch. 16. 24.

p ch. 12. 31, 32; 2 Chr. 11. 15; 13. 9; Am. 4. 6—11.

q Num. 3. 10.

r Judg. 17. 12.

s ch. 12. 31.

t ch. 14. 10; 15. 29, 30.

* ch. 11. 31.

* see 1 Sam. 9. 7, 8; 2 Ki. 4. 42; 5. 15; 8. 7—9.

y ch. 11. 29.

* see ch. 16. 2; 2 Sam. 12. 7, 8.

* ch. 11. 30, 31.

b ch. 11. 33, 38; 15. 5.

c ch. 12. 28; 2 Chr. 11. 15.

d Ne. 9. 25; Ps. 50. 17;

Eze. 23. 35.

e ch. 15. 25—30.

f ch. 16. 11; 21. 21;

2 Ki. 9. 8.

g Deu. 32. 36; 2 Ki. 14. 26.

h ch. 16. 4; 21. 24.

i ver. 17.

k 2 Chr. 12. 12; 19. 3.

l ch. 15. 27—29.

m Ecc. 8. 11.

n Deu. 4. 26, 27; 29.

28; 2 Ki. 17. 6, 7;

Ps. 52. 5; Am. 2. 9.

o Jos. 23. 15, 16.

p 2 Ki. 15. 29; 17. 23;

18. 11.

q Ex. 34. 13; Deu. 12.

3, 4.

r ch. 12. 30; 13. 34;

15. 30, 34; 16. 2.

1 This word shows that the book was compiled after Omri had built and named Samaria. See the Preface to this book, and ch. xvi. 24.

2 A striking instance of the folly of attempting disguise before God, who could as easily reveal to the prophet the name and rank of the applicant, as make known the result of her child's illness.

3 Some translate this 'the bond and the free,' but it seems to mean that not one of the family of Jeroboam should escape, however carefully they might be shut up for protection.

4 The sense seems to be, 'But why do I speak of it as a distant event? Even now the sentence is beginning to take effect.'

- 17 And Jeroboam's wife arose, and departed, and came to ^cTirzah: ¹ and ^cwhen she
 18 came to the threshold of the door, the child died; and they buried him; and all
 Israel mourned for him, ^uaccording to the word of the LORD, which he spake by
 the hand of his servant Abijah the prophet.
- 19 And the rest of the acts of Jeroboam, how he ^xwarred, and how he reigned,
 behold, they *are* written in the book of the chronicles² of the kings of Israel.
- 20 And the days which Jeroboam reigned *were* two and twenty years: and he slept
 with his fathers, and Nadab his son reigned in his stead.

Reigns of Rehoboam, Abijam, and Asa, in Judah.

- 21 AND Rehoboam the son of Solomon reigned in Judah. ^yRehoboam *was* forty
 and one years old when he began to reign, and he reigned seventeen years in
 Jerusalem, the city ^zwhich the LORD did choose out of all the tribes of Israel,
^ato put his name there. ^bAnd his mother's name *was* Naamah an Ammonitess.
- 22 ^cAnd Judah did evil³ in the sight of the LORD, and they ^dprovoked him to
 jealousy with their sins which they had committed, above all that their fathers
 23 had done. For they also built them ^ehigh places, and images, ^fand groves, on
 24 every high hill, and ^gunder every green tree. ^hAnd there were also sodomites in
 the land: *and* they did according to all the abominations of the nations which
 the LORD cast out before the children of Israel.
- 25 ⁱAnd it came to pass in the fifth year of king Rehoboam, *that* ^kShishak king of
 26 Egypt came up against Jerusalem: ⁴ and he took away the treasures of the house
 of the LORD, and the treasures of the king's house; he even took away all: and
 27 he took away all the shields of gold ^mwhich Solomon had made. And king
 Rehoboam made in their stead brazen shields, and committed *them* unto the hands
 28 of the chief of the guard, which kept the door of the king's house. And it was
so, when the king went into the house of the LORD, that the guard bare them,
 and brought them back into the guard chamber.
- 29 ⁿNow the rest of the acts of Rehoboam, and all that he did, *are* they not
 30 written in the book of the chronicles of the kings of Judah? And there was ^owar
 31 between Rehoboam and Jeroboam all *their* days. ^pAnd Rehoboam slept with his
 fathers, and was buried with his fathers in the city of David. ^qAnd his mother's
 name *was* Naamah an Ammonitess. And ^rAbijam⁵ his son reigned in his stead.
- 15 Now ^sin the eighteenth year of king Jeroboam the son of Nebat reigned Abijam
 2 over Judah. Three years⁶ reigned he in Jerusalem. ^tAnd his mother's name
 3 *was* ^uMaachah,⁷ the daughter of ^vAbishalom. And he walked in all the sins of
 his father, which he had done before him: and ^xhis heart was not perfect with
 4 the LORD his God, as the heart of David his father. Nevertheless ^yfor David's
 sake did the LORD his God give him a lamp in Jerusalem, to set up his son after
 5 him, and ^zto establish Jerusalem: because David ^adid *that which was* right in
 the eyes of the LORD, and turned not aside from any *thing* that he commanded
 6 him all the days of his life, ^bsave only in the matter of Uriah the Hittite. ^cAnd
 there was war between Rehoboam⁸ and Jeroboam all the days of his life.
- 7 ^dNow the rest of the acts of Abijam, and all that he did, *are* they not written
 in the book of the chronicles of the kings of Judah? And there was war between
 8 Abijam and Jeroboam. ^eAnd Abijam slept with his fathers; and they buried
 him in the city of David: and Asa his son reigned in his stead.
- 9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.
 10 And forty and one years reigned he in Jerusalem. And his ^fmother's name *was*
 11 Maachah, the daughter of Abishalom. ^gAnd Asa did *that which was* right in the
 12 eyes of the LORD, as *did* David his father. ^hAnd he took away the sodomites
 13 out of the land, and removed ⁱall the idols that his fathers had made. And also

¹ ch. 16. 6, 8, 15, 23;
 S. Song 6. 4.
^c vers. 12, 13.
^u ver. 13.

^x 2 Chr. 13. 2—23.

^y 2 Chr. 12. 13.

^z ch. 11. 13, 36.

^a see refs. Ex. 20. 4.

^b ver. 31.

^c 2 Chr. 12. 1.

^d Ex. 20. 5; Deu. 32.

21; Ps. 78. 58; 1 Cor.

10. 22.

^e Deu. 12. 2; Eze. 16.

21, 25.

^f Deu. 12. 3; 2 Ki. 17.

9, 10.

^g Is. 57. 5.

^h ch. 15. 12; 22. 46;

Ge. 19. 5; Deu. 23.

17; 2 Ki. 23. 7.

ⁱ see parallel, 2 Chr.

12. 2.

^k ch. 11. 40.

^l see parallel, 2 Chr.

12. 9—11.

^m ch. 10. 16, 17.

ⁿ see parallel, 2 Chr.

12. 15, 16.

^o ch. 12. 21; 15. 6;

2 Chr. 12. 15.

^p 2 Chr. 12. 16.

^q ver. 21.

^r 2 Chr. 12. 16, Abijah;

Mt. 1. 7, Abia.

^s see parallel, 2 Chr.

13. 1, 2.

^t 2 Chr. 11. 20—22.

^u 2 Chr. 13. 2, Mich-

amah, the daughter

of Uriel.

^v 2 Chr. 11. 21, Absa-

lom.

^w ch. 8. 16; 11. 4; Ps.

119. 80.

^x ch. 11. 12, 32, 36; 2

Chr. 21. 7; Ps. 132.

17; Is. 37. 35.

^y Ps. 87. 5.

^z ch. 14. 8.

^a 2 Sam. 11. 4, 15—17;

12. 9, 10.

^b ch. 11. 30.

^c 2 Chr. 13. 2, 3, 22.

^d see parallel, 2 Chr.

14. 1.

^e that is, grand-

mother's, ver. 2.

^f see parallel, 2 Chr.

15. 16—18; see also

14. 2.

^g ch. 11. 24; 22. 46.

^h ch. 11. 23.

1 The pleasant situation of Tirzah (see Song of Solomon vi. 4) had early attracted the Israelitish monarchs; so that it shared for some time, with Shechem, the honours of the capital (ch. xv. 33; xvi. 8).

2 Not the canonical book of the Chronicles, for that was not yet written (see Preface, in page 411); but a volume of national annals or records, out of which the author of this book, under the guidance of Divine inspiration, selected the most important passages.

3 The account in vers. 22—24 indicates a rapid and deep degeneracy, such as is described in Rom. i. 23—32. Man can never rise above the objects of his worship.

4 A fuller account of this invasion and of its causes is given in the parallel passage, 2 Chron. xii. 2—12. The same remark applies also to many other portions of the history of the kingdom of Judah.

5 Some Hebrew manuscripts and ancient versions have *Abijah*, as in 2 Chron. xii. 16.

6 On this and some other dates, see Chronological Table and note, in pages 516—520.

7 In 2 Chron. xi. 20, Maachah is called 'the daughter of Absalom;' and, in 2 Chron. xiii. 2, 'Michaiah, the daughter of Uriel of Gibeah.' Jewish writers suppose that Absalom the son of David is here intended; that his daughter Tamar was married to Uriel, and that consequently Maachah or Michaiah was his granddaughter. According to this supposition, the term 'daughter' is used in a wide sense, like 'father' in ver. 3, and 'mother' in vers. 10 to 13, where it means *grandmother*.

8 Several manuscripts, with the Targum and the Arabic version, read 'Abijam.' The Syriac has 'Abia the son of Rehoboam.'

^k Maachah his mother, even her he removed from *being* queen,¹ because she had made an idol² in a grove; and Asa destroyed her idol, and ^l burnt it by the brook
 14 ^m Kidron. ⁿ But the high places³ were not removed: nevertheless Asa's ^o heart
 15 was perfect⁴ with the LORD all his days. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.
 16 And there was war between Asa and Baasha king of Israel all their days.
 17 And ^p Baasha king of Israel went up against Judah, and built ^q Ramah,⁵ ^r that he might not suffer any to go out or come in to Asa king of Judah.⁶
 18 Then Asa took ⁷ all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to ^s Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria,⁸ that dwelt at ^t Damascus, saying,
 19 *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy*
 20 *league with Baasha king of Israel, that he may depart from me. So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote ^u Ijon, and ^x Dan, and ^y Abelbeth-maachah, and all*
 21 *Cinneroth, with all the land of Naphtali. And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah. ^z Then king Asa made a proclamation throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them ^a Geba of Benjamin, and ^b Mizpah.⁹
 23 ^c The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his
 24 feet. And Asa slept with his fathers, and was buried with his fathers in the city of David his father: ^d and ^e Jehoshaphat his son reigned in his stead.*

Reigns of Nadab, Baasha, Elah, and Zimri, in Israel.

25 AND Nadab the son of Jeroboam began to reign over Israel in the second year
 26 of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the LORD, and walked in the way of his father, and in ^f his sin wherewith he made Israel to sin.
 27 ^g And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at ^h Gibbethon, which *belonged* to the Philistines;¹⁰ for
 28 Nadab and all Israel laid siege to Gibbethon. Even in the third year of Asa king
 29 of Judah did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto ⁱ the saying
 30 of the LORD, which he spake by his servant Ahijah the Shilonite: ^k because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his
 31 provocation wherewith he provoked the LORD God of Israel to anger. Now the

^k 2 Chr. 15. 16.
^l so Ex. 32. 20.
^m John 18. 1, *Cedron*.
ⁿ ch. 22. 43; 2 Ki. 12. 3; 2 Chr. 15. 17, 18.
^o see ver. 3; ch. 8. 61.

^p see parallel, 2 Chr. 16. 1—6.
^q Jos. 18. 25.
^r see ch. 12. 27.

^s 2 Chr. 16. 2.
^t ch. 11. 23, 24.

^u 2 Ki. 15. 29.
^x Judg. 18. 29.
^y 2 Sam. 20. 14.
^z 2 Chr. 16. 6.

^a Jos. 21. 17.
^b Jos. 18. 26.
^c see parallel, 2 Chr. 16. 11—14.

^d 2 Chr. 17. 1.
^e Mt. 1. 8, called *Jehoshaphat*.

^f ch. 12. 30; 14. 16.

^g ch. 14. 14.
^h ch. 16. 15; Jos. 19. 44; 21. 23.

ⁱ ch. 14. 10—14.

^k ch. 14. 9, 16.

¹ As the king's mother, she had been, during Abijah's reign, the chief lady of the land, or 'queen;' and would have still retained her rank under her grandson Asa, but for the cause here stated.

² Rather, 'an idol to Ashtaroth.' The Septuagint renders it, 'removed her from ministering to Astarte.' See note on Judg. ii. 13.

³ The high places devoted to *idolatrous* worship were destroyed (see 2 Chron. xiv. 3); but there were others apparently used in the worship of the true God; though sacrifices could legally be offered only in the place which God had appointed for the purpose (Deut. xii. 13, 14.) These were not generally suppressed till the time of Hezekiah (see 2 Kings xii. 3; xviii. 4).

⁴ This refers not to his whole conduct, in which there were some serious blemishes, but to his sincere adherence to the appointed worship of God, and to the general principles of the Theocracy.

⁵ Ramah was six miles north of Jerusalem, just on the confines of the two kingdoms, in the great Gophna pass, which formed the only highway between Jerusalem and the central portion of Israel. The town existed long before; but Baasha repaired and fortified it.

⁶ Baasha appears to have designed, not so much to guard his own frontier, as to annoy his enemy, and perhaps to stop the tide of emigration which was setting in from his own kingdom towards Judah, especially on the part of pious Israelites. See 2 Chron. xv. 9; xvi. 1.

⁷ We find, from 2 Chron. xvi. 7, that Asa incurred the Divine displeasure by this application to Syria, which showed a want of trust in Jehovah, and a disposition to rely on human aid.

⁸ The bitter hostility which the disruption between the two rival kingdoms had produced was greatly aggravated by the course which each took of calling in foreign aid against the other, and which at last brought about the ruin of both kingdoms. That Syria should have attained so much strength so soon after its conquest by David, is explained by the circumstance that the only effect of that conquest was a levy of tribute, and not an annihilation of the resources of the country. Indeed, the overthrow at that time of the petty kingdoms into which Syria had formerly been divided, such as Zobah, Rehob, and Maachah, had prepared the way for the ascendancy of Damascus, as the centre of an united and powerful state, as soon as foreign control was removed.

⁹ In the time of Jeremiah (ch. xli. 9), there was still existing near Mizpah a pit, or fossé, 'which Asa the king had made across the valley for fear of Baasha king of Israel.'

¹⁰ Gibbethon was a Levitical city in the tribe of Dan (see Josh. xix. 44; xxi. 23). The Philistines had probably taken possession of it recently when it was abandoned by the Levites, who had quitted the country in large numbers because they were supplanted by the priests of the golden calves (see 2 Chron. xi. 14—17). It is likely that the same thing occurred in some other Levitical cities.

rest of the acts of Nadab, and all that he did, *are* they not written in the book of
32 the chronicles of the kings of Israel? 'And there was war between Asa and
Baasha king of Israel all their days.

l ver. 16.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign
34 over all Israel in Tirzah, twenty and four years. And he did evil in the sight of
the Lord, and walked in ^m the way of Jeroboam, and in his sin wherewith he
made Israel to sin.

^m ver. 26; ch. 12. 28,
29; 13. 33; 14. 16.

16 Then the word of the Lord came to ⁿ Jehu the son of Hanani¹ against Baasha,
2 saying, ^o Forasmuch as I exalted thee out of the ^p dust, and made thee prince
over my people Israel; and ^q thou hast walked in the way of Jeroboam, and hast
3 made my people Israel to sin, to provoke me to anger with their sins; behold, I
will ^r take away the posterity of Baasha, and the posterity of his house; and will
4 make thy house like ^s the house of Jeroboam the son of Nebat. 'Him that dieth
of Baasha in the city shall the dogs eat; and him that dieth of his in the fields
shall the fowls of the air eat.

ⁿ ver. 7; 2 Chr. 19. 2;
20. 34.
^o ch. 14. 7.
^p ch. 14. 7; 1 Sam. 2.
8; 1 Ki. 14. 7.
^q ch. 15. 34.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they
6 not written in the book of the chronicles of the kings of Israel? So Baasha slept
with his fathers, and was buried in ^v Tirzah: and Elah his son reigned in his stead.

^r vers. 11, 12.
^s ch. 14. 10; 15. 29.
^t ch. 11. 11.

7 And also by the hand of the prophet ^x Jehu the son of Hanani came the word of
the Lord against Baasha, and against his house, even for all the evil that he did
in the sight of the Lord, in provoking him to anger with the work² of his hands,
in being like the house of Jeroboam; and because ^y he killed him.³

^u 2 Chr. 16. 1.
^v ch. 14. 17; 15. 21.
^x ver. 1.

8 In the twenty and sixth year of Asa king of Judah began Elah the son of
9 Baasha to reign over Israel in Tirzah, two years. ^z And his servant Zimri, captain
of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself
10 drunk in the house of Arza steward of *his* house in Tirzah. And Zimri went in
and smote him, and killed him, in the twenty and seventh year of Asa king of
Judah, and reigned in his stead.

^y ch. 15. 27—29; Hos.
1. 4.

^z 2 Ki. 9. 31.

11 And it came to pass, when he began to reign, as soon as he sat on his throne, *that*
he slew all the house of Baasha: he left *him* ^a not one that pisseth against a wall,
12 neither of his kinsfolks,⁴ nor of his friends. Thus did Zimri destroy all the house
of Baasha, ^b according to the word of the Lord, which he spake against Baasha
13 ^c by Jehu the prophet, for all the sins of Baasha, and the sins of Elah his son, by
which they sinned, and by which they made Israel to sin, in provoking the Lord
God of Israel to anger ^d with their vanities.

^a 1 Sam. 25. 22.

^b ver. 3.

^c ver. 1.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in
the book of the chronicles of the kings of Israel?

^d Deu. 32. 21; 1 Sam.
12. 21; Is. 41. 29;
Jon. 2. 8; 1 Cor. 8.
4; 10. 19.

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven
days in Tirzah. And the people *were* encamped ^e against Gibbethon, which *belonged*
16 to the Philistines. And the people *that were* encamped heard say, Zimri hath
conspired, and hath also slain the king: wherefore all Israel made Omri, the
17 captain of the host, king over Israel that day in the camp. And Omri went up
18 from Gibbethon, and all Israel with him, and they besieged Tirzah. And it
came to pass, when Zimri saw that the city was taken, that he went into the
palace of the king's house, and burnt the king's house over him with fire, and
19 died, for his sins which he sinned in doing evil in the sight of the Lord, ^f in
walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

^e ch. 15. 27.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they
not written in the book of the chronicles of the kings of Israel?

^f ch. 12. 28; 15. 26, 34.

21 Then were the people of Israel divided into two parts: half of the people
followed Tibni the son of Ginath, to make him king; and half followed Omri.
22 But the people that followed Omri prevailed against the people that followed
Tibni the son of Ginath: so Tibni died, and Omri reigned.

Reigns of Omri and Ahab in Israel; introduction of the worship of Baal and other crimes.

23 IN the thirty and first year of Asa king of Judah began Omri to reign over
24 Israel, twelve years:⁵ six years reigned he in Tirzah. And he bought the hill
Samaria⁶ of Shemer for two talents of silver, and built on the hill, and called the

1 There was a prophet Hanani about the same time, who was sent to Asa king of Judah: see 2 Chron. xvi. 7.

2 This refers not so much to his general conduct as to the setting up of idols.

3 Although the destruction of Jeroboam's family had been threatened, it was not, on Baasha's part, an act of obedience to the will of God, but one of treasonable ambition, for which he was amenable to the Divine justice.

4 Literally, 'none of his avengers.' Yet Divine justice soon avenged it so remarkably, that it was a proverb long

afterwards, 'Had Zimri peace, who slew his master?' (2 Kings ix. 31).

5 In these twelve years are included the five in which Omri was at war with Tibni, who reigned as rival king. With the accession of Omri to the throne of Israel, hostilities ceased between the two kingdoms for about a century, till renewed by Amaziah. See 2 Kings xiv. 8.

6 The palace at Tirzah having been destroyed (ver. 18), Omri founded a new capital at Samaria, which continued to be the seat of government until the overthrow

name of the city which he built, after the name of Shemer, owner of the hill,
25 ^g Samaria. But ^h Omri wrought evil in the eyes of the LORD, and did worse than
26 all that *were* before him.¹ For he ⁱ walked in all the way of Jeroboam the son
of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD
God of Israel to anger with their ^k vanities.

27 Now the rest of the acts of Omri which he did, and his might that he showed,
28 *are* they not written in the book of the chronicles of the kings of Israel? So
Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned
in his stead.

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son
of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in
30 Samaria twenty and two years. And Ahab the son of Omri did evil in the sight
31 of the LORD above all that *were* before him. And it came to pass, as if it had
been a light thing for him to walk in the sins of Jeroboam the son of Nebat, ^l that
he took to wife Jezebel the daughter of Ethbaal king of the ^m Zidonians, ⁿ and
32 went and served Baal, and worshipped him. And he reared up an altar for Baal
33 in ^o the house of Baal, which he had built in Samaria. ^p And Ahab made a grove;
and Ahab ^q did more to provoke the LORD God of Israel to anger than all the
kings of Israel that were before him.

34 In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof
in Abiram his firstborn, and set up the gates thereof in his youngest son Segub,²
^r according to the word of the LORD, which he spake by Joshua the son of Nun.

Elijah foretells a drought; is miraculously sustained; raises a widow's son to life.

17 AND ^s Elijah the Tishbite,³ *who was* of the inhabitants⁴ of Gilead, said unto
Ahab, ^t As the LORD God of Israel liveth, ^u before whom I stand,⁵ ^x there shall not
be dew nor rain ^y these years,⁶ but according to my word.

2, 3 And the word of the LORD came unto him, saying, Get thee hence, and turn thee
4 eastward, and ^z hide thyself by the brook Cherith,⁷ *that is* before Jordan. And it
shall be, *that* thou shalt drink of the brook; ^a and I have commanded the ravens⁸
5 to feed thee there. So he went and did according unto the word of the LORD:
6 for he went and dwelt by the brook Cherith, *that is* before Jordan. And the
ravens brought him bread and flesh in the morning, and bread and flesh in the
7 evening; and he drank of the brook. And it came to pass after a while, that the
brook dried up, because there had been no rain in the land.

8, 9 And the word of the LORD came unto him, saying, Arise, get thee to ^b Zarephath,⁹
which *belongeth* to Zidon, and dwell there: behold, I have commanded¹⁰ a widow
10 woman there to sustain thee. So he arose and went to Zarephath. And when he
came to the gate of the city, behold, the widow woman *was* there gathering of
sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a
11 vessel, that I may drink. And as she was going to fetch *it*, he called to her, and

of the kingdom of Israel. It was situated on a hill of considerable height; and, while it equalled Jerusalem in the natural strength of its position, it far surpassed it in respect of the fertility and beauty of its surrounding country. This city subsequently gave its name to the central part of Palestine, the inhabitants of which were called *Samaritans*. Under the Romans it was called Sebaste, and is now Sebastieh.

¹ The prophet Micah (ch. vi. 16) speaks of 'the statutes of Omri, the keeping of which brought Israel to desolation. He introduced a worse form of idolatry; and seems to have compulsorily enforced what Jeroboam had endeavoured to establish by example and allurements.

² It is generally supposed that Hiel lost his eldest son when he began the work, and his youngest when he finished; all the rest having died during its progress. If this were so, his conduct presents a course of fool-hardy defiance to the God of Israel. It is evident that the prophecy was understood at the time, and that its fulfilment was noticed as an impressive manifestation of the power of the true God, in an idolatrous age.

³ There is something appalling in the sudden appearance of this extraordinary prophet of Divine vengeance, just at the time when the wickedness of Ahab and his people had reached its greatest height. We learn, however, from James v. 17, that earnest prayer, the expression of deep concern for the degenerate state of Israel, had preceded this awful denunciation. And, with all the stern severity which the sins of the nation required on the part of a preacher of repentance, a tender regard for

the rebellious monarch and people is discernible.

⁴ Josephus and the Septuagint take the word translated 'inhabitants' as a proper name; and render the clause, 'the Tishbite from *Thisbe* of Gilead.'

⁵ That is, 'whose servant I am.'

⁶ The entire withholding of rain and dew would prevent all vegetable growth, and therefore cause famine in the land. This terrible visitation was designed to make the people see the evil of forsaking the Lord God for the idols of Egypt and Tyre. It was needful that a nation so deeply sunk in insensibility and ungodliness should be aroused, even at the expense of so much suffering. This prophecy is alluded to in Rev. xi. 6.

⁷ This was probably one of the winter torrents flowing into the Jordan; but it cannot now be distinguished.

⁸ Elijah had honoured God by his faith and obedience: now God is pleased to honour him by His extraordinary aid; using for this purpose creatures the most unlikely, and controlling their natural instinct, so as to make the prophet the more conscious of His care.

⁹ This was a place between Sidon and Tyre, named in the New Testament 'Sarepta' (Luke iv. 26), where there is still a village called *Surafend*. See note on Josh. xi. 8.

¹⁰ Not by a distinct message from heaven, but by disposing her to supply Elijah with food (see ver. 4), in the faith of his being a prophet of Jehovah. This incident, and the cure of Naaman the Syrian (2 Kings v.), are referred to by our Lord (Luke iv. 25—27), to illustrate God's sovereignty in bestowing his favours, and his mercy to the Gentile world.

^g see ch. 13. 32; 2 Ki. 17. 24; John 4. 4, 5.
^h Mic. 6. 16.
ⁱ ver. 19.

^k ver. 13.

^l Deu. 7. 3, 4.

^m Judg. 10. 12; 18. 7.
ⁿ ch. 11. 4, 5; 21. 25, 26;
2 Ki. 10. 18; 17. 16.

^o 2 Ki. 10. 21, 26, 27.
^p Ex. 34. 13; 2 Ki. 13. 6; 17. 10; 21. 3; Jer. 17. 2.
^q ver. 30; ch. 21. 25.

^r Jos. 6. 26.

^s Heb. *Elijahu*, Lk. 1. 17: 4. 25, he is called *Elias*.

^t 2 Ki. 3. 14; Mt. 7. 29.

^u Deu. 10. 8.

^x Jam. 5. 17.

^y Lk. 4. 25.

^z ch. 22. 25; Ps. 31. 20;
Jer. 36. 19, 26.

^a ch. 19. 5—8.

^b Obad. 20; Lk. 4. 26.

12 said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, *As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel,¹ and a little oil in a cruse: and, behold, I am gathering two² sticks, that I may go*
 13 *in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make³ me thereof a little*
 14 *cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.*
 15 *And she went and did according to the saying of Elijah: and she, and he, and her*
 16 *house, did eat many days [or, a full year]. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by ^eElijah.*

17 *And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath*
 18 *left in him. And she said unto Elijah, ^dWhat have I to do with thee, O thou man of God? art thou come unto me to call my sin⁴ to remembrance, and to slay*
 19 *my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own*
 20 *bed. And he cried unto the LORD, and said, O LORD my God, hast thou also*
 21 *brought evil upon the widow with whom I sojourn, by slaying her son? ^eAnd he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, ^flet this child's soul come into him again.*
 22 *And the LORD heard the voice of Elijah; and the soul of the child came into him*
 23 *again, and he ^grevived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said,*
 24 *See, thy son liveth. And the woman said to Elijah, Now by this ^hI know⁵ that thou art a man of God, and that the word of the LORD in thy mouth is truth.*

Elijah meets Ahab; slays the prophets of Baal and Ashtaroath; and obtains rain.

18 *AND it came to pass after ⁱmany days, that the word of the LORD came to Elijah in the third year,⁶ saying, Go, show thyself unto Ahab; and ^jI will send*
 2 *rain upon the earth. And Elijah went to show himself unto Ahab.⁷*

3 *And there was a sore famine in Samaria. And Ahab called ^kObadiah, which*
 4 *was the governor of his house. (Now Obadiah feared the LORD greatly: for it was so, when ^lJezebel ^mcut off the prophets of the LORD, that Obadiah took an*
 5 *hundred prophets, and hid them by fifty in a cave, and fed them with bread and*
 6 *water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses*
 7 *and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.*

8 *And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered*
 9 *him, I am: go, tell thy lord, Behold, Elijah is here. And he said, ⁿWhat have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay*
 10 *me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee:⁸ and when they said, He is not there; he took*
 11 *an oath of the kingdom and nation, that they found thee not. And now thou*
 12 *sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that ^othe Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall*
 13 *slay me: but I thy servant fear the LORD from my youth. Was it not told my lord ^pwhat I did when Jezebel slew the prophets⁹ of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread*

^c see Mt. 10. 41.

^d see Lk. 5. 8; John 2. 4.

^e 2 Ki. 4. 33—35; Ac. 20. 10.

^f Ac. 9. 40.

^g 2 Ki. 4. 36, 37; Lk. 8. 54, 55; Ac. 20. 12; Heb. 11. 35.

^h John 3. 2; 16. 30.

ⁱ 1 k. 4. 25; Jam. 5. 17.

^j Le. 26.4; Deu. 28. 12.

^k Heb. Obadiahu.

^l Heb. Izebel.
^m Ne. 9. 26.

ⁿ ver. 12.

^o 2 Ki. 2. 16; Eze. 3. 12—11; 8. 3; Mt. 4. 1; Ac. 8. 39.

^p ver. 4.

1 This word is elsewhere rendered 'pitcher'—one of the earthen jars much used in those countries.

2 That is, a few sticks.

3 When God puts faith and self-denial to a severe test, he designs to follow it with a proportionate blessing.

4 Referring probably to the general sinfulness of her heart and life, rather than to any specific sin. This chastening dispensation awakened conscience, and set it upon the ever-reasonable work of self-judgment.

5 Her faith in his prophetic authority was now fully assured by this fresh and convincing proof. This is, so far as we know, the first instance of a man being raised from the dead.

6 This was the third year of Elijah's residence at Zarephath, or the fourth of the famine, which lasted three years and six months. See Luke iv. 25; James v. 17.

7 As the return of rain was to be 'according to Elijah's word' (ch. xvii. 1), it was necessary that he should announce it to Ahab, that it might not be regarded as a mere natural event, or as being brought about by the priests of Baal.

8 Elijah having said that there should be no rain till he called for it, Ahab had probably desired to get him into his power, with the view either of inflicting vengeance upon him, or of endeavouring to compel him to procure the desired blessing.

9 See note on 1 Sam. x. 5.

14 and water? And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and
15 he shall slay me. And Elijah said, As the LORD of hosts liveth, before whom I
stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.
17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, ^q Art thou
18 he that ^r troubleth Israel? And he answered, I have not troubled Israel; but
thou,¹ and thy father's house, ^s in that ye have forsaken the commandments of the
19 LORD, and thou hast followed Baalim. Now therefore send, ^t and gather to me all
Israel unto mount ^u Carmel, and the prophets of Baal four hundred and fifty, ^v and
20 the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab
sent unto all the children of Israel, and ^x gathered the prophets together unto
mount Carmel.

21 And Elijah came unto all the people, and said, ^y How long halt ye between two
opinions? if the LORD *be* God, follow him: but if Baal, ^z then follow him.² And
22 the people answered him not a word. Then said Elijah unto the people, ^a I, *even*
I only, remain a prophet of the LORD; ^b but Baal's prophets *are* four hundred
23 and fifty men.³ Let them therefore give us two bullocks; and let them choose
one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no
fire *under*; and I will dress the other bullock, and lay *it* on wood, and put no
24 fire *under*: and call ye on the name of your gods, and I will call on the name of
the LORD; and the God that ^c answereth by fire ^d let him be God. And all the
people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for your-
selves, and dress *it* first; for ye *are* many; and call on the name of your gods,
26 but put no fire *under*. And they took the bullock which was given them, and
they dressed *it*, and called on the name of Baal from morning even until noon,
saying, O Baal, hear [*or*, answer] us. But *there was* ^e no voice, nor any that
27 answered [*or*, heard]. And they leaped upon⁵ the altar which was made. And
it came to pass at noon, that Elijah mocked⁶ them, and said, Cry aloud: for he
is a god; either he is talking⁷ [*or*, he meditateth], or he is pursuing, or he is in
28 a journey, *or* peradventure he sleepeth, and must be awaked. And they cried
aloud, and ^f cut⁸ themselves after their manner with knives and lancets, till the
29 blood gushed out upon them. And it came to pass, when mid-day was past,
^g and they prophesied until the *time* of the offering of the *evening* sacrifice, that
there was ^h neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near⁹ unto me. And all the people
came near unto him. ⁱ And he repaired the altar of the LORD *that was* broken
31 down. And Elijah took ^j twelve¹⁰ stones, according to the number of the tribes of
the sons of Jacob, unto whom the word of the LORD came, saying, ^k Israel shall
32 be thy name: and with the stones he built an altar ^l in the name of the LORD:
and he made a trench about the altar, as great as would contain two measures of
33 seed. And he ^m put the wood in order, and cut the bullock in pieces,¹¹ and laid

^q ch. 21. 20.^r Jos. 7. 25; Ac. 16. 20.^s ch. 9. 9; 2 Chr. 15. 2; Pro. 13. 21.^t Jos. 19. 26.^u ch. 16. 33.^x ch. 22. 6.^y 2 Ki. 17. 41; Zeph. 1. 5; Mt. 6. 24; 1 Cor. 10. 21; Rev. 3. 15, 16.^z see Jos. 24. 15, 23;

1 Sam. 7. 3.

^a ch. 19. 10, 14.^b ver. 19.^c ver. 38; Le. 9. 24; 1 Chr. 21. 26.^d ver. 21; Ps. 115. 4—7; Is. 45. 20; Jer. 10. 5; Dan. 5. 23; Hab. 2. 18; 1 Cor. 8. 4; 12. 2.^e Le. 19. 28; Deu. 14. 1.^f ch. 22. 10, 12; 1 Sam. 18. 10; Ac. 16. 16, 17; 1 Cor. 11. 4, 5.^g ver. 26.^h ch. 19. 10.ⁱ Ex. 24. 4; Jos. 4. 3, 4.^k Ge. 32. 28; 35. 10;

2 Ki. 17. 34.

^l Col. 3. 17.^m Le. 1. 6—8

¹ Thus tracing the national calamities to their true source; for they were but a practical fulfilment of the threatenings of the law.

² Though the people worshipped Baal, they had never formally renounced Jehovah; nor had they ceased to regard themselves as his people.

³ There is something sublime in the spectacle of this public controversy between Jehovah and Baal. The fearless bearing of the prophet, as he stands alone before a hostile monarch with his numerous priests—his bold appeal to the people to renounce the fashionable idolatry—his fair proposal, in the execution of which he gives every advantage to his opponents—the cool irony by which he reproves their frantic efforts—the calm assurance with which, when their sun-god is setting, ‘about the time of the evening sacrifice,’ he draws near to the altar he had repaired—and his confiding prayer for the vindication of Jehovah’s glory and the turning of the people’s hearts,—all these prepare the mind for that Divine manifestation which carried conviction to the consciences of the multitude, extorting the confession, ‘Jehovah! he is the God.’ But the subsequent history shows that something more than the scenes of Sinai or Carmel, and even of Calvary, is needed to change the heart.

⁴ The prophets of Baal could not well object to this proposal, as the god they worshipped was represented by the sun as the active principle of heat. Nor could they

decline the trial without forfeiting their reputation with the people. They perhaps hoped that, if Baal did not give proof of his divinity, such proof would be equally wanting on the part of Jehovah. The proposal was too sudden and too immediate in its execution to allow any time for artful contrivance on either side.

⁵ Rather, ‘they danced *round* the altar.’

⁶ This was not a light, bantering pleasantry, as if the prophet could amuse himself with their unsuccessful impiety; but a severe rebuke, made severer by its sarcastic form. Ridicule is not a test of truth, but it may sometimes be used to put down a mischievous absurdity.

⁷ The heathen supposed that such things might happen to prevent the gods hearing their prayers. Homer represents Thetis as waiting twelve days to ask a boon from Jupiter, when he should return from a journey. *Iliad* i. 426.

⁸ Similar self-inflictions by heathen priests, on urgent occasions, are mentioned by Herodotus and Plutarch.

⁹ That the people might be satisfied that there was no deception, and so become unquestionable eye and ear witnesses of what would follow, and prompt executors of his commands.

¹⁰ To impress upon the assembled multitude the essential unity of their nation, as God’s chosen people, and the proper unity of their worship.

¹¹ Elijah was not of the priestly race; but, as a prophet, he was acting under a special and direct commission from heaven. See 1 Sam. vii. 9.

him on the wood, and said, Fill four barrels with water, and ⁿ pour it on the
34 burnt sacrifice, and on the wood. And he said, Do it the second time. And they
did it the second time. And he said, Do it the third time. And they did it the
35 third time. And the water ran round about the altar; and he filled ^o the trench
also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that
Elijah the prophet came near, and said, LORD ^p God of Abraham, Isaac, and of
Israel, ^q let it be known this day that thou *art* God in Israel,¹ and *that I am* thy
37 servant, and *that* ^r I have done all these things at thy word. Hear me, O LORD,
hear me, that this people may know that thou *art* the LORD God, and *that* ^s thou
38 hast turned their heart back again. Then ^t the fire² of the LORD fell, and consumed
the burnt sacrifice, and the wood, and the stones, and the dust, and licked
up the water that *was* in the trench.

39 And when all the people saw it, they fell on their faces: and they said, "The
40 LORD, he *is* the God! the LORD, he *is* the God! And Elijah said unto them,
^u Take the prophets of Baal; let not one of them escape. And they took them:
and Elijah brought them down to the brook Kishon, and ^v slew³ them there.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound
42 of abundance of rain. So Ahab went up to eat and to drink. And Elijah went
up to the top of Carmel; ^w and he cast himself down upon the earth, and put his
43 face between his knees,⁴ and said to his servant, Go up now, look toward the sea.⁵
And he went up, and looked, and said, *There is* nothing. And he said, ^a Go
44 again seven times. And it came to pass at the seventh time, that he said, Behold,
there ariseth ^b a little cloud⁶ out of the sea, like a man's hand. And he said, Go
up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop
45 thee not. And it came to pass in the mean while, that the heaven was black with
clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.
46 And ^c the hand of the LORD was on Elijah; and he ^d girded up his loins, and ran⁷
before Ahab to the entrance of Jezreel.

Elijah's flight into the wilderness; Divine manifestation at Horeb; the call of Elisha.

19 AND Ahab told Jezebel all that Elijah had done, and withal how he had ^e slain
2 all the prophets with the sword. Then Jezebel sent a messenger unto Elijah,⁸
saying, ^f So let the gods do *to me*, and more also, if I make not thy life as the life
3 of one of them by to-morrow about this time. And when he saw⁹ *that*,^g he arose,
and went for his life, and came to Beer-sheba, which *belongeth* to Judah,¹⁰ and left
4 his servant there. But he himself went a day's journey into the wilderness, and
came and sat down under a juniper tree:¹¹ and he ^h requested for himself that he
might die; and said, It is enough; now, O LORD, take away my life;¹² for *I am*
5 not better than my fathers. And as he lay and slept under a juniper tree, behold,
6 then ⁱ an angel touched him, and said unto him, *Arise and eat*. And he looked, and
behold, ^k *there was* a cake baken on the coals,¹³ and a cruse of water at his head.
7 And he did eat and drink, and laid him down again. ^l And the angel of the
LORD came again the second time, and touched him, and said, *Arise and eat*;

ⁿ see Judg. 6. 20.

^o vers. 32, 38; Ex. 29. 39.

^p Ex. 3. 6.

^q ch. 8. 43; 1 Sam. 17. 46; 2 Ki. 19. 19; Ps. 83. 18.

^r Num. 16. 28—30.
^s Eze. 36. 25—27; Mal. 4. 5, 6; Lk. 1. 16, 17.
^t ver. 24; Ge. 15. 17;
^u Le. 9. 24; Judg. 6. 21; 1 Chr. 21. 26; 2 Chr. 7. 1.

^v vers. 21, 24.

^w 2 Ki. 10. 25.

^x see refs. Deu. 13. 5.

^y 2 Sam. 12. 16; Mk. 14. 35; Jam. 5. 17, 18.

^a Hab. 2. 3; Lk. 18. 1; Eph. 6. 18.

^b Zec. 4. 10.

^c 2 Ki. 3. 15; Is. 8. 11; Eze. 1. 3.
^d 2 Ki. 4. 29; 9. 1; Job 38. 3; Jer. 1. 17; Jk. 12. 35; 1 Pet. 1. 13.

^e ch. 18. 40.

^f ch. 20. 10; Ru. 1. 17; 2 Ki. 6. 31.
^g Ex. 2. 15; 1 Sam. 27. 1.

^h Num. 11. 15; Jon. 4. 3, 8.

ⁱ Ps. 34. 7, 10; Dan. 9. 21; Mt. 18. 10; Ac. 12. 7; Heb. 1. 14.
^k ch. 17. 6, 9; Ps. 37. 3.
^l ver. 5.

1 In this prayer Elijah expresses the end of all the miracles which he and other prophets had performed.

2 Many of the people must have known that a similar Divine interposition had occurred on the occasion of Aaron's first sacrifice (Lev. ix. 24). As, in the former, Jehovah himself solemnly accredited the institution of the Mosaic ritual, so here he sanctioned, in a similar manner, the prophet's attempt to restore His worship in opposition to that of Baal. See also Gen. xv. 17; 1 Chron. xxi. 26; 2 Chron. vii. 1.

3 It is unnecessary to suppose that Elijah did this with his own hand; for assistants would be found among the people who had seized them. These idolatrous prophets, who had been clearly convicted of deceiving the nation, were condemned to death by the law (Deut. xiii. 5, 15, 16; xvii. 5).

4 A posture expressive of the profoundest reverence.

5 The summit of Mount Carmel commands a very extensive view of the Mediterranean Sea.

6 A small black cloud on the verge of the horizon is in many places the sure precursor of a violent storm.

7 This proof of Elijah's humility and respect as a subject would be calculated to make a favourable impression on the king's heart; and to convince him that the prophet, in his zeal against idolatry, had been actuated by no personal disrespect or ill-will towards

himself, but only by a principle of obedience to God, and an anxious concern for his country's good.

8 Jezebel's object probably was to induce Elijah to flee, not daring at present to carry her threat into execution. It is a striking evidence of the weakness of the strongest hearts, that Elijah should now give way to fear.

9 Some Hebrew manuscripts, with the Septuagint and Vulgate, read, 'And he feared and arose,' etc.

10 Out of Ahab's dominions. Elijah's flight at this critical moment left the auspicious movement which had just commenced in the land of Israel without a leader; and the people seem to have sunk down again into their former state.

11 This is the *retom*, a species of broom, which grows largely in this district. See note on Gen. xxi. 15.

12 The prophet, whom in the preceding chapter we have beheld on the very summit of Divinely imparted power, now comes before us in the deepest depression. After eminent success in the service of God we are in danger of taking importance to ourselves; and then it is a mercy to be shown our weakness, that so we may be kept humble (see 2 Cor. xii. 8, 9). Elijah being left to himself for a season, is seen to be 'a man subject to like passions' with ourselves.

13 Or, perhaps, 'on hot stones.' This is a common repast of the Bedouins in the present day.

8 because the journey *is* too great for thee. And he arose, and did eat and drink, and went in the strength of that meat ^m forty days and forty nights unto ⁿ Horeb ¹ the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, ^o What doest thou here, Elijah? ²

10 And he said, ^p I have been very ^q jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, ³ and ^r slain thy prophets with the sword; and ^s I, *even* I only, am left; and ^t they seek my life, to take it away. ⁴ And he said, Go forth, and stand ^u upon the mount before ^v the LORD. And, behold, the LORD passed by, and ^y a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind ^z an earthquake; *but* the LORD *was* not in the earthquake: and after the earthquake ^a a fire; *but* the LORD *was* not in the fire: and after the fire ^b a still small voice. ⁵ And it was *so*, when Elijah heard *it*, that ^c he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. ^d And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah? ^e And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, ^f anoint ^g Hazael to be king over Syria: and ^h Jehu the son of Nimshi shalt thou anoint to be king over Israel: and ⁱ Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. ⁶ And ^k it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu ^l shall Elisha slay. ^m Yet ⁷ I have left *me* seven thousand in Israel, all ⁿ the knees which have not bowed unto Baal, ^o and every mouth which hath not kissed him. ⁸

19 So he departed thence, and found Elisha the son of Shaphat, who *was* plowing with twelve yoke of oxen before him, and ^p he with the twelfth: and Elijah passed by him, and cast ^q his mantle upon him. ⁹ And ^r he left the oxen, and ran after Elijah, and said, ^s Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and ^t boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

Ahab defeats the king of Syria twice; takes him prisoner, and releases him.

20 AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings ¹⁰ with him, and horses, and chariots: and he went up 2 and besieged Samaria, and warred against it. And he sent messengers to Ahab 3 king of Israel into the city, and said unto him, Thus saith Ben-hadad, ^u Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* 4 mine. And the king of Israel answered and said, My lord, O king, according to thy saying, ^v I *am* thine, and all that I have.

^m so Ex. 34. 28; Deu. 9. 9, 18; Mt. 4. 2.

ⁿ Ex. 3. 1.

^o Ge. 3. 9.

^p Ro. 11. 3.

^q Num. 25. 11, 13; Ps. 69. 9; John 2. 17.

^r ch. 18. 4.

^s ch. 18. 22; Ro. 11. 3.

^t ch. 18. 10.

^u Ex. 24. 12.

^v Ex. 34. 21—23.

^y Job 38. 1; Ps. 50. 3;

^z Eze. 1. 4; 37. 7;

^a Nah. 1. 3.

^b Ps. 68. 8; Nah. 1. 5.

^c Ge. 15. 17; Ex. 3. 2.

^d Job 4. 16.

^e so Ex. 3. 6; Is. 6. 2.

^f ver. 9.

^g ver. 10.

^h Is. 45. 1.

ⁱ 2 Ki. 8. 8—15.

^j 2 Ki. 9. 1—3.

^k vers. 19—21; 1k. 4.

^l 27, called *Elisha*.

^m 2 Ki. 8. 12; 9. 14.

ⁿ etc.; 10. 6, etc.; 13.

^o 3, 22.

^p see Hos. 6. 5.

^q Is. 1. 9; Ro. 11. 4.

^r Ex. 20. 5; Ro. 14. 11.

^s see Job 31. 27; Hos. 13. 2.

^t Ex. 3. 1; Judg. 6.

^u 11; Ps. 78. 70, 71.

^v 2 Ki. 2. 13, 14; Am.

^w 7. 14.

^x Mt. 4. 20, 22; 9. 9;

^y 19. 27.

^z Mt. 8. 21, 22; Lk. 9.

^a 61, 62.

^b 2 Sam. 21. 22.

^u Is. 10. 13, 14.

^v Le. 26. 36.

¹ Horeb had many ancient associations calculated to revive the prophet's faith and courage.

² This interrogation does not necessarily convey a reproof; but seems designed to draw from the prophet a frank avowal of his present state of mind.

³ These altars had probably been used by pious Israelites of the ten tribes, when unable to go to Jerusalem.

⁴ The circumstances attending his ministry, especially the recent events at Carmel, had no doubt exceedingly raised his expectations. Having hoped to see a great reformation effected by his labours, he was ill prepared for this sad reverse.

⁵ In this Divine manifestation to Elijah there seems to be a designed reference to those which had formerly been granted to Moses in the same locality (see Exod. xix. 16—20; xxxiv. 1—8). These varied exhibitions would teach the prophet that the Lord, in carrying out his designs, was not confined to one agent. Elijah perhaps thought that all the work was to be done by him; but he now learned that Israel had to be acted upon by other ministry besides his; and that miraculous judgments and terrifying displays of God's power and displeasure, though proper for awakening attention, or for the intimidation or destruction of his enemies, were only preparations for the intended good, which must be effected by the convincing

and persuasive instructions of his word, accompanied by the influences of his Spirit.

⁶ The meaning of this, as an answer to Elijah's complaint, appears to be, 'Hazael shall be king of Syria, and shall correct the Israelites for their idolatry (see 2 Kings viii. 12); Jehu shall be king of Israel, and shall utterly destroy the idolatrous house of Ahab; and Elisha shall help thee whilst thou art on earth, and, when thou art gone, shall carry on thy work.'

⁷ Elijah's complaint, and God's answer to it, are quoted in Rom. xi. 4, 5, to show that in the darkest times there may exist a hidden remnant of true servants of God.

⁸ Literally, 'kissed to him;' probably referring to *kissing the hand*; an act of worship represented in ancient sculptures.

⁹ This was an act of investiture with the prophetic office. It is common among the Persian *Sufis*, for their principal teachers, when about to die, to bequeath their mantles to the most worthy of their disciples.

¹⁰ Or, 'governors.' The great Oriental monarchs interfered but little in the internal government of dependent cities; requiring only the subjection of their governors, and the regular levy of the assigned quota of troops and revenue. Such local governors, having all but absolute authority, are sometimes called *kings* in the Bible.

- 5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy
6 gold, and thy wives, and thy children; yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they
7 shall put *it* in their hand, and take *it* away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my
8 silver, and for my gold; and I denied him not. And all the elders and all the
9 people said unto him, Hearken not *unto him*, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do.¹ And the messengers departed, and brought him word again.
- 10 And Ben-hadad sent unto him, and said, ^yThe gods do so unto me, and more also, ^zif the dust of Samaria shall suffice for handfuls² for all the people that
11 follow me. And the king of Israel answered and said, Tell *him*, ^aLet not him
12 that girdeth on *his harness* boast himself as he that putteth it off. And it came to pass, when *Ben-hadad* heard this message, as he *was* ^bdrinking, he and the kings in the pavilions,³ that he said unto his servants, Set *yourselves in array*.⁴ And they set *themselves in array* against the city.
- 13 And, behold, there came a prophet⁵ unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, ^cI will deliver
14 it into thine hand this day; and ^dthou shalt know that I *am* the LORD. And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men⁶ of the princes of the provinces. Then he said, Who shall order⁷ the battle?
15 And he answered, Thou. Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* ^eseven thousand.
16 And they went out at noon. But Ben-hadad *was* ^fdrinking himself drunk in
17 the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first. And Ben-hadad
18 sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they
19 be come out for war, take them alive.⁸ So these young men of the princes of the
20 provinces came out of the city, and the army which followed them. And they slew every one his man: and ^gthe Syrians fled; and Israel pursued them: and
21 Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel ^hwent out, and smote the horses and chariots, and slew the Syrians with a great slaughter.
- 22 And ⁱthe prophet came to the king of Israel, and said unto him, Go, ^kstrengthen thyself, and mark, and see what thou doest: ^lfor at the return of the year⁹ the king of Syria will come up against thee.
- 23 And the servants of the king of Syria said unto him, ^mTheir gods *are* gods of the hills,¹⁰ therefore they were stronger than we; but let us fight against them in
24 the plain, and surely we shall be stronger than they. And do this thing, Take
25 the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.
- 26 And it came to pass at the return of the year, that Ben-hadad numbered the
27 Syrians, and went up to ⁿAphék,¹¹ to fight against Israel. And the children of

y ch. 19. 2.

z 2 Sam. 17. 12, 13.

a Pro. 27. 1.

b ver. 16; ch. 16. 9.

c ver. 28.

d ch. 18. 37; Ex. 16. 2.

e ch. 19. 18.

f ver. 12; ch. 16. 9.

g see refs. Le. 26. 8.

h Judg. 3. 23.

i ver. 13.

k 2 Chr. 25. 8; Ps. 27.

l 14.

m ver. 26; 2 Sam. 11. 1.

n 1 Sam. 4. 8.

o Jos. 13. 4; 1 Sam. 39. 1.

¹ Ben-hadad's first message was understood by the king of Israel merely as a demand of vassalage; and to this he tamely consented. But the second, which required the actual and immediate surrender of whatever Ben-hadad chose to take, was too much even for the passive Ahab; and, stimulated by his chief men, and by the general voice of the people, he resolved to make a stand.

² An hyperbolic description of the immense army which he would bring against Samaria. Ahab's pithy reply to this proud boast has since become a proverb.

³ Rather, 'booths;' made of the boughs and branches of trees.

⁴ Or, 'Begin the attack.'

⁵ The Lord yet had pity on the seed of Abraham, and, unasked, interposed for their deliverance. But we do not hear of any thanksgiving for these undeserved favours.

⁶ This means perhaps their attendants. These, though

few in number, were to begin the attack; and this made the defeat that ensued the more surprising.

⁷ Rather, 'Who shall join?' that is, 'Who shall begin the battle, the Syrians or I?'

⁸ This unusual command would greatly embarrass his troops, and contribute to the success of their assailants.

⁹ In the early spring, when the winter-rains had ceased.

¹⁰ The Syrians may perhaps have derived this notion of the God of Israel partly from knowing that Samaria and Jerusalem were situated on hills; that Sinai and Carmel had been chosen for Divine manifestations; and that high places were much used by the Israelites for offering sacrifices.

¹¹ There were two places named 'Aphék,' and it is not certain which of the two this was; but, as the Syrians were now choosing the plain for fighting, it was most likely that mentioned in 1 Sam. xxix. 1, in the plain of Jezreel.

- Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them ^o like two little flocks of kids:¹ but the Syrians filled the country.
- 28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, ^p Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore ^q will I deliver all this great multitude into thine hand; and ^r ye shall know that I am the LORD.
- 29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the
- 30 Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and *there* a wall² fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, ^s into an inner
- 31 chamber. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings:³ let us, I pray thee, 'put sackcloth on our loins, and ropes upon our heads,⁴ and go out to the king of Israel:
- 32 peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he is
- 33 my brother. Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*:⁵ and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he
- 34 caused him to come up into the chariot. And *Ben-hadad* said unto him, ^u The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus,⁶ as my father made in Samaria. Then said *Ahab*, I will send thee away with this covenant. ^x So he made a covenant with him, and sent him away.⁷
- 35 And a certain man of ^y the sons of the prophets said unto his neighbour ^z in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.
- 36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as
- 37 soon as he was departed from him, ^a a lion found him, and slew him.⁸ Then he found another man, and said, Smite me, I pray thee. And the man smote him,
- 38 so that in smiting he wounded *him*. So the prophet departed, and waited for the
- 39 king by the way, and disguised himself with ashes⁹ upon his face. And ^b as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then ^c shall thy life be for his life, ^d or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto
- 41 him, ^e So *shall* thy judgment be; thyself hast decided *it*. And he hastened, and took the ashes away from his face; and the king of Israel discerned him that
- 42 he *was* of the prophets. And he said unto him, Thus saith the LORD, ^f Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction,¹⁰
- 43 therefore thy life shall go for his life, and thy people for his people. And the king of Israel ^g went to his house heavy and displeased, and came to Samaria.

The murder of Naboth; Elijah denounces judgments upon Ahab.

- 21 AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy ^h vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of

¹ Goats are never seen together in such numbers as sheep. Hence the small army of the Israelites is aptly compared to two little flocks of *kids*.

² To obviate the difficulty of so large a number being killed by a wall, some read, with a few ancient manuscripts, 'the heat,' or the hot wind. Others consider the Hebrew words to mean that 'twenty-seven thousand men' was the number of the whole remaining army; only a part of whom they suppose to have been destroyed.

³ This is a decisive answer to the accusations of cruelty towards conquered enemies which are sometimes brought against the Hebrew kings. Their very foes deemed them superior in clemency to themselves. See note on 2 Sam. viii. 2.

⁴ Rather, 'ropes about our necks;' and the same in ver. 32.

⁵ Or, 'And the men took it as a good omen, for they quickly caught what [fell] from him.'

⁶ That is, he gave permission to establish an Israelitish quarter in the Syrian capital.

⁷ This conduct of Ahab arose not from any real benevolence, but from mere weakness and foolish vanity. To liberate this faithless enemy of Israel was great cruelty to his own subjects, and a direct disobedience to the command implied in the curse: see ver. 42. Compare 1 Sam. xv. 23.

⁸ The punishment of this man's disobedience illustrated and confirmed both the parable and the threat.

⁹ The Septuagint and the Chaldee read, more appropriately, 'with a *bandage* upon his face.' This requires a change of only one letter in the Hebrew.

¹⁰ Heb., 'The man of my curse.' For the fulfilment of the following sentence, see eh. xxii. 35; 2 Kings x. 32.

^o Deu. 32. 20; 2 Chr. 32. 7, 8.

^p ver. 23.

^q ver. 13; Deu. 32. 27; Ps. 58. 10, 11.

^r ver. 13.

^s ch. 22. 25.

^t ch. 2. 27; Ge. 37. 34; 2 Sam. 3. 31.

^u ch. 15. 20.

^x ver. 42.

^y 2 Ki. 2. 3, 5, 7, 15.

^z ch. 13. 17, 18.

^a ch. 13. 21—24.

^b see Judg. 9. 7, etc.; 2 Sam. 12. 1, etc.

^c 2 Ki. 10. 24.

^d Ex. 21. 30; Job 36. 18.

^e 2 Sam. 12. 5, 6.

^f ver. 34; ch. 22. 31—37.

^g ch. 21. 4; Pro. 19. 3.

^h Ex. 20. 17; 1 Sam. 8. 14.

3 it in money. And Naboth said to Ahab, The LORD forbid it me, ⁱ that I should give the inheritance¹ of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned

5 away his face, and would eat no bread.² But ^k Jezebel his wife came to him, and

6 said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the

8 vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles

9 that *were* in his city, dwelling with Naboth. And she wrote in the letters, saying,

10 Proclaim a fast,³ and set Naboth on high among the people: and set ^l two men, ^m sons of Belial, before him, to bear witness against him, saying, Thou didst ⁿ blaspheme God and the king. And *then* carry him out, and ^o stone him, that he may die.

11 And the men of his city,⁴ *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in

12 the letters which she had sent unto them. ^p They proclaimed a fast, and set

13 Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even*

14 against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city,⁵ and ^q stoned him

15 with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned,

16 and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is

17 not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession⁶ of it.

18 And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, ^r which *is* in Samaria:⁷ behold, *he is* in the

19 vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou⁸ killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, "In the place where⁹ dogs licked the blood of Naboth shall dogs lick thy blood, *even* thine.

20 And Ahab said to Elijah, ^s Hast thou found me, O mine enemy? And he answered, I have found *thee*: because ^t thou hast sold thyself to work evil in the

21 sight of the LORD. Behold, ^u I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab ^v him that pisseth against the wall, and

22 ^w him that is shut up and left in Israel, and will make thine house like the house of ^x Jeroboam the son of Nebat, and like the house of ^y Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and ^z made Israel

23 to sin. And ^{aa} of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel

24 by the wall of Jezreel. ^{ab} Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 (But ^{ac} there was none like unto Ahab, which did ^{ad} sell himself to work wicked-

26 ness in the sight of the LORD, ^{ae} whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all *things* ^{af} as did the Amorites, whom the LORD cast out before the children of Israel.)

ⁱ Le. 25. 23; Num. 36. 7; Eze. 46. 13.

^k ch. 16. 31.

^l see refs. Deu. 19. 15.
^m see refs. Deu. 13. 13.
ⁿ Ex. 22. 28; 1. e. 24. 15, 16; Ac. 6. 11, 13.
^o Le. 24. 14.

^p 1s. 58. 4.

^q see refs. Le. 20. 2.

^r see 2 Ki. 9. 26.

^s Ps. 9. 12.

^t ch. 13. 32; 2 Chr. 22. 9.

^u ch. 22. 38; Judg. 1. 7; 2 Ki. 9. 25, 26.

^v ch. 18. 17.

^w 2 Ki. 17. 17; 1s. 52. 3; Ro. 7. 14.

^x ch. 14. 10; Ex. 20. 5.

^y 2 Ki. 9. 8.

^z 1 Sam. 25. 22.

^{aa} ch. 14. 10.

^{ab} ch. 15. 29.

^{ac} ch. 16. 3, 11.

^{ad} ch. 14. 16.

^{ae} 2 Ki. 9. 10, 30—37.

^{af} ch. 14. 11; 16. 4.

^{ag} ch. 16. 30, etc.

^{ah} ver. 20.

^{ai} ch. 16. 31.

^{aj} Ge. 15. 16; 2 Ki. 21. 11.

¹ Naboth's refusal to part with his vineyard was apparently grounded on religious principle. He seems to have regarded the law as forbidding him to part with his patrimony. See refs. If, however, that were not so, Ahab had no right to compel the sale or exchange.

² Ahab's childish fretfulness was perhaps indulged the more, in order to engage the sympathy of his wife, whom he allowed to act for him in the matter; and she resolutely made her way to her object through the fourfold guilt of deceit, perjury, robbery, and murder.

³ Pretending, apparently, to fear some national calamities, and then fixing upon Naboth as the cause of the dreaded judgment. There is no wickedness so great but religion has sometimes been made a cover for it.

⁴ An instance of the servility produced by high-handed despotism. Compare 2 Kings x. 1—7.

⁵ That there might be no heir or avenger, his sons also were put to death: see 2 Kings ix. 26.

⁶ He seems to have gone with some state (2 Kings ix. 25).

⁷ That is, 'who rules at Samaria.' It was at Jezreel that Elijah met Ahab.

⁸ A man is not the less guilty because his weakness of character prevents his being more than an accomplice.

⁹ Some give these words a very unusual rendering: 'In the place of,' meaning 'In return for the dogs licking,' etc.; or, 'Like as dogs licked the blood of Naboth, so,' etc. But the translation in the text is supported by the ancient versions, and by Josephus, who represents the chariot of Ahab (ch. xxii. 38) as being washed at the fountain of Jezreel. Some suppose that Naboth was taken to Samaria to be put to death; others that this part of the sentence was postponed (see ver. 29; 2 Kings ix. 25, 26).

27 And it came to pass, when Ahab heard those words, that he ^m rent his clothes, and ⁿ put sackcloth upon his flesh, and fasted, and lay in sackcloth, and ^o went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, ^p I will not bring the evil in his days: *but* ^q in his son's days will I bring the evil upon his house.

Ahab forms alliance with Jehoshaphat; rejects Micaiah's warning, and is killed in battle.

22 AND they continued three years without war between Syria and Israel. And ² it came to pass in the third year, that ^r Jehoshaphat the king of Judah came down to the king of Israel.¹ And the king of Israel said unto his servants, Know ye that ^s Ramoth in Gilead *is* ours,² and we *be* still, *and* take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, 'I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, ^u Inquire, I pray thee, at the word of the LORD to-day. Then the king of Israel ^v gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? ^w And they said, Go up: for the LORD shall deliver *it* into the hand of the king.

7 And ^x Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, *There is yet* one man, Micaiah³ the son of Imlah, by whom we may inquire of the LORD: but I hate him; ^y for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.⁴

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets ^b prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron:⁵ and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good. And Micaiah said, As the LORD liveth, ^c what the LORD saith unto me, that will I speak. So he came to the king.

And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.⁶ And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD? And he said, I saw all Israel ^d scattered upon the hills, as sheep that have not a shepherd:⁷ and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, ^e Did I not tell thee that he would prophesy no good concerning me, but evil?

^m see refs. Num. 14. 6.
ⁿ ch. 20. 31; Ge. 37. 34; Jon. 3. 6.
^o Is. 38. 15.

^p Ps. 86. 15.
^q 2 Ki. 9. 25, 26; 10. 1-7.

^r see parallel, 2 Chr. ch. 18.

^s Deu. 4. 43.

^t 2 Ki. 3. 7; 2 Chr. 19. 2.

^u see Num. 27. 21.

^v ch. 18. 19.

^w Jer. 14. 13, 14; Mt. 7. 15.

^x 2 Ki. 3. 11.

^y Is. 30. 10.

^b ch. 18. 29.

^c Num. 22. 38; Jer. 23. 28; 26. 2; 42. 4.

^d Num. 27. 17; Mt. 9. 36.

^e ver. 8; Pro. 10. 24.

1 The two families were connected by the marriage of Jehoshaphat's son to Athaliah, Ahab's daughter (see 2 Kings viii. 18). Jehoshaphat, perhaps, hoped that by this means the whole of Israel might ultimately be reunited under the government of his family, and in the worship of the God of their fathers. But the result was far different (see 2 Kings xi. 1, etc.) By this unholy and unwise alliance he countenanced the corruptions of Israel, and opened a way for their introduction into Judah; where, in the following reigns, they produced a state of awful alienation from God, and brought the kingdom to the brink of ruin. While in Ahab we have a striking instance of a weak and wicked man, frequently arrested in his course and partially humbled, yet finally hardened in iniquity; in Jehoshaphat we see the still more affecting case of a sincerely pious man, whose weak compliances were perilous to himself, and mischievous to his family and kingdom, through successive generations.

2 Ramoth-gilead was one of the cities which Benhadad had promised to restore (ch. xx. 34); which, however, on regaining his freedom, he had not done.

3 Micaiah's name has not occurred before; but Ahab's language implies that he had previously received from

him messages of rebuke and warning. Some suppose him to be the prophet who had displeased Ahab some time before (see ch. xx. 35—42), and to have been imprisoned for his fidelity and boldness on that occasion: compare vers. 9, 26, 27.

4 Jehoshaphat's tame rebuke of Ahab's impious speech, his silent connivance at the treatment of Micaiah (vers. 24—27), and his continued willingness to go with Ahab, show great feebleness of principle. Whatever his intentions may have been, his conduct evidently tended to encourage Ahab in his evil course, and to accelerate his ruin. His life presents an impressive warning to those who would aim to benefit others by concessions inconsistent with their own principles.

5 Representing Ahab's strength and success.

6 This ironical reply, repeating the very words of the false prophets, was as much as to say, 'You favour and believe these prophets who bid you go; then go by all means, for you have their assurance of success.' Ahab plainly saw his meaning, probably from his tone of voice, countenance, and gesture.

7 This was a proverbial expression, derived from Numb. xxvii. 17.

19 And he said, Hear thou therefore the word of the LORD: ^fI saw the LORD sitting on his throne,¹ ^gand all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade [*or*, deceive] 20 Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And ^hthere came forth a spirit, and 21 stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a ⁱlying spirit in the mouth of all his prophets. And he said, ^kThou shalt persuade *him*, and 22 prevail also: go forth, and do so. ^lNow therefore, behold, the LORD hath put a lying spirit² in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Cheneanah went near, and smote Micaiah on the cheek, and said, ^mWhich way went the Spirit of the LORD from me to speak 25 unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, ⁿPut this *fellow* in the prison, and feed him with ^obread of affliction and 27 with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, ^pthe LORD hath not spoken by me. And he said, Harken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, 30 and enter into the battle; but put thou on thy robes.³ And the king of Israel ^qdisguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither 31 with small nor great, save only with the king of Israel.⁴ And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat 32 ^rcried out. And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow at a venture, and smote the king of Israel⁵ between the joints of the harness: wherefore he said unto the driver of his chariot, Turn 35 thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of 36 the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own 37 country.⁶ So the king died, and was brought to Samaria; and they buried the 38 king in Samaria. And *one* washed the chariot in the pool of Samaria;⁷ and the dogs licked up his blood; and they washed his armour; according ^sunto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and ^tthe ivory⁸ house which he made, and all the cities that he built, *are* they not written in the book 40 of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

Jehoshaphat's reign over Judah, and Ahaziah's over Israel.

41 AND ^uJehoshaphat the son of Asa began to reign over Judah in the fourth 42 year of Ahab king of Israel. Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his 43 mother's name *was* Azubah the daughter of Shilli. And ^vhe walked in all the ways of Asa his father; ^whe turned not aside from it, doing *that which was* right

^f Is. 6. 1; Eze 1. 26
 —28; Dan. 7. 9.
^g Job 1. 6; 2. 1; Ps.
 103. 20, 21; Is. 6. 2,
 3; Dan. 7. 10; Zec.
 1. 10; Mt. 18. 10;
 Heb. 1. 7, 14.
^h Job 1. 6.

ⁱ John 8. 44; 2 Thes.
 2. 9. Rev. 16. 11.
^k Judg. 9. 23; Job 12.
 16; Eze. 11. 9; 2
 Thes. 2. 11, 12; Rev.
 17. 17.
^l Eze. 11. 9.

^m 2 Chr. 18. 23.

ⁿ 2 Chr. 16. 10; Jer.
 37. 15.
^o Deu. 16. 3.

^p Num. 16. 29; Deu.
 18. 20—22; Is. 41. 26;
 Jer. 28. 8, 9.

^q 2 Chr. 35. 22; Pro.
 21. 30.

^r 2 Chr. 18. 31; Pro.
 13. 20.

^s ch. 21. 19

^t Am. 3. 15.

^u see parallel, 2 Chr.
 20. 31—34.

^v ch. 15. 11, 14; 2 Chr.
 17. 3.
^w ch. 15. 5.

1 This was a parable, describing in figurative language, borrowed perhaps from some well-known transactions, the events shortly about to take place, under the permission of God. In such parables the narrative is often nothing more than a vehicle to convey the truth.

2 God righteously leaves men who hate the truth, and are willing to be deceived, under the influence of the great deceiver (see 2 Thess. ii. 10—12); making even Satan an instrument of accomplishing His own purposes of good by the destruction of the evil.

3 Although Ahab had overcome the scruples of his ally, he was evidently himself alarmed; and, in the hope of escaping the predicted danger (ver. 17), cunningly proposes to resign the post of honour to his too easy friend; who narrowly escaped paying the penalty of his foolish

confidence; but in the moment of extremity was saved through faith and prayer: see 2 Chron. xviii. 31.

4 Such was Ben-hadad's return for Ahab's misplaced kindness: see ch. xx. 34.

5 While wicked men are calculating on the success of their devices (see vers. 30—32), the hand of God often reaches them, and inflicts their predetermined doom.

6 The Israelites appear to have made a successful retreat after their king was slain. Thus Micaiah's prophecy (ver. 17) was exactly fulfilled.

7 The meaning is, They washed his chariot in the pool of Samaria; and, while they were cleaning his armour, the dogs licked his blood. See note on ch. xxi. 19.

8 That is, coated or inlaid with ivory; a style of decoration not uncommon in the East.

in the eyes of the LORD: nevertheless ^z the high places were not taken away; ¹ *for*
44 the people offered and burnt incense yet in the high places. And ^a Jehoshaphat
made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and
how he warred, *are* they not written in the book of the chronicles of the kings
46 of Judah? ^b And the remnant of the sodomites, which remained in the days of
47 his father Asa, he took out of the land.

48 ^c *There was* then no king in Edom: a deputy *was* king. ² ^a Jehoshaphat ^e made
ships of Tharshish to go to ^f Ophir for gold: ^g but they went not; for the ships were
49 broken at ^h Ezion-geber. ³ Then said Ahaziah the son of Ahab unto Jehoshaphat,
Let my servants go with thy servants in the ships. But Jehoshaphat would not. ⁴

50 And ⁱ Jehoshaphat slept with his fathers, and was buried with his fathers in
the city of David his father: and Jehoram his son reigned in his stead.

51 ^k Ahaziah ⁵ the son of Ahab began to reign over Israel in Samaria the seventeenth
52 year of Jehoshaphat king of Judah, and reigned two years over Israel. And he
did evil in the sight of the LORD, and ^l walked in the way of his father, and ^m in
the way of his mother, ⁿ and in the way of Jeroboam the son of Nebat, who made
53 Israel to sin: for ^o he served Baal, and worshipped him, and ^p provoked to anger
the LORD God of Israel, ^q according to all that his father had done.

^z ch. 14. 23; 15. 14;
2 Ki. 12. 3.
^a 2 Chr. 19. 2; 2 Cor.
6. 11.

^b ch. 14. 24; 15. 12.

^c Ge. 25. 23; 27. 40;
2 Sam. 5. 14; 2 Ki.
3. 9; 8. 20.

^d see parallel, 2 Chr.
20. 35, etc.

^e ch. 10. 22.

^f ch. 9. 28.

^g 2 Chr. 20. 37.

^h ch. 9. 26.
ⁱ see parallel, 2 Chr.
21. 1.

^k ver. 40.

^l ch. 15. 26.

^m ch. 21. 25.

ⁿ ch. 14. 9—16.

^o ch. 16. 31; Judg.

2. 11.

^p ch. 16. 7; Ps. 106. 29.

^q ch. 21. 29.

¹ See notes on ch. xv. 14; 2 Chron. xv. 17.

² Under the king of Judah (see note on ch. xii. 20). Therefore Jehoshaphat had access to the Red Sea at Ezion-geber.

³ Probably by a storm.

⁴ On comparing this with 2 Chron. xx. 36, 37, it appears to refer to a *second* proposal on the part of Aha-

ziah. Jehoshaphat, having been reprov'd and punished for entering into this league, would not consent to renew the attempt.

⁵ There is a remarkable identity of names in the two royal families of Israel and Judah, during several generations, arising from the connection between them by the marriage of Jehoshaphat's son with Ahab's daughter.

THE SECOND BOOK OF THE KINGS,

OTHERWISE CALLED

THE FOURTH BOOK OF THE KINGS.

THE contents of this book, which is a continuation of the preceding, and comprises a period of about three hundred years, may be divided into two parts:—

I. The further history of the TWO KINGDOMS of Israel and Judah to the end of the former: containing the ministry of Elijah continued; his message to Ahaziah (ch. i.); and his translation to heaven (ii. 1—11). The ministry and miracles of Elisha (ii. 11—viii. 15). The reigns of Jehoram and Ahaziah in Judah (viii. 16—29). Reign of Jehu in Israel (ix., x.) Athaliah's usurpation, and the preservation and reign of Joash in Judah (xi., xii.) Reigns of Jehoahaz and Jehoash in Israel; Elisha's last prophecy and death (xiii.) Reign of Amaziah in Judah; and of Jeroboam II. in Israel (xiv.) Reign of Azariah in Judah; and of Zachariah, Shallum, Menahem, Pekaliah, and Pekah in Israel; Assyrian invasions (xv. 1—31). Reigns of Jotham and Ahaz in Judah (xv. 32—38, xvi.) Reign of Hoshea in Israel; conquest of the

country by the Assyrians; overthrow of the kingdom; and colonization of the land of Israel by idolaters (xvii.)

II. The history of the surviving KINGDOM OF JUDAH continued to its overthrow by the Chaldeans: comprising Hezekiah's good reign; invasions of the Assyrians, and destruction of Sennacherib's army (xviii., xix.) Hezekiah's sickness, and recovery; visit of ambassadors from Babylon (xx.) Wicked reigns of Manasseh and Amon (xxi.); Josiah's good reign, and reformations (xxii. 1—xxiii. 30). Reigns of Jehoahaz, Jehoiakim, and Jehoiachin; invasions of the Chaldeans, and the first transportation of the people to Babylon (xxiii. 31—xxiv. 17). Reign of Zedekiah; capture of Jerusalem by Nebuchadnezzar; destruction of the city and temple; and second transportation of the people to Babylon (xxiv. 18—xxv. 21). Gedaliah is appointed governor, and is killed; the remnant of the people flee into Egypt; mitigation of Jehoiachin's captivity (xxv. 22—30).

Ministry of Elijah continued; his message to Ahaziah

I THEN Moab ^a rebelled against Israel ¹ ^b after the death of Ahab. And Ahaziah
2 fell down through a ^c lattice ² in his upper chamber that *was* in Samaria, and was
sick: and he sent messengers, and said unto them, Go, inquire of ^d Baal-zebub ³
3 the god of ^e Ekron whether I shall recover of this disease. But the angel of the
LORD said to ^f Elijah the Tishbite, Arise, go up to meet the messengers of the
king of Samaria, and say unto them, *Is it* not because *there is* not a God in

^a 2 Sam. 8. 2.

^b ch. 3. 5.

^c Judg. 5. 28; S. Song

2. 9.

^d Mr. 12. 21, *Beelzebub*.

^e 1 Sam. 5. 10.

^f 1 Ki. 17. 1.

¹ The Moabites had been subdued by David; and upon the division of the kingdom their vassalage and tribute had been transferred to the kings of Israel; as that of Edom had remained with those of Judah.

² Either a latticed window (see refs.), or a balustrade.

³ Literally, 'the Lord of flies;' *i. e.* the Fly-god; the tutelary god of Ekron: so called, because he was worshipped either under the form of a fly (like the beetle-god of the Egyptians), or as the supposed protector against such annoying insects.

4 Israel, *that* ye go to inquire¹ of Baal-zebub the god of Ekron? Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, There came a man² up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man *was he* which came up to meet you, and told you these words? And they answered him, *He was* ^εan hairy³ man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, ^hIf I *be* a man of God, then ⁱlet fire come down⁴ from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.⁵ Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, ^jbe precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

Translation of Elijah to heaven.

2 AND it came to pass, when the LORD would ^ktake up Elijah into heaven by a whirlwind, that Elijah went with ^lElisha from Gilgal. And Elijah said unto Elisha, ^mTarry here,⁶ I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, As the LORD liveth, and ⁿas thy soul liveth, I will not leave thee. So they went down to Beth-el. And ^othe sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee.

7 And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his

^ε see Zec. 13. 4; Mt. 3. 4.

^h Num. 16. 29; 1 Ki. 18. 36.

ⁱ Num. 11. 1; 1 K. 9. 54.

^j 1 Sam. 26. 21, 24; Ps. 72. 14.

^k Ge. 5. 21.

^l 1 Ki. 19. 16—21.

^m see Ru. 1. 15, 16.

ⁿ vers. 4, 6; ch. 4. 30; 1 Sam. 1. 26.

^o vers. 5, 7, 15; ch. 4. 1, 38; 9. 1; 1 Ki. 20. 35.

¹ To inquire of a false god was a practical rejection of Jehovah, and violation of his express commands (Exod. xx. 3).

² Though they did not know Elijah, his authoritative message and manner caused them to return without further inquiry.

³ This possibly refers to his dress—a garment of coarse camel's hair, like that worn by John the Baptist: see Matt. iii. 4; Mark i. 6.

⁴ Or, as in the Septuagint, 'fire shall come down.'

⁵ This was a severe but well-merited rebuke of the king and people for their impious rejection of Jehovah; and a solemn admonition of His absolute control over life.

⁶ This repeated request would test Elisha's determination to fulfil all the duties of his present subordinate station, and consequently those of the higher office to which he was about to be promoted.

mantle, and wrapped *it* together, and smote the waters, and ^p they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double¹ portion of thy spirit be upon me. And he said, Thou hast asked a hard thing:² *nevertheless*, ^q if thou see me³ *when I am* taken from thee, it shall be so unto thee: but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* ^r a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up ^s by a whirlwind ^t into heaven.⁴

Ministry and miracles of Elisha.

12 AND Elisha ^u saw *it*, and he cried, ^x My father, my father, the chariot of Israel, and the horsemen thereof.⁵ And he saw him no more: and he took hold of his own clothes, and ^y rent them in two pieces. He took up also the ^z mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where⁶ *is* the LORD God of Elijah? and when he also had smitten the waters, ^a they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were*^b to view at Jericho saw him, they said, ^c The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: ^d lest peradventure the spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him, till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but ^e found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as ^f my lord seeth: but the water *is* naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him. And he went forth unto the spring of the waters, and ^g cast the salt in⁷ there, and said, Thus saith the LORD, ^h I have healed these waters; ⁱ there shall not be from thence any more death or barren *land*. So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children⁸ out of the city, and ^k mocked him, and said unto him, Go up,⁹ thou bald head! go up, thou bald head! And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two ^l she-bears out of the wood, and tare forty and two children of them. And he went from thence to ^m mount Carmel, and from thence he returned to Samaria.

Ministry of Elisha; miraculous relief of the allied armies of Israel, Judah, and Edom.

3 NOW ⁿ Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the LORD; ^o but not like his father, and ^p like his mother; for he put away the image of Baal ^q that his father had made. 3 Nevertheless he cleaved unto ^r the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of

^p ver. 14; Ex. 14. 21; Jos. 3. 16.

^q ver. 12.

^r ch. 6. 17; Ps. 68. 17; 104. 4.

^s ver. 1.

^t Mk. 16. 19.

^u ver. 10.

^x ch. 13. 14.

^y see refs. Num. 14. 6.

^z 1 Ki. 19. 19.

^a vers. 8—10.

^b ver. 7.

^c Num. 11. 25; 27. 20; Jos. 3. 7.

^d see 1 Ki. 18. 12; Eze. 8. 3; Ac. 8. 39.

^e Heb. 11. 5.

^f see Num. 12. 11; 1 Ki. 18. 7.

^g see ch. 4. 41; 6. 6; Ex. 15. 25; John 9. 6.

^h Eze. 47. 8—11.

ⁱ Ps. 107. 35—37.

^k 2 Chr. 35. 16; Job 30. 9; Heb. 11. 36.

^l 2 Sam. 17. 8; Hos. 13. 8.

^m 1 Ki. 18. 42.

ⁿ ch. 1. 17.

^o 1 Ki. 16. 33.

^p 1 Ki. 21. 5—15.

^q 1 Ki. 16. 31, 32.

^r 1 Ki. 12. 28, 31, 32; 14. 16.

1 This prayer of Elisha indicates a humble sense of his own insufficiency for his new duties.

2 'Hard,' not because of any limitation of the power and grace of God, but because of the spiritual attainments it required in the recipient. See Matt. xvii. 21.

3 This would keep Elisha's attention awake to all the words and actions of his departing master.

4 This triumphant departure (so different from what the prophet had once passionately desired, 1 Kings xix. 4) was probably effected by the ministry of angels appearing in some glorious forms. It testified God's approval of Elijah's singular and devoted piety; and, like the ascension of Enoch at another period of prevailing wickedness, must have very much helped to revive and confirm a faith in the resurrection and future glory of the saints. See note on Gen. v. 24.

5 Elisha rightly regarded the courage, watchfulness,

prayers, and Divine gifts of his predecessor, as a better defence to Israel than any military force.

6 This is an expression not of doubt or unbelief, but of firm conviction, 'Elijah's God is also my God.' By this miracle Elisha's commission as Elijah's successor was made known.

7 In this, as in other cases, the action was only symbolical; the power being wholly in 'the word of the Lord.'

8 The Hebrew word rendered 'child' is used with an extended meaning; being applied to the reapers of Boaz (Ruth ii. 15), to Absalom (2 Sam. xviii. 5), to Solomon (1 Kings iii. 7), and being also often translated 'servant' (Neh. iv. 23, etc.)

9 The youths of this idolatrous city joined indignity to the person of one prophet with derision of the ascension of another. Such insolence and impiety imperatively required a public punishment.

<p>Israel an hundred thousand ^alambs, and an hundred thousand rams, with the 5 wool.¹ But it came to pass, when ^cAhab was dead, that the king of Moab rebelled against the king of Israel.</p> <p>6 And king Jehoram went out of Samaria the same time, and numbered all 7 Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: "I <i>am</i> as thou <i>art</i>, my people as thy people, 8 and my horses as thy horses. And he said, Which way shall we go up? And 9 he answered, The way through the wilderness of Edom.² So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.</p> <p>10 And the king of Israel said, Alas! that the LORD hath called these three kings 11 together, to deliver them into the hand of Moab! But ^xJehoshaphat said, <i>Is</i> <i>there</i> not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here <i>is</i> Elisha³ the 12 son of Shaphat, ^ywhich poured water⁴ on the hands of Elijah. And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat 13 and the king of Edom ^zwent down to him.⁵ And Elisha said unto the king of Israel, ^aWhat have I to do with thee? ^bget thee to ^cthe prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, ^d Nay: for the LORD hath called these three kings together, to deliver them into the 14 hand of Moab. And Elisha said, ^eAs the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of 15 Judah, I would not look toward thee, nor see thee. But now bring me ^fa minstrel.⁶ And it came to pass, when the minstrel played, that ^gthe hand of the 16 LORD came upon him. And he said, Thus saith the LORD, ^hMake this valley 17 full of ditches.⁷ For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, ⁱthat ye may drink, both 18 ye, and your cattle, and your beasts. And this is ^{but} a light thing in the sight 19 of the LORD: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.</p> <p>20 And it came to pass in the morning, when ^kthe meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with 21 water. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, 22 and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side <i>as red</i>⁸ 23 <i>as blood</i>: and they said, <i>This is blood</i>: the kings are surely slain, and they have 24 smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in <i>their</i> 25 country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they ^lstopped all the wells of water, and ^mfelled all the good trees: only in ⁿKir-haraseth⁹ left they the stones thereof; howbeit the slingers went about <i>it</i>, and smote it.</p>	<p>^f see 2 Sam. 8. 2; 1s. 16. 1. ^g ch. 1. 1.</p> <p>^h 1 Ki. 22. 4.</p> <p>^x 1 Ki. 22. 7.</p> <p>^y 1 Ki. 19. 21.</p> <p>^z ch. 2. 25.</p> <p>^a Eze. 14. 3—5. ^b so Judg. 10. 14; Ru. 1. 15; Jer. 2. 27, 28. ^c 1 Ki. 18. 19. ^d ver. 10; Deu. 32. 37—39. ^e ch. 5. 16; 1 Ki. 17. 1.</p> <p>^f see 1 Sam. 10. 5.</p> <p>^g 1 Ki. 18. 46; 1 Ze. 1. 3; 3. 11, 22; 8. 1. ^h ch. 4. 3.</p> <p>ⁱ Ex. 17. 6.</p> <p>^k Ex. 29. 39, 40.</p> <p>^l Ge. 26. 15. ^m Deu. 20. 19, 20. ⁿ 1s. 16. 7, 11.</p>
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¹ In Eastern countries it is still customary for tribute to be paid in kind.

² If they had attacked Moab from the north, they would have been exposed to the Syrians in the rear, and the Ammonites on the flank. By advancing from the south, through the desert that lay between Mount Seir and the Dead Sea, they would avoid these dangers, and make a junction with the king of Edom.

³ Elisha seems to have accompanied the army, probably in consequence of a Divine intimation.

⁴ That is, 'who waited on Elijah.' The Orientals do not dip their hands in water when washing, but have it poured on them by a servant.

⁵ This passage indicates a difference between Elijah and Elisha as to their character and position. Elijah, like other reformers raised up in times of the deepest depravity, was fitted by his bold and stern bearing to make the proudest quail before him; and appears, for the most part, as a messenger of justice. See 1 Kings xvii. 1; xviii. 40; xxi. 17—24; 2 Kings i. 6, 10, 12. Elisha carries on, by milder means, the work which had been begun. His wonders are chiefly miracles of mercy. Kings are here

found reverencing his authority and soliciting his help. While his predecessor was an apt representative of our Lord's forerunner (see Mal. iv. 5), it was Elisha's distinguished honour, in his life, and especially in his miracles, to present a remarkable similarity—attended indeed by an equally remarkable inferiority—to our Lord himself. Comp. ch. iv. 42—44, with Matt. xiv. 15—21.

⁶ The use of music is mentioned, on other occasions, in connection with Divine impulse. See 1 Sam. x. 5, 6, 10, 11.

⁷ While the supply of water was miraculous, the kings were directed to make trenches for its reception. In leaving to men that to which human agency is competent, God tests their faith in his promise that he will put forth his own Divine power.

⁸ This may have been an optical illusion, arising from natural causes, both aiding and aided by their excitement and alarm.

⁹ The same as 'Kir of Moab' (Isa. xv. 1), 'Kir-harash' (Isa. xvi. 11), and 'Kir-heres' (Jer. xlviii. 31); since called Kerck, a strong mountain fortress celebrated in the wars of the Crusaders.

26 And when the king of Moab saw that the battle was too sore for him,¹ he took
with him seven hundred men that drew swords, to break through *even* unto the
27 king of Edom: but they could not. Then ^ohe took his eldest son that should
have reigned in his stead, and ^poffered² him *for* a burnt offering upon the wall.
And there was great indignation against Israel:³ ^qand they departed from him,
and returned to *their own* land.

*Ministry of Elisha; the oil multiplied; the dead child raised; the poison corrected;
the multitude fed.*

4 NOW there cried a certain woman of the wives of ^rthe sons⁴ of the prophets
unto Elisha, saying, Thy servant my husband is dead; and thou knowest that
thy servant did fear the LORD: and the creditor is come ^sto take unto him my
2 two sons to be bondmen:⁵ And Elisha said unto her, What shall I do for thee?
tell me, what hast thou in the house? And she said, Thine handmaid hath not
3 any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels
4 abroad of all thy neighbours, *even* empty vessels; ^tborrow not a few. And when
thou art come in, thou shalt shut the door upon thee and upon thy sons, and
shalt pour out into all those vessels, and thou shalt set aside that which is full.
5 So she went from him, and shut the door upon her and upon her sons, who
6 brought *the vessels* to her; and she poured out. And it came to pass, when the
vessels were full, that she said unto her son, Bring me yet a vessel. And he
7 said unto her, *There is* not a vessel more. And the oil stayed. Then she came
and told the man of God. And he said, Go, sell the oil, and pay thy debt [*or*,
creditor], and live thou and thy children of the rest.

8 And it fell on a day, that Elisha passed to ^uShunem, where *was* ^xa great
woman;⁶ and she constrained him to eat bread. And so it was, *that* as oft as he
9 passed by, he turned in thither to eat bread. And she said unto her husband,
Behold now, I perceive that this *is* an holy man of God, which passeth by us
10 continually: let us make⁷ a little chamber, I pray thee, on the wall; and let us
set for him there a bed, and a table, and a stool,⁸ and a candlestick:⁹ and it
11 shall be, when he cometh to us, that he shall turn in thither. And it fell on a
12 day, that he came thither, and he turned into the chamber, and lay there. And
he said to Gehazi his servant, Call this Shunammite. And when he had called
13 her, she stood before him. And he said unto him, Say now unto her, Behold,
thou hast been careful for us with all this care; what *is* to be done for thee?
wouldest thou be spoken for to the king, or to the captain of the host?¹⁰ And
14 she answered, ^yI dwell¹¹ among mine own people. And he said, What then *is* to
be done for her? And Gehazi answered, Verily she hath no child, and her
15 husband is old. And he said, Call her. And when he had called her, she stood
16 in the door. And he said, ^zAbout this season, according to the time of life, thou
shalt embrace a son. And she said, ^aNay, my lord, *thou* man of God, ^bdo not
17 lie unto thine handmaid. And the woman conceived, and bare a son at that
season that Elisha had said unto her, according to the time of life.

18 And when the child was grown, it fell on a day, that he went out to his father
19 to the reapers. And he said unto his father, My head, my head. And he said
20 to a lad, Carry him to his mother. And when he had taken him, and brought
21 him to his mother, he sat on her knees till noon, and *then* died. And she went
up, and laid him on the bed of the man of God, and shut *the door* upon him, and
22 went out. And she called unto her husband, and said, Send me, I pray thee,
one of the young men, and one of the asses, that I may run to the man of God,
23 and come again. And he said, Wherefore wilt thou go to him to-day? *it is*

^o Am. 2. 1.

^p Deu. 12. 31; Mic. 6.
7.

^q ch. 8. 20.

^r ch. 2. 3; 1 Ki. 20. 35.

^s see I. e. 25. 33, 40;
Mt. 18. 25.

^t see ch. 3. 16.

^u Jos. 19. 18.
^x 2 Sam. 19. 32.

^y 1 Tim. 6. 6, 8.

^z Ge. 18. 10, 11.
^a ch. 2. 19.
^b ver. 28.

1 The king of Moab had probably at this time retreated, and shut himself up in his capital, whence he made this unsuccessful sally.

2 Josephus says that this human sacrifice was offered within sight of the allied kings; and that they were so shocked at the spectacle, and moved with pity, as to raise the siege immediately, and retire from the country (Antiq. ix. 3).

3 Or, 'among the Israelites.'

4 See note on 1 Sam. x. 5. An important difference may be observed in the condition of the prophets, in the kingdoms of Judah and Israel. In Judah they are mostly scattered and isolated; but in Israel they have a more compact organization, in which the most distinguished prophets stand forth as spiritual teachers and rulers, having numerous pupils under their inspection and control. This prophetic body in the northern kingdom, like the

body of priests in the southern, acted, to some extent, as a counterpoise to the prevalent idolatry, which was far more deeply rooted and widely spread in Israel than in Judah.

5 Or, 'servants.' See Lev. xxv. 39, 40; Isa. 1. 1.

6 That is, as in the old translations, 'a rich woman.'

7 Rather, 'prepare,' or 'fit up.'

8 This should be 'chair,' or 'seat.' The Orientals generally sit on the floor, on a mat or carpet; raised seats being marks of distinction or respect. The Hebrew word here used is of frequent occurrence, and is almost always rendered 'throne.'

9 Rather, 'lamp,' or 'lamp-stand.'

10 The king and his general were under great obligations to Elisha (see ch. iii. 17—25); so that he might with propriety ask a favour.

11 The meaning is, I have nothing to look for from persons of such high rank: I belong to *the people*.

24 neither new moon,¹ nor sabbath. And she said, *It shall be well.*² Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy*
25 riding³ for me, except I bid thee. So she went and came unto the man of God
c to mount Carmel.⁴

And it came to pass, when the man of God saw her afar off, that he said to
26 Gehazi his servant, Behold, *yonder is that Shunammite*: run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband?*
27 *is it well with the child?* And she answered, *It is well.* And when she came to the man of God to the hill, she caught him ^eby the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is vexed within her*: and the Lord hath bid *it* from me, and hath not told me.
28 Then she said, Did I desire a son of my lord? ^fdid I not say, Do not deceive me?
29 Then he said to Gehazi, ^gGird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, ^hsalute him not;⁵ and if any salute thee,
30 answer him not again: and ⁱlay my staff upon the face of the child. And the mother of the child said, ^kAs the Lord liveth, and *as thy soul liveth*, I will not
31 leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The
32 child is ^lnot awaked. And when Elisha was come into the house, behold, the
33 child was dead, *and laid upon his bed*. He ^mwent in therefore, and shut the
34 door upon them twain, ⁿand prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and ^ohe stretched himself upon the child; and
35 the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, ^pand stretched himself upon him: and ^qthe child
36 sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto
37 him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and ^rtook up her son, and went out.

38 And Elisha came again to ^sGilgal: and *there was* a ^tdearth in the land; and the sons of the prophets *were* ^usitting before him: and he said unto his servant,
39 Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine,⁶ and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage:
40 for they knew *them* not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou*
41 man of God, *there is* ^xdeath in the pot. And they could not eat *thereof*. But he said, Then bring meal. And ^yhe cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.
42 And there came a man from ^zBaal-shalisha, ^aand brought the man of God bread of the firstfruits,⁷ twenty loaves of barley, and full ears of corn in the husk thereof [*or*, in his scrip, *or*, garment]. And he said, Give unto the people, that
43 they may eat. And his servitor said, ^bWhat, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the
44 Lord, ^cThey shall eat, and shall leave *thereof*. So he set *it* before them, and they did eat, ^dand left *thereof*, according to the word of the Lord.

Ministry of Elisha; Naaman the leper cured; Gehazi's punishment; the iron made to swim.

5 NOW ^eNaaman, captain of the host of the king of Syria, was ^fa great man with his master, and honourable, because ^gby him the Lord had given deliverance [*or*, victory] unto Syria: he was also a mighty man in valour, *but he was* a leper.
2 And the Syrians had gone out by companies, and had brought away captive⁸ out
3 of the land of Israel a little maid; and she waited on Naaman's wife. And she

c ch. 2. 25.

d 1 Sam. 3. 18.

e Mt. 28. 9.

f ver. 16.

g ch. 9. 1; see refs.

h 1 Ki. 18. 16.

i Lk. 10. 4.

j see ch. 2. 8, 14; Ex. 7. 13, 20; 11. 16; Ac. 19. 12.

k ch. 2. 2.

l Job 11. 12; Dan. 12.

m 2; John 11. 11.

n ver. 4; Mt. 6. 6.

o 1 Ki. 17. 20.

p 1 Ki. 17. 21; Ac. 20.

q 10.

r 1 Ki. 17. 21, 22.

s ch. 8. 1, 5.

t 1 Ki. 17. 23; Heb.

u 11. 35.

v ch. 2. 1.

w ch. 8. 1.

x ch. 2. 3; Lk. 8. 35;

y 10. 39; Ac. 22. 3.

z Ex. 10. 17.

a see ch. 2. 21; 5. 10;

b Ex. 15. 25; John

c 9. 6.

d 1 Sam. 9. 4.

e Ex. 23. 16; 1 Sam. 9.

f 7; 1 Cor. 9. 11; Gal.

g 6. 6.

h Lk. 9. 13; John 6. 9.

i 1 k. 9. 17; John 6. 11.

j Mt. 11. 20; 15. 37;

k John 6. 13.

l 1 k. 1. 27.

m Ex. 11. 3.

n Pro. 21. 31.

¹ This indicates that it had become a custom to resort to the prophets on Sabbaths and other particular days for instruction, or to join in religious worship.

² The Hebrew is simply 'Peace.' It seems to mean, Do not thwart me; grant my request.

³ Rather, 'Slack not *the* riding,' *i. e.* my riding; for the mistress alone rode. In the East, women usually ride on asses, and are attended by a man on foot, who drives.

⁴ A journey of about six hours from Shunem.

⁵ Oriental salutations are proverbially tedious, and incompatible with the prompt execution of important business. See Luke x. 4.

⁶ Literally, 'vine of the field;' so called from its mode

of growth. It is supposed to have been the *colocynthis-gourd* (*cucumis colocynthis*, or *cucumis prophetarum*), an acrid plant which abounds in Syria.

⁷ Carrying out the spirit of the law in Deut. xviii. 4, 5; Numb. xviii. 13; and presenting to the prophets what, if circumstances had allowed, would have been brought to the priests.

⁸ This is a suggestive illustration of the social miseries which idolatry had brought upon the Israelites. The subsequent narrative beautifully shows how God can honour an humble sufferer, by making her, through her very calamity, an instrument for displaying his supremacy and goodness.

said unto her mistress, Would God my lord were with the prophet that is in
 4 Samaria! for he would recover him of his leprosy. And one went in, and told
 his lord, saying, Thus and thus said the maid that is of the land of Israel.
 5 And the king of Syria said, Go to, go, and I will send a letter unto the king of
 Israel. And he departed, and ^htook with him¹ ten talents of silver, and six
 6 thousand *pieces* of gold, and ten changes of raiment. And he brought the letter
 to the king of Israel, saying, Now when this letter is come unto thee, behold, I
 have *therewith* sent Naaman my servant to thee, that thou mayest recover him
 7 of his leprosy. And it came to pass, when the king of Israel had read the letter,
 that he ⁱrent his clothes, and said, Am I ^hGod, to kill and to make alive, that
 this man doth send unto me to recover a man of his leprosy? wherefore consider,
 I pray you, and see how he seeketh a quarrel against me.
 8 And it was so, when Elisha the man of God had heard that the king of Israel
 had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent
 thy clothes? let him come now to me, and he shall know that there is a prophet
 9 in Israel. So Naaman came with his horses and with his chariot, and stood at
 10 the door of the house of Elisha. And Elisha sent a messenger unto him, saying,
 Go and ^lwash² in Jordan ^mseven times, and ⁿthy flesh shall come again to thee,
 11 and thou shalt be clean. But Naaman was wroth, and went away, and said,
 Behold, I thought, he will surely come out to me, and stand, and call on the
 name of the LORD his God, and strike his hand over the place, and recover the
 12 leper. Are not ^oAbana and Pharpar, rivers of Damascus, better than all the
 waters of Israel? may I not wash in them, and be clean? So he turned and went
 13 away in a rage. And his servants came near, and spake unto him, and said, My
 father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have
 done *it*? how much rather then, when he saith to thee, Wash, and be clean?
 14 Then went he down,³ and dipped himself seven times in Jordan, according to
 the saying of the man of God: and ^phis flesh came again like unto the flesh of a
 little child, and ^qhe was clean.
 15 And he returned to the man of God, he and all his company, and came, and
 stood before him: and he said, Behold, now I know that *there is* ^rno God⁴ in all
 the earth, but in Israel: now therefore, I pray thee, take ^sa blessing of thy
 16 servant. But he said, *As the LORD liveth, before whom I stand,* ^tI will receive
 17 none. And he urged him to take *it*; but he refused.⁵ And Naaman said, Shall
 there not then, I pray thee, be given to thy servant two mules' burden of *earth*?⁶
 for thy servant will henceforth offer neither burnt offering nor sacrifice unto other
 18 gods, but unto the LORD. In this thing the LORD pardon thy servant, *that* when
 my master goeth into the house of Rimmon to worship there, and ^xhe leaneth on
 my hand, and I bow myself in the house of Rimmon: when I bow down myself
 19 in the house of Rimmon, the LORD pardon thy servant in this thing.⁷ ^yAnd he
 said unto him, Go in peace. So he departed from him a little way.
 20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master
 hath spared Naaman this Syrian, in not receiving at his hands that which he
 brought: but, *as the LORD liveth, I will run after him, and take somewhat of*
 21 *him.* So Gehazi followed after Naaman. And when Naaman saw *him* running
 after him, he lighted down from the chariot to meet him, and said, *Is all well?*
 22 And he said, All *is* well. My master hath sent me, saying, Behold, even now
 there be come to me from mount Ephraim two young men of ^zthe sons of the
 prophets: give them, I pray thee, a talent of silver, and two changes of garments.
 23 And Naaman said, Be content, take two talents. And he urged him, and bound
 two talents of silver in two bags, with two changes of garments, and laid *them*
 24 upon two of his servants; and they bare *them* before him. And when he came

^h ch. 8. 8, 9; 1 Sam. 9. 8.

ⁱ see Num. 14. 6.
^k Ge. 30. 2; see refs. Deu. 32. 39.

^l see ch. 4. 41; John 9. 7.
^m Le. 14. 7, 16.
ⁿ Ex. 4. 6, 7.

^o or, *Amana.*

^p Job 33. 25.

^q Lk. 4. 27.

^r Dan. 2. 47; 3. 29; 4. 34, 35; 6. 26, 27.
^s Ge. 33. 11; 1 Sam. 25. 27.
^t ch. 3. 14.
^u Ge. 14. 23; 1 Ki. 13. 8; see Mt. 10. 8; Ac. 8. 18—20.

^x ch. 7. 2, 17.

^y Mt. 9. 16, 17; John 16. 12; 1 Cor. 3. 2; Heb. 5. 13, 14.

^z ch. 2. 3.

1 Conceiving, no doubt, that his royal recommendation and his valuable presents would insure the exercise of the prophet's power on his behalf. It was therefore necessary that he should be taught that he must receive the boon he desired as God's gift, in God's way.

2 The simplicity of the means prescribed shows that it was merely a sign of the cure, and a trial of his obedience.

3 That is, from Samaria to the Jordan.

4 The mode in which this cure was performed had accomplished its great end, by convincing the heathen warrior of the unapproachable superiority of Jehovah, both in power and in beneficence. God thus uses his providential dispensations to convince men of his supreme glory and excellence, and to lead their hearts to Him.

5 Naaman ought, according to Eastern etiquette, to have offered his presents before he made his request; but

the peculiarity of the circumstances had prevented this (see ver. 10): and now Elisha might, without any breach of courtesy, decline receiving them; and it was more for the glory of God that he should do so.

6 It is not easy to say with what particular views Naaman made this request; but in the East, *sacred ground* is most highly appreciated; and as such Naaman doubtless regarded the land of Israel. We need not wonder at some remains of superstition in one whose religious convictions were so recent, and whose knowledge must have been so limited.

7 Naaman seems to have desired to obtain the prophet's sanction to this act, which he should in future perform only as one of civil service to his king, not of religious worship. The prophet leaves his convictions to work out their own effects.

to the tower [*or, secret place*¹], he took *them* from their hand, and bestowed *them*
 25 in the house: and he let the men go, and they departed. But he went in, and
 stood before his master. And Elisha said unto him, Whence *comest thou*,
 26 Gehazi? And he said, Thy servant went no whither. ^a And he said unto him,
 Went not mine heart *with thee*, when the man turned again from his chariot to
 meet thee? ^b *Is it a time*² to receive money, and to receive garments, and olive-
 yards, and vineyards, and sheep, and oxen, and menservants, and maidservants?
 27 The leprosy therefore of Naaman ^c shall cleave unto thee, and unto thy seed for
 ever. And he went out from his presence ^d a leper *as white* as snow.

6 And ^e the sons of the prophets said unto Elisha, Behold now, the place where
 2 we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan,
 and take thence every man a beam, and let us make us a place there, where we
 3 may dwell. And he answered, Go ye. And one said, Be content, I pray thee,
 4 and go with thy servants. And he answered, I will go. So he went with them.
 5 And when they came to Jordan, they cut down wood. But as one was felling a
 beam, the axe head fell into the water: and he cried, and said, Alas, master! for
 6 it was ^f borrowed. And the man of God said, Where fell it? And he showed
 him the place. And ^g he cut down a stick, and cast *it* in thither; and the iron
 7 did swim. Therefore said he, Take *it* up to thee. And he put out his hand,
 and took it.

Ministry of Elisha; he assists Israel against Syria.

8 THEN ^h the king of Syria warred against Israel, and took counsel with his
 9 servants, saying, In such and such a place *shall be* my camp. And the man of
 God sent unto the king of Israel, saying, Beware that thou pass not such a place;
 10 ⁱ for thither the Syrians are come down. And the king of Israel sent to the place
 which the man of God told him and warned him of, and saved himself there, not
 once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and
 he called his servants, and said unto them, Will ye not show me which of us *is*
 12 for the king of Israel? And one of his servants said, None, my lord, O king:
 but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words
 13 that thou speakest ^k in thy bedchamber. And he said, Go and spy where he *is*,
 that I may send and fetch him.³ And it was told him, saying, Behold, *he is* in
^l Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they
 15 came by night, and compassed the city about. And when the servant of the
 man of God was risen early, and gone forth, behold, an host compassed the
 city, both with horses and chariots. And his servant said unto him, Alas, my
 16 master! how shall we do? And he answered, Fear not: for ^m they that *be* with
 17 us *are* more than they that *be* with them. And Elisha prayed, and said, LORD,
 I pray thee, open his eyes, that he may see. And the LORD opened the eyes of
 18 the young man; and he saw: and, behold, the mountain *was* full of ⁿ horses and
 chariots of fire round about Elisha. And when they came down to him, Elisha
 prayed unto the LORD, and said, Smite this people, I pray thee, with blindness.
 19 And ^o he smote them with blindness according to the word of Elisha. And
 Elisha said unto him, This *is* not the way, neither *is* this the city: follow me,
 and ^p I will bring you to the man whom ye seek. But he led them to Samaria.
 20 And it came to pass, when they were come into Samaria,⁴ that Elisha said, LORD,
^q open the eyes of these *men*, that they may see. And the LORD opened their
 eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, ^r My father, ^s shall
 22 I smite *them*? shall I smite *them*? And he answered, Thou shalt not smite
them: wouldest thou smite those whom thou hast taken captive with thy sword
 and with thy bow?⁵ ^t set bread and water before them, that they may eat and
 23 drink, and go to their master. And he prepared great provision for them: and
 when they had eaten and drunk, he sent them away, and they went to their
 master. So ^u the bands of Syria came no more⁶ into the land of Israel.

^a Pro. 12. 19; Ac. 5. 9.

^b ver. 16.

^c Jos. 7. 25; Ac. 5. 5, 10; 1 Tim. 6. 10.
^d ch. 15. 5; Ex. 4. 6;
 Num. 12. 10.
^e ch. 2. 3; 4. 38.

^f Ex. 22. 14, 15.

^g ch. 2. 21.

^h 1 Ki. 20. 1.

ⁱ Am. 3. 7.

^k Ecc. 10. 20.

^l Ge. 37. 17.

^m 2 Chr. 32. 7, 8; Ps.
 55. 18; Is. 8. 10; Ro.
 8. 31; 1 John 4. 4.

ⁿ ch. 2. 11; Ps. 34. 7;
 68. 17; 91. 11; Zec.
 1. 8; 6. 1—7.

^o Ge. 19. 11.

^p Lk. 24. 16.

^q Lk. 21. 31.

^r ch. 2. 12.

^s Lk. 9. 51—56.

^t Pro. 25. 21; Mt. 5.
 41; Ro. 12. 20, 21.

^u see vers. 8, 9; ch. 5. 2.

¹ The Hebrew word means a *height*. Some suppose it to be a *hill*, others a *tower*.

² This conduct of Gehazi tended to obscure the glory of God's grace, and to compromise the prophet's character for disinterestedness. It is affecting to see one who had been so intimately associated with such a man as Elisha manifesting a spirit so opposite: but the case of Judas is strikingly similar.

³ The king of Syria strangely failed to perceive that the God of Israel could disclose *this* plan to His prophet

as easily as the others, and could as well protect him against it.

⁴ This would show the Syrians that they could effect nothing against a prophet of Jehovah.

⁵ The sense is, If you would spare those whom you had taken prisoners in battle, much more ought you to spare those whom you have not so taken. In a political point of view this treatment of them was eminently wise, as the event showed.

⁶ That is, not for some considerable time.

Ministry of Elisha; siege and distress of Samaria, and its miraculous deliverance.

24 AND it came to pass after this, that Ben-hadad king of Syria gathered all
 25 his host, and went up, and besieged Samaria. And there was a great famine
 in Samaria: and, behold, they besieged it, until an ass's head¹ was sold for four-
 score *pieces* of silver, and the fourth part of a cab of dove's dung² for five *pieces*
 26 of silver. And as the king of Israel was passing by upon the wall, there cried a
 27 woman unto him, saying, Help, my lord, O king. And he said, If the LORD do
 not help thee, whence shall I help thee? out of the barnfloor, or out of the wine-
 28 press? And the king said unto her, What aileth thee? And she answered,
 This woman said unto me, Give thy son, that we may eat him to-day, and we
 29 will eat my son to-morrow. So ^x we boiled³ my son, and did eat him: and I
 said unto her on the next day, Give thy son, that we may eat him: and ^y she
 30 hath hid her son. And it came to pass, when the king heard the words of the
 woman, that he ^z rent his clothes; and he passed by upon the wall, and the
 31 people looked, and behold, *he had* sackcloth within upon his flesh. Then he said,
 "God do so and more also to me, if the head of Elisha the son of Shaphat shall
 stand on him this day."⁴
 32 But Elisha sat in his house, and ^b the elders sat with him; and *the king* sent a
 man from before him: but ere the messenger came to him, he said to the elders,
 "See ye how this son of ^a a murderer hath sent to take away mine head? look,
 when the messenger cometh, shut the door, and hold him fast at the door: *is* not
 33 the sound of his master's feet behind him?"⁵ And while he yet talked with them,
 behold, the messenger came down unto him. And he said, Behold, ^c this evil *is*
 of the LORD; ^d what should I wait for the LORD any longer?
 7 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, ^e To-
 morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two
 2 measures of barley for a shekel,⁶ in the gate⁷ of Samaria. ^h Then a lord on whose
 hand the king leaned answered the man of God, and said, Behold, ⁱ *if* the LORD
 would make windows in heaven, might this thing be? And he said, Behold,
^k thou shalt see *it* with thine eyes, but shalt not eat thereof.
 3 And there were four leprous⁸ men 'at the entering in of the gate: and they said
 4 one to another, Why sit we here until we die? ^m If we say, We will enter into
 the city, then the famine *is* in the city, and we shall die there: and if we sit
 still here, we die also. Now therefore come, and let us fall unto the host of the
 Syrians: if they save us alive, we shall live; and if they kill us, we shall but
 5 die. And they rose up in the twilight, to go unto the camp of the Syrians: and
 when they were come to the uttermost part of the camp of Syria, behold, *there*
 6 *was* no man there. For the LORD had made the host of the Syrians ⁿ to hear a
 noise of chariots,⁹ and a noise of horses, *even* the noise of a great host: and they
 said one to another, Lo, the king of Israel hath hired against us ^o the kings of
 7 the Hittites,¹⁰ and the kings of the Egyptians,¹¹ to come upon us. Wherefore
 they ^p arose and fled in the twilight, and left their tents, and their horses, and
 their asses, even the camp as it *was*, and fled for their life.
 8 And when these lepers came to the uttermost part of the camp, they went into
 one tent, and did eat and drink, and carried thence silver, and gold, and raiment,

^x Le. 26. 29; Deu. 28.
 53. 57.
^y 1 Ki. 3. 26.

^z 1 Ki. 21. 27.

^a Ru. 1. 17; 1 Ki. 19. 2.

^b Eze. 8. 1; 20. 1.

^c Lk. 13. 32.
^d 1 Ki. 18. 4; 21. 10.

^e Ge. 4. 13; Pro. 19. 3.

^f Job 2. 9.

^g vers. 18, 19.

^h vers. 17, 19, 20.

ⁱ Ge. 18. 14; Num. 11.
 21—23; Mal. 3. 10.

^k vers. 17—20.

^l Le. 13. 46.

^m Jer. 14. 18.

ⁿ ch. 19. 7; 2 Sam. 5.
 21; Job 15. 21.

^o 1 Ki. 10. 29.

^p Ps. 48. 4—6; Pro.
 28. 1.

¹ Some critics give a different sense to these words, principally on the ground that the ass was an unclean animal: but the utter destitution of other means of supporting life would overcome any objection of this kind. Plutarch mentions a similar instance of an extravagant price being paid for this same article by the soldiers of Artaxerxes.

² That such revolting food has been resorted to in famine may be seen in Josephus's 'Wars of the Jews,' v. 13, 7. But the meaning of the words is very doubtful. Bochart says that the Arabs give this name to a kind of pulse or pea, which was very common in Judea, and which was preserved by being parched and dried. Linnaeus supposes that it was a plant called the *Star of Bethlehem*.

³ This and other miseries had been foretold by Moses as the consequences of apostacy (Deut. xxviii. 53—57). Similar things happened when Jerusalem was besieged by Nebuchadnezzar (see Lam. iv. 10; Ezek. v. 10) and by the Romans.

⁴ Because it was thought that he had brought this calamity on, or that he did not exercise his power to remove it.

⁵ The language of Elisha makes it appear probable

that the king followed close upon his messenger; and that the unbelieving and reproachful interrogation in the next verse was addressed by him to the prophet, to which the words of Elisha in the first verse of ch. vii. are the direct answer.

⁶ That is, about a peck of fine flour for half-a-crown, and two pecks of barley for the same.

⁷ The markets for country produce are held at the gates of Eastern towns.

⁸ Whether lepers were excluded by law from the cities and towns, as they had been from the camp during the journeys in the wilderness (Lev. xiii. 46), cannot be stated with certainty; but, if not, they were probably the objects of such aversion that they preferred associating together, as these men did, outside the gate. At the present day, lepers dwell at Jerusalem near the gate of Zion, in hovels not much better than dog-kennels.

⁹ By what means this was done is not stated, nor is it important. It is enough to know that God caused it.

¹⁰ See note on 1 Kings x. 29.

¹¹ This name is used to designate the nations *south* of Palestine, of whom the Egyptians were the most distinguished.

and went and hid *it*; and came again, and entered into another tent, and carried
 9 thence *also*, and went and hid *it*. Then they said one to another, We do not
 well: this day *is* a day of good tidings, and we hold our peace: if we tarry till
 the morning light, some mischief will come upon us: now therefore come, that
 10 we may go and tell the king's household. So they came and called unto the
 porter of the city: and they told them, saying, We came to the camp of the
 Syrians, and, behold, *there was* no man there, neither voice of man, but horses
 11 tied, and asses tied, and the tents as they *were*. And he called the porters; and
 they told *it* to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now show
 you what the Syrians have done to us. They know ^q that we *be* hungry; there-
 fore are they gone out of the camp ^r to hide themselves in the field, saying, When
 13 they come out of the city, we shall catch them alive, and get into the city. And
 one of his servants answered and said, Let *some* take, I pray thee, five of the
 horses that remain, which are left in the city, (behold, they *are* as all the
 multitude of Israel that are left in it: behold,¹ *I say*, they *are* even as all the
 14 multitude of the Israelites that are consumed:) and let us send and see. They
 took therefore two chariot horses; and the king sent after the host of the Syrians,
 15 saying, Go and see. And they went after them unto Jordan: and, lo, all the
 way *was* full of garments and vessels, which the Syrians had cast away in their
 haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure
 of fine flour was *sold* for a shekel, and two measures of barley for a shekel,
 17 ^s according to the word of the LORD. And the king appointed the lord on whose
 hand he leaned to have the charge of the gate:² and the people trode upon him in
 the gate,³ and he died, 'as the man of God had said, who spake when the king
 18 came down to him. And it came to pass as the man of God had spoken to the
 king, saying, "Two measures of barley for a shekel, and a measure of fine flour
 19 for a shekel, shall be to-morrow about this time in the gate of Samaria: and that
 lord answered the man of God, and said, Now, behold, *if* the LORD should make
 windows in heaven, might such a thing be? And he said, Behold, thou shalt see
 20 it with thine eyes: but shalt not eat thereof. And ^x so it fell out unto him: for
 the people trode upon him in the gate, and he died.⁴

Ministry of Elisha; the Shunammite and her land; Ben-hadad and Hazael.

8 THEN⁵ spake Elisha unto the woman ^y whose son he had restored to life,
 saying, Arise, and go thou and thine household, and sojourn wheresoever thou
 caust sojourn: for the LORD ^z hath called for a famine; and it shall also come
 2 upon the land seven years. And the woman arose, and did after the saying of the
 man of God: and she went with her household, and sojourned in the land of the
 3 Philistines⁶ seven years. And it came to pass at the seven years' end, that the
 woman returned out of the land of the Philistines: and she went forth to cry
 4 unto the king for her house and for her land. And the king talked with ^a Gehazi
 the servant of the man of God, saying, ^b Tell me, I pray thee, all the great things
 5 that Elisha hath done. And it came to pass, as he was telling the king how he
 had ^c restored a dead body to life, that, behold, the woman whose son he had
 restored to life cried to the king for her house and for her land. And Gehazi
 said, My lord, O king, this *is* the woman, and this *is* her son whom Elisha
 6 restored to life. And when the king asked the woman, she told him. So
 the king appointed unto her a certain officer, saying, ^d Restore all that *was*
 her's, and all the fruits of the field since the day that she left the land, even
 until now.

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick;
 8 and it was told him, saying, The man of God is come hither. And the king said

^q ch. 6. 25—29.

^r Jos. 8. 4; Judg. 20. 29.

^s ver. 1.

^t ver. 2; ch. 6. 32.

^u ver. 1.

^x Num. 20. 12; Is. 7. 9.

^y ch. 4. 35.

^z Ps. 105. 16; 107. 34; Jer. 25. 29; Hag. 1. 11.

^a ch. 5. 20—27.

^b 1 K. 9. 9; 23. 8; Ac. 26. 24.

^c ch. 4. 35.

^d Judg. 11. 13; 1 K. 21. 1.

1 There is evidently a clause repeated here, which is omitted in several Hebrews manuscripts and ancient versions. The whole parenthesis should probably be read thus: 'for, behold! they only of all the multitude which were in Israel remained unconsumed.'

2 Holding this post, he seemed less likely than others to lose the benefit of the promised plenty.

3 In their eagerness to reach the Syrian camp and share in its spoils.

4 Disbelief of God's word is a sin of heinous guilt and of awful consequences. It not only entails the loss of promised blessings, but it also brings down threatened punishments; for the promises and threatenings of God

are here shown to be equally certain of accomplishment.

5 Rather, 'And.' It is probable that Elisha said this before the events related in the two preceding chapters, and that it is mentioned here in consequence of what occurred upon the woman's return, after the restoration of plenty. From the mention of Gehazi in ver. 4, some expositors have inferred that these events occurred before the cure of Naaman. See ch. v. 27.

6 If the famine were caused by drought, the lowlands near the sea were less likely to suffer from it than the mountainous districts, and they might also obtain supplies by sea. If it were occasioned or aggravated by Syrian invasion, the Philistines in the south might be exempt.

unto ^c Hazael, ^f Take a present in thine hand, and go, meet the man of God, and
 9 ^g inquire of the LORD by him, saying, Shall I recover of this disease? So Hazael
 went to meet him, and took a present with him, even of every good thing of
 Damascus, forty camels' burden,¹ and came and stood before him, and said, ^h Thy
 son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this
 10 disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly
 11 recover:² howbeit ⁱ the LORD hath showed me that ^k he shall surely die. And
 he settled his countenance stedfastly, until he was ashamed: and the man of God
 12 ^l wept. And Hazael said, Why weepeth my lord? And he answered, Because I
 know ^m the evil that thou wilt do unto the children of Israel: their strongholds
 wilt thou set on fire, and their young men wilt thou slay with the sword, and
 13 ⁿ wilt dash their children, and rip up their women with child. And Hazael said,
 But what, ^o is thy servant a dog,³ that he should do this great thing? And
 Elisha answered, ^p The LORD hath showed me that thou shalt be king over Syria.
 14 So he departed from Elisha, and came to his master; who said to him, What said
 Elisha to thee? And he answered, ^q He told me that thou shouldst surely recover.
 15 And it came to pass ^r on the morrow, that he took a thick cloth, and dipped it in
 water, and spread it on his face, so that he died: and Hazael reigned in his stead.

Reigns of Jehoram and Ahaziah in Judah.

16 AND in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat⁴ being
 then king of Judah, ^s Jehoram the son of Jehoshaphat king of Judah began to
 17 reign. ^t Thirty and two years old was he when he began to reign; and he reigned
 18 eight years in Jerusalem. And he walked ^u in the way of the kings of Israel, as
 did the house of Ahab: for ^v the daughter of Ahab was his wife: and he did evil
 19 in the sight of the LORD. Yet the LORD would not destroy Judah for David his
 servant's sake, ^w as he promised him to give him alway a light, and to his children.
 20 In his days ^x Edom revolted from under the hand of Judah, ^y and made a king
 21 over themselves. So Joram went over to Zair, and all the chariots with him:
 and he rose by night, and smote the Edomites which compassed him about, and
 22 the captains of the chariots: and the people fled into their tents. ^z Yet Edom
 revolted from under the hand of Judah⁵ unto this day. ^a Then Libnah⁶ revolted
 at the same time.
 23 And the rest of the acts of Joram, and all that he did, *are* they not written in
 24 the book of the chronicles of the kings of Judah? ^b And Joram slept with his
 fathers, and was buried with his fathers in the city of David: and ^c Ahaziah his
 son reigned in his stead.
 25 In the twelfth year of Joram the son of Ahab king of Israel did ^d Ahaziah the
 26 son of Jehoram king of Judah begin to reign. ^e Two and twenty years old was
 Ahaziah when he began to reign; and he reigned one year in Jerusalem. And
 27 his mother's name was ^f Athaliah, the ^g daughter of Omri king of Israel. ^h And
 he walked in the way of the house of Ahab,⁷ and did evil in the sight of the
 LORD, as *did* the house of Ahab: for ⁱ he was the son-in-law of the house of Ahab.
 28 And he went ^j with Joram the son of Ahab to the war against Hazael king of
 29 Syria in Ramoth-gilead: and the Syrians wounded Joram. And ^k king Joram
 went back to be healed in Jezreel of the wounds which the Syrians had given
 him at ^l Ramah, when he fought against Hazael king of Syria. ^m And Ahaziah
 the son of Jehoram king of Judah went down to see Joram the son of Ahab in
 Jezreel, because he was sick [*or*, wounded].

^c 1 Ki. 19. 15.
^f ch. 5. 5; 1 Sam. 9. 7;
 1 Ki. 14. 3.
^g ch. 1. 2.

^h ch. 6. 21; 13. 14; 16.
 7; 1 Sam. 25. 8.

ⁱ Ge. 41. 39; Jer. 38.
 21; Eze. 11. 25.
^k ver. 15.

^l Lk. 19. 41; John 11.
 35.
^m ch. 10. 32, 33; 12. 17;
 13. 3, 7; Am. 1. 3, 4.

ⁿ ch. 15. 16; Hos. 13.
 16; Am. 1. 13.
^o 1 Sam. 17. 43.

^p 1 Ki. 19. 15.

^q ver. 10; Mt. 26. 16.

^r Ps. 36. 4.

^s 2 Chr. 21. 3, 4.

^t see parallel, 2 Chr.

21. 5-7.

^u ch. 3. 2, 3.

^v ver. 26.

^x 2 Sam. 7. 12, 13;
 1 Ki. 11. 36; 15. 4;
 2 Chr. 21. 7.

^y ch. 3. 27; Ge. 27. 40;
 see parallel, 2 Chr.
 21. 8-10.

^z 1 Ki. 22. 47.

^a Ge. 27. 40.

^b 2 Chr. 21. 10.

^c see parallel, 2 Chr.

21. 20, and 22. 1-6.

^d called *Azariah*, 2 Chr.

22. 6, and *Jehoahaz*,

2 Chr. 21. 17; 25. 23.

^e 2 Chr. 22. 1.

^f see 2 Chr. 22. 2-6.

^g ch. 11. 1.

^h or, *granddaughter*;

see ver. 18.

ⁱ 2 Chr. 22. 3, 4.

^k ver. 18.

^l 2 Chr. 22. 5.

^m ch. 9. 15.

ⁿ called *Ramoth*, ver.

28.

^o ch. 9. 16; 2 Chr. 22.

6, 7.

1 A camel's burden would probably be from 300 to 600 lbs.: but in such a case the number of camels carrying the articles would be unnecessarily increased, both to display the king's wealth and to honour the prophet.

2 Some render, 'Go, say, Thou shalt not live; for the Lord hath showed me,' etc. But the translation in the text is supported by the best authorities. It means, that his disease was not mortal, and would not be the cause of his death; but that nevertheless he would die.

3 This expression has often been interpreted as an outbreak of indignant horror at being thought capable of such atrocities. But, considering the character and conduct of Hazael, and the spirit of the warfare of that age, it is more natural to understand the exclamation as the language of assumed or of real self-depreciation, and as expressing a doubt whether a person so *inconsiderable* as he was could ever have it in his power to do such a *great* (as he himself calls it, not such an evil) thing. The Hebrew text stands thus: 'But what! thy servant! the dog! (Sept., this dead dog!) that he should do this

great work!' The prophet's answer is plainly calculated to meet this expression of surprise: 'Thou shalt be king.'

4 The clause, 'Jehoshaphat being then king of Judah,' is not found in several ancient manuscripts and versions, and appears inconsistent with 2 Chron. xxi. 1, 5.

5 Although this revolt of the Edomites was temporarily suppressed, it appears that the dominion of Judah over Edom was never completely restored. Thus was fulfilled the second part of Isaac's prediction respecting Esau in Gen. xxvii. 40. The loss of Edom must have greatly affected the commercial interests of the country, as putting a stop to all Indian voyages from Ezion-geber.

6 Libnah was one of the priests' cities (see Josh. xxi. 13); and its revolt was probably caused by the introduction of the worship of Baal (see 2 Chron. xxi. 10).

7 The intermarriage of the two families had the effect of greatly aggravating the wickedness of Judah, so that it resembled that of Israel in its worst form, even to the degree of Ahab's, which was more atrocious than Jeroboam's.

Jehu is anointed; slays the kings of Israel and Judah, and the worshippers of Baal; and reigns over Israel.

- 9 AND Elisha the prophet¹ called one of^r the children² of the prophets, and said unto him, ^sGird up thy loins, and take this box of oil in thine hand, ^tand go to
 2 Ramoth-gilead: and when thou comest thither, look out there Jehu the son of
 3 Jehoshaphat the son of Nimshi, and go in, and make him arise up from among
 3 his brethren, and carry him to an inner chamber; then ^utake the box of oil, and
 4 pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king
 4 over Israel. Then open the door, and flee, and tarry not. So the young man,
even the young man the prophet, went to Ramoth-gilead.
 5 And when he came, behold, the captains of the host *were* sitting; and he said,
 I have an errand to thee, O captain. And Jehu said, Unto which of all us? And
 6 he said, To thee, O captain. And he arose, and went into the house; and he
 6 poured the oil on his head, and said unto him, "Thus saith the LORD God of
 Israel, I have anointed thee king over^v the people of the LORD, *even* over Israel.
 7 And thou shalt smite the house of Ahab thy master, ^wthat I may avenge the
 blood of my servants the prophets, and the blood of all the servants of the LORD
 8 ^xat the hand of Jezebel. For the whole house of Ahab shall perish: and ^yI will
 cut off from Ahab ^zhim that pisseth against the wall, and ^{aa}him that is shut up
 9 and left in Israel: and I will make the house of Ahab like the house of ^{ab}Jeroboam
 10 the son of Nebat, and like the house of ^{ac}Baasha the son of Ahijah: ^{ad}and the dogs
 shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*.
 And he opened the door, and fled.
 11 Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is*
 all well? wherefore came ^{ae}this mad *fellow* to thee? And he said unto them, Ye
 12 know the man, and his communication. And they said, *It is false*; ^{af}tell us now.
 And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have
 13 anointed thee king over Israel. Then they hasted, and ^{ag}took every man his
 garment, ^{ah}and put *it* under him on the top of the stairs, and ^{ai}blew with trumpets,
 14 saying, Jehu is king! So Jehu the son of Jehoshaphat the son of Nimshi con-
 15 spired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel,
 because of Hazael king of Syria. But ^{aj}king ^{ak}Joram was returned to be healed
 in Jezreel of the wounds which the Syrians had given him, when he fought with
 Hazael king of Syria.)
 And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the
 16 city to go to tell *it* in Jezreel. So Jehu rode in a chariot, and went to Jezreel;
 for Joram lay there. ^{al}And Ahaziah king of Judah was come down to see Joram. ^{am}
 17 And there stood a watchman on the tower⁶ in Jezreel, and he spied the company
 of Jehu as he came, and said, I see a company. And Joram said, Take an horse-
 18 man, and send to meet them, and let him say, *Is it peace?* So there went one on
 horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu
 said, What hast thou to do with peace? ^{an}turn thee behind me. And the watch-
 19 man told, saying, The messenger came to them, but he cometh not again. Then
 he sent out a second on horseback, which came to them, and said, Thus saith the
 king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn
 20 thee behind me. And the watchman told, saying, He came even unto them, and
 cometh not again: and the driving [*or*, marching] *is* like the driving of Jehu the
 21 son of Nimshi; for he driveth furiously. And Joram said, Make ready. And
 his chariot was made ready. And ^{ao}Joram king of Israel and Ahaziah king of
 Judah went out, each in his chariot, and they went out against Jehu, and met
 him in the portion of Naboth the Jezreelite.
 22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And
 he answered, What peace, so long as ^{ap}the whoredoms of thy mother Jezebel and
 23 her witchcrafts⁸ *are so many?* And Joram turned his hands, ^{aq}and fled, and said

^r 1 Ki. 20. 35.
^s ch. 4. 29; 1 Ki. 19.
 16; Jer. 1. 17.
^t ch. 8. 28, 29.

^u vers. 5, 11.
^v 1 Ki. 19. 16.

^w 1 Ki. 19. 16; 2 Chr.
 22. 7.
^x 1 Ki. 3. 8; 14. 7.

^y see refs. Deu. 32. 35.

^z 1 Ki. 18. 4; 21. 15.
^{aa} 1 Ki. 14. 10; 21. 21.
^{ab} 1 Sam. 25. 22.
^{ac} Deu. 32. 36.
^{ad} 1 Ki. 14. 10; 15. 29;
 21. 22.
^{ae} 1 Ki. 16. 3, 11.
^{af} vers. 35, 36; 1 Ki.
 21. 23.

^{ag} Jer. 29. 26; Mk. 3.
 21; John. 10. 20;
 Ac. 26. 24; 1 Cor.
 4. 10.

^{ah} Mt. 21. 7, 8.
^{ai} 2 Sam. 15. 10.

^{aj} ch. 8. 29.
^{ak} Heb. *Jehoram*.

^{al} ch. 8. 29.

^{am} 2 Chr. 22. 7.

^{an} Jer. 3. 9; 13. 27;
 Eze. 16. 36; 23. 37;
 43. 7, 9.

1 Elijah had been commissioned, about twelve years before, to anoint Jehu to reign over Israel and to execute vengeance on the family and adherents of Ahab; but, upon Ahab's humiliation, a respite had been granted, and the commission was now given to Elisha, as Elijah's successor; who fulfilled it by deputy, probably either on account of his advanced age, or because he was too well known to be employed in an affair requiring secrecy.

2 The word generally translated 'sons.'

3 To give the lie is not at all so offensive to Orientals as it is to us.

4 It is an ancient custom to honour royal and other illustrious personages by covering the ground over which

they have to pass. If there was no time for preparation, the robes and mantles of the persons present were used for this purpose. See Matt. xxi. 8.

5 Neither Ahaziah nor Joram knew anything of what had taken place at Ramoth-gilead, because Jehu and his captains had not allowed any one to leave the city.

6 Probably a gate-tower to the palace of Jezreel.

7 That is, 'What matters it to thee whether there be peace or war?'

8 These expressions seem to refer to the licentious and superstitious practices which were connected with the idolatries which Jezebel had patronized.

9 That is, 'his reins,' so turning his chariot round.

- 24 to Ahaziah, *There is treachery*, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms,¹ and the arrow went out at his heart, and he sunk down in his chariot. Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father,² the LORD laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and ³I will requite thee in this plat [*or*, portion], saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.
- 27 But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to ⁴Megiddo, and died there.² And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.
- 29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.
- 30 And when Jehu was come to Jezreel, Jezebel heard *of it*; ⁵and she painted³ her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, ⁶*Had Zimri peace, who slew his master?*⁴ And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs [*or*, chamberlains]. And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.⁵ And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for ⁷*she is* a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.⁶ Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, ⁸*In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be ⁹as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.*
- 10 And Ahab had seventy sons⁷ in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel,⁸ to the elders, and to them that brought up Ahab's *children*, saying, Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour; look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, ⁹two kings stood not before him: how then shall we stand? And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, *We are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.
- 6 Then he wrote a letter the second time to them, saying, If ye *be* mine [*Heb.* for me], and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and ¹⁰slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate ¹¹until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, ¹²*I conspired against my master, and slew him: but who slew all these?*⁹ Know now that there shall ¹³fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that which* he spake ¹⁴by his servant Elijah. So Jehu slew all that

¹ 1 Ki. 21. 19, 24—29.

⁴ 1 Ki. 21. 19.

⁷ in the kingdom of Samaria, 2 Chr. 22. 9.

⁸ Jer. 4. 30; Eze. 23. 40.

¹ 1 Ki. 16. 9—20.

¹¹ 1 Ki. 16. 31.

² 1 Ki. 21. 23.

⁹ Ps. 83. 10; Jer. 8. 2; 16. 4.

² ch. 9. 24, 27.

¹⁰ Jos. 9. 11.

⁶ 1 Ki. 21. 21.

¹¹ Deu. 21. 23.

¹² ch. 9. 14, 24.

¹³ 1 Sam. 3. 19.

¹⁴ ch. 9. 7, 8; 1 Ki. 21. 19, 21, 29.

1 Between his shoulders behind.

2 On comparing this passage with 2 Chron. xxii. 9, it appears probable that Ahaziah, when wounded, fled first to Samaria; and that, when discovered there, he was taken, or perhaps fled, to Megiddo, and was there slain.

3 Literally, 'put her eyes in paint.' It is a common custom among Eastern women to tinge the edges of the eyelids with a black metallic powder, which is supposed to strengthen the eyes and to heighten their expression.

4 Zimri was incited merely by his own ambition and cruelty; whereas Jehu did this by an order from Heaven.

5 That is, by driving over her corpse.

6 In India, where the bodies of pilgrims are sometimes devoured by dogs and vultures, it is observed that these are the only parts which are left unconsumed.

7 The term 'sons' is often used to include all male descendants.

8 The Septuagint has, 'to the rulers of Samaria.' Other ancient versions have, 'the rulers of the city.'

9 Jehu had sent his orders secretly. This speech seems intended to reconcile the people to what had been done, as being in accordance with the well-known will of God.

- remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.
- 12 And he arose and departed, and came to Samaria. *And* as he *was* at the
- 13 shearing house¹ in the way, ^gJehu met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king² and the children of
- 14 the queen. And he said, Take them alive. And they took them alive, and slew them at the pit³ of the shearing house, *even* two and forty men; neither left he any of them.
- 15 And when he was departed thence, he lighted on ^hJehonadab the son of Rechab⁴ *coming* to meet him; and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, ^kgive *me* thine hand.⁵ And he gave *him* his hand; and he took him up to
- 16 him into the chariot. And he said, Come with me, and see my 'zeal for the LORD.⁶ So they made him ride in his chariot.
- 17 And when he came to Samaria, ^mhe slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, ⁿwhich he spake to Elijah.
- 18 And Jehu gathered all the people together, and said unto them, ^oAhab served Baal a little; *but* Jehu shall serve him much. Now therefore call unto me all the ^pprophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the
- 20 worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal.
- 21 And they proclaimed *it*. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the ^qhouse of Baal; and the house of Baal was full from one end to
- 22 another. And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search,⁷ and look that there be here with you
- 24 none of the servants of the LORD, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, ^rhe that *letteth* him go, ^shis life *shall be* for the life of him.
- 25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal;
- 26 and they brought forth the ^timages out of the house of Baal, and burned them; and they ^ubrake down the image of Baal, and brake down the house of Baal, ^vand made it a draught house unto this day.
- 28, 29 Thus Jehu destroyed Baal out of Israel. Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, ^wthe golden calves that *were* in Beth-el, and that *were* in Dan.
- 30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is right* in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, ^ythy children of the fourth *generation* shall sit on the
- 31 throne of Israel. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from ^zthe sins of Jeroboam, which made Israel to sin.
- 32 In those days the LORD began to cut Israel short: and ^aHazael smote them in
- 33 all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites,

^g ch. 8. 24, 29; 2 Chr. 22. 8.

^h Jer. 35. 6, etc.

ⁱ 1 Chr. 2. 55; Jer. 35. 6, etc.

^k Ezra 10. 19; Eze. 17. 18; Gal. 2. 9.

^l 1 Ki. 19. 10.

^m ch. 9. 8; 2 Chr. 22. 8.

ⁿ 1 Ki. 21. 21.

^o 1 Ki. 16. 31, 32.

^p 1 Ki. 22. 6.

^q 1 Ki. 16. 32.

^r 1 Ki. 20. 39.

^s 1 Ki. 11. 23.

^t 1. 26, 30; Deu. 7. 5.

^u Ezra 6. 11; Dan. 2. 5; 3. 23.

^w 1 Ki. 12. 28—30.

^v see ver. 35; ch. 13. 1, 10; 14. 23; 15. 8, 12.

^x 1 Ki. 14. 16.

^a ch. 8. 12.

1 The Septuagint and Eusebius take this to be the name of a town, *Beth-eked*.

2 So expeditiously had Jehu executed his measures, that even the relatives of the two kings who had been slain had not heard of their death. All the *sons* of Jehoram, the father of Ahaziah, had been slain by the Arabians (see 2 Chron. xxi. 17); but these persons were probably *nephews*, who, as belonging to the family of Ahab, fell within Jehu's commission.

3 Rather, 'cistern': a receptacle for rain-water.

4 The Rechabites were a branch of the Kenites (see 1 Chron. ii. 55), to whom Jethro, the father-in-law of Moses, belonged. See Judg. iv. 11; Jer. xxxv.

5 As a pledge of amity and co-operation. Jehu was

evidently glad to have the support of a man of such character and influence; and Jehonadab probably hoped to engage Jehu to restore the pure worship of Jehovah.

6 Jehu was one of a large class of men, who are willing to serve God so far as they think to be consistent with their own temporal interests, and, by their ostentatious zeal in what they do, blind their own eyes and those of others to their disobedience to commands which do not agree with their policy or inclination (see vers. 28, 29). God sometimes sees fit to use such persons for his purposes, though they have not his approbation, and obtain from him no lasting good.

7 This order would excite no suspicion, as it seemed to indicate the greatest zeal for the worship of Baal.

and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even ^b Gilead and Bashan.¹

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are*
35 they not written in the book of the chronicles of the kings of Israel? And Jehu
36 slept with his fathers: and they buried him in Samaria. And Jehoahaz his son
reigned in his stead. And the time that Jehu reigned over Israel in Samaria
was twenty and eight years.

b Am. 1. 3. 4

Athaliah's usurpation in Judah; preservation of Jehoash and his installation as king.

11 AND when ^c Athaliah ^d the mother of Ahaziah saw that her son was dead, she
2 arose and destroyed all the seed royal.² But ^e Jehosheba, the daughter of king
^f Joram, sister of Ahaziah, took Joash [*or*, Jehoash^g] the son of Ahaziah, and stole
him from among the king's sons *which were* slain; and they ^h hid him, *even* him
and his nurse, in the bed-chamber³ from Athaliah, so that he was not slain.
3 And he was with her hid in the house of the LORD six years. And Athaliah did
reign over the land.

^c see parallel, 2 Chr. 22. 10-12.
^d ch. 8. 26.
^e 2 Chr. 22. 11, *Jehosheba*.
^f ch. 8. 16, *Jehoram*.
^g ch. 12. 1, 2.
^h see ch. 8. 19; Pro. 21. 30.

4 And ⁱ the seventh year Jehoiada⁴ sent and fetched the rulers over hundreds,
with the captains and the guard, and brought them to him into the house of the
LORD, and made a covenant with them, and took an oath of them in the house of
5 the LORD, and showed them the king's son. And he commanded them, saying,
This is the thing that ye shall do; A third part of you that enter in ^k on the
6 sabbath shall even be keepers of the watch of the king's house; and a third part
shall be at the gate of Sur; and a third part at the gate behind the guard: so
7 shall ye keep the watch of the house, that it be not broken down. And two
parts of all you that go forth on the sabbath, even they shall keep the watch of
8 the house of the LORD about the king. And ye shall compass the king round
about, every man with his weapons in his hand: and he that cometh within
the ranges,⁵ let him be slain: and be ye with the king as he goeth out and as he
cometh in.

i see parallel, 2 Chr. 23. 1-21.

k 1 Chr. 9. 25.

9 ^l And the captains over the hundreds did according to all *things* that Jehoiada
the priest commanded. And they took every man his men that were to come in
on the sabbath, with them that should go out on the sabbath,⁶ and came to
10 Jehoiada the priest. And to the captains over hundreds did the priest give
11 ^m king David's spears and shields, that *were* in the temple of the LORD. And
the guard stood, every man with his weapons in his hand, round about the king,
from the right corner of the temple to the left corner of the temple, *along* by the
12 altar and the temple. And he brought forth ⁿ the king's son, and put the crown
upon him, and *gave him* ^o the testimony;⁷ and they made him king, and
^p anointed him; and they clapped their hands, and said, ^q God save the king.⁸

l 2 Chr. 23. 8.

m 1 Sam. 21. 9; 2 Sam. 8. 7; 1 Chr. 26. 26, 27.

n vers. 2, 4.

^o Ex. 25. 16; 31. 18; Deu. 17. 18-20.
^p 1 Sam. 16. 13.
^q 1 Sam. 10. 24.
^r 2 Chr. 23. 12, etc.

13 ^r And when Athaliah heard the noise of the guard *and* of the people, she came to
14 the people into the temple of the LORD. And when she looked, behold, the king
stood by ^s a pillar,⁹ as the manner *was*, and the princes and the trumpeters by
the king; and all the people of the land rejoiced, and blew with trumpets. And
15 Athaliah rent her clothes, and cried, Treason! Treason! But Jehoiada the priest
commanded the captains of the hundreds, the officers of the host, and said unto
them, Have her forth without the ranges: and him that followeth her kill with
the sword. For the priest had said, Let her not be slain in the house of the
16 LORD. And they laid hands on her; and she went by the way by which the
horses¹⁰ came into the king's house: and there was she slain.

s ch. 23. 3; 2 Chr. 34. 31.

¹ At this time, probably, Hazael inflicted the cruelties predicted by Elisha in ch. viii. 12, 13. The territory now lost comprised nearly half of the kingdom. It was afterwards recovered by Jehoash and Jeroboam II. See ch. xiii. 25; xiv. 25.

² Athaliah determined to seize the royal power; and her daring measures unwittingly fulfilled a part of the sentence (see ch. ix. 8) against the house of Ahab which Jehu could not execute; for through her the taint of Ahab's blood had been given to the house of David.

³ That is, a 'chamber of beds;' a room where beds (which in the East are only cotton mattresses) are stored up. The apartments in the temple afforded a secure asylum, being under the sole direction of the priests.

⁴ A fuller account of the measures preparatory to the deposition of Athaliah and placing Joash on the throne, is given in the parallel passage in 2 Chron. xxiii.

⁵ That is, within the ranks of the guards set outside the temple.

⁶ The priests had been divided by David into courses, which attended at the temple by turns. Upon this occasion those whose weekly term of service was ended were retained, in addition to those whose week of duty was beginning. So that two courses of priests, singers, and porters were in the court of the temple together. See 2 Chron. xxiii. 8.

⁷ This word is interpreted by some as meaning *ornaments*—part of the regalia; but everywhere else it means the *book of the law*, a copy of which the high priest now presented to the young king as the rule of his life and government, agreeably to the command in Deut. xvii. 18.

⁸ Literally, 'Let the king live.'

⁹ Frequent references are made to such a position as occupied on solemn occasions by the kings. This was perhaps the brazen stage or gallery erected by Solomon, mentioned at the dedication of the temple (2 Chron. vi. 13).

¹⁰ Probably the Horse-gate, on the eastern side of the city (Jer. xxxi. 40).

17 'And Jehoiada made a covenant¹ between the LORD and the king and the
people, that they should be the LORD's people; " between the king also and the
18 people. And all the people of the land went into the ^x house of Baal, and brake
it down; his altars and his images ^y brake they in pieces thoroughly, and slew
Mattan the priest of Baal before the altars. And ^z the priest appointed officers
19 over the house of the LORD. And he took the rulers over hundreds, and the
captains, and the guard, and all the people of the land; and they brought down
the king from the house of the LORD, and came by the way of the gate of the
20 guard to the king's house. And he sat on the throne of the kings. And all the
people of the land rejoiced, and the city was in quiet. And they slew Athaliah
with the sword *beside* the king's house.

Reign of Jehoshaphat in Judah.

12 ^aSEVEN years old *was* ^bJehoshaphat when he began to reign. In the seventh
year of Jehu ^cJehoshaphat began to reign; and forty years reigned he in Jeru-
salem. And his mother's name *was* Zibiah of Beer-sheba. And Jehoshaphat did
that *which was right* in the sight of the LORD all his days wherein Jehoiada the
3 priest instructed him. But ^d the high places were not taken away: the people
still sacrificed and burnt incense in the high places.

4 And Jehoshaphat said to the priests, ^e All the money of the dedicated things that
is brought into the house of the LORD, *even* ^f the money² of every one that
passeth *the account*, the money that every man is set at, ^g and all the money that
5 ^h cometh into any man's heart to bring into the house of the LORD, let the priests
take *it* to them, every man of his acquaintance: and let them repair the breaches
of the house,³ wheresoever any breach shall be found.

6 But it was *so*, that in the three and twentieth year of king Jehoshaphat ⁱ the priests
7 had not repaired the breaches of the house.⁴ ^k Then king Jehoshaphat called for
Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not
the breaches of the house? now therefore receive no *more* money of your
acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to
9 repair the breaches of the house. But Jehoiada the priest took ^l a chest, and
bored a hole in the lid of it, and set it beside the altar, on the right side as one
cometh into the house of the LORD: and the priests that kept the door put
therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that
the king's scribe [*or*, secretary] and the high priest came up, and they put up in
11 bags,⁵ and told the money that was found in the house of the LORD. And they
gave the money, being told, into the hands of them that did the work, that had
the oversight of the house of the LORD: and they laid it out to the carpenters
12 and builders, that wrought upon the house of the LORD, and to masons, and
hewers of stone, and to buy timber and hewed stone to repair the breaches of the
house of the LORD, and for all that was laid out for the house to repair *it*.

13 Howbeit ^m there were not made for the house of the LORD bowls of silver, snufflers,
basins, trumpets, any vessels of gold, or vessels of silver, of the money *that was*
14 brought into the house of the LORD:⁶ but they gave that to the workmen, and
15 repaired therewith the house of the LORD. Moreover ⁿ they reckoned not with
the men, into whose hand they delivered the money to be bestowed on the work-
16 men: for they dealt faithfully. ^o The trespass money and sin money was not
brought into the house of the LORD: ^p it was the priests'.

17 Then ^q Hazael king of Syria went up, and fought against Gath, and took it:
18 and ^r Hazael set his face to go up to Jerusalem.⁷ And Jehoshaphat king of Judah

^t Deu. 29. 1—15; Jos. 24. 25; 2 Chr. 23. 16.
^u 2 Sam. 5. 3.
^x ch. 10. 26.
^y Deu. 12. 3; 2 Chr. 23. 17.
^z 2 Chr. 23. 18, etc.

^a see parallel, 2 Chr. 24. 1—3.
^b ch. 11. 2, *Joash*.
^c 2 Chr. 24. 1.

^d ch. 11. 4; 1 Ki. 15. 14; 22. 43.

^e ch. 22. 4.
^f Ex. 30. 12—16.
^g Le. 27. 2.
^h Ex. 25. 1, 2; 35. 5; 1 Chr. 29. 9.

ⁱ 2 Chr. 24. 5.
^k see parallel, 2 Chr. 24. 6—12.

^l 2 Chr. 24. 8, etc.

^m see 2 Chr. 24. 11.

ⁿ ch. 22. 7.

^o Le. 5. 15—18.
^p Le. 7. 7; Num. 5. 8—10; 18. 9.
^q ch. 8. 12.
^r see parallel, 2 Chr. 24. 23.

¹ As the people had, under the preceding kings, openly forsaken Jehovah and worshipped Baal, it was necessary publicly to renew the covenant they had violated.

² Three kinds of dedicated money are here mentioned; namely, 1, the half-shekel paid by every one who 'passed over,' *i. e.* was numbered among the people; 2, the redemption money for dedicated persons or things (Lev. xxvii. 2); and, 3, the free-will offerings.

³ The temple had suffered, not only from neglect, but still more from injuries maliciously committed by the sons of Athaliah, who had pillaged it to enrich the temple of Baal (see 2 Chron. xxiv. 7). This holy place had been the asylum and nursery of Joash in his childhood; and, in grateful remembrance, he was now zealous for its maintenance and honour.

⁴ The income which had been ordained for this purpose had been retained by the priests and Levites for themselves.

⁵ It is still the custom in the East to put a certain sum in a bag, which is then sealed and labelled, and passes current for the amount specified in the label; and the person whose seal it bears is bound to make good any deficiency that may be found on opening it, unless it can be proved that violence has been used with the bag or seal.

⁶ That is to say, all the money thus collected was spent in *substantial repairs* of the edifice; none of it was applied to providing vessels for the temple service.

⁷ This was the first appearance of the Syrian power in the southern kingdom. This invasion occurred long after the events related in the preceding part of this chapter; and during the interval, the king, with his people, had revolted from God, and he had even murdered his cousin, the son of Jehoiada, for his faithful reproofs. See 2 Chron. xxiv. 18—24, and note on ver. 22.

^s took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he went away from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, *are* they not written in
20 the book of the chronicles of the kings of Judah? And ^t his servants arose, and made a conspiracy, and slew Joash in the house of ^u Millo, which goeth down
21 to Silla. For ^v Jozachar the son of Shimeath, and Jehozabad the son of ^x Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and ^y Amaziah his son reigned in his stead.

Reigns of Jehoahaz and Jehoash in Israel; Jehoash's visit to Elisha; the prophet's death.

13 IN the three and twentieth year¹ of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned*
2 seventeen years. And he did *that which was* evil in the sight of the LORD, ^z and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he
3 departed not therefrom. And ^a the anger of the LORD was kindled against Israel, and ^b he delivered them into the hand of ^c Hazael king of Syria, and into the
4 hand of ^d Ben-hadad the son of Hazael, all *their* days.² And Jehoahaz ^e besought the LORD, and the LORD hearkened unto him: for ^f he saw the oppression of
5 Israel, because the king of Syria oppressed them. (^g And the LORD gave Israel a saviour,³ so that they went out from under the hand of the Syrians: and the
6 children of Israel dwelt in their tents,⁴ as beforetime. Nevertheless they
7 departed not from the sins of the house of Jeroboam, who made Israel sin, *but*
8 walked therein: ⁱ and there remained the grove also in Samaria.) Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, ^k and had made them like the dust by threshing.

8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are*
9 they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they buried him in Samaria: and ^l Joash his son reigned in his stead.

10 In the thirty and seventh year of Joash king of Judah began Jehoash the son
11 of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years. And he did *that which was* evil in the sight of the LORD; ^m he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.
12 ⁿ And the rest of the acts of Joash, and ^o all that he did, and ^p his might where-with he fought against Amaziah king of Judah, *are* they not written in the book
13 of the chronicles of the kings of Israel? And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my
15 father, my father, ^q the chariot of Israel, and the horsemen thereof.⁵ And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.
16 And he said to the king of Israel, Put thine hand upon the bow. And he put
17 his hand *upon it*: and Elisha put his hands upon the king's hands.⁶ And he said, Open the window eastward.⁷ And he opened *it*. Then Elisha said, Shoot.⁸
18 And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in ^r Aphek, till thou
19 have consumed *them*. And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice,
19 and stayed.⁹ And the man of God was wroth with him, and said, Thou shouldest

^t ch. 18. 15, 16; 1 Ki. 15. 18.

^t see parallel, 2 Chr. 24. 25—27; see also ch. 14. 5.

^u Heb., *Beth-millo*: see Judg. 9. 6; 2 Sam. 5. 9; 1 Ki. 9. 15, 24; 11. 27.

^v 2 Chr. 24. 26, *Zabad*.
^x or, *Shimrith*.
^y 2 Chr. 24. 27.

^z ch. 10. 29.

^a Judg. 2. 14.

^b see Le. 26. 17.

^c ch. 8. 12.

^d ver. 24.

^e Ps. 78. 34; Is. 26. 16.

^f ch. 14. 26; Ex. 3.

^g 7, 9.

^h see ver. 25; ch. 14.

25, 27.

ⁱ ver. 2.

^j 1 Ki. 16. 33.

^k Ps. 18. 42; Is. 41. 2; Am. 1. 3.

^l ver. 10, *Jehoash*.

^m ver. 2.

ⁿ see parallel, ch. 14.

15, 16.

^o see vers. 14, 25.

^p ch. 14. 9, etc.; 2 Chr.

25. 17, etc.

^q ch. 2. 12.

^r 1 Ki. 20. 26.

¹ On the apparent discrepancies in some of these dates, see the remarks at the end of the table in p. 520.

² This should be rendered 'continually,' as in 1 Sam. xviii. 29 and elsewhere; for Ben-hadad was conquered by Joash.

³ The Septuagint reads 'salvation.' It may refer either to the victories of Joash (ver. 25), or to the invasion of Syria by the Assyrians, which caused the invading army to withdraw from Israel.

⁴ The fear of hostile inroads had driven the country-people to live in the walled towns, as the inhabitants of Palestine are now compelled to do for fear of the Bedouin Arabs.

⁵ In the prospect of Elisha's departure, the king's conscience was aroused. Hence this visit, and this salutation

in the very words which the dying prophet had himself addressed to the ascending Elijah. See note on ch. ii. 12.

⁶ As a sign that God had appointed Joash to the work of which the shooting was symbolical, and would assist him in it.

⁷ Towards Syria, which lay on the north and east of the kingdom of Samaria.

⁸ It was an ancient custom to shoot an arrow or cast a spear into a country, before the commencement of hostilities.

⁹ After Elisha's encouraging assurance (ver. 17), Joash could not be ignorant of the meaning of the symbol; and his conduct showed his want of faith and perseverance to make the most of the promised advantage.

have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: ^s whereas now thou shalt smite Syria *but* thrice.

20 And Elisha died, and they buried him. And the bands of the Moabites
21 invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band *of men*; and they cast ¹ the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet. ²

22 But ^t Hazael king of Syria oppressed Israel all the days of Jehoahaz. ^u And
23 the LORD was gracious unto them, and had compassion on them, and ^x had respect unto them, ^y because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.
24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.
25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. ^z Three times ³ did Joash beat him, and recovered the cities of Israel.

Reign of Amaziah in Judah; renewed hostilities between the two kingdoms.

14 IN ^a the second year of Joash son of Jehoahaz king of Israel reigned ^b Amaziah
2 the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's
3 name *was* Jehoaddan of Jerusalem. And he did *that which was* right in the sight of the LORD; yet not like David his father: he did according to all things as
4 Joash his father did. ^c Howbeit the high places were not taken away: as yet the
5 people did sacrifice and burnt incense on the high places. And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants ^d which
6 had slain the king his father. But the children of the murderers he slew not; according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, ^e The fathers shall not be put to death for the children, nor the children be put to death for the fathers; ⁴ but every man shall
7 be put to death for his own sin. ^f He slew of Edom in ^g the Valley of Salt ⁵ ten thousand, and took Selah ⁶ by war, ^h and called the name of it Joktheel ⁷ unto this day.

8 ⁱ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu,
9 king of Israel, saying, Come, let us look one another in the face. ⁸ And Jehoash the king of Israel sent to Amaziah king of Judah, saying, ^k The thistle ⁹ that *was*
in Lebanon sent to the ^l cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode
10 down the thistle. Thou hast indeed smitten Edom, and ^m thine heart hath lifted thee up: ⁿ glory *of this*, and tarry at home: for ^o why shouldest thou meddle to
11 *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee? But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah
12 king of Judah looked one another in the face at ^p Beth-shemesh, which *belongeth*
13 man to their tents. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from ^q the gate of Ephraim unto ^r the
14 corner gate, four hundred cubits. And he took all ^s the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and ^t hostages, ¹⁰ and returned to Samaria.

^s ver. 25.

^t ver. 3; ch. 8. 12.
^u ch. 14. 27; Ex. 33. 19.

^x Ex. 2. 24, 25.
^y Ex. 32. 13, 14.

^z vers. 18, 19.

^a ch. 13. 10.
^b see parallel. 2 Chr. 25. 1-1.

^c ch. 12. 2, 3.

^d ch. 12. 20, 21.

^e see refs. Deu. 21. 16.

^f see parallel. 2 Chr. 25. 11.

^g 2 Sam. 8. 13; Ps. 60. title.

^h Jos. 15. 38.

ⁱ see parallel. 2 Chr. 25. 17-21.

^k see Judg. 9. 8-15.

^l 1 Ki. 4. 33.

^m Deu. 8. 11; 2 Chr. 32. 25; Eze. 28. 2, 5, 17; Hab. 2. 4.

ⁿ Jer. 9. 23, 24.

^o Pro. 17. 14; 20. 3.

^p Jos. 19. 38; 21. 16.

^q Ne. 8. 16; 12. 39.

^r Jer. 31. 38; Zec. 14. 10.

^s 1 Ki. 7. 51; 11. 26.

^t ch. 18. 23.

1 Terrified at the approach of the Moabites.

2 This was the last manifestation of the power of God through his prophet, foreshadowing Him by whose death we live. Elisha, like his predecessor, was a prophet 'mighty in word and deed.' Whilst many other prophets were qualified to instruct the world by their *writings*, these two great men were enabled by their miraculous *deeds* to exert a most powerful influence, not only in their own age and country, but wherever the inspired record of their lives should come.

3 Thus fulfilling Elisha's prophecy (ver. 19).

4 As would have been done according to the general practice of the surrounding nations.

5 See note on 2 Sam. viii. 13.

6 Which was then the metropolis of Edom. 'Selah,' which, like the Greek 'Petra,' signifies *a rock*, became afterwards the capital of Arabia Petraea. The houses were mostly excavations in the rock; and hence the name of the city. It is called 'the strong city' (Psa. cviii.

10). See also Jer. xlix. 16; Obadiah, ver. 3. Its very remarkable ruins are still to be seen in a valley near Mount Hor, called Wady Mousa, or the Valley of Moses.

7 Which means, 'subdued by God.' This name was retained as long as the place remained under the dominion of the kings of Judah.

8 Amaziah's challenge appears to have been prompted partly by revenge for the outrages committed by the Israelitish soldiers whom he had dismissed (see 2 Chron. xxv. 13), and partly by the elation consequent upon his victory over Edom; and he was given up to his pride and folly as a punishment for embracing idolatry. See 2 Chron. xxv. 14-20. Amaziah probably hoped to bring all Israel again under the rule of the house of David.

9 Rather, 'thorn;' as the word is rendered in 2 Chron. xxxiii. 11; Prov. xxvi. 9.

10 Probably as pledges of Amaziah's good conduct, instead of taking him prisoner.

15 " Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the

16 chronicles of the kings of Israel? And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ^z And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. And the rest of the acts of Amaziah,

18 *are* they not written in the book of the chronicles of the kings of Judah? Now ^y they made a conspiracy against him in Jerusalem: and he fled to ^z Lachish; but

19 they sent after him to Lachish, and slew him there. And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

20 And all the people of Judah took ^a Azariah, which *was* sixteen¹ years old, and

21 made him king instead of his father Amaziah. He built² ^b Elath, and restored it to Judah, after that the king slept with his fathers.

Reign of Jeroboam II. in Israel.

23 IN the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam³ the son of Joash king of Israel began to reign in Samaria, and *reigned* forty and one

24 years. And he did *that which was* evil in the sight of the LORD: he departed

25 not ^c from all the sins of Jeroboam the son of Nebat, who made Israel to sin. He restored the coast of Israel ^d from the entering of Hamath⁴ unto ^e the sea of the plain, according to the word of the LORD God of Israel, which he spake by the

26 hand of his servant ^f Jonah⁵ the son of Amittai, the prophet, which *was* of ^g Gath-hepher. For the LORD ^h saw the affliction of Israel, *that it was* very bitter: for

27 ⁱ *there was* not any shut up, nor any left, nor any helper for Israel. ^k And the LORD said not that he would ^l blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, ^m *which belonged*

29 to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel? And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

Reign of Azariah in Judah.

15 IN the twenty and seventh year of Jeroboam king of Israel ⁿ began ^o Azariah son of Amaziah king of Judah to reign. Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's

3 name *was* Jecholiah of Jerusalem. And he did *that which was* right in the sight

4 of the LORD, according to all that his father Amaziah had done; ^p save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 And the LORD ^q smote the king, so that he was a leper unto the day of his death, and ^r dwelt in a several house.⁶ And Jotham the king's son *was* over the house, ^s judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? So Azariah slept with his fathers; and ^t they buried him with his fathers⁷ in the city of David: and Jotham his son reigned in his stead.

Reigns of Zachariah, Shallum, Menahem, Pekahiah, and Pekah in Israel; Assyrian invasions.

8 IN the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. And he did *that which was* evil in the sight of the LORD, ^u as his fathers had done: he departed not from

10 the sins of Jeroboam the son of Nebat, who made Israel to sin. And Shallum the son of Jabesh conspired against him, and ^x smote him before the people, and slew him, and reigned in his stead.⁸

^u see parallel, ch. 13. 12, 13.

^r see parallel, 2 Chr. 25. 25—28.

^y ch. 12. 20, 21; 2 Chr. 25. 27.

^z Jos. 10. 31.

^a see parallel, 2 Chr. 26. 1, 2; see also ch. 15. 13, where he is called *Uzziah*.

^b ch. 16. 6; 2 Chr. 26. 2.

^c 1 Ki. 12. 28—30.

^d Num. 13. 21; 34. 8. ^e Ge. 14. 3; Deu. 3. 17.

^f Jon. 1. 1; Mt. 12. 39, 40, called *Jonas*.

^g Jos. 19. 13.

^h ch. 13. 4; see refs. Ex. 3. 9.

ⁱ Deu. 32. 36; 1 Ki. 14. 10.

^k ch. 13. 5, 23. ^l Deu. 9. 14.

^m 2 Sam. 8. 6; 1 Ki. 11. 24; 2 Chr. 8. 3.

ⁿ see parallel, 2 Chr. 26. 1—4; see also ch. 14. 21.

^o called *Uzziah*, vers. 13, 30, etc.; 2 Chr. 26. 1.

^p ver. 35; ch. 12. 2, 3; 14. 4.

^q see parallel, 2 Chr. 26. 21—23.

^r Le. 13. 46.

^s 2 Sam. 8. 15.

^t 2 Chr. 26. 22, 23.

^u ch. 10. 29, 31.

^x Am. 7. 9.

¹ See chronological table and note, pp. 517—520.

² That is, according to the usual meaning of this term, he *repaired* and *fortified* it; for it had been built before.

³ The reign of Jeroboam II. was the longest, and outwardly the most prosperous, of any of the kings of Israel. Before its close, the prophets Hosea and Amos were sent to the people of Israel (see Hos. i. 1; Amos i. 1; vii. 10); reproving them for their many heinous sins, especially their idolatry; warning them of the folly of relying upon foreign help; and foretelling their overthrow and captivity by the Assyrians, if they persisted in their wickedness; yet inviting them to repentance by offers of mercy, connected with rich evangelical predictions and promises.

⁴ Which had belonged to Israel in the time of David and Solomon.

⁵ This is evidently that prophet the account of whose mission to Nineveh has come down to us. His errand to the Assyrians manifests the same Divine forbearance which is here so touchingly shown towards the Israelites.

⁶ Some render this, 'a house of debility,' i. e. a *hospital*. But it more probably means 'secluded.' The Jewish writers conclude that this was outside the city, according to the law. The cause of this infliction is stated in 2 Chron. xxvi. 16—20. Jotham his son seems to have acted as regent from the commencement of his father's leprosy to his death.

⁷ In the parallel passage (2 Chron. xxvi. 23) it is said more exactly, he 'was buried in the *field* of the burial;' probably in a place apart from the royal sepulchres.

⁸ The whole of this period is marked by great convul-

<p>11 And the rest of the acts of Zachariah, behold, they <i>are</i> written in the book of</p> <p>12 the chronicles of the kings of Israel. This <i>was</i> ^y the word of the LORD which he spake unto Jehu, saying, ^z Thy sons shall sit on the throne of Israel unto the fourth <i>generation</i>. ^a And so it came to pass.</p> <p>13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of</p> <p>14 ^b Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem ¹ the son of Gadi went up from ^c Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.</p> <p>15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>16 Then Menahem smote ^d Tiphshah, and all that <i>were</i> therein, and the coasts thereof from Tirzah: because they opened not to <i>him</i>, therefore he smote <i>it</i>; and all ^e the women therein that were with child he ripped up.</p> <p>17 In the nine and thirtieth year of Azariah king of Judah began Menahem the</p> <p>18 son of Gadi to reign over Israel, and <i>reigned</i> ten years in Samaria. And he did <i>that which was</i> evil in the sight of the LORD: he departed not all his days from</p> <p>19 the sins of Jeroboam the son of Nebat, who made Israel to sin. And ^f Pul the king of Assyria² came against the land: and Menahem gave Pul³ a thousand talents of silver, that his hand might be with him to ^g confirm the kingdom in</p> <p>20 his hand. And Menahem ^h exacted the money of Israel, <i>even</i> of all the mighty⁴ men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.</p> <p>21 And the rest of the acts of Menahem, and all that he did, <i>are</i> they not written</p> <p>22 in the book of the chronicles of the kings of Israel? And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.</p> <p>23 In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem</p> <p>24 began to reign over Israel in Samaria, and <i>reigned</i> two years. And he did <i>that which was</i> ⁱ evil in the sight of the LORD: he departed not from the sins of</p> <p>25 Jeroboam the son of Nebat, who made Israel to sin. But Pekah the son of Remaliah, a captain of his, ^k conspired against him, and smote him in Samaria, the palace of the king's house, with Argob and Arich, and with him fifty men of the Gileadites:⁵ and he killed him, and reigned in his room.</p> <p>26 And the rest of the acts of Pekahiah, and all that he did, behold, they <i>are</i> written in the book of the chronicles of the kings of Israel.</p> <p>27 In the two and fiftieth year of Azariah king of Judah ^l Pekah the son of</p> <p>28 Remaliah began to reign over Israel in Samaria, and <i>reigned</i> twenty years. And he did <i>that which was</i> ^m evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.</p> <p>29 In the days of Pekah king of Israel ⁿ came Tiglath-pileser king of Assyria, and took ^o Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead,⁶ and Galilee, all the land of Naphtali, and ^p carried them captive to Assyria.⁷</p> <p>30 And Hoshea the son of Elah ^q made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and ^r reigned in his stead,⁸ in the twentieth year of Jotham the son of Uzziah.</p>	<p>^y ch. 10. 30.</p> <p>^z ch. 13 1, 10, 13; 14. 29.</p> <p>^a Num. 23. 19.</p> <p>^b Mt. 1. 8, 9, called <i>Ozias</i>, and ver. 1, <i>Azariah</i>.</p> <p>^c 1 Ki. 14. 17.</p> <p>^d 1 Ki. 4. 21.</p> <p>^e ch. 8. 12; Am. 1. 13.</p> <p>^f 1 Chr. 5. 26; Is. 9. 1; Hos. 5. 13; 8. 9, 10.</p> <p>^g ch. 14. 5.</p> <p>^h ch. 23. 35.</p> <p>ⁱ ver. 5.</p> <p>^k ver. 10; ch. 9. 14.</p> <p>^l Is. 7. 1.</p> <p>^m ver. 9.</p> <p>ⁿ 1 Chr. 5. 26; Is. 9. 1.</p> <p>^o 1 Ki. 15. 20.</p> <p>^p ch. 17. 6, 23; Le. 26. 32, 38, 39.</p> <p>^q ver. 10.</p> <p>^r ch. 17. 1; Hos. 10. 3, 7, 15.</p>
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sions: kings suddenly raised to the throne, and as suddenly dethroned. The state of the nation here described, both as to religion, morals, and politics, fully agrees with the representations of the prophet Hosca.

¹ Josephus says that Menahem was commander-in-chief: Antiq. ix. 11, 1.

² This is the first mention of the interference of the Assyrian monarchs in the affairs of Israel, unless Psa. lxxxiii. (see ver. 8) were written previously to this time. Till now their power had been almost confined to the eastern side of the Euphrates; but God was preparing them to be 'the rod of his anger,' to chastise his disobedient people. Their operations against Syria and Palestine cause them to be frequently mentioned, after this time, by the Greek authors.

³ On comparing this with the next verse, and with Hos. v. 13, it appears that Pul was marching against Menahem; and that Menahem sent him a thousand talents, in order not only to turn him from his scheme of conquest, but to gain his support in future emergencies.

⁴ Rather, the 'great men;' *i. e.* the rich: see ch. xxiv. 16, and note.

⁵ Boothroyd translates this, 'Pekah, with the aid of Argob and Arich, and fifty men of the Gileadites, smote him in the harem of his own palace.'

⁶ 'Gilead' stands here for all the country east of Jor-

dan, comprising the tribes of Reuben and Gad, and half the tribe of Manasseh.

⁷ According to the policy pursued by the Eastern conquerors, the flower of the newly-conquered nation was sent beyond the Euphrates, to people the thinly-inhabited parts of the Assyrian empire; and when this process was completed, new settlers were brought from the East, to occupy the land (ch. xvii. 24). The recently discovered inscriptions at Nineveh contain accounts of the campaigns of the Assyrian kings; describing them always as first invoking their gods, then defeating the enemy, subjugating the country, carrying off the inhabitants with their most valuable effects to Assyria, replacing them with colonists drawn from their immediate subjects, and appointing their own officers to take charge of the colonists and to govern the country. This was the *first* captivity, or exile of Israel, which included the tribes east of Jordan and the northern part of Canaan: but it was not sufficient to humble the 'pride and stoutness' of the inhabitants of Samaria. See Isa. ix. 9.

⁸ There appears to have been an interregnum or anarchy of nine years between the death of Pekah and the beginning of Hoshea's reign (see chronological table and note in pp. 517—520). During this period the country was in a state of extreme confusion. See Hos. iv. 2; vii. 1, 7; x. 3.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

Reigns of Jotham and Ahaz in Judah.

32 IN the second year of Pekah the son of Remaliah king of Israel began ^sJotham ¹
33 the son of Uzziah king of Judah to reign. Five and twenty years old was he
34 when he began to reign, and he reigned sixteen years in Jerusalem. And his
35 mother's name *was* Jerusha, the daughter of Zadok. And he did *that which was*
right in the sight of the LORD: he did ^taccording to all that his father Uzziah
36 had done. ^uHowbeit the high places were not removed; the people sacrificed
and burnt incense still in the high places. ^vHe built² the higher gate of the
house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In those days the LORD began to send against Judah ^xRezin the king of Syria, and
38 ^yPekah the son of Remaliah.³ ^zAnd Jotham slept with his fathers, and was buried
with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

16 IN the seventeenth year of Pekah the son of Remaliah, ^aAhaz the son of
2 Jotham king of Judah began to reign. Twenty⁴ years old *was* Ahaz when he
3 began to reign, and reigned sixteen years in Jerusalem, and ^bdid not *that which*
3 *was* right in the sight of the LORD his God, like David his father. But ^che
walked in the way of the kings of Israel, yea, ^dand made his son to pass through
the fire,⁵ according to the ^eabominations of the heathen, whom the LORD cast out
4 from before the children of Israel. And he sacrificed and burnt incense in the
high places, and ^fon the hills, and under every green tree.⁶

5 Then ^gRezin king of Syria and Pekah son of Remaliah king of Israel came up
6 to Jerusalem to war: and they besieged Ahaz, ^hbut could not overcome *him*. At
that time Rezin king of Syria ⁱrecovered Elath to Syria, and drove the Jews⁷
from ^kElath:⁸ and the Syrians came to Elath, and dwelt there unto this day.

7 ^lSo Ahaz sent messengers ^mto ⁿTiglath-pileser king of Assyria, saying, ^oI am
thy servant⁹ and thy son: come up, and save me out of the hand of the king of
8 Syria, and out of the hand of the king of Israel, which rise up against me. And
Ahaz ^ptook the silver and gold that was found in the house of the LORD, and in
the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up
against ^qDamascus, and ^rtook it, and carried *the people of* it captive to Kir,¹⁰
^sand slew Rezin.

10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, ^tand
saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the
fashion of the altar, and the pattern of it, according to all the workmanship
11 thereof. And Urijah the priest built an altar¹¹ according to all that king Ahaz had
sent from Damascus: so Urijah the priest made *it* against king Ahaz came from
12 Damascus. And when the king was come from Damascus, the king saw the altar:
13 and ^uthe king approached to the altar, and ^voffered thereon. And he burnt his
burnt offering and his meat offering, and poured his drink offering, and sprinkled
14 the blood of his peace offerings, upon the altar. And he brought also ^xthe brazen
altar, which *was* before the LORD, from the forefront of the house, from between
the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn
^ythe morning burnt offering, and the evening meat offering, and ^zthe king's

^s see parallel, 2 Chr. 27. 1—8.

^t ver. 3.

^u ver. 4.

^v 2 Chr. 27. 3, etc.; Jer. 20. 2; Eze. 9. 2.

^x cb. 16. 5; Is. 7. 1, 8.

^y ver. 27.

^z see parallel, 2 Chr. 27. 9.

^a see parallel, 2 Chr. 28. 1—4.

^b ch. 14. 3.

^c ch. 8. 18.

^d Le. 18. 21; 2 Chr. 28. 3; Ps. 106. 37, 38.

^e Deu. 12. 31

^f Deu. 12. 2; 1 Ki. 14. 23.

^g see parallel, Is. 7. 1; see also ch. 15. 37.

^h see 1 Ki. 11. 36.

ⁱ ch. 14. 22.

^k Heb. *Eloth*.

^l see parallel, 2 Chr. 28. 16.

^m ch. 15. 29.

ⁿ Heb. *Tiglath-pileser*, 1 Chr. 5. 26; 2 Chr. 28. 20, *Tilgath-pileser*.

^o 1 Ki. 20. 4.

^p see parallel, 2 Chr. 28. 21; see also vers. 17, 18; ch. 12. 18.

^q Heb. *Dammesek*.

^r Am. 1. 5.

^s Is. 7. 16; 9. 11.

^t Deu. 12. 30.

^u 2 Chr. 26. 16—19.

^v see Num. 18. 4—7.

^x 2 Chr. 1. 5; 4. 1.

^y Ex. 29. 39—41.

^z Le. 4. 22—26.

¹ In his reign Micah and Isaiah began their prophetic ministry, which continued through the reigns of Ahaz and Hezekiah.

² He *repaired* it, for it existed long before.

³ Their confederacy forms the subject of Isa. vii.

⁴ In the parallel passage, 2 Chron. xxviii. 1, the Vatican manuscript of the Septuagint, with the Syriac and Arabic, read *twenty-five*, which is more probable.

⁵ Some suppose this phrase to indicate not a sacrificial act, but a ceremony of purification; but, from Psa. cvi. 38; Jer. vii. 31; Ezek. xvi. 20; xxiii. 37, it appears that children were actually sacrificed; being sometimes first slain, and then burned. See note on Lev. xx. 2.

⁶ The first five chapters of Isaiah throw much light upon the state of the people at this period.

⁷ The Hebrews are here for the first time called 'Jews;' literally *Judeans*, i. e. men of Judah.

⁸ The Syrians, having subdued the tribes on the east of Jordan, continued their conquests southward until they

gained possession of Elath on the Red Sea; but their progress was soon arrested by the Assyrians.

⁹ That is, 'I will be tributary to thee, and place myself under thy protection;' preferring to apply to any one rather than to God. But his sin brought its own punishment; for, while he purchased a temporary deliverance from the Syrians, he only changed his oppressor.

¹⁰ 'Kir' was probably the country now called Georgia, on the river Kur (the *Kuros* of the Greeks), which runs into the Caspian Sea. Thus was fulfilled the prophecy, Amos i. 5. After this time Syria formed a part of the successive empires of Assyria, Babylon, and Persia, till the latter was overcome by Alexander of Macedon, at whose death arose a Græco-Syrian kingdom, which afterwards fell under the power of Rome.

¹¹ It is not said that this new altar was used for idolatrous purposes. It appears at first to have been employed for the offerings prescribed by the law; but it was an unauthorized innovation in the worship of Jehovah.

burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the
16 brasen altar shall be for me to inquire *by*.¹ Thus did Urijah the priest according
17 to all that king Ahaz commanded. ^a And king Ahaz cut off ^b the borders of the
bases, and removed the laver from off them; and took down ^c the sea from off the
18 brasen oxen that *were* under it, and put it upon a pavement of stones. And the
^d covert² for the sabbath that they had built in the house, and the king's entry
without, turned he from the house of the LORD for the king of Assyria.
19 ^e Now the rest of the acts of Ahaz which he did, *are* they not written in the book
20 of the chronicles of the kings of Judah? And Ahaz slept with his fathers, and
was buried with his fathers in the city of David: and Hezekiah his son reigned
in his stead.

*Reign of Hoshea in Israel; conquest of the country by the Assyrians under Salmanser;
end of the kingdom, and transportation of the people.*

17 IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to
2 reign in Samaria over Israel nine years. And he did *that which was* evil in the
3 sight of the LORD, but not as³ the kings of Israel that were before him. Against
him came up Salmanser king of Assyria; and Hoshea became his servant, and
^e gave [*Heb.* rendered] him presents [*or, tribute*].
4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers
to So king of Egypt,⁴ and brought no present to the king of Assyria, as *he had*
done year by year: therefore the king of Assyria shut him up, and ^h bound him
5 in prison. Then ⁱ the king of Assyria came up throughout all the land, and went
6 up to Samaria, and besieged it three years.⁵ ^k In the ninth year of Hoshea the
king of Assyria took Samaria, and ^l carried Israel away⁶ into Assyria, ^m and placed
them in Halah and in Habor *by* the river of Gozan,⁷ and in the cities of the Medes.
7 For *so* it was,⁸ that the children of Israel had sinned against the LORD their
God, ⁿ which had brought them up out of the land of Egypt, from under the
8 hand of Pharaoh king of Egypt, ^o and had feared other gods, and ^p walked in the
statutes of the heathen, whom the LORD cast out from before the children of Israel,
9 and ^q of the kings of Israel, which they had made. And the children of Israel
did ^r secretly *those* things that *were* not right against the LORD their God, and
they built them high places in all their cities, ^s from the tower of the watchmen
10 to the fenced city.⁹ ^t And they set them up images and ^u groves¹⁰ ^x in every high
11 hill, and under every green tree: and there ^y they burnt incense in all the high

^a 2 Chr. 28. 21.
^b 1 Ki. 7. 27, 28.
^c 1 Ki. 7. 23—26.

^d 1 Ki. 10. 5.

^e see parallel, 2 Chr.
28. 26, 27.

^f ch. 18. 9.

^g 2 Sam. 8. 2.

^h ch. 25. 7.

ⁱ see parallel, ch. 18.
9—12.
^k ch. 18. 10, 11; Hos.
13. 16, foretold.
^l 1 Sa. 26. 32, 33; Deu.
28. 26, 64; 29. 27, 28;
1 Ki. 11. 15, 16,
^m 1 Chr. 5. 26.

ⁿ see Ex. 20. 2.

^o ver. 35.
^p ch. 16. 3; 1 Sa. 18. 3;
Deu. 12. 30, 31; 18. 9.

^q Mic. 6. 16.
^r Deu. 13. 6.
^s ch. 18. 8.
^t 1 Ki. 14. 23; 1 Sa. 57. 5.
^u Ex. 34. 13; Deu. 16.
21; Mic. 5. 11.
^x ch. 16. 4; Deu. 12. 2.
^y 1 Ki. 13. 1.

¹ Or, 'and I will consider about the brazen altar.'

² What this 'covert' was is unknown; but, from its connection with the king's entry, it may be supposed to have belonged to the royal gallery mentioned in ch. xi. 14; 2 Chron. vi. 13.

³ Of all the other Israelitish kings (Shallum excepted, whose reign was only thirty days), it is expressly stated that they maintained the calf-worship of Jeroboam; but this sin is nowhere attributed to Hoshea, though he was otherwise a bad man.

⁴ Both the time and the name indicate that this was the Egyptian king called Sevechus by Manetho, the second of the twenty-fifth dynasty. The recent appearance of the Assyrian armies in this neighbourhood naturally led the kings of Egypt to resist their further progress, and to endeavour to bring the small kingdoms of Palestine, which lay between the contending powers, under their own dominion. Hence both Judah and Israel were constantly exposed to the violence of the one party or the other; being coveted by Assyria as the key to Egypt, and by Egypt as an outpost against Assyria. In withholding the tribute from the Assyrian king, Hoshea doubtless relied upon aid from Egypt.

⁵ We have no particulars of this siege; but the character of the invaders, as described by prophets (see Nahum ii. 12, 13; iii. 1) and historians, and the sculptures discovered in the remains of Assyrian cities, combine to show that it must have been a time of extreme suffering; especially when the city was captured, and given up, according to the usual practice, to indiscriminate pillage and slaughter.

⁶ This was the *second* captivity of Israel, which included chiefly the inhabitants of the central part of Canaan. See also ch. xviii. 11.

⁷ If this be, as is probable, the river now called Kizil Ozan (or Yellow River), which enters the Caspian Sea

at its south-west corner, then all these places are to be sought in the high-lands of Kurdistan and the Persian Irak, which anciently formed part of Media. In that district are found the ancient names *Calachene*, *Chaboras*, and *Gausania*, and the modern names *Chalcal* and *Abhar*. At the last place, extensive ruins, somewhat resembling those of Nineveh and Babylon, still remain.

⁸ The inspired writer carefully traces this awful catastrophe to its cause—the obstinate wickedness of the people. Beginning with Jeroboam's political idolatry, they had gone on to the grosser worship of Baal and Ashtaroth; and had in consequence committed (as the writings of the contemporary prophets show) the most scandalous sins of all kinds—oppression and robbery, violence and cruelty, gluttony and debauchery. They had continued in this downward course for more than two hundred years; though often checked by startling and even miraculous interpositions of Divine Providence. Famine, war, and pestilence had been repeatedly inflicted upon them; and a long succession of faithful men of God had warned them of the impending danger; but all had been in vain. And now that the people had utterly failed to accomplish the great object for which Jehovah had separated them for himself, and instead of being witnesses to the world of the spirituality and perfection of his nature, had dishonoured his holy name, he gave them up into the hand of their enemies, and removed them out of their place. Surely this is a solemn lesson to other nations, to whom God has given a still fuller and clearer revelation of his character and will.

⁹ This is a proverbial expression (see ch. xviii. 8), signifying *the entire land*, both town and country. The towers were small erections in the fields and plains, for the protection of the crops and the flocks.

¹⁰ See notes on Judg. ii. 13; iii. 7.

places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things ² to provoke the LORD to anger: for they served idols, ^a whereof the LORD had said unto them, ^b Ye shall not do this thing.

13 Yet the LORD ^c testified against Israel, and against Judah, by all the prophets, and by all ^d the seers, saying, ^e Turn ye from your evil ways, and ^f keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but ^g hardened their necks, like to the neck of their fathers, that ^h did not believe in the LORD their God. And they rejected his statutes, ⁱ and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed ^k vanity, and ^l became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should ^m not do like them. And they left all the commandments of the LORD their God, and ⁿ made them molten images, *even* two calves, ^o and made a grove, and worshipped all the host of heaven, ^p and served Baal. ^q And they caused their sons and their daughters to pass through the fire, and ^r used divination and enchantments, and ^s sold themselves ¹ to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and ^t removed them out of his sight: there was none left ^u but the tribe of Judah only. Also ^x Judah kept not the commandments of the LORD their God, but ^y walked in the statutes of Israel which they made.

20 And the LORD ^z rejected all the seed of Israel, and afflicted them, and ^a delivered them into the hand of spoilers, until he had cast them out of ^b his sight. For ^c he rent Israel from the house of David; and ^d they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and ^e made them sin a great sin. For the children of Israel ^f walked in all the sins of Jeroboam which he did; they departed not from them; until the LORD removed Israel out of his sight, ^g as he had said by all his servants the prophets. ^h So was Israel carried away out of their own land to Assyria unto this day.²

Colonization of the land of Israel by idolatrous people.

24 ^a AND the king of Assyria brought *men* ^b from Babylon, and from Cuthah,³ and from ^c Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel:⁴ and they possessed Samaria, and dwelt in the cities thereof. And *so* it was at the beginning of their dwelling there, *that* they ^d feared not the LORD: therefore ^e the LORD sent lions among them, which slew *some* of them.⁵ Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land:⁶ therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence;⁷ and let them go and dwell

^z ch. 21. 6; Ps. 78. 56—68.
^a Ex. 20. 3, 4; Le. 26. 1; Deu. 5. 7, 8.
^b Deu. 4. 15—19.
^c see refs. Deu. 8. 19.
^d 1 Sam. 9. 9.
^e Is. 1. 16—20; Jer. 18. 11; 25. 4, 5; 35. 15; Hos. 14. 1.
^f Jer. 7. 22, 23.
^g Deu. 31. 27; Pro. 29. 1.
^h Deu. 1. 32; Ps. 78. 22.
ⁱ Deu. 29. 25.
^k Deu. 32. 21; 1 Ki. 16. 13; Jer. 2. 5; 1 Cor. 8. 4.
^l Ps. 115. 8; Ro. 1. 21.
^m Deu. 12. 29—31.
ⁿ Ex. 32. 8; 1 Ki. 12. 28.
^o 1 Ki. 14. 15, 23; 15. 13; 16. 33.
^p ch. 10. 18—28; 11. 18; 1 Ki. 16. 31; 22. 53.
^q ch. 16. 3; Le. 18. 21; Eze. 23. 37.
^r ch. 21. 6; Deu. 18. 10—12.
^s 1 Ki. 21. 20, 25.
^t see ch. 13. 23; Hos. 9. 3.
^u 1 Ki. 11. 13, 32.
^x 1 Ki. 14. 22, 23; Jer. 3. 8.
^y ch. 8. 18; 16. 3.
^z 1 Sam. 15. 23.
^a ch. 13. 3, 7; 15. 29.
^b Deu. 11. 12.
^c 1 Ki. 11. 11, 31.
^d 1 Ki. 12. 20, 28—30.
^e ch. 3. 3; 10. 29, 31; 13. 2, 6, 11; 15. 9.
^f see Le. 26. 33; 1 Ki. 14. 16; Is. 7. 8; Hos. 1. 4; Am. 5. 27, etc.
^g ver. 6.

^h Ezra 4. 2—10.
ⁱ see ver. 30.
^k ch. 18. 34, *Ivah*.

^l vers. 28, 32, 34, 41.
^m ch. 2. 24.

¹ That is, they made themselves slaves to idolatry.

² They were there also at the time when the book of Chronicles was written (see 1 Chron. v. 26), which was probably much later than this book. Since that time the people of Israel have never reappeared in a national character as distinct from Judah. Some of their descendants joined the Jewish exiles who returned to Jerusalem after the Babylonish captivity; but the greater portion of them remained (as did also many of the people of Judah) scattered among the nations in the countries to which they had been carried (see Acts ii. 5, 9). Josephus, who wrote in the reign of Vespasian, recites a speech of king Agrippa, in which, while exhorting the Jews to submit to the Romans, he says, 'Do any of you think that your fellow-tribes will come to your aid out of Adiabene?' (the principal province of Assyria.) Jerome also, in the fifth century of the Christian era, who resided for twenty years in Palestine, and was well acquainted with the East, says, 'Unto this day the ten tribes are subject to the kings of the Persians; nor has their captivity ever been loosed: they inhabit at this day the cities and mountains of the Medes.' Many of them appear to have been brought as settlers to Antioch, and other cities in Asia Minor; nor can it be doubted that a large number of the Jews, who in the times of the apostles were scattered so widely over different parts of the Roman empire, were their descendants, who at various periods had migrated to more westerly regions.

³ 'Cuthah' is the Chaldee for *Cush*: it is probably the

modern Khusistan. The other places cannot now be certainly identified; but were probably in the same neighbourhood, on the eastern side of the lower waters of the Tigris and Euphrates. The colonization of the country seems to have been carried on chiefly under the reign of Esar-haddon: see Ezra iv. 2.

⁴ It is not to be inferred from these words that *all* the people were carried away, but that the Israelites were no longer the principal inhabitants or possessors of the land. It is evident, from 2 Chron. xxxiv. 6, that many of them were left, as was afterwards the case in the kingdom of Judah. Comp. ch. xxiv. 12—16, with xxv. 12, 22. Their descendants became incorporated with those of the heathen colonists; and this mixed population was afterwards known by the name of *Samaritans*. They became bitter enemies of the Jews: see Ezra, ch. iv., and Neh. ch. iv.

⁵ This would show both to the conquerors and the colonists that the Israelites had not been dispossessed of their country because God was not able to defend them, but because of their sins; and that none could occupy the land which Jehovah had called by his own name without his permission.

⁶ They interpreted the judgment according to their own polytheistic notions; regarding Jehovah merely as a local, though very powerful deity.

⁷ This was apparently not a priest of the race of Aaron, but one of those who had ministered at the high places. The result of this proceeding was a mixed worship of false gods and of Jehovah. In later times the Samaritans gave

28 there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of ^a Babylon made Succoth-benoth,¹ and the

30 men of Cuth made Nergal, and the men of Hamath made Ashima,² and the Avites made Nibhaz and Tartak, and the Sepharvites ^b burnt their children in fire to

32 Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the LORD,³ and made unto themselves of the lowest of them priests of the high

33 places, which sacrificed for them in the houses of the high places. ^c They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.²

34 Unto this day they do after the former manners: they fear not³ the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, ^d whom he

35 named Israel; with whom the LORD had made a covenant, and charged them, saying, 'Ye shall not fear other gods, nor ^e bow yourselves to them, nor serve

36 them, nor sacrifice to them: but the LORD, who brought you up out of the land of Egypt with great power and ^f a stretched out arm, ^g him shall ye fear, and

37 him shall ye worship, and to him shall ye do sacrifice. And ^h the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ⁱ ye shall observe to do for evermore; and ye shall not fear other gods. And the

38 covenant that I have made with you ^j ye shall not forget; neither shall ye fear other gods. But ^k the LORD your God ye shall fear; and he shall deliver you

39 out of the hand of all your enemies. Howbeit they did not hearken, but they did after their former manner.

41 ^l So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they ^m unto this day.

^a ver. 21.
^b Ezra 4. 9.
^c 1e. 15. 21; Deu. 12. 31.
^d 1 Ki. 12. 31.
^e 1 Ki. 18. 21; Hos. 10. 2; Zeph. 1. 5.
^f Ge. 32. 29; 35. 10; 1 Ki. 11. 31.
^g Judg. 6. 10.
^h Ex. 20. 4, 5.
ⁱ Ex. 6. 6.
^j Le. 19. 32; Deu. 6. 13; 10. 20.
^k see Deu. 6. 1.
^l ver. 35; Deu. 5. 32.
^m Deu. 4. 23.
ⁿ ver. 36.
^o vers. 32, 33.
^p Ezra 4. 1-3.

Hezekiah's good reign; Judah invaded by Sennacherib; Hezekiah's prayer, and its answer through Isaiah; the Assyrian army destroyed.

18 NOW it came to pass in the third year of Hoshea son of Elah king of Israel, ^a that ^b Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was ^c Abi, the daughter of Zachariah.

3 And he did *that which was* right in the sight of the LORD, ^d according to all that

4 David his father did. ^e He removed the high places, and brake the images, and cut down the groves, and brake in pieces the ^f brasen serpent⁴ that Moses had made: for unto those days the children of Israel did burn incense to it: and he

5 called it Nehushtan [*i. e.* a piece of brass]. He ^g trusted in the LORD God of Israel; ^h so that after him was none like him⁵ among all the kings of Judah,

6 nor *any* that were before him. For he ⁱ clave to the LORD, and departed not from following him, but kept his commandments which the LORD commanded

7 Moses. And the LORD ^j was with him; and he ^k prospered whithersoever he went forth: and he ^l rebelled against the king of Assyria, and served him not.⁶

8 ^m He smote the Philistines,⁷ *even* unto ⁿ Gaza, and the borders thereof, ^o from the tower of the watchmen to the fenced city.

9 And ^p it came to pass in the fourth year of king Hezekiah, which *was* the

^a see parallel, 2 Chr. 29. 1, 2; see also 2 Chr. 28. 27; he is called *Hezekias*, Mt. 1. 9.
^b called *Abijah*, 2 Chr. 29. 1.
^c 1 Ki. 3. 14.
^d ch. 12. 3; 11. 1; 15. 4; 2 Chr. 31. 1.
^e Num. 21. 8, 9.
^f ch. 19. 10, 11-19; Job 13. 15; Ps. 13. 5.
^g ch. 23. 25.
^h Deu. 10. 20; Jos. 23. 8.
ⁱ Ge. 21. 22; 2 Chr. 15. 2.
^j 1 Sam. 18. 5, 11; Ps. 60. 12.
^k ch. 16. 7.
^l 1 Chr. 4. 41; 1s. 14. 23.
^m Heb. *Azzah*.
ⁿ ch. 17. 9.
^o see parallel, ch. 17. 5, 6.

up idolatry, and professed to worship Jehovah, and to regard his law as given by Moses; but they rejected all the later sacred writings.

¹ Under what forms these idols were worshipped is unknown. The word 'Succoth-benoth' may perhaps mean the *booths of the daughters*; referring to the obscene worship of Mylitta, the Chaldean Venus.

² These words are more correctly rendered, 'whence they (*i. e.* the settlers in Samaria) had been brought.'

³ The first clause here is explained by the second. These people did not fear and worship the Lord *only*, according to his law; but, joining their own idolatry with his worship, might be truly said not to fear him. Those who attempt to unite their own devices with the service of God will find that service made thereby unacceptable to him.

⁴ The destruction of so venerable a memorial of a remarkable fact in the national history shows the wisdom and energy of Hezekiah's piety. The superstitious veneration

paid to sacred relics, and especially the adoration paid to the cross, and even in express words to the wood and nails of it, with all the impostures which have arisen from that absurd idolatry, are an exact parallel to the worship of the brazen serpent; and Hezekiah's example fully authorizes the total abolition of everything of that kind in religious worship.—*Scott*.

⁵ This appears to be a proverbial mode of designating remarkable excellence; the same expression being used respecting Josiah (ch. xxiii. 25). David is commonly represented as the model of a Hebrew king.

⁶ Entering into the spirit of the theocracy, and depending upon the help of Jehovah (ver. 5), he refused the submission which his father had yielded to the king of Assyria. To do this, when that monarch's power was growing, and his attention was directed to Palestine, was an act of unusual faith.

⁷ Some regard this as a fulfilment of the prediction in Isa. xiv. 28-32.

seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of
 10 Assyria came up against Samaria, and besieged it. And at the end of three years
 they took it: *even* in the sixth year of Hezekiah, *that is* ^x the ninth year of
 11 Hoshea king of Israel, Samaria was taken. ^y And the king of Assyria did carry
 away Israel unto Assyria, and put them ^z in Halah and in Habor *by* the river of
 12 Gozan, and in the cities of the Medes: ^a because they obeyed not the voice of the
 LORD their God, but transgressed his covenant, *and* all that Moses the servant of
 the LORD commanded, and would not hear *them*, nor do *them*.
 13 Now ^b in the fourteenth year of king Hezekiah did ^c Sennacherib ² king of
 14 Assyria ^d come up against all the fenced cities of Judah, and took them. ³ And
 Hezekiah king of Judah sent to the king of Assyria to Lachish, ⁴ saying, I have
 offended; return from me: that which thou puttest on me will I bear. And the
 king of Assyria appointed unto Hezekiah king of Judah three hundred talents of
 15 silver and thirty talents of gold. And Hezekiah ^e gave *him* all the silver that
 was found in the house of the LORD, ⁵ and in the treasures of the king's house.
 16 At that time did Hezekiah cut off ^f *the gold from* the doors of the temple of the
 LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave
 it to the king of Assyria.
 17 ^g And the king of Assyria sent ⁶ Tartan and Rab-saris and Rab-shakeh ⁷ from
^h Lachish to king Hezekiah with a great host against Jerusalem. And they went
 up and came to Jerusalem. And when they were come up, they came and stood
 by the conduit of the upper pool, ⁱ which *is* in the highway of the fuller's field.
 18 And when they had called to the king, there came out to them Eliakim the son
 of Hilkiyah, which *was* over the household, and Shebna the scribe [*or*, secretary],
 and Joah the son of Asaph the recorder.
 19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the
 great king, the king of Assyria, ^j What confidence *is* this wherein thou trustest?
 20 Thou sayest, (but *they are but* vain words,) *I have* counsel and strength for the
 21 war. Now on whom dost thou trust, that thou rebellest against me? ^k Now,
 behold, thou trustest upon the staff of this bruised ⁸ reed, *even* ^l upon Egypt, on
 which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king
 22 of Egypt unto all that trust on him. But if ye say unto me, We trust in the
 LORD our God: *is* not that he, ^m whose high places and whose altars Hezekiah
 hath taken away, ⁹ and hath said to Judah and Jerusalem, Ye shall worship before
 23 this altar in Jerusalem? Now therefore, I pray thee, give pledges ¹⁰ [*or*, hostages]
 to my lord the king of Assyria, and I will deliver thee two thousand horses, if
 24 thou be able on thy part to set riders upon them. How then wilt thou turn
 away the face of one captain of the least of my master's servants, and put thy
 25 trust on Egypt for ⁿ chariots and for horsemen? ^o Am I now come up without
 the LORD against this place to destroy it? The LORD said to me, ¹¹ Go up against
 this land, and destroy it.
 26 Then said Eliakim the son of Hilkiyah, and Shebna, and Joah, unto Rab-shakeh,
 Speak, I pray thee, to thy servants in the Syrian ¹² language; for we understand

x ch. 17. 6.

y ch. 17. 6.

z 1 Chr. 5. 26.

a ch. 17. 7—23; Dan.
9. 6, 10.b see parallel, Is. 36. 1;
see also 2 Chr. 32.
1, etc.c Heb. *Sanherib*.
d Is. 7. 17, etc.

e ch. 16. 8; 1 Ki. 15. 15.

f 1 Ki. 6. 31—35.

g see parallel, 2 Chr.
32. 9—16, 18, 19; and
Is. 36. 2—22.h Jos. 10. 3; 2 Chr. 11.
9; Jer. 31. 7.

i Is. 7. 3.

j 2 Chr. 32. 10, etc.

k Eze. 29. 6, 7.

l Is. 30. 2.

m ver. 4; 2 Chr. 31. 1;
32. 12.n Ps. 20. 7, 8.
o see ch. 19. 6.

1 The following narrative, to ch. xx. 19, is substantially identical with Isa. xxxvi.—xxxix. As Isaiah was one of the writers of the chronicles of the kingdom of Judah, this passage was probably first written by him in that form, and subsequently inserted, with some alterations, in the collection of his prophecies.

2 Sennacherib is mentioned by Herodotus in consequence of his attempt upon Egypt.

3 In 2 Chron. xxxii. 1, it is said that he 'thought' (rather, 'proposed') to subdue them unto himself. He certainly did not take *all* the fenced cities; for, besides Jerusalem, Lachish and Libnah were not taken.

4 Lachish was a town of Judah, south-west of Jerusalem. Sennacherib was now besieging this place (2 Chron. xxxii. 9); and, while there, he sent part of his forces to Jerusalem, to summon Hezekiah to surrender.

5 Hezekiah's faith, when put to a severe test, at first failed; and he purchased an expensive and ignominious peace, becoming again a vassal of the Assyrian king; but his faith soon regained its power: see 2 Chron. xxxii. 2—6.

6 This second invasion is thought to have been about three years after the first; and it is supposed that the events related in ch. xx. 1—19 occurred in the interval.

7 These three names (comp. Jer. xxxix. 3) appear to be *official*, not *personal* appellations. 'Tartan,' who was a military officer of high reputation for previous conquests

(see Isa. xx. 1), was probably the chief of the body-guard; 'Rab-saris' the chief eunuch; and 'Rab-shakeh' the chief cup-bearer. This invasion seems to be referred to in Isa. ch. x., where the different towns and villages which lay in the route of the Assyrians are mentioned; and in Isa. ch. xxii., which describes the state of Jerusalem during the siege.

8 That is, not broken, but cracked; *really* though not *apparently* injured, and thus incapable of yielding the support expected from it. The *reed* was a peculiarly fit symbol of Egypt, as it grew plentifully in that country. See Isa. xxx. 5, 7.

9 This refers to the abolition of idolatry, which had been effected by Hezekiah (see ch. xviii. 4; 2 Chron. xxix. 16). The Assyrians had therefore heard that Hezekiah had destroyed the idols and high places; and, according to their polytheistic notions, they supposed that he had thereby offended his God.

10 Hezekiah had doubtless, in obedience to the law, discouraged the training of cavalry. As the Assyrians prided themselves much on their horse-forces, they would look with contempt on a people destitute of them.

11 This may have been merely a false boast on the part of Rab-shakeh; or he may have been encouraged by some false prophet.

12 Or, 'Aramaic.' Through a great part of the Assyrian monarchy, especially on the west of the Euphrates

27 *it*: and talk not with us in the Jews' ¹ language in the ears of the people that *are* on the wall. But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me* to the men which sit on the wall, that they may ² cat² their own dung, and drink their own piss with you?

^p see ch. 6. 25.

28 Then Rab-shakeh stood and eried with a loud voice in the Jews' language, and
29 spake, saying, Hear the word of the great king, the king of Assyria: Thus saith the king, ³ Let not Hezekiah deceive you: for he shall not be able to deliver you
30 out of his hand: neither let Hezekiah make you trust in the LORD,³ saying, The LORD will surely deliver us, ⁴ and this city shall not be delivered into the hand
31 of the king of Assyria. Harken not to Hezekiah: for thus saith the king of Assyria, ⁵ Make *an agreement* with me [*or*, Seek my favour] by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his
32 fig tree, and drink ye every one the waters of his cistern: until I come and take you away to a land like your own land, 'a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth [*or*, deceiveth] you, saying,
33 The LORD will deliver us. "Hath any of the gods of the nations delivered at all
34 his land out of the hand of the king of Assyria? ⁶ Where *are* the gods of Hamath, and of Arpad?⁴ where *are* the gods of Sepharvaim, Hena, and ⁷ Ivah?
35 ⁷ have they delivered Samaria out of mine hand? Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, ⁸ that the LORD should deliver Jerusalem out of mine hand?

^q 2 Chr. 32. 15.

^r ch. 19. 32—34.

^s Ge. 32. 20; 33. 11; Pro. 18. 16.

^t Ex. 3. 8; Deu. 8. 7, 8.

^u ch. 19. 12, 17, 18; 2 Chr. 32. 14; Is. 10. 10, 11.

^v ch. 19. 13.

^x ch. 17. 24, Ara.

^y ch. 17. 6, 23, 24, 30, 31.

^z Ex. 5. 2; Dan. 3. 15.

36 But the people ^a held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

^a Ps. 39. 1; Pro. 26. 4.

37 Then came ^b Eliakim⁵ the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah ^c with their clothes rent,⁶ and told him the words of Rab-shakeh.

^b see Is. 22. 20; 36. 3.

^c Num. 14. 6; Is. 33. 7.

19 And ^d it came to pass, when king Hezekiah heard *it*, that he ^e rent his clothes, and ^f covered himself with sackcloth, and ^g went into the house of the LORD.⁷

^d see parallel, Is. 37. 1—7.

^e ch. 19. 37.

^f Ge. 37. 34; 1 Ki. 21. 27.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to ^h Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, ⁱ This day *is* a day of trouble, and of rebuke, and blasphemy: ^j for the children are come to the birth, and ^k there is not strength to bring forth.⁸ ^l It may be the LORD thy God will hear all the words of Rab-shakeh, ^m whom the king of Assyria his master hath sent to reproach the living God; ⁿ and will ^o reprove the words which the LORD thy God hath heard: wherefore ^p lift up *thy* prayer for the remnant that are left.¹⁰

^g 2 Chr. 7. 14—16;

^h Job 1. 20.

ⁱ l. k. 3. 4, called Esauas.

^j ch. 18. 29.

^k Is. 26. 17, 18; 66. 9.

^l 1 Sam. 14. 6; 2 Sam. 16. 12.

^m ch. 18. 17—35.

ⁿ Ps. 50. 21.

^o 2 Chr. 32. 20; Ps. 50. 15.

5, 6 So the servants of king Hezekiah came to Isaiah. ^o And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, ^p Be not afraid of the words which thou hast heard, with which the ^q servants of the king of Assyria have blasphemed me. Behold, I will send ^r a blast upon him,¹¹ and he shall ^s hear a rumour,¹² and shall return to his own land; and ^t I will cause him to fall by the sword in his own land.

^o Is. 37. 6, etc.

^p ch. 6. 16.

^q ch. 18. 17.

^r vers. 35—37; Job 4. 9; Jer. 51. 1.

^s ch. 7. 6; Jer. 51. 46.

^t vers. 35—37.

8 "So Rab-shakeh returned, and found the king of Assyria warring against
9 Libnah: ¹³ for he had heard that he was departed ^v from Lachish. And ^x when he

^u see parallel, Is. 37. 8—20.

^v ch. 18. 14.

^x see 1 Sam. 23. 27.

the Aramaic or Syriac—a language allied to the Hebrew—was spoken by the people; and the Assyrian officers must have been familiar with it.

¹ That is, the Hebrew.

² Hyperbolic expressions, denoting the utmost extremities of famine, to which the people should be reduced in the threatened siege.

³ The Assyrian had before endeavoured to excite fears of Jehovah's anger; he now insinuates mistrust of Divine protection. The enemies of God's people can only succeed by shaking their confidence in his grace and power.

⁴ See note on ch. xvii. 24.

⁵ Shebna had been displaced by Eliakim (see refs.)

⁶ See note on Gen. xxxvii. 34.

⁷ Hezekiah's faith prompted him to refer his cause to Jehovah, whom he had always acknowledged as his Sovereign, and had made it his chief care to serve and honour (see 2 Chron. xxix.—xxxi.), and against whom Rab-shakeh's blasphemies were directed.

⁸ A proverb expressing imminent danger, extreme weakness, and entire dependence on the aid of others.

⁹ Jehovah is called the *living God*, in contrast to the

gods of the surrounding nations, with whom the Assyrian had blasphemously confounded him (ch. xviii. 35).

¹⁰ This expression probably refers to Jerusalem, and the few fortresses, with their inhabitants, which had as yet escaped the general desolation. See Isa. i. 8. It appears probable that Psa. xlv. was written about this time: see note on its title.

¹¹ The Hebrew word here used is generally rendered 'wind' or 'spirit.' Some suppose it to be a figure for any severe judgment. Others refer it to the deadly wind of the desert, called the *Samiel*, by which whole caravans, and even armies, have sometimes been destroyed. But the rendering most accordant with the Hebrew idiom is, 'I will put a spirit in him;' *i. e.* 'I will make him alter his feelings and purposes.'

¹² This is generally supposed to refer to the report of Tirhakah's approach (ver. 9). As Sennacherib only took occasion from that to utter fresh blasphemies (vers. 10—13), God inflicted upon him, as he had formerly done upon Pharaoh, a most terrible punishment.

¹³ Libnah, as well as Lachish, was a town in the plain or low lands of Judah, south-west of Jerusalem.

- heard say of Tirhakah ¹ king of Ethiopia, Behold, he is come out to fight against thee: ² he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God ² in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, ^a thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? ^b Have the gods of the nations delivered them which my fathers have destroyed; ³ as Gozan, and Haran, and Rezeph, and the children of ^c Eden which were in Thelasar? ^d Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?
- ^e And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and ^f spread it before the LORD. And Hezekiah prayed before the LORD, and said, ⁴ ^g O LORD God of Israel, ^h which dwellest between the cherubim, ⁱ thou art the God, even thou alone, of all the kingdoms of the earth; thou ^k hast made heaven and earth. LORD, ^l bow down thine ear, and hear: ^m open, LORD, thine eyes, and see: and hear the words of Sennacherib, ⁿ which hath sent him to reproach the living God. Of a truth, LORD, ^o the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: ⁵ for they were no gods, but ^p the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, ^q that all the kingdoms of the earth may know ⁶ that thou art the LORD God, even thou only.
- ^r Then Isaiah the son of Amoz sent ⁷ to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria ^s I have heard. This is the word that the LORD hath spoken concerning him;
- ^t The virgin ^u the daughter of Zion ⁸ hath despised thee, and laughed thee to scorn; The daughter of Jerusalem ^v hath shaken her head at thee.
- Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, And lifted up thine eyes on high?—*even* against ^y the Holy One of Israel.
- ^z By thy messengers thou hast reproached the LORD, and hast said, ^a With the multitude of my chariots I am come up To the height of the mountains, to the sides of Lebanon, And will cut down the tall cedar trees thereof, and the choice fir trees thereof: And I will enter into the lodgings of his borders, and into ^b the forest of his Carmel.⁹
- I have digged, and drunk strange waters, And with the sole of my feet have I dried up all the rivers of besieged places.¹⁰
- Hast thou not heard ¹¹ long ago *how* ^c I have done it, And of ancient times that I have formed it? Now have I brought it to pass, That ^d thou shouldest be to lay waste fenced cities into ruinous heaps.
- Therefore their inhabitants were of small power,¹² They were dismayed and confounded; They were ^e as the grass of the field, and as the green herb, As ^f the grass on the house tops, and as corn blasted before it be grown up.
- But ^g I know thy abode, and ^h thy going out, and thy coming in,¹³ And thy rage against me.

^y ch. 18. 17.
^z ch. 18. 5, 23, 30.
^a ch. 17. 5, etc.; 18. 33, 34.
^b ch. 18. 33.
^c Eze. 27. 23.
^d ch. 18. 34.
^e Is. 37. 14, etc.
^f 1 Ki. 8. 28—30.
^g Ge. 32. 28; 33. 20.
^h Ex. 25. 22; 1 Sam. 4. 4; Ps. 80. 1.
ⁱ 1 Ki. 18. 39; Is. 43. 10; 44. 6; Jer. 10. 10—12.
^k Ex. 20. 11.
^l Ps. 31. 2.
^m 1 Ki. 8. 29; 2 Chr. 6. 40; Dan. 9. 18.
ⁿ ver. 4.
^o ch. 16. 9; 17. 6, 24.
^p Ps. 115. 4—8; Jer. 10. 3—9, 14, 15.
^q 1 Ki. 8. 43; Ps. 83. 18.
^r see parallel, Is. 37. 21—38.
^s Job 22. 27; Ps. 50. 15; 65. 2; Is. 58. 9; Dan. 9. 20—23.
^t Is. 23. 12; 47. 1; Jer. 14. 17; Am. 5. 2.
^u Ps. 9. 14; Is. 1. 8; Lam. 2. 13.
^v Job 16. 4; Ps. 22. 7, 8; Lam. 2. 15.
^y Ps. 71. 22; Is. 5. 24; Jer. 51. 5.
^z ch. 18. 17.
^a ch. 18. 23, 33, 34; Ps. 20. 7.
^b Is. 10. 18.
^c Ps. 33. 11; Is. 45. 7; 46. 10.
^d Is. 10. 5.
^e Ps. 92. 7; 102. 11; Is. 40. 6—8; 1 Pet. 1. 24.
^f Ps. 129. 6—8.
^g Ps. 139. 1—11.
^h Ps. 121. 8.

¹ Tirhakah seems to be the king called 'Taracos' by Manetho, and 'Tearkon' by Strabo. Though here called 'king of Ethiopia,' he ruled also over Egypt, and was one of the greatest conquerors of ancient times.

² Sennacherib wished to induce Hezekiah to capitulate before the Ethiopians arrived, or perhaps before the Jews heard of their approach.

³ See notes on ch. xvii. 5, 24.

⁴ In this prayer Hezekiah, like Solomon (1 Kings viii. 27), recognises at once God's special protection of his people, and his universal presence, and sovereignty over all things.

⁵ This appears to have been the general practice of the Eastern conquerors; unlike the policy of the Romans, who admitted the gods of the nations whom they conquered among their own.

⁶ The best pleas in prayer are derived from the honour of Jehovah; and He, being appealed to on this ground, now impressively showed his supremacy by the defeat of the vaunting conqueror of other gods.

⁷ This was apparently a written communication.

⁸ The *people of Judah*, of which Zion, or Jerusalem, was the capital, are thus poetically represented.

⁹ Rather, 'I will enter its extreme height, its garden forest.'

¹⁰ The same Hebrew phrase occurs in Isa. xix. 6; and may perhaps be better rendered, 'all the streams of Egypt.' The meaning is, that where there was no water, he caused it to be dug for and found; and where there was, he speedily caused it to be exhausted: both implying the command of vast resources, and innumerable hands; so that no difficulties could obstruct his victorious march.

¹¹ Vers. 25—28 are addressed to Sennacherib: 'Be not proud of thy victories: thou art merely an instrument in my hand by which I have punished wicked cities, as I long ago predicted by my prophets.' See Isa. x. 5, 6.

¹² Either from weakness or from terror.

¹³ These expressions signify *all the actions of his life*, as in Ps. cxxxix. 2, etc.

- 28 Because ⁱ thy rage against me and thy tumult ¹ is come up into mine ears,
Therefore ^h I will put my hook ² in thy nose, and my bridle in thy lips,
And I will turn thee back ^l by the way by which thou camest.
- 29 And this *shall be* ^m a sign unto thee, ³
Ye shall eat this year such things as grow of themselves,
And in the second year that which springeth of the same;
And in the third year sow ye, and reap,
And plant vineyards, and eat the fruits thereof.
- 30 ⁿ And the remnant that is escaped of the house of Judah
^o Shall yet again take root downward, and bear fruit upward.
- 31 For out of Jerusalem shall go forth a remnant,
And they that escape out of mount Zion.
^p The zeal of the LORD of hosts shall do this.
- 32 Therefore thus saith the LORD concerning the king of Assyria,
^q He shall not come into this city nor shoot an arrow there,
Nor come before it with shield, ^r nor cast a bank against it. ⁴
- 33 By the way that he came, by the same shall he return,
And shall not come into this city, saith the LORD.
- 34 For ^s I will defend this city, to save it,
^t For mine own sake, and ^u for my servant David's sake.
- 35 And ^x it came to pass that night, that the angel of the LORD ⁵ went out, and
smote in the camp of the Assyrians an hundred fourscore and five thousand: and
- 36 when they arose early in the morning, ^y behold, they *were* all dead corpses. So
Sennacherib king of Assyria ^z departed, and went and returned, and dwelt at
- 37 ^a Nineveh. ⁷ And it came to pass, as he was worshipping in the house of Nisroch
his god, that ^b Adrammelech and Sharezer his sons ^c smote him with the sword:
and they escaped into the land of Armenia ⁸ [*or, Ararat*]. And ^d Esarhaddon his
son reigned in his stead.

Hezekiah's sickness and recovery; visit and reception of ambassadors from Babylon.

- 20 IN ^e those days ⁹ was Hezekiah sick unto death. And the prophet Isaiah the
son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine
house in order [*Heb. Give charge concerning thine house* ^f]; for thou shalt die,
2 and not live. ¹⁰ Then he turned his face to the wall, ^g and prayed unto the LORD,
3 saying, I beseech thee, O LORD, ^h remember now how I have ⁱ walked before thee
in truth and with ^k a perfect heart, and have done *that which is good* in thy sight.
And Hezekiah wept sore.
- 4 And it came to pass, afore Isaiah was gone out into the middle court, ¹¹ that the
5 word of the LORD came to him, saying, Turn again, and tell Hezekiah ^l the
captain of my people, Thus saith the LORD, the God of David thy father, ^m I
have heard thy prayer, I have seen ⁿ thy tears: behold, ^o I will heal thee: on
6 the third day thou shalt go up unto the house of the LORD. And I will add unto
thy days fifteen years; and I will deliver thee and this city out of the hand of
the king of Assyria; and ^p I will defend this city for mine own sake, and for my
7 servant David's sake. And ^q Isaiah said, Take a lump of figs. And they took
and laid *it* on the boil, and he recovered.

ⁱ Ps. 2. 1—5.

^h Job 41. 2; Eze. 21. 4; 3^a. 4; Am. 4. 2.
^l vers. 33, 36, 37.

^m ch. 20. 8, 9; Ex. 3. 12; 1 Sam. 2. 34; 1s. 7. 11, 14; Lk. 2. 12.

ⁿ 2 Chr. 32. 22, 23.

^o Is. 27. 6.

^p Is. 9. 7; Eze. 5. 13.

^q Is. 10. 21, 25, 28—32.

^r 2 Sam. 20. 15.

^s ch. 20. 6; Is. 31. 5.

^t Gen. 32. 27; Is. 43. 25; Eze. 36. 22.

^u 1 Ki. 11. 12, 13.
^x Ex. 12. 29, 30; 2 Sam. 24. 16; 2 Chr. 32. 21—23; Is. 37. 36.

^y Ps. 76. 5—7.

^z vers. 7, 28, 33.

^a Ge. 10. 11, 12.

^b 2 Chr. 32. 21.

^c ver. 7.

^d Ezra 4. 2.

^e see parallel, 2 Chr. 32. 21; and Is. 38. 1—8.

^f 2 Sam. 17. 23.

^g ch. 19. 14, 15.

^h Ne. 13. 11, 22, 31.

ⁱ Ge. 17. 1; 1 Ki. 2. 4; 3. 6.
^k 1 Ki. 8. 61.

^l 1 Sam. 9. 16; 10. 1.

^m ch. 19. 20; Ps. 65. 2.

ⁿ Ps. 39. 12; 56. 8.

^o ver. 7.

^p ch. 19. 31.

^q see ch. 2. 20—22; Is. 38. 21.

1 Rather, 'thy arrogance.'

2 Or, 'ring.' It was customary to put a ring in the nose of wild animals, for the purpose of curbing and governing them. See Job xli. 1, 2.

3 The message now turns from the invader to Hezekiah and his people: promising them an entire deliverance from the Assyrians, and assuring them, as a *sign or pledge* of that event, that there should be an abundant supply of provisions for two years, from the spontaneous productions of the land. The invasion of the Assyrians had probably either prevented the cultivation or destroyed the produce of the ground that year; and some suppose that the Jews were unable to cultivate the land in the second year, because it was the Sabbatical year, or the year of Jubilee (see Lev. xxv. 21).

4 The sculptures at Nineveh contain representations of the Assyrian methods of conducting a siege, which are in exact accordance with these words.

5 Some have supposed that this destruction was effected by a pestilence, some by a storm of hail, and others by a destructive wind. See note on ver. 7. But it seems best to understand the term 'angel' as meaning a celestial agent, Divinely commissioned to accomplish this deliver-

ance; who may, however, have made use of some secondary cause (see 2 Sam. xxiv. 15, 16; Acts xii. 23). The Egyptians (to whom also this supernatural interposition was a timely deliverance) preserved the tradition of it, though in a greatly corrupted form. See Herodotus, b. 2, c. 41. This event appears to be commemorated in Psa. lxxvi.: see note on its title. See also Isa. xvii. 12—14.

6 That is, 'at the time of rising in the morning.'

7 According to some chronological calculations, he reigned eighteen years after this time.

8 In the original it is 'Ararat' (see Gen. viii. 4), by which name the Armenians still call their country.

9 As Hezekiah survived this sickness fifteen years, and reigned altogether nearly twenty-nine, this must have been in the fourteenth year, which was that of the Assyrian invasion; and it was probably shortly before that event: see ver. 6.

10 Hezekiah's disorder was *in itself* incurable; and must have terminated in death but for the miraculous cure which was granted in answer to his prayer.

11 Or, 'middle city;' probably a particular part of Jerusalem so called, as Zion was named the Upper, and Akra the Lower City.

8 And Hezekiah said unto Isaiah, ^r What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? And Isaiah said, ^s This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

10 And Isaiah the ^t prophet cried unto the LORD: and ^u he brought the shadow ten degrees backward, by which it had gone down in the dial¹ of Ahaz.

12 ^v At that time ^w Berodach-baladan,² the son of Baladan, king of Babylon, ^x sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.³ And ^y Hezekiah hearkened unto them,⁴ and showed them all the house of his precious things, the silver, and the gold,⁵ and the spices, and the precious ointment, and *all* the house of his armour [*or*, jewels], and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.⁶

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, 15 They are come from a far country, *even* from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, ^b All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not showed them.

16, 17 And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, ^c shall be carried into Babylon:⁷ nothing shall be left, 18 saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, ^d shall they take away; ^e and they shall be eunuchs in the palace of the 19 king of Babylon. Then said Hezekiah unto Isaiah, ^f Good *is* the word of the LORD which thou hast spoken. And he said, *Is it not good*, if peace and truth be [*or*, shall there not be peace and truth] in my days?

20 ^g And the rest of the acts of Hezekiah, and all his might, and how he ^h made a pool, and a conduit, and ⁱ brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah? And ^k Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Wicked reign of Manasseh.

21 MANASSEH ^l was twelve years old when he began to reign, and reigned fifty 2 and five years in Jerusalem. And his mother's name *was* Hephzi-bah. And he did *that which was* evil in the sight of the LORD, ^m after the abominations of the 3 heathen, whom the LORD cast out before the children of Israel. For he built up again the high places ⁿ which Hezekiah his father had destroyed; and he reared up altars for Baal,⁸ and made a grove, ^o as did Ahab king of Israel; and ^p worshipped all the host of heaven, and served them. And ^q he built altars in the house of the LORD, of which the Lord said, ^r In Jerusalem will I put my name. 5 And he built altars for all the host of heaven ^s in the two courts of the house of 6 the LORD. ^t And he made his son pass through the fire, and observed ^u times,

^r see Judg. 6. 17, 37—40; Is. 7. 11, 14; 38. 22.
^s see Is. 38. 7, 8.

^t 1 Ki. 17. 20, 21.
^u see Jos. 10. 12—14; Is. 38. 8.

^v see parallel, Is. 39. 1—8.
^w *or*, Merodach-baladan.
^x 2 Sam. 8. 10.
^y 2 Chr. 32. 27, 31.

^b ver. 13; Pro. 28. 13.

^c ch. 24. 13; 25. 13—15; Jer. 27. 21, 22; 32. 17—19.

^d ch. 24. 12; 2 Chr. 33. 11.
^e fulfilled, Dan. 1. 3.
^f 1 Sam. 3. 18; Job 1. 21; Ps. 39. 9.

^g see parallel, 2 Chr. 32. 32, 33.
^h 2 Chr. 32. 4; Ne. 3. 16.
ⁱ 2 Chr. 32. 30.
^k 2 Chr. 32. 33.

^l see parallel, 2 Chr. 33. 1—9.

^m ch. 16. 3.
ⁿ ch. 18. 4.
^o 1 Ki. 16. 31—33.
^p ch. 17. 16; Deu. 4. 19; 17. 3.
^q Jer. 32. 34.
^r Deu. 12. 5; 2 Sam. 7. 13; 1 Ki. 8. 29; 9. 3.
^s 1 Ki. 6. 36; 7. 12.
^t ch. 16. 3; 17. 17; Le. 18. 21; 20. 2.
^u Le. 19. 26, 31; Deu. 18. 10, 11.

¹ The same Hebrew word is translated 'degrees' in vers. 9, 10; and in other passages 'steps.' Hence many commentators have supposed that the 'dial' consisted of a *stair*, or series of steps, so constructed that the shadow upon it marked the hours of the day. The recession of the shadow, in whatever way it was effected, was clearly miraculous. God alone could foretell or effect it.

² He is called, in Isa. xxxix. 1, 'Merodach-baladan;' deriving his name from a Babylonian idol (see Jer. 1. 2). Babylon continued, until after this period, to be a province of Assyria; but it was just at this time held by an usurper of this name, who would naturally desire to enter into friendly connection with a neighbouring king who had, like himself, thrown off the Assyrian yoke. Such an embassy would also be peculiarly welcome to Hezekiah, who would be glad to form an alliance with the king of Babylon against the Assyrians; which, however, was repugnant to the Divinely ordained laws of the Hebrew government.

³ We learn, from 2 Chron. xxxii. 31, that an account of the miracle connected with this event had reached Babylon. Such a wonder was peculiarly fitted to excite the curiosity of a scientific people like the Chaldeans.

⁴ Or, 'rejoiced at their arrival' (see Isa. xxxix. 2). This embassy and present from Babylon proved too

powerful an assailant for Hezekiah's heart, and put him off his guard. See 2 Chron. xxxii. 31.

⁵ How these riches had been amassed so rapidly is not stated. Not long before, Hezekiah had been obliged to empty his treasury, and had even stripped the temple, to meet the demand of the king of Assyria. But he had probably obtained large spoils from the Assyrian camp (see ch. xix. 35); and he had subsequently received considerable presents, both for his own use and for the service of the temple. See 2 Chron. xxxii. 23.

⁶ Hezekiah's vanity was particularly culpable, as the ostensible reason of this embassy afforded a good opportunity of honouring Him who had wrought the miracle and the cure; but this he seems to have neglected to do.

⁷ The punishment was to be inflicted through the very people who had occasioned his sin. This is the first explicit prediction of the Babylonian exile, although it had been hinted at before. It was partly fulfilled in the captivity of Manasseh (2 Chron. xxxiii. 11); and in the reign of Zedekiah it was fully accomplished (2 Chron. xxxvi. 18). Hezekiah's fault in this matter is not to be considered as the *cause* of this national calamity, but rather as the occasion of its denunciation at this time.

⁸ See notes on Judg. ii. 11, 13; 1 Kings xv. 13. The worship of stars seems to have been of Chaldean origin.

and used enchantments, and dealt with ^x familiar spirits and wizards: he wrought
 7 much wickedness in the sight of the LORD, to provoke *him* to anger. And he set
 a graven image of the grove that he had made in the house, of which the LORD
 said to David, and to Solomon his son, ^y In this house, and in Jerusalem, which
 8 I have chosen out of all tribes of Israel, will I put my name for ever: ^z neither
 will I make the feet of Israel move any more out of the land which I gave their
 fathers; ^a only if they will observe to do according to all that I have commanded
 them, and according to all the law that my servant Moses commanded them.
 9 But they hearkened not: and Manasseh ^b seduced them to do more evil than did
 the nations whom the LORD destroyed before the children of Israel.¹
 10, 11 And the LORD spake by his servants the prophets,² saying, ^c Because Manasseh
 king of Judah hath done these abominations, ^d and hath done wickedly above all
 that the Amorites did, which *were* before him, and ^e hath made Judah also to sin
 12 with his idols: therefore thus saith the LORD God of Israel, Behold, ^f I *am*
 bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both
 13 ^g his ears shall tingle. And I will stretch over Jerusalem ^h the line of Samaria,
 and the plummet ⁱ of the house of Ahab:³ and I will ^k wipe Jerusalem as a *mun*
 14 wipeth a dish, wiping *it*, and turning *it* upside down. And I will ^l forsake the
 remnant of mine inheritance, and ^m deliver them into the hand of their enemies;
 15 and they shall become a prey and a spoil to all their enemies; because they have
 done *that which was* evil in my sight, and have provoked me to anger, ⁿ since the
 day their fathers came forth out of Egypt, even unto this day.
 16 ^o Moreover Manasseh shed innocent blood ⁴ very much, till he had filled Jeru-
 salem from one end to another; ^p beside his sin wherewith he made Judah to sin,
 in doing *that which was* evil in the sight of the LORD.
 17 Now ^q the rest of the acts of Manasseh,⁵ and all that he did, and his sin that he
 sinned, *are* they not written in the book of the chronicles of the kings of Judah?
 18 And ^r Manasseh slept with his fathers, and ^s was buried in the garden of his own
 house, in the garden of Uzza. And Amon his son reigned in his stead.

Amon's wicked reign.

19 ^t AMON *was* twenty and two years old when he began to reign, and he reigned
 two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter
 20 of Haruz of Jotbah. And he did *that which was* evil in the sight of the LORD,
 21 ^u as his father Manasseh did. And he walked in all the way that his father
 walked in, and served the idols that his father served, and worshipped them:
 22 and he ^x forsook the LORD God of his fathers, and walked not in the way of the
 23 LORD. ^y And the servants of Amon conspired against him, and slew the king in
 24 his own house. And ^z the people of the land slew all them that had conspired
 against king Amon. And ^a the people of the land made Josiah his son king in
 his stead.
 25 Now the rest of the acts of Amon which he did, *are* they not written in the
 26 book of the chronicles of the kings of Judah? And he was buried in his sepul-
 chre ^b in the garden of Uzza: and ^c Josiah his son reigned in his stead.

Reign of Josiah; his reformations, and suppression of idolatry.

22 JOSIAH ^d *was* eight years old when he began to reign, and he reigned thirty
 and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter
 2 of Adaiah of ^e Boscath. And he did *that which was* right in the sight of the
 LORD, and ^f walked in all the way of David his father, and ^g turned not aside to
 the right hand or to the left.
 3 ^h And it came to pass in the eighteenth year of king Josiah, *that* the king sent
 Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the
 4 LORD, saying, Go up to Hilkiah the high priest, that he may sum the silver
 which is ⁱ brought into the house of the LORD, which ^k the keepers of the door
 5 have gathered of the people: and let them ^l deliver it into the hand of the

^x 1 Chr. 10. 13.

^y ver. 4; ch. 23. 27;
 2 Sam. 7. 13; 1 Ki.
 8. 29; 9. 3; Ps. 132.
 13. 14; Jer. 32. 34.
^z 2 Sam. 7. 10.

^a Le. 26. 3.

^b 1 Ki. 14. 16; Pro.
 29. 12.

^c ch. 23. 26, 27; 24. 3.
 4; Jer. 15. 4.
^d 1 Ki. 21. 26.

^e ver. 9.

^f ch. 22. 16; Dan. 9. 12.

^g 1 Sam. 3. 11; Jer.
 19. 3.

^h see ch. 17. 6; Is. 34.
 11; Lam. 2. 8; Am.
 7. 7, 8.

ⁱ 1 Ki. 21. 21—24.

^k Is. 11. 23.

^l Deu. 31. 17.

^m Le. 26. 17, 36—38.

ⁿ Deu. 9. 24; Judg. 2.
 11—13.

^o ch. 21. 3, 4.

^p vers. 7, 11.

^q see parallel, 2 Chr.
 33. 18—20.

^r 2 Chr. 33. 20.
^s see 2 Chr. 21. 20; 24.
 16, 25.

^t see parallel, 2 Chr.
 33. 21—25.

^u ver. 2, etc.

^x Deu. 32. 15; 1 Ki.
 11. 33.

^y ch. 12. 20; 2 Chr. 33.
 24, 25.

^z ch. 14. 5.

^a ch. 14. 21; 1 Sam.
 11. 15.

^b ver. 18.

^c Mt. 1. 10, called
 Josias.

^d see parallel, 2 Chr.
 34. 1, 2; see also 1
 Ki. 13. 2.

^e Jos. 15. 39.

^f 1 Ki. 3. 6.

^g Deu. 5. 32.

^h see parallel, 2 Chr.
 34. 8—28.

ⁱ ch. 12. 4, 8—10.

^k ch. 12. 9; Ps. 34. 10.

^l ch. 12. 11—14.

¹ This national relapse into idolatry, so quickly after Hezekiah had laboured earnestly to root it out, indicates that the reformation which he effected amongst the people was in most cases only external, without a real change of heart.

² It is supposed that, besides Isaiah, some of the minor prophets were living in this reign, and perhaps others whose messages have not been preserved.

³ As they had followed Ahab's sins (see ver. 3), so they should share the doom of his family and kingdom.

⁴ Apostasy is usually accompanied by a fierce and per-

secuting spirit. The Jews have a tradition that the prophet Isaiah was sawn asunder by the king's command. Josephus says that Manasseh cruelly slew all the righteous men among the Hebrews; nor would he spare the prophets, but every day slew some of them: so that Jerusalem was overflowed with blood (Antiq. x. 3).

⁵ We learn from 2 Chron. xxxiii. 11, that Manasseh was taken prisoner by the Assyrians, and carried to Babylon; and that there he repented and sought God, and was afterwards restored to his kingdom, probably as a tributary to the king of Assyria. See ch. xxiii. 29.

<p>doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which <i>is</i> in the house of the LORD, ^m to</p> <p>6 repair the breaches of the house, unto carpenters, and builders, and masons, and</p> <p>7 to buy timber and hewn stone to repair the house. Howbeit ⁿ there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.</p> <p>8 And Hilkiah the high priest said unto Shaphan the scribe, ^o I have found the book of the law¹ in the house of the LORD. And Hilkiah gave the book to</p> <p>9 Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered² the money that was found in the house, and have delivered it into the hand of them that do the work,</p> <p>10 that have the oversight of the house of the LORD. And Shaphan the scribe showed ^p the king, saying, Hilkiah the priest hath delivered me a book. And</p> <p>11 Shaphan read it before the king. And it came to pass, when the king had heard</p> <p>12 the words³ of the book of the law, that ^q he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and ^r Achbor the son of ^s Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's,</p> <p>13 saying, Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great <i>is</i> ^t the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.</p> <p>14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah ^u the prophetess, the wife of Shallum the son of ^x Tikvah, the son of ^y Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the</p> <p>15 college⁴ [<i>or</i>, in the second part];) and they communed with her. And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,</p> <p>16 Thus saith the LORD, Behold, ^z I will bring evil upon this place, and upon the inhabitants thereof, <i>even</i> all the words of the book which the king of Judah hath</p> <p>17 read: ^a because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; ⁵ therefore my wrath shall be kindled against this place, and ^b shall not be quenched.</p> <p>18 But to ^c the king of Judah which sent you to inquire of the LORD, ^d thus shall ye say to him, Thus saith the LORD God of Israel, <i>As touching</i> the words which</p> <p>19 thou hast heard; Because thine ^e heart was tender, and thou hast ^f humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become ^g a desolation and ^h a curse, and hast rent thy clothes, and wept before me; ⁱ I also have heard</p> <p>20 <i>thee</i>, saith the LORD. Behold therefore, I will gather thee unto thy fathers, and thou ^k shalt be gathered into thy grave in peace: ⁶ and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.</p> <p>23 And ^l the king sent, and they gathered unto him all the elders of Judah and of</p> <p>2 Jerusalem. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant ^m which was found in the house of the LORD.</p> <p>3 And the king ⁿ stood by a pillar,⁷ and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, ^o with all <i>their</i> heart ^p and all <i>their</i> soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.</p>	<p>^m ch. 12. 5.</p> <p>ⁿ ch. 12. 15.</p> <p>^o Deut. 31. 24, etc.; 2 Chr. 34. 14, etc.</p> <p>^p Deut. 17. 18—20.</p> <p>^q see Num. 14. 6.</p> <p>^r <i>Abdon</i>, 2 Chr. 34. 20.</p> <p>^s <i>or</i>, <i>Micah</i>.</p> <p>^t Deut. 29. 23—28; 31. 17, 18.</p> <p>^u see refs. Ex. 15. 20. <i>x</i> <i>Tikvah</i>, 2 Chr. 34. 22.</p> <p>^y <i>or</i>, <i>Harhas</i>.</p> <p>^z ch. 20. 17; Deut. 29. 27; Dan. 9. 11—14.</p> <p>^a Deut. 29. 24—28.</p> <p>^b Deut. 32. 22; Jer. 7. 20.</p> <p>^c 2 Chr. 34. 26, etc.</p> <p>^d Is. 3. 10.</p> <p>^e Ps. 51. 17; Is. 57. 15.</p> <p>^f Le. 26. 40, 41; 1 Ki. 21. 29; Mic. 6. 8.</p> <p>^g Le. 26. 31, 32.</p> <p>^h Jer. 26. 6; 44. 22.</p> <p>ⁱ ch. 19. 20.</p> <p>^k Ps. 37. 37; Is. 57. 1, 2.</p> <p>^l see parallel, 2 Chr. 34. 29—32.</p> <p>^m ch. 22. 8.</p> <p>ⁿ ch. 11. 14, 17.</p> <p>^o Deut. 10. 12.</p> <p>^p Jos. 24. 24.</p>
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¹ This may have been the original copy of the law of Moses (see 2 Chron. xxxiv. 14), or of the covenant which was renewed with the people in the plains of Moab; for they were laid up beside the ark (see Deut. xxxi. 24—26). It is probable that, during the reigns of Manasseh and Amon, the reading of the Scriptures had been prohibited, and generally given up; and if some of the people had copies for their own private use, these would be concealed on account of the fear of persecution.

² Heb., 'melted;' or, 'poured forth:' that is, paid out.

³ The passages read to the king were probably, among others, the threatenings and curses of the law against its transgressors (Lev. xxvi., or Deut. xxviii.) It would seem that Josiah had never before heard them, though many copies of the law had been made under the direction of Hezekiah. To account for this, it is supposed that the people generally at that time were satisfied with abstracts, containing only a sort of ritual directing them in the outward observances of religion.

⁴ Literally, 'in the second.' It probably means either the suburbs, or the *Lower City* as distinguished from the *Upper*. See note on ch. xx. 4.

⁵ From the whole tenor of the history, as well as from the testimony of the prophets Jeremiah and Zephaniah, who lived at this period, it is evident that the zealous reformation of Josiah had not been heartily complied with by the people, especially by the chief men; and that the nation generally were impenitent, and ripening fast for judgment. The earlier prophecies of Jeremiah, which were probably delivered during the time of Josiah, give us much insight into the moral and religious state of the kingdom of Judah, at a time when the worship of God was maintained by the authority of the crown, and idolatry was punishable with death.

⁶ That is, before the destruction of Jerusalem and the overthrow of the kingdom. These predictions seem to have further quickened the king's zeal. See ch. xxiii.

⁷ See note on ch. xi. 14.

4 And the king commanded¹ Hilkiah the high priest, and the priests of the second order,² and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for³ the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and

5 carried the ashes of them unto Beth-el.³ And he put down the idolatrous priests,⁴ whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets⁵ [*or*,

6 constellations], and to⁵ all the host of heaven. And he brought out the⁶ grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the

7 powder thereof upon⁷ the graves of the children of the people. And he brake down the houses⁸ of the sodomites, that *were* by the house of the Lord,⁹ where the women wove hangings⁶ for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from² Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of

9 the city. ^a Nevertheless the priests of the high places⁷ came not up to the altar of the Lord in Jerusalem, ^b but they did eat of the unleavened bread among their brethren.

10 And he defiled^c Topheth, which *is* in^d the valley of the children of Hinnom,⁸ ^e that no man might make his son or his daughter to pass through the fire to

11 Molech. And he took away the horses⁹ that the kings of Judah had given to^f the sun, at the entering in of the house of the Lord, by the chamber of Nathanaelech the chamberlain, which *was* in the suburbs, and burned the chariots of the

12 sun with fire. And the altars that *were* ^g on the top¹⁰ of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which^h Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake *them* down from thence, andⁱ cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which^k Solomon the king of Israel had builded for^l Ashtoreth the abomination of the Zidonians, and for^m Chemosh the abomination of the Moabites, and forⁿ Milcom the abomination of the children of Ammon, did

14 the king defile. And he^o brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 Moreover the altar that *was* at Beth-el,¹¹ and the high place^p which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped *it* small to powder,

16 and burned the grove. And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the^q word of the

17 Lord which the man of God proclaimed, who proclaimed these words. Then he

⁹ ch. 21. 3, 7.

⁷ Hos. 10. 5; foretold, Zeph. 1. 4.

⁵ ch. 21. 3.
⁴ ch. 21. 7.

^a ch. 10. 27; 2 Chr. 34. 4.
^x 1 Ki. 11. 21; 15. 12.
^y Ex. 35. 25; Eze. 15. 16.

^z 1 Ki. 15. 22.

^a see Eze. 44. 10--14.

^b 1 Sam. 2. 36.

^c Is. 30. 33; Jer. 7. 31, 32, *Tophet*; 10. 6, 11—13.

^d Jos. 15. 8.
^e ch. 16. 3; Le. 18. 21; Deu. 18. 10; Eze. 23. 37, 39.
^f ver. 5; Eze. 8. 16.

^g see Jer. 19. 13; Zeph. 1. 5.
^h ch. 21. 5.

ⁱ ver. 6.

^k 1 Ki. 11. 7.

^l Judg. 2. 13.
^m Num. 21. 29.
ⁿ Zeph. 1. 5, *Malcham*.

^o Ex. 23. 24; Deu. 7. 5, 25.

^p 1 Ki. 12. 29—31.

^q 1 Ki. 13. 2.

1 This purification appears, from 2 Chron. xxxiv., to have been begun before the finding and public reading of the law; but it was probably not completed till afterwards, and therefore the whole is dated together here.

2 The inferior priests.

3 Sending the impure to an impure place, which had long ago been polluted by the calf-worship.

4 Heb., 'Chemarim.' See Zeph. i. 4. The analogous Syriac word means a *priest*; and seems to have been appropriately used for the priests of Syrian idols.

5 The Hebrew words 'Mazzaloth' and 'Mazzaroth' are supposed to mean the *resting-places* of the sun, *i. e.* the twelve signs of the Zodiac. See Job xxxviii. 32.

6 That is, either drapery to adorn or protect the image of Asherah, or the tent in which the idol was placed.

7 These priests appear to have been descendants of Aaron, who had officiated at the high places in the kingdom of Judah; professedly worshipping the true God, but in an unlawful manner. That they might not continue to do mischief in the country, they were brought to Jerusalem to reside among their brethren; but they were not allowed to exercise priestly functions, although maintained at the charge of the sanctuary, according to the law in Lev. xxi. 17—23. The idolatrous priests of Samaria were all slain (ver. 20), as the law required (Exod. xxii. 20).

8 Sometimes called simply 'Gei Hinnom' (the valley

of Hinnom), whence the Greek *Gehenna*. The name 'Topheth' was given to it from 'toph,' a *drum*; drums being beaten to drown the cries of the children offered in sacrifice to Molech. This place having been the scene of that cruel worship, Josiah caused it to be polluted by throwing into it the dead bodies of animals and the offal of the city. This practice being continued afterwards, fires were lighted in the valley to consume the carcases, and thus prevent the noxious effects which might otherwise have arisen. Hence the place was called the *Gehenna* of fire; and represented to the Jews the place of punishment for the wicked, where it is emphatically said by our Lord (quoting from Isaiah), 'their worm dieth not, and the fire is not quenched' (Isa. lxvi. 24; Mark ix. 44).

9 The ancient Persians, who were sun-worshippers, dedicated to that luminary white horses and chariots, which were paraded on solemn occasions.

10 That is, on the roof of the house. The roofs of the houses were used by the Persians for the worship of the heavenly bodies.

11 Josiah's power appears to have extended beyond the limits of Judah. It is probable that, as a faithful tributary to the king of Assyria, he was allowed to govern some of the northern towns, as the Assyrian colonists did not fully people the country. See 2 Chron. xxxiv. 6.

said, What title¹ is that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant. Surely there was not holden such a passover² from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

22 Moreover the workers with familiar spirits, and the wizards, and the images [or, teraphim³], and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the LORD. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

29 In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

Reigns of Jehoahaz and Jehoiakim; subjection to the king of Egypt; first invasion of the Chaldeans under Nebuchadnezzar.

31 JEHOAHAZ was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done. And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of a hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh: but he taxed the land to give the money according to the

^r 1 Ki. 13. 1, 4, 20, 30.

^s 1 Ki. 13. 31.

^t ch. 17. 9.

^u see 2 Chr. 34. 6, 7.

^x 1 Ki. 13. 2.

^y ch. 11. 18; Ex. 22.

20; 1 Ki. 18. 40.

^z 2 Chr. 34. 5.

^a 2 Cor. 35. 1.

^b Ex. 12. 3; Le. 23. 5;

Num. 9. 2; Deu.

16. 2.

^c 2 Chr. 35. 18, 19.

^d ch. 21. 6.

^e Ge. 31. 19; Judg. 17.

5; 1 Sam. 19. 13;

Hos. 3. 4.

^f Le. 19. 31; 20. 27;

Deu. 18. 11.

^g ch. 22. 8—13.

^h ch. 18. 5.

ⁱ ch. 21. 11—13; 24. 3,

4; Jer. 15. 4.

^j ch. 17. 18—20; 18.

11; 21. 13.

^k ch. 21. 4, 7; 1 Ki. 8.

29; 9. 3.

^l see parallel, 2 Chr.

33. 26, 27.

^m see parallel, 2 Chr.

35. 20—24.

ⁿ Ps. 89. 42—45.

^o ch. 9. 27; Judg. 4.

14, 15, comp. with 5.

19; Zec. 12. 11.

^p ch. 14. 8.

^q 2 Chr. 35. 24.

^r see parallel, 2 Chr.

36. 1—4; see also

ch. 21. 24.

^s called *Shallum*, 1

Chr. 3. 15; Jer. 22.

11.

^t ch. 24. 18.

^u ch. 25. 6; Jer. 52. 27.

^v 2 Chr. 36. 4.

^x see ch. 24. 17; Dan.

1. 7.

^y Mt. 1. 11, called

Jakim.

^z Jer. 22. 11, 12; Eze.

19. 3, 4.

^a ver. 33.

^b ch. 15. 19, 20.

1 Rather, 'stone' or 'pillar,' marking the place of a sepulchre.

2 There was a great passover in Hezekiah's time; but the total number of animals offered on this occasion was more than double what it had been then.

3 See note on Gen. xxxi. 19.

4 See note on ch. xviii. 5.

5 The frequent interchange of relapse and reformation, according to the will of the sovereign for the time being, shows that the habits of the people had become thoroughly depraved; and that idolatry, whether with or without royal patronage, was deeply rooted in the public mind.

6 Herodotus (ii. 159) mentions this expedition of Nechos (Pharaoh-nechoh), and says that he defeated the Syrians (Jews) at Magdolos (Megiddo), and took a large city Cadytis (Chald. *Kadutha*, 'the holy,' *i. e.* Jerusalem).

7 Josiah probably felt himself bound, as a tributary to the king of Assyria, to oppose the progress of the Egyptian army.

8 This word may be more correctly rendered 'dying;'

i. e. mortally wounded. It appears, from 2 Chron. xxxv. 24, that when Josiah had been wounded at Megiddo, his servants put him into another chariot, and brought him to Jerusalem, where he died. It was probably at this period of overwhelming calamity that Psalms lxxxviii., lxxxix. were written. See note on title of Psa. lxxxviii.

9 Jehoahaz is called 'Shallum' by Jeremiah (ch. xxii. 11). He appears to have been more popular than his elder brother Jehoiakim.

10 Not his own father Josiah, but his more remote ancestors; and so in ver. 37.

11 On the northern boundary of Palestine.

12 Eliakim was Josiah's second son (1 Chron. iii. 15). The eldest, Johanan, was perhaps dead. After defeating Josiah's army, Necho took Carchemish; and on his return, treating Judea as a conquered province, he exercised his supremacy by appointing Eliakim as his deputy, and changed his name to mark him as his vassal. The same was done by Nebuchadnezzar (ch. xxiv. 17). Jehoiakim's character is portrayed by Jeremiah, ch. xxii. 13—19.

commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nehoh.

36 ^c Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the

37 daughter of Pedaiah of Rumah. And he did *that which was evil* in the sight of the LORD, according to all that his fathers had done.

24 In ^d his days Nebuchadnezzar king ¹ of Babylon came up, and Jehoiakim became

2 his servant three years: then he turned and rebelled against him. ^e And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, ^f according to the word of the LORD, which he spake

3 by his servants the prophets. Surely ^g at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, ^h for the sins of Manasseh,

4 according to all that he did; ⁱ and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 ^k Now the rest of the acts of Jehoiakim, and all that he did, *are* they not

6 written in the book of the chronicles of the kings of Judah? ^l So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And ^m the king of Egypt came not again any more out of his land: for ⁿ the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Reign of Jehoiachin; second invasion by the Chaldeans; the first general transportation of the Jews to Babylon.

8 ^o JEHOIACHIN² was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the

9 daughter of Elnathan of Jerusalem. And he did *that which was evil* in the sight of the LORD, according to all that his father had done.

10 ^p At that time the servants of Nebuchadnezzar king of Babylon came up

11 against Jerusalem, and the city was besieged. And Nebuchadnezzar king of

12 Babylon came against the city, and his servants did besiege it. ^q And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon ^r took

13 him ^s in the eighth year of his reign. ^t And he carried out thence all the treasures of the house of the LORD,³ and the treasures of the king's house, and ^u cut in pieces all the vessels of gold ^v which Solomon king of Israel had made in the

14 temple of the LORD, ^x as the LORD had said. And ^y he carried away all Jerusalem, and all the princes, and all the mighty men of valour, ^z *even* ten thousand captives, and ^a all the craftsmen and smiths: none remained, save ^b the poorest sort of the people of the land.

15 And ^c he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into

16 captivity from Jerusalem to Babylon. And ^d all the men of might,⁴ *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for

17 war, even them the king of Babylon brought captive to Babylon.⁵ And ^e the king of Babylon made Mattaniah⁶ ^f his father's brother king in his stead, and ^g changed his name to Zedekiah.

Reign of Zedekiah; second siege of Jerusalem by Nebuchadnezzar; destruction of the city and temple; and second transportation of the people to Babylon.

18 ^h ZEDEKIAH was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was ⁱ Hamutal, the

^c see parallel, 2 Chr. 36. 5.

^d see parallel, 2 Chr. 36. 6, 7; Dan. 1. 1, 2.
^e Deu. 28. 49, 50; Jer. 25. 1, 9; 32. 28; Eze. 19. 8.

^f ch. 20. 17; 21. 12—14; 23. 27; Jer. 25. 9; 32. 28.
^g ch. 18. 25.
^h ch. 21. 2—11; 23. 26, 27.
ⁱ ch. 21. 16.

^k see parallel, 2 Chr. 36. 8.
^l 2 Chr. 36. 6, 8; Jer. 22. 18, 19; 36. 30.

^m see Jer. 37. 5—7.
ⁿ Jer. 46. 2.

^o see parallel, 2 Chr. 36. 9, 10; called *Jeconiah*, 1 Chr. 3. 16; Jer. 21. 1; and *Coniah*, Jer. 22. 24, 28.

^p Dan. 1. 1.

^q Jer. 21. 1; 29. 1, 2; Eze. 17. 12.

^r see ch. 25. 27.

^s see Jer. 52. 28.
^t ch. 20. 17; Is. 39. 6.
^u ch. 25. 13; Dan. 5. 2, 3.

^v 1 Ki. 7. 48—50.

^x Jer. 20. 5.
^y Jer. 24. 1—5.

^z see Jer. 52. 28; Eze. 1. 1, 2.
^a so 1 Sam. 13. 19—22.
^b ch. 25. 12; Jer. 39. 10; 40. 7.

^c 2 Chr. 36. 10; Est. 2. 6; Jer. 22. 24, etc.

^d see Jer. 29. 2; 52. 28.

^e Jer. 37. 1.

^f 1 Chr. 3. 15; 2 Chr. 36. 10.
^g so ch. 23. 34; 2 Chr. 36. 4.

^h see parallel, 2 Chr. 36. 11, 12; and Jer. 52. 1—3; see also 37. 1.
ⁱ ch. 23. 31.

¹ Nebuchadnezzar is called 'king,' because his father Nabopolassar had associated him with himself in the kingdom. His first invasion of Judah was in the third year of Jehoiakim's reign (Dan. i. 1); and from this date many reckon the seventy years of the Babylonish captivity (Jer. xxv. 11), although there was a miserable semblance of kingly power kept up for nineteen years afterwards.

² In 1 Chron. iii. 16 he is called 'Jeconiah,' and in Jer. xxii. 24 'Coniah.' As he reigned only three months as a mere vassal of the king of Babylon, his reign is scarcely reckoned; and therefore it was said of Jehoiakim (Jer. xxxvi. 30), 'he shall have none to sit upon the throne of David.'

³ The people were assured by the false prophets that these sacred vessels should be brought back; but God told them by his prophet (Jer. xxvii. 16—22) that, instead

of these being restored, the rest should follow, as they did (see ch. xxv. 13—17). Nebuchadnezzar spoiled the temple three times: 1, when he took Jerusalem in the reign of Jehoiakim (see Dan. i. 2); 2, when he came the second time, in that of Jeconiah; and, 3, when he captured it in that of Zedekiah (ch. xxv. 13).

⁴ This means *wealthy* men, as distinguished from 'mighty men of valour' (ver. 14). This enumeration is evidently supplementary to that in ver. 14. Combining the two, the total number of persons now transported may be thus summed up: princes, or chiefs and warriors, 10,000; persons of property 7,000; craftsmen and smiths 1,000; making a total of 18,000.

⁵ This is reckoned, by both Usher and Hales, to have been the commencement of the seventy years' captivity, as predicted by Jeremiah.

⁶ He was son of Josiah, and brother of Jehoiakim.

19 daughter of Jeremiah of Libnah. ^k And he did *that which was evil*¹ in the sight
 20 of the LORD, according to all that Jehoiakim had done. ^l For through the anger
 of the LORD it came to pass in Jerusalem and Judah, until he had cast them out
 from his presence, ^m that Zedekiah rebelled² against the king of Babylon.

25 And it came to pass ⁿ in the ninth year of his reign, in the tenth month, in the
 tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all
 his host, against Jerusalem, and pitched against it; and they built forts against
 2 it round about. And the city was besieged³ unto the eleventh year of king
 3 Zedekiah. And on the ninth *day* of the ^o *fourth* month ^p the famine prevailed in
 4 the city, and there was no bread for the people of the land. And ^q the city was
 broken up, and all the men of *war* ^r fled by night by the way of the gate between
 two walls, which *is* by the king's garden: (now the Chaldees *were* against the
 5 city round about:) and ^s *the king* went the way toward the plain. And the army
 of the Chaldees pursued after the king, and overtook him in the plains of
 6 Jericho: and all his army were scattered from him. ^t So they took the king, and
 brought him up to the king of Babylon ^u to Riblah; and they gave judgment⁴
 7 upon him. And ^v they slew the sons⁵ of Zedekiah before his eyes, and ^w put out
 the eyes⁶ of Zedekiah, and bound him with fetters of brass, and carried him to
 Babylon.⁷

8 And in the fifth month, ^z on the seventh⁸ *day* of the month, which *is* ^a the
 nineteenth year of king Nebuchadnezzar king of Babylon, ^b came Nebuzar-adan,
 9 captain of the guard, a servant of the king of Babylon, unto Jerusalem: ^c and he
 burnt the house of the LORD,⁹ ^d and the king's house, and all the houses of
 10 Jerusalem, and every great *man's* house burnt he with fire. And all the army of
 the Chaldees, that *were with* the captain of the guard, ^e brake down the walls of
 11 Jerusalem round about. ^f Now the rest of the people *that were* left in the city,
 and the fugitives that fell away to the king of Babylon, with the remnant of the
 12 multitude, did Nebuzar-adan the captain of the guard carry away.¹⁰ But the cap-
 tain of the guard ^g left of the poor of the land¹¹ *to be* vinedressers and husbandmen.

13 And ^h the ⁱ pillars of brass that *were* in the house of the LORD, and ^k the bases,
 and ^l the brasen sea that *was* in the house of the LORD, did the Chaldees break in
 14 pieces, and carried the brass of them to Babylon. And ^m the pots, and the
 shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith
 15 they ministered, took they away. And the firepans, and the bowls, ⁿ and such
 things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard
 16 took away. The two pillars, one sea, and the bases which Solomon had made
 for the house of the LORD; ^o the brass of all these vessels was without weight.

17 ^p The height of the one pillar *was* eighteen cubits, and the chapter upon it *was*
 brass: and the height of the chapter three cubits; and the wreathen work, and
 pomegranates upon the chapter round about, all of brass: and like unto these
 had the second pillar with wreathen work.

18 ^q And the captain of the guard took ^r Seraiah the chief priest, and ^s Zephaniah
 19 the second priest, and the three keepers of the door: and out of the city he took
 an officer that was set over the men of war, and ^t five men of them that were in

* 2 Chr. 36. 12.

† ch. 22. 17.

** 2 Chr. 36. 13; Jer. 27. 12—15; Eze. 17. 15—20.

†† see parallel, Jer. 39. 1—10; and 52. 4—30; see also 2 Chr. 36. 17; Jer. 34. 2; Eze. 21. 1, 2.

‡ Jer. 39. 2; 52. 6.

§ see refs. 1. e. 26. 26.

¶ Jer. 39. 2, 3; 52. 7, etc.

* Le. 26. 17, 36.

** ver. 5; Jer. 39. 4—7; 52. 7; Eze. 12. 12.

† Jer. 21. 7; 34. 21;

‡ Lam. 4. 19, 20.

§ ch. 23. 33; Jer. 52. 9.

¶ Jer. 22. 30.

* Jer. 39. 7; Eze. 12. 13.

z see Jer. 52. 12—14.

a see ver. 27; ch. 24. 12.

b Jer. 39. 9—13.

c 2 Chr. 36. 19; Ps. 74.

3—7; 79. 1; Is. 64. 11.

d Jer. 39. 8; 52. 13;

Am. 2. 5.

e Ne. 1. 3; Jer. 52. 14.

f Jer. 39. 9; 52. 15.

g ch. 24. 14; Jer. 39.

10; 40. 7; 52. 16.

h ch. 20. 17; Jer. 27.

19, 22; 52. 17—20;

Lam. 1. 10.

i 1 Ki. 7. 15.

k 1 Ki. 7. 27.

l 1 Ki. 7. 23.

m Ex. 27. 3; 1 Ki. 7.

45—50.

n 1 Ki. 7. 48—51.

o 1 Ki. 7. 47.

p 1 Ki. 7. 15, 16; Jer.

52. 21—23.

q Jer. 52. 24, etc.

r 1 Chr. 6. 14; Ezra

7. 1.

s Jer. 21. 1; 29. 25.

t see Jer. 52. 25.

1 He appears to have been a man of weak character, and entirely led by his nobles. See Jer. xxxviii. 5, 24.

2 Relying upon the aid of the king of Egypt. See Jer. xxxvii. 7.

3 Jerusalem was strong by nature, and had been so fortified by art that Nebuchadnezzar was compelled to blockade it for eighteen months, and at last only reduced it by famine. This of course greatly prolonged and aggravated the sufferings of the besieged; of which terrible descriptions may be found in Lam. iv. 3—10; Ezek. iv. 16; v. 10. In connection with this narrative should also be read Jer. ch. xxi., xxiv., xxvii.—xxxiv., xxxvii.—xxxix., lii.

4 This was a just retribution on Zedekiah for the breach of his oath, and his obdurate disregard of the merciful counsel of God. See Jer. xxxviii. 17; xxxii. 5; xxxiv. 3, etc.

5 And, according to Jer. xxxix. 6 and lii. 10, all the 'nobles' or 'princes' of Judah.

6 The loss of sight was intended not only as a punishment, but also to incapacitate him for ever being king again.

7 Thus two apparently inconsistent prophecies (Jer. xxxii. 4; Ezek. xii. 13) were both literally fulfilled.

8 In Jer. lii. 12, it is the *tenth* day of the month. If

the burning of the city lasted several days, it might be reckoned from either the beginning or the end. Josephus says that it was on the same day of the same month that the second temple was burned by the Romans. From this period to the completion of the second temple, under Darius Hystaspis, was seventy years.

9 The ark of the covenant was probably burned with the temple, for it is never mentioned afterwards; showing how little God cares for the outward ceremonial when the inward spirit of religion is gone. See Jer. vii. 4, 13—15. The prophet Jeremiah was present, and beheld the sad accomplishment of his early predictions, in the horrors of the famine and the carnage, and the plunder and destruction of the city and temple; and has recorded his feelings in his pathetic elegies. See 2 Chron. xxxvi. 17—19, and Lamentations.

10 This formed the *third* stage in the captivity of Judah. It is observable that, at the end of the captivity, there were returns of large companies, at different times, nearly corresponding to each of these deportations. Hence the difficulty of fixing upon any precise period for the fulfilment of the prophecies of their restoration.

11 Poverty is sometimes a protection. The poor, formerly oppressed, have now liberty and peace, while their oppressors are sent into captivity.

the king's presence¹ which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city: and Nebuzar-adan captain of the guard took these, and ^ubrought them to the king of Babylon to Riblah: and the king of Babylon smote them, and slew them at Riblah in the land of Hamath. ^vSo Judah was carried away out of their land.

Gedaliah is appointed governor by Nebuchadnezzar, and is killed by Ishmael; the remnant of the people flee into Egypt.

22 ^xAND *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made ^yGedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the ^zcaptains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah; even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the ^aNetophathite, and Jaazaniah the son of a Maachathite, 24 they and their men. And Gedaliah ^bswore to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But ^cit came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at 26 Mizpah. And all the people, both small and great, and the captains of the armies, arose, ^dand came to Egypt:² for they were afraid of the Chaldees.

Jehoiachin's captivity is relieved by Evil-merodach.

27 ^eAND it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to 28 reign ^fdid lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that *were* 29 with him in Babylon; and ^gchanged his prison garments: and he did ^heat bread 30 continually before him all the days of his life. And his allowance *was* a continual allowance given him of the king,³ a daily rate for every day, all the days of his life.

^u Jer. 52. 26, 27.

^v ch. 17. 20; 23. 27; 1. e. 26. 33—35; Deu. 28. 36, 61.

^x see parallel, Jer. 40. 5—9; and 41. 1—7.

^y Jer. 39. 14.

^z Jer. 40. 7—9, 11, 12.

^a Ezra 2. 22; Ne. 7. 26.

^b Jer. 40. 9, 10.

^c Jer. 40. 15, 16; 41. 1—13.

^d Jer. 42. 14—22; 43. 4—7.

^e see parallel, Jer. 52. 31—34.

^f see Ge. 40. 13. 20; Jer. 24. 5.

^g Ge. 41. 14.
^h 2 Sam. 9. 7.

¹ That is, his confidential advisers.

² These events are more fully related by the prophet

Jeremiah, who witnessed them (see Jer. ch. xl.—xlv).

³ This custom is still followed at the Persian court.

THE FIRST BOOK OF THE CHRONICLES.

THE two books of Chronicles were anciently one; and were called 'Words of Days,' that is, *Diaries* or *Journals*, probably with reference to the ancient annals from which they appear to have been chiefly compiled. They were divided into two parts by the Greek translators, who called them 'Paraleipomena,' *i. e.* 'things omitted,' or supplements; because many things not contained in the preceding histories are here supplied. The name of *Chronicles* was first given to them by Jerome. They appear to have been written after the close of the Babylonian captivity (see 1 Chron. iii. 19—24; 2 Chron. xxxvi. 21, 22). The Jews generally ascribe them to Ezra; and that tradition is probably correct; though a few additions to the genealogies must have been made after his time. Some, however, think they were of a later date.

The sources of information from which this book was derived, were for the most part the same as those which were used by the author of the books of Kings: but there were evidently some others.

One principal object of this portion of the sacred writings appears to have been to point out, from the ancient national records, the descent and location of the different families before the captivity; with the view of enabling the Jews who returned from Babylon to regain their former inheritances. It was also designed to assist the restoration of the worship of God according to the Divinely-ordained model. For this purpose, the genealogies, offices,

and duties of the priests and Levites, and other public officers, are carefully specified; and those portions of the history of David and other pious kings which illustrate their care for the ordinances of religion, and their zeal in promoting reformations, with the happy results of their exertions, are particularly dwelt upon; whilst, in contrast with this, the causes of the national calamities are very pointedly and impressively declared. See 2 Chron. xxxvi. 14—21, etc.

On comparing the books of Chronicles with those of Samuel and The Kings, it will be found that, although they have much in common, there is in the present books much that is original and peculiar. In the first nine chapters, which consist chiefly of *genealogies*, many facts of great interest may be gleaned with respect to the early periods of the Hebrew history; and the *historical* part contains many signal manifestations of the Divine government, and other important information respecting the affairs of the kingdom of Judah, of which we should otherwise possess but very brief and general notices. It is a general characteristic of the books of the Chronicles, as compared with those of Samuel and The Kings, that, in those portions of the history which are common to both, these books have more of the *national* and less of the *personal*, more of the *ecclesiastical* and less of the *political*, more of the *didactic* and less of the *historical*: so that here, still more frequently than in the preceding

books, the hand of God is distinctly pointed out in all the events which are related; and the connection is shown between righteousness and prosperity on the one hand, and between sin and chastisement on the other. All these books will be found to explain and illustrate each other. The diversities in orthography and language which occasionally occur, and which evidently arise from changes in dialect and usages, occasioned by the connection of the Jews with Aramean nations, form an incidental proof of the genuineness and authenticity of these writings.

THE FIRST BOOK OF CHRONICLES is naturally divided into two parts.

Part I. contains GENEALOGIES, showing the descent of the people of Israel from Adam to the time of Ezra, with short historical notices.

Genealogies from Adam to Jacob (ch. i., ii. 2). The descendants of Judah, with their settlements (ii. 3—55); the family of David (iii.) Other descendants of Judah, also of Simeon, Reuben, Gad, and half of Manasseh, with their settlements; and historical notices (iv., v.) Genealogies of the Levites and priests (vi.) The descendants of Issachar, Benjamin, Naphtali, the other half of Manasseh, Ephraim, and Asher, with some of their settlements;

Genealogies from Adam to Abraham.

1 2, 3 ADAM,¹ ^a Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah,
4 Lamech, Noah, Shem, Ham, and Japheth.
5 ^b The sons² of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal,
6 and Meshech, and Tiras. And the sons of Gomer; Ashchenaz, and ^c Riphath,
7 and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and
^d Dodanim.
8, 9 ^e The sons of Ham; Cush, and Mizraim, Put, and Canaan. And the sons of
Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons
10 of Raamah; Sheba, and Dedan. And Cush ^f begat Nimrod: he began to be
11 mighty upon the earth. And Mizraim begat Ludim, and Anamim, and Lehabim,
12 and Naphtuhim, and Pathrusim, and Casluhim, (of whom came the Philistines,)
13 and ^g Caphthorim. And ^h Canaan begat Zidon his firstborn, and Heth, the
15 Jebusite also, and the Amorite, and the Girgashite, and the Hivite, and the
16 Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite.
17 The sons of ⁱ Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram,³
18 and Uz, and Hul, and Gether, and ^k Meshech. And Arphaxad begat Shelah, and
19 Shelah begat Eber. And unto Eber were born two sons: the name of the one
was Peleg [*i. e.* division^l]; because in his days the earth was divided: and his
20 brother's name *was* Joktan. And ^m Joktan begat Almodad, and Sheleph, and
21 Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, and Ebal, and
23 Abimael, and Sheba, and Ophir, and Havilah, and Jobab. All these *were* the
sons of Joktan.
24—26 ⁿ Shem, Arphaxad, Shelah, ^o Eber, Peleg, Reu, Serug, Nahor, Terah, ^p Abram;
27 the same *is* Abraham.

Genealogies of Abraham, Isaac, Esau, and Jacob.

28 THE sons of Abraham; ^q Isaac, and ^r Ishmael.
29 These *are* their generations: The ^s firstborn of Ishmael, Nebaioth; then Kedar,
30 and Adbeel, and Mibsam, Mishma, and Dumah, Massa, ^t Hadad, and Tema, Jetur,
31 Naphish, and Kedemah. These are the sons of Ishmael.
32 Now ^u the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan,
and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan;

^a Ge. 4. 25, 26; 5. 3, 9.

^b Ge. 10. 2, etc.

^c or, *Diphath*.

^d or, *Rodanim*.

^e Ge. 10. 6, etc.

^f Ge. 10. 8, 13, etc.

^g Deu. 2. 23.

^h Ge. 10. 15, etc.

ⁱ Ge. 10. 22; 11. 10.

^k or, *Mash*, Ge. 10. 23.

^l Ge. 10. 25.

^m Ge. 10. 26.

ⁿ Ge. 11. 10, etc.; Lk.

3. 34, etc.

^o Ge. 11. 15.

^p Ge. 17. 5.

^q Ge. 21. 2, 3.

^r Ge. 16. 11, 15.

^s Ge. 25. 13—16.

^t or, *Hadar*, Ge. 25. 15.

^u Ge. 25. 1, 2.

¹ It is the peculiar glory of Jewish history, that, whereas the earliest accounts of all other nations are involved in obscurity and fable, this can be clearly traced along an unbroken line to the very commencement of the human race. The genealogies which occupy ch. i.—ix. are mostly repeated from other parts of sacred history, though with considerable additions. They were probably taken from the national registers which existed in the time of Ezra; and were doubtless of great value to the Jews after their return from Babylon, when they would be in danger of losing the distinctions of their tribes and families. They are still of use in illustrating and confirming the Scripture history; and especially in showing the descent of our Saviour through the line of David and Abraham.

² See Gen. ch. x., and notes. There are apparent dis-

and historical notices (vii.) Genealogy of Benjamin to the time of Saul; Saul's descendants (viii.) List of the families who dwelt at Jerusalem (ix. 1—34). Saul's pedigree repeated (ix. 34—44).

II. THE REIGN OF DAVID; comprising the death of Saul and Jonathan (ch. x.) David's accession to the throne, and capture of Jerusalem; his mighty men (xi., xii.) Removal of the ark to the house of Obed-edom (xiii.) David's palace; his children; his victories (xiv.) Bringing up of the ark to Jerusalem, and arrangements for Divine worship in connection therewith (xv., xvi.) David's desire to build a temple, and God's message to him by Nathan (xvii.) Victories over the Philistines, Moabites, Edomites, Syrians, and Ammonites (xviii.—xx. 8). Numbering of the people; infliction of pestilence, and its removal (xxi.) David's preparations for the temple (xxii.) Number and distribution of the Levites and priests (xxiii., xxiv.); the singers and musicians (xxv.); the porters, store-keepers, officers, and judges (xxvi.) The arrangement of the army; the princes and officers (xxvii.) David's last exhortations; the offerings of the princes and people for the temple; David's thanksgiving and prayer; Solomon's establishment on the throne (xxviii., xxix.)

crepancies between these genealogies and other parts of Scripture, which appear to have arisen from the following causes. In some instances, errors or omissions have been made in transcribing; in others, grandsons and remoter descendants are mentioned as sons; in others, again, the successor of a man in his property or titles is called his son; sometimes the same person appears with names varying more or less; and sometimes the same name has been, by our English translators, spelt differently in different places.

³ This genealogy agrees substantially with that in Gen. x. The words 'the children of Aram,' in Gen. x. 23, are left out here; so that Uz and others appear as the sons of Shem, though they were actually his *grandsons*.

33 Sheba, and Dedan. And the sons of Midian;¹ Ephah, and Ephher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.
 34 And ^x Abraham begat Isaac. ^y The sons of Isaac; Esau, and Israel.
 35 The sons of ^z Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. The
 36 sons of Eliphaz; Teman, and Omar, ^a Zephi, and Gatam, Kenaz, and Timna,² and
 37 Amalek. The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. And ^b the
 38 sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar,
 39 and Dishan. And the sons of Lotan; Hori, and ^c Homam: and Timna *was* Lotan's
 40 sister. The sons of Shobal; ^d Alian, and Manahath, and Ebal, ^e Shephi, and
 41 Onan. And the sons of Zibeon; Aiah, and Anah. The sons of Anah; ^f Dishon.
 42 And the sons of Dishon; ^g Amram, and Eshban, and Ithran, and Cheran. The
 sons of Ezer; Bilhan, and Zavan, and ^h Jakan. The sons of Dishan; Uz, and Aran.
 43 Now these *are* the ⁱ kings that reigned in the land of Edom before *any* king
 44 reigned over the children of Israel; Bela the son of Beor: and the name of his
 45 city *was* Dinhabah. And when Bela was dead, Jobab the son of Zerah of Bozrah
 46 reigned in his stead. And when Jobab was dead, Husham of the land of the
 47 Temanites reigned in his stead. And when Husham was dead, Hadad the son of
 48 Bedad, which smote Midian in the field of Moab, reigned in his stead: and the
 49 name of his city *was* Avith. And when Hadad was dead, Samlah of Masrekah
 50 reigned in his stead. ^k And when Samlah was dead, Shaul of Rehoboth by the
 51 river reigned in his stead. And when Shaul was dead, Baal-hanan the son of
 52 Achbor reigned in his stead. And when Baal-hanan was dead, ^l Hadad reigned in
 his stead: and the name of his city *was* ^m Pai; and his wife's name *was* Mehetabel,
 53 the daughter of Matred, the daughter of Mezahab. Hadad died also. And the
 54 ⁿ dukes³ of Edom were; duke Timnah, duke ^o Aliah, duke Jetheth, duke Aholi-
 bamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke
 Magdiel, duke Iram. These *are* the dukes of Edom.
 2 These *are* the sons of ^p Israel; ^q Reuben, Simeon, Levi, and Judah, Issachar,
 2 and Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

The descendants of Judah; with their settlements.

3 THE sons of ^r Judah; Er, and Onan, and Shelah: *which* three were born unto
 him of the daughter of ^s Shua the Canaanitess. And ^t Er, the firstborn of Judah,
 4 was evil in the sight of the LORD; and he slew him. And ^u Tamar his daughter-
 in-law bare him Pharez and Zerah. All the sons of Judah *were* five.
 5, 6 The sons of ^v Pharez; Hezron, and Hamul. And the sons of Zerah; ^y Zimri,
 7 ^z and Ethan, and Heman, and Calcot, and ^a Dara: five of them in all. And the
 sons of ^b Carmi;⁴ ^c Achar, the troubler of Israel, who transgressed in the thing
 8 ^d accursed. And the sons of Ethan; Azariah. The sons also of Hezron, that were
 9 born unto him; Jerahmeel, and ^e Ram, and ^f Chelubai.
 10 And Ram ^g begat Amminadab; and Amminadab begat Nahshon, ^h prince of the
 11 children of Judah; and Nahshon begat ⁱ Salma, and Salma begat Boaz, and Boaz
 12 begat Obed, and Obed begat Jesse, ^k and Jesse begat his firstborn Eliab, and
 14 Abinadab the second, and ^l Shimma the third, Nethaneel the fourth, Raddai the
 16 fifth, Ozem the sixth, David the seventh: whose sisters *were* Zeruiah, and Abigail.
 17 ^m And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. And ⁿ Abigail
 bare Amasa: and the father of Amasa *was* ^o Jether the Ishmeelite.⁵
 18 And Caleb⁶ the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth:
 19 her sons *are* these; Jeshur, and Shobab, and Ardon. And when Azubah was
 20 dead, Caleb took unto him ^p Ephrath, which bare him Hur. And Hur begat
 21 Uri, and Uri begat ^q Bezalcel. And afterward Hezron went in to the daughter
 of ^r Machir the father of Gilead, whom he married when he *was* threescore years
 22 old; and she bare him Segub. And Segub begat Jair,⁷ who had three and twenty
 23 cities in the land of Gilead. ^s And he took Geshur, and Aram, with the towus
 of Jair, from them, with Kenath, and the towus thereof, *even* threescore cities.
 24 All these *belonged* to the sons of Machir the father of Gilead. And after that
 Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him ^t Ashur
 the father of Tekoa.

^x Ge. 21. 2, 3.
^y Ge. 25. 25, 26.
^z Ge. 36. 9, 10.
^a or, *Zepho*, Ge. 36. 11.
^b Ge. 36. 20.
^c or, *Hemam*, Ge. 36. 22.
^d or, *Alvan*, Ge. 36. 23.
^e or, *Shepho*, Ge. 36. 23.
^f Ge. 36. 25.
^g or, *Hemdan*, Ge. 36. 26.
^h or, *Akan*, Ge. 36. 27.
ⁱ Ge. 36. 31, etc.
^k Ge. 36. 37.
^l or, *Hadar*, Ge. 36. 39.
^m or, *Pau*, Ge. 36. 39.
ⁿ Ge. 36. 40.
^o or, *Alvah*, Ge. 36. 40.
^p or, *Jacob*.
^q Ge. 29. 32; 30. 5, etc.; 35. 18, 22; 46. 8, etc.
^r Ge. 38. 3; 46. 12; Num. 26. 19.
^s Ge. 38. 2.
^t Ge. 38. 7.
^u Ge. 38. 29, 30; Mt. 1. 3.
^v Ge. 46. 12; Ru. 4. 18.
^y or, *Zabdi*, Jos. 7. 1.
^z 1 Ki. 4. 31.
^a or, *Darda*.
^b see ch. 4. 1; Jos. 7. 1.
^c or, *Achan*.
^d Jos. 6. 18; 7. 1.
^e or, *Aram*, Mt. 1. 3, 4.
^f or, *Caleb*, vers. 18, 42.
^g Ru. 4. 19, 20; Mt. 1. 4.
^h Num. 1. 7; 2. 3.
ⁱ or, *Salmon*, Ru. 4. 21; Mt. 1. 4.
^k 1 Sam. 16. 6.
^l or, *Shammah*, 1 Sam. 16. 9.
^m 2 Sam. 2. 18.
ⁿ 2 Sam. 17. 25.
^o 2 Sam. 17. 25, *Ithra an Israelite*.
^p ver. 50.
^q Ex. 31. 2.
^r Num. 27. 1.
^s Num. 32. 41; Den. 3. 14; Jos. 13. 30.
^t ch. 4. 2.

1 Isaiah, in ch. lx. 6, 7, couples Midian and Ephah together; also Nebaioth and Kedar: see ver. 29.

2 Timna might be the name of a son of Eliphaz (see ver. 51); but as, in Gen. xxxvi. 12, it appears that he had a concubine so named, and that Amalek was her son, the reading of the Alexandrine copy of the Septuagint seems the better—'And Thamna the concubine of Eliphaz bore Amalek.'

3 Or, 'chiefs.' See note on Gen. xxxvi. 1.

4 Carmi was son of Zabdi, of the family of Zerah.

5 See note on the parallel passage, 2 Sam. xvii. 25.

6 The 'Chelubai' of ver. 9; where the Septuagint has 'Caleb.' This verse is obscure. It seems that only Caleb's children by Jerioth are here mentioned. But the Vulgate, Syriac, and Arabic versions make Jerioth the daughter of Caleb by Azubah, and the persons subsequently named the sons of Jerioth.

7 See note on Numb. xxxii. 41.

25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and
 26 Bunah, and Oren, and Ozem, and Ahijah. Jerahmeel had also another wife,
 27 whose name was Atarah; she was the mother of Onam. And the sons of Ram
 28 the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. And the sons of
 Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.
 29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and
 30 Molid. And the sons of Nadab; Seled, and Appaim; but Seled died without
 31 children. And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And
 32 the children of Sheshan; Ahlai. And the sons of Jada the brother of Shammai;
 33 Jether, and Jonathan; and Jether died without children. And the sons of
 Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.
 34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an
 35 Egyptian, whose name was Jarha.¹ And Sheshan gave his daughter to Jarha
 36 his servant to wife; and she bare him Attai. And Attai begat Nathan, and
 37 Nathan begat ^x Zabad, and Zabad begat Ephlal, and Ephlal begat Obed, and Obed
 39 begat Jehu, and Jehu begat Azariah, and Azariah begat Helez, and Helez begat
 40 Eleasah, and Eleasah begat Sisamai, and Sisamai begat Shallum, and Shallum
 41 begat Jekamiah, and Jekamiah begat Elishama.
 42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn,
 which was the father of Ziph; and the sons of Mareshah the father of Hebron.
 43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. And
 45 Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. And
 46 the son of Shammai was Maon: and Maon was the father of Bethzur. And
 Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat
 47 Gazez. And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet,
 48 and Ephah, and Shaaph. Maachah, Caleb's concubine, bare Sheber, and Tirhanah.
 49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah,
 and the father of Gibea: and the daughter of Caleb was ^y Achsa.²
 50 These were the sons of Caleb³ the son of Hur, the firstborn of ^z Ephrath;
 51 Shobal the father of Kirjath-jearim, Salma the father of Beth-lehem, Hareph
 52 the father of Beth-gader. And Shobal the father of Kirjath-jearim had sons;
 53 ^a Haroeh, and ^b half of the Manahethites. And the families of Kirjath-jearim;
 the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them
 54 came the Zareathites, and the Eshtaulites. The sons of Salma; Beth-lehem, and
 the Netophathites, ^c Ataroth, the house of Joab,⁴ and half of the Manahethites,
 55 the Zorites. And the families of the scribes⁵ which dwelt at Jabez; the Tirathites,
 the Shimethites, and Suchathites: these are the ^d Kenites that came of Hemath,
 the father of the house of ^e Rechab.

The family of David.

3 NOW these were the sons of David,⁶ which were born unto him in Hebron;
 the firstborn ^f Amnon, of Ahinoam the ^g Jezreelitess: the second ^h Daniel, of Abigail
 2 the Carmelitess: the third, Absalom the son of Maachah the daughter of Talmi
 3 king of Geshur: the fourth, Adonijah the son of Haggith: the fifth, Shephatiah
 4 of Abital: the sixth, Ithream by ⁱ Eglah his wife. These six were born unto
 him in Hebron; and ^k there he reigned seven years and six months: and ^l in
 5 Jerusalem he reigned thirty and three years. ^m And these were born unto him
 in Jerusalem; ⁿ Shimea, and Shobab, and Nathan, and ^o Solomon, four, of ^p Bath-
 6 shua⁷ the daughter of ^q Ammiel:⁸ Ibhar also, and ^r Elishama, and Eliphelet, and
 7 Nogah, and Nepheg, and Japhia, and Elishama, and ^s Eliada, and Eliphelet, ^t nine.
 9 These were all the sons of David, beside the sons of the concubines, and ^u Tamar
 their sister.
 10 And Solomon's son was ^x Rehoboam, ^y Abia his son, Asa his son, Jehoshaphat

^a see vers. 34, 35.

^x ch. 11. 41.

^y Jos. 15. 17.

^z or, Ephrath, ver. 19.

^a or, Reaiah, ch. 4. 2.
^b or, half of the Menuchites, or, Hatsihamaenuchoth.

^c or, Atarites, or, crowns of the house of Joab.

^d Judg. 1. 16,

^e Jer. 35. 2.

^f see parallel, 2 Sam. 3. 2-5.

^g Jos. 15. 56.

^h or, Chaleab, 2 Sam. 3. 3.

ⁱ 2 Sam. 3. 5.

^k 2 Sam. 2. 11.

^l 2 Sam. 5. 5.

^m ch. 14. 4; 2 Sam. 5. 14.

ⁿ or, Shammua,

2 Sam. 5. 14.

^o 2 Sam. 12. 24.

^p or, Bath-sheba, 2 Sam. 11. 3.

^q or, Eliam, 2 Sam. 11. 3.

^r or, Elishua, 2 Sam. 5. 15.

^s or, Beeliada, ch. 14. 7.

^t see 2 Sam. 5. 14-16.

^u 2 Sam. 13. 1.

^x 1 Ki. 11. 43; 15. 6.

^y or, Abijam, 1 Ki. 15. 1.

¹ This is the only instance recorded in Scripture of the marriage of a foreign slave to his master's daughter. The object doubtless was to preserve the inheritance in the family. It would appear that, though by the law in Numb. xxvii. an heiress in her own right could not marry an Israelite of another tribe, she might marry a foreigner, if he were a proselyte; as this caused no confusion of inheritances. One of Sheshan's posterity, Zabad, is mentioned in ch. xi. 41 among David's chief men, and is there styled 'the son (i. e. descendant) of Ahlai,' the daughter of Sheshan, ver. 31.

² This was not the daughter of Caleb the son of Jepphunnah, but the daughter of another Caleb, the son of Hezron, who lived ages before.

³ This was another Caleb, the grandson of the one

before mentioned, and brother to Uri the father of Bezaleel, who constructed the tabernacle.

⁴ Instead of 'the house of Joab,' it should be 'Beth-joab;' as it is the name of a place.

⁵ Rather, 'But the families of the Sopherites which dwelt at Jabez,' etc.; 'these were Kenites that were descended from Hemath,' etc.

⁶ The descendants of David are more particularly recorded than any others, as being not only the royal family of Judah, but also the family 'of whom as concerning the flesh Christ came' (Rom. i. 3; ix. 5).

⁷ This was evidently Bathsheba.

⁸ Or, with the letters reversed, 'Eliam,' as in the margin. Some suppose this to have been Ammiel of Lo-debar beyond Jordan. See note on 2 Sam. xv. 12.

11 his son, Joram his son, ² Ahaziah his son, Joash his son, Amaziah his son, ^a Azariah
 13 his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon
 14 his son, Josiah his son.
 15 And the sons of Josiah ¹ were, the firstborn ^b Johanan, the second ^c Jehoiakim,
 the third ^d Zedekiah, the fourth Shallum.
 16 And the sons of ^e Jehoiakim; ^f Jeconiah his son, Zedekiah ^g his son.²
 17 And the sons of Jeconiah; Assir,³ ^h Salathiel ⁱ his son, Malchiram also, and
 18 Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
 19 And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerub-
 20 babel; Meshullam, and Hananiah, and Shelomith their sister: and Hashubah,
 and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.
 21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the
 sons of Arnan, the sons of Obadiah, the sons of Shechaniah.
 22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; ^k Hattush,
 and Igeal, and Bariah, and Neariah, and Shaphat, six.
 23 And the sons of Neariah; Elioenai, and ^l Hezekiah, and Azrikam, three.
 24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub,
 and Johanan, and Dalaiah, and Anani, seven.

Other descendants of Judah; with their settlements.

4 THE sons of Judah; ^m Pharez, Hezron, and ⁿ Carmi, and Hur, and Shobal.
 2 And ^o Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and
 3 Lahad. These are the families of the Zorathites. And these were of the
 father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister
 4 was Hazeleponi: and Penuel the father of Gedor, and Ezer the father of
 Hushah. These are the sons of ^p Hur, the firstborn of Ephratah, the father of
 Beth-lehem.
 5 And ^q Ashur the father of Tekoa had two wives, Helah and Naarah. And
 6 Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These
 7 were the sons of Naarah. And the sons of Helah were, Zereth, and Jezoar, and
 8 Ethnan. And Coz begat Anub, and Zobebah, and the families of Aharhel the son
 of Harum.
 9 And Jabez⁴ was ^r more honourable than his brethren: and his mother called his
 10 name Jabez [*i. e.* sorrowful], saying, ^s Because I bare him with sorrow. And
 Jabez called on ^t the God of Israel, saying, Oh that thou wouldest ^u bless me
 indeed, and ^v enlarge my coast, and that ^w thine hand might be with me, and that
 thou wouldest ^x keep me from evil, that it may not grieve⁵ me! And ^y God
 granted him that which he requested.
 11 And Chelub the brother of Shuah begat Mehir, which was the father of
 12 Eshton. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of
 13 ^c Ir-nahash. These are the men of Rechah. And the sons of Kenaz; ^d Othniel,
 14 and Seraiah: and the sons of Othniel; ^e Hathath. And Meonothai begat Ophrah:
 and Seraiah begat Joab, the father of ^f the valley [*or, inhabitants of the valley*].
 15 of Charashim;⁶ for they were craftsmen. And the sons of Caleb the son of
 16 Jephunneh; Iru, Elah, and Naam: and the sons of Elah, ^g even Kenaz. And the
 17 sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asarel. And the sons of Ezra
 were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and
 18 Shammai, and Ishbah the father of Eshtemoa. And his wife ^h Jehudijah bare
 Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the
 father of Zanoah. And these are the sons of Bithiah⁷ the daughter of Pharaoh,
 19 which Mered took. And the sons of ⁱ his wife ^j Hodiah the sister of Naham, the

^a or, Azariah, 2 Chr. 22. 6; or, Jehoahaz, 2 Chr. 21. 17.
^b or, Uzziab, 2 Ki. 15. 30.
^c or, Jehoahaz, 2 Ki. 23. 30.
^d or, Eliakoa, 2 Ki. 23. 31.
^e or, Mattaniah, 2 Ki. 24. 17.
^f Mt. 1. 11.
^g or, Jehouchin, 2 Ki. 24. 6; or, Coniah, Jer. 22. 24.
^h 2 Ki. 21, 17, being his uncle.
ⁱ Heb. Shealtiel.
^j Mt. 1. 12.

^k Ezra 8. 2.

^l Heb. Hiskijahu.

^m Ge. 38. 29; 46. 12.
ⁿ or, Chelubai, ch. 2. 9; or, Calub, ch. 2. 18.
^o or, Haroeh, ch. 2. 52.

^p ch. 2. 50.

^q ch. 2. 21.

^r Ge. 31. 19.
^s Ge. 35. 18; 1 Sam. 4. 21.

^t Jer. 33. 3; Mt. 7. 7, 11.

^u Ge. 32. 28; 1 Sam. 1. 17.

^v Ge. 32. 26.

^w Pro. 10. 22.

^x Ps. 119. 173; Is. 41. 10.

^y Pro. 30. 8, 9; Mt. 6. 13; Ro. 12. 9; 16. 19.

^z 1 Ki. 3. 11—13; Job 22. 27, 28; Ps. 65. 2; 66. 19, 20.

^a or, the city of Nahash.

^b Jos. 15. 17.

^c or, Hathath, and Meonothai, who begat, etc.

^d Ne. 11. 35.

^e or, Uknaz.

^f or, the Jewess

^g or, Jehudijah.

¹ Of Josiah's sons, only the three younger appear in the subsequent history: probably the firstborn, Johanan, died early. Some, indeed, suppose that the son of Josiah mentioned in 2 Kings xxiii. 30 is Johanan; but, from Jer. xxii. 11, we learn that it was Shallum who succeeded Josiah.

² Zedekiah was successor to Jehoiakim, in which sense the word 'son' is sometimes used.

³ As the word 'Assir' means a prisoner, some regard it as an appellative rather than a proper name, reading thus: 'The sons of Jeconiah the prisoner were Salathiel,' etc. Respecting this king, Jeremiah prophesied, 'Write this man childless;' which is supposed to mean that no son of his would succeed him on the throne.

⁴ This remarkable man, whose parentage is not recorded, probably lived soon after the Israelites took possession of Canaan, and when they were greatly straitened

and harassed by the remains of the ancient inhabitants. Jabez showed his piety by his earnest desire for the full possession of the promised inheritance, and by seeking it from God through prayer.

⁵ Or, 'that I may be sorrowful no more;' alluding to the signification of his name.

⁶ This word means 'craftsmen' or 'artificers;' and is so translated in Neh. xi. 35, where this place is mentioned. It was probably not far from Jerusalem.

⁷ There is some confusion here, which may be removed by a slight transposition thus: 'These are the sons of Bithiah the daughter of Pharaoh, which Mered took; she bare him Miriam, and Shammai, and Ishbah the father of Eshtemoa; and his wife the Jewess (Jehudijah) bare Jered the father of Gedor,' etc. From this it appears that he had two wives; one the daughter of an Egyptian king, the other a Jewess.

20 father of Keilah the Garmite, and Eshtemoa the Maachathite. And the sons of Shimon *were*, Amnon, and Rinnah, Beu-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 The sons of Shelah¹ ^h the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, and Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these *are* ancient things. These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

The descendants of Simeon; with their settlements.

24 THE sons of Simeon *were*, ^l Nemuel, and Jamin, ^m Jarib, Zerah, and Shaul: 25 Shallum his son, Mibsam his son, Mishma his son. And the sons of Mishma; 27 Hamuel his son, Zacchur his son, Shimei his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their 28 family multiply, like to the children of Judah. And they dwelt at ⁿ Beer-sheba, 29 and Moladah, and Hazar-shual, and at ^o Billah, and at Ezem, and at ^p Tolad, and 31 at Bethuel, and at Hormah, and at Ziklag, and at Beth-marcaboth, and ^q Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign 32 of David. And their villages *were*, ^r Etam, and Ain, Rimmon, and Tochen, and 33 Ashan, five cities: and all their villages that *were* round about the same cities, 34 unto ^s Baal. These *were* their habitations, and their genealogy. And Meshobab, 35 and Jamlech, and Joshah the son of Amaziah, and Joel, and Jehu the son of 36 Josibiah, the son of Seraiah, the son of Asiel, and Elioenai, and Jaakobah, and 37 Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, and Ziza the son of Shiphi, the son of Allon, the son of Jedaiiah, the son of Shimri, the son of 38 Shemaiah; these mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 And they went to the entrance of Gedor, *even* unto the east side of the valley, 40 to seek pasture for their flocks.² And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of Ham had dwelt there of old. 41 And these written by name came in the days of Hezekiah king of Judah, and ^t smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture 42 there for their flocks. And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and 43 Rephaiah, and Uzziel, the sons of Ishi. And they smote ^u the rest of the Amalekites that were escaped,³ and dwelt there unto this day.

The descendants of Reuben, Gad, and the half tribe of Manasseh; with their settlements, and historical notices.

5 NOW the sons of Reuben the firstborn of Israel, (for ^x he *was* the firstborn; but, forasmuch as he ^y defiled his father's bed, ^z his birthright was given unto the sons of Joseph the son of Israel: and ^a the genealogy is not to be reckoned after 2 the birthright; for ^b Judah prevailed above his brethren, and of him *came* the 3 ^c chief ruler⁴ [*or*, prince]; but the birthright *was* Joseph's:) the sons, *I say*, of ^d Reuben the firstborn of Israel *were*, Hanoeh, and Pallu, Hezron, and Carmi. 4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, Micah his son, 6 Reaia his son, Baal his son, Beerah his son, whom ^e Tilgath-pilneser king of Assyria carried away *captive*: he *was* prince of the Reubenites. 7 And his brethren by their families, ^f when the genealogy of their generations 8 was reckoned, *were* the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of ^g Shema, the son of Joel, who dwelt in ^h Aroer, *even* unto Nebo and Baal-meon: and eastward he inhabited⁵ unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied ⁱ in the land of 10 Gilead. And in the days of Saul they made war ^k with the Hagarites,⁶ who

^k Ge. 38. 1, 5; 46. 12.

^l or, *Jemuel*, Ge. 46. 10; Ex. 6. 15; Num. 26. 12.
^m or, *Jachin*, *Zohar*.

ⁿ Jos. 19. 2.

^o or, *Balah*, Jos. 19. 3.
^p or, *Ellolad*, Jos. 19. 4.
^q or, *Hazar-susah*, Jos. 19. 5.

^r or, *Ether*, Jos. 19. 7.

^s or, *Baal-ath-beer*, Jos. 19. 8.

^t 2 Ki. 18. 8.

^u see 1 Sam. 15. 8; 30. 17; 2 Sam. 8. 12.

^x Ge. 29. 32; 49. 3.

^y Ge. 35. 22; 49. 4.

^z Ge. 48. 15—22.

^a Ge. 25. 23; 1 Sam. 16. 6—11.

^b Ge. 49. 8—10; Ps. 60. 7; 108. 8.

^c Ps. 78. 68—71; Mic. 5. 2; Mt. 2. 6; Heb. 7. 14.

^d Ge. 46. 9; Ex. 6. 14; Num. 26. 5.

^e or, *Tilgath-pilneser*, 2 Ki. 15. 29; 16. 7.

^f see ver. 17.

^g or, *Shemaiah*, ver. 4.

^h Jos. 13. 15, 16.

ⁱ Jos. 22. 9.

^k Ge. 25. 12.

1 The genealogy of Shelah (vers. 21—23) is full of difficulties, which appear to have been felt by the most ancient translators, and to be incapable of satisfactory solution with our present knowledge.

2 As the tribe of Simeon, at the division of the kingdom, withdrew their allegiance from the house of David, it is probable that the kings of Judah extended their dominion as far as possible into the territories of that tribe; so that they were obliged to seek pasture for their flocks at Gedor, and on the mountains of Seir. This expedition of the Simeonites (ver. 41), which took place during the reign of Hezekiah, must have been probably about the time when

the ten tribes were subjugated, and carried into exile, by the Assyrians.

3 The descendants of those who had escaped in the wars which Saul and David had carried on against them.

4 The two rights of primogeniture—the *sovereignty* and a *double portion* of the inheritance—were divided between Judah and Joseph. See notes on Gen. xviii. 5; xlix. 8.

5 That is, the Reubenites used the country as pasture-land for cattle, just as the Arabs do now. It hence appears that the tribes on the east of the Jordan possessed extensive pasture ground eastwards.

6 Or, 'Hagarenes;' descendants of Hagar.

fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

11 And the children of Gad dwelt over against them, in the land of ^l Bashan unto
12 Salcah: Joel the chief, and Shapham the next, and Jaanai, and Shaphat in
13 Bashan. And their brethren of the house of their fathers *were*, Michael, and
14 Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. These
are the children of Abihail the son of Hnri, the son of Jaroah, the son of Gilead,
15 the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Abi
16 the son of Abdiel, the son of Guni, chief of the house of their fathers. And they
dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of ^m Sharon,¹
17 upon their borders. All these were reckoned by genealogies in the days of
ⁿ Jotham king of Judah, and in the days of ^o Jeroboam king of Israel.

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant
men, men able to bear buckler and sword, and to shoot with bow, and skilful in
war, *were* four and forty thousand seven hundred and threescore, that went out
19 to the war. And they made war with the Hagarites, with ^p Jetur, and Nephish,
20 and Nodab. And ^q they were helped against them, and the Hagarites were
delivered into their hand, and all that *were* with them: ^r for they cried to God
in the battle, and he was intreated of them; because they ^s put their trust in
21 him. And they took away their cattle; of their camels fifty thousand, and of
sheep two hundred and fifty thousand, and of asses two thousand, and of men an
22 hundred thousand. For there fell down many slain, because ^t the war *was* of
God. And they dwelt in their steads until ^u the captivity.

23 And the children of the half tribe of Manasseh dwelt in the land: they in-
creased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.
24 And these *were* the heads of the house of their fathers, even Ephher, and Ishi, and
Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of
valour, famous men, *and* heads of the house of their fathers.

25 And they transgressed against the God of their fathers, and went a ^x whoring
26 after the gods of the people of the land, whom God destroyed before them. And
the God of Israel stirred up the spirit of ^y Pul king of Assyria, and the spirit
of ^z Tilgath-pilneser king of Assyria, and he carried them away, even the
Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them
unto ^a Halah, and Habor, and Hara, and to the river Gozan, unto this day.

Two registers of the tribe of Levi.

6 THE sons of Levi; ^b Gershon, Kohath, and Merari. And the sons of Kohath;
3 Amram, ^c Izhar, and Hebron, and Uzziel. And the children of Amram; Aaron,
and Moses, and Miriam. The sons also of Aaron; ^d Nadab, and Abihu, Eleazar,
4 and Ithamar. Eleazar begat Phinehas, Phinehas begat Abishua, and Abishua
6 begat Bukki, and Bukki begat Uzzi, and Uzzi begat Zerabiah, and Zerabiah
7 begat Meraioth, Meraioth begat Amariah, and Amariah begat Ahitub, and
8 ^e Ahitub begat Zadok, and ^f Zadok begat Ahimaaz, and Ahimaaz begat Azariah,
10 and Azariah begat Johanan, and Johanan begat Azariah, (he *it is* ^g that executed
11 the priest's office in the ^h temple that Solomon built in Jerusalem;) and ⁱ Azariah
12 begat Amariah, and Amariah begat Ahitub, and Ahitub begat Zadok, and Zadok
13 begat ^k Shallum, and Shallum begat Hilkiah, and Hilkiah begat Azariah, and
15 Azariah begat ^l Seraiah, and Seraiah begat Jehozadak, and Jehozadak went *into*
captivity, ^m when the Lord carried away Judah and Jerusalem by the hand of
Nebuchadnezzar.

16, 17 ⁿ The sons of Levi; ^o Gershon, Kohath, and Merari. And these *be* the names
18 of the sons of Gershon; Libni, and Shimei. And the sons of Kohath *were*,
19 Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli, and
Mushi.

20 And these *are* the families of the Levites according to their fathers. Of
21 Gershon; Libni his son, Jahath his son, ^p Zimmah his son, ^q Joah his son, ^r Iddo
22 his son, Zerah his son, ^s Jeaterai his son. The sons of Kohath; ^t Amminadab his
23 son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and
24 Assir his son, Tahath his son, ^u Uriel his son, Uzziab his son, and Shaul his son.
25 And the sons of Elkanah; ^x Amasai, and Ahimoth. *As for* Elkanah: the sons
27 of Elkanah; ^y Zophai his son, and ^z Nahath his son, ^a Eliab his son, Jeroham his
28 son, Elkanah his son. And the sons of Samuel; the firstborn ^b Vashni,² and

^l Jos. 13. 11, 24.

^m ch. 27. 29.

ⁿ 2 Ki. 15. 5, 32.
^o 2 Ki. 14. 16, 28.

^p ch. 1. 31; Ge. 25. 15.

^q see ver. 22; Jos. 10.
14. 42; 1 Sam. 7. 12.
^r 2 Chr. 14. 11—13; 18.
31; 20. 12; 32. 20, 21.
^s Ps. 9. 10; 22. 4, 5;
Dan. 3. 28; Nah. 1. 7.

^t Jos. 23. 10; 2 Chr.
32. 8.

^u 2 Ki. 15. 29; 17. 6.

^x 2 Ki. 17. 7.

^y 2 Ki. 15. 19.

^z 2 Ki. 15. 29.

^a 2 Ki. 17. 6; 18. 11.

^b ch. 23. 6; Ge. 46. 11;
Ex. 6. 16; Num. 26.
57; or, *Gershom*,
ver. 16.
^c see ver. 22.
^d Le. 10. 1.

^e 2 Sam. 8. 17.
^f 2 Sam. 15. 27.
^g see 2 Chr. 26. 17, 18.

^h 1 Ki. ch. 6; 2 Chr.
ch. 3.

ⁱ see Ezra 7. 3.

^k or, *Meshullam*, ch.
9. 11.

^l Ne. 11. 11.

^m 2 Ki. 25. 18.

ⁿ Ex. 6. 16.
^o or, *Gershom*, ver. 1.

^p ver. 42.
^q or, *Ethan*, ver. 42.
^r or, *Adiah*, ver. 41.
^s or, *Ethai*, ver. 41.
^t or, *Izhar*, ver. 2, 18.
^u or, *Zephaniah*, *Aza-
riah*, Joel, ver. 36.
^x see vers. 33, 36.
^y or, *Zuph*, ver. 35;
1 Sam. 1. 1.
^z ver. 31, *Touh*.
^a ver. 31, *Ethel*.
^b called also Joel, ver.
33; 1 Sam. 8. 2.

¹ The name 'Sharon' seems to be given to three different places. This was not the western plain, south of Mount Carmel, but somewhere to the east of Jordan, probably part of the district of the Haurân.

² The name of 'Joel' appears to have been lost out of the text here (see refs.); and the word 'Vashni,' which signifies *the second*, and applies to Abiah, is made into a proper name.

29 Abiah. The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,
30 Shimei his son, Haggiah his son, Asaiah his son.

Genealogies of the Levitical singers, Heman, Asaph, and Ethan.

31 AND these *are they* whom David set over the service of song in the house of
32 the LORD, after that the ^c ark had rest. And they ministered before the dwelling
place of the tabernacle of the congregation with singing, until Solomon had built
the house of the LORD in Jerusalem: and *then* they waited on their office
according to their order.

^c ch. 16. 1.

33 And these *are they* that waited with their children. Of the sons of the
34 Kohathites: Heman¹ a singer, the son of Joel, the son of Shemuel, the son of
35 Elkanah, the son of Jeroham, the son of Eliel, the son of ^d Toah, the son of ^e Zuph,
36 the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah,
37 the son of ^f Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the
38 son of Assir, the son of ^g Ebiasaph, the son of Korah, the son of Izhar, the son of
39 Kohath, the son of Levi, the son of Israel. And his brother Asaph,² who stood
40 on his right hand, *even* Asaph the son of Berachiah, the son of Shimea, the son of
41 Michael, the son of Baasiah, the son of Malechiah, the son of ^h Ethni, the son of
42 Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei,
43 the son of Jahath, the son of Gershom, the son of Levi.

^d ver. 26, *Nahath.*
^e or, *Zophai.*

^f ver. 24, *Shaul,*
Uzziah, Uriel.
^g Ex. 6. 24.

^h see ver. 21.

44 And their brethren the sons of Merari *stood* on the left hand: ⁱ Ethan the son
45 of ^k Kishi, the son of Abdi, the son of Mallueh, the son of Hashabiah, the son of
46 Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer,
47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. Their
48 brethren also the Levites *were* appointed unto all manner of service of the taber-
nae of the house of God.

ⁱ called *Jeduthun*, ch.
9. 16; 25. 1, 3, 6.
^k or, *Kushaiah*, ch. 15.
17.

The family of Aaron, and their duties.

49 BUT Aaron and his sons offered ^l upon the altar of the burnt offering, and ^m on
the altar of incense, and *were appointed* for all the work of the *place* most holy,
and to make an atonement for Israel, according to all that Moses the servant
50 of God had commanded. And these *are* the sons of Aaron; Eleazar his son,
51 Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his
53 son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, Ahimaaaz
his son.

^l Le. 1. 9.
^m Ex. 30. 7.

The dwelling-places of the Levites.

54 ⁿ NOW these *are* their dwelling places³ throughout their castles in their coasts,
of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.
55 ^o And they gave them Hebron in the land of Judah, and the suburbs thereof
56 round about it. ^p But the fields of the city, and the villages thereof, they gave
57 to Caleb the son of Jephunneh. And ^q to the sons of Aaron they gave the cities
of Judah, *namely*, Hebron, ^r the city of refuge, and Libnah, with her suburbs,
58 and Jattir, and Eshtemoa, with their suburbs, and ^s Hilen with her suburbs,
59 Debir with her suburbs, and ^t Ashan with her suburbs, and Beth-shemesh with
60 her suburbs: and out of the tribe of Benjamin; Geba with her suburbs, and
^u Alemeth with her suburbs, and Anathoth with her suburbs. All their cities
61 throughout their families *were* thirteen⁴ cities. And unto the sons of Kohath,
^x which *were* left of the family of that tribe, *were cities given* out of the half tribe,
namely, out of the half tribe of Manasseh, ^y by lot, ten cities.
62 And to the sons of Gershom throughout their families out of the tribe of
Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out
of the tribe of Manasseh in Bashan, thirteen cities.
63 Unto the sons of Merari *were given* by lot, throughout their families, out of
the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun,
64 ^z twelve cities. And the children of Israel gave to the Levites *these* cities with
65 their suburbs. And they gave by lot out of the tribe of the children of Judah,
and out of the tribe of the children of Simeon, and out of the tribe of the children
of Benjamin, these cities, which are called by *their* names.

ⁿ Jos. ch. 21.

^o Jos. 21. 11, 12.

^p Jos. 14. 13; 15. 13.

^q Jos. 21. 13.

^r Num. 35. 13—15;
Jos. 20. 7—9.

^s or, *Holon*, Jos. 21. 15.

^t or, *Ain*, Jos. 21. 16.

^u or, *Almon*, Jos. 21. 18.

^x ver. 66.

^y Jos. 21. 5.

^z Jos. 21. 7, 34.

¹ Heman was grandson to Samuel (here called 'Shemuel,' which is a literal transcript of the Hebrew), the prophet and judge. As the genealogies of Heman, Asaph, and Ethan (vers. 33—47) are carried back to Levi, it may be inferred that their offices and duties in connection with the celebration of Divine worship were regarded as peculiarly important and honourable.

² Asaph and Heman were both *Levites*; but the one was descended from Gershom, the other from Kohath.

³ The race of Aaron all resided in the districts allotted to the two tribes of Judah and Benjamin.

⁴ Only eleven are here named: two others, Jutta and Gibeon, are mentioned in Josh. xxi. 16, 17. These had perhaps ceased to exist when this book was written. The list of Levitical cities given in the remainder of this chapter should be compared with Josh. xxi., which appears, from internal and collateral evidence, to be the most accurate text.

66 And ^a *the residue* of the families of the sons of Kohath had cities of their coasts
67 out of the tribe of Ephraim. ^b And they gave unto them, *of* the cities of refuge,
Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her
68 suburbs, and ^c Jokmeam with her suburbs, and Beth-horon with her suburbs,
69 and Aijalon with her suburbs, and Gath-rimmon with her suburbs: and out of
70 the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs,
for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of
Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:
72 and out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her
73 suburbs, and Ramoth with her suburbs, and Anem with her suburbs: and out
74 of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,
75 and Hukok with her suburbs, and Rehob with her suburbs: and out of the tribe
76 of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs,
and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun,
78 Rimmon with her suburbs, Tabor with her suburbs: and on the other side
Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of
Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
79 Kedemoth also with her suburbs, and Mephaath with her suburbs: and out of
80 the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her
81 suburbs, and Heshbon with her suburbs, and Jazer with her suburbs.

*The descendants of Issachar, Benjamin, Naphtali, half of Manasseh, Ephraim, and
Asher; with some of their settlements, and historical notices.*

7 NOW the sons of Issachar *were*, ^d Tola, and ^e Puah, Jashub, and Shimrom, four.
2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam,
and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant
men of might in their generations; ^f whose number *was* in the days of David two
3 and twenty thousand and six hundred. And the sons of Uzzi; Izrahiah: and
the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them
chief men.

4 And with them, by their generations, after the house of their fathers, *were*
bands of soldiers for war, six and thirty thousand *men*: for they had many
5 wives and sons. And their brethren among all the families of Issachar *were*
valiant men of might, reckoned in all by their genealogies fourscore and seven
thousand.

6, 7 *The sons* of ^g Benjamin; ¹ Bela, and Becher, and Jediael, three. And the sons
of Bela; ² Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the
house of *their* fathers, mighty men of valour; and were reckoned by their
8 genealogies twenty and two thousand and thirty and four. And the sons of
Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth,
and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the
house of their fathers, mighty men of valour, *was* twenty thousand and two
10 hundred. The sons also of Jediael; Bilhan: and the sons of Bilhan; Jensh,
and Benjamin, and Ehud, and Chemaanah, and Zethan, and Tharshish, and
11 Ahishahar. All these the sons of Jediael, by the heads of their fathers, mighty
men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out
12 for war *and* battle. ^h Shuppim also, and Huppim, the children of ⁱ Ir, *and*
Hushim, the sons of ^k Aher.

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and ^l Shallum, the sons of
Bilhah.

14 The sons of Manasseh; Ashriel, ³ whom she bare: (*but* his concubine the
15 Aramitess bare Machir the father of Gilead: and Machir took to wife *the sister*
of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of
16 the second *was* Zelophehad: and Zelophehad had daughters. And Maachah the
wife of Machir bare a son, and she called his name Peresh: and the name of his
17 brother *was* Sheresh; and his sons *were* Ulam and Rakem. And the sons of
Ulam; ^m Bedan. These *were* the sons of Gilead, the son of Machir, the son
18 of Manasseh. And his sister Hammoleketh bare Ishod, and ⁿ Abiezer, and

^a ver. 61.

^b Jos. 21. 21.

^c see Jos. 21. 22—35,
where many of these
cities have other
names.

^d Ge. 46. 13; Num. 26.
23.

^e Phuvah, Job.

^f ch. 27. 1; 2 Sam. 24.
1, 2.

^g ch. 8. 1, etc.; Ge. 46.
21; Num. 26. 38.

^h Num. 26. 39, Shu-
pham, and Hupham.
ⁱ or, Ir, ver. 7.
^k or, Aham, Num.
26. 38.
^l Ge. 46. 21, Shilem.

^m 1 Sam. 12. 11.

ⁿ Num. 26. 30, Jeezer.

¹ On comparing this with Gen. xlvi. 21 and Numb. xxvi. 38, it is evident that the term *son* is applied both to immediate and to more remote descendants.

² The persons here mentioned seem not to have been, strictly speaking, *sons* of Bela and Becher; but they were

probably renowned men among their descendants.

³ The difficulty of satisfactorily translating vers. 14, 15, and the diversities of the ancient versions, lead to the conclusion that there is some textual error here. See Numb. xxvi. 29—31.

19 Mahalah. And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 And ^o the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son,
21 and Eladah his son, and Tahath his son, and Zabad his son, and Shuthelah his
22 son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land
23 slew, because they came down¹ to take away their cattle. And Ephraim² their
24 father mourned many days, and his brethren came to comfort him. And when
25 he went in to his wife, she conceived, and bare a son, and he called his name
26 Beriah, because it went evil with his house. (And his daughter *was* Sherah,
27 who built Beth-horon the nether, and the upper, and Uzzen-sherah.) And
28 Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,
29 Laadan his son, Ammihud his son, Elishama his son, ^p Non his son, Jehoshuah
30 his son.

31 And their possessions and habitations *were*, Beth-el and the towns thereof, and
32 eastward ^q Naaran, and westward Gezer, with the towns thereof; Shechem also
33 and the towns thereof, unto Gaza and the towns thereof: and by the borders of
34 the children of ^r Manasseh, Beth-shean and her towns, Taanach and her towns,
35 ^s Megiddo and her towns, Dor and her towns. In these dwelt the children of
36 Joseph the son of Israel.

37 ^t The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah
38 their sister. And the sons of Beriah; Heber, and Malechiel, who *is* the father of
39 Birzavith. And Heber begat Japhlet, and ^u Shomer, and Hotham, and Shua
40 their sister. And the sons of Japhlet; Pasach, and Bimhal, and Ashvath.
41 These *are* the children of Japhlet. And the sons of ^x Shamer; Ahi, and Rohgab,
42 Jehubbah, and Aram. And the sons of his brother Helem; Zophah, and Imna,
43 and Shelesh, and Amal. The sons of Zophah; Suah, and Harnepher, and Shual,
44 and Beri, and Imrah, Bezer, and Hod, and Shamma, and Shilshah, and Ithran,
45 and Beera. And the sons of Jether; Jephunneh, and Pispah, and Ara. And the
46 sons of Ulla; Arah, and Haniel, and Rezia.

47 All these *were* the children of Asher, heads of *their* father's house, choice *and*
48 mighty men of valour, chief of the princes. And the number throughout the
49 genealogy of them that were apt to the war *and* to battle *was* twenty and six
50 thousand men.

Another list of the descendants of Benjamin; the genealogy of Saul.

8 NOW Benjamin³ begat ^y Bela his firstborn, Ashbel the second, and Aharah the
9 third, Nohah the fourth, and Rapha the fifth. And the sons of Bela were,
10 ^z Addar, and Gera, and Abihud, and Abishua, and Naaman, and Ahoah, and
11 Gera, and ^a Shephuphan, and Hiram. And these *are* the sons of Elud: these
12 are the heads of the fathers of the inhabitants of Geba, and they removed them
13 to ^b Manahath: and Naaman, and Ahiah, and Gera, he removed them,⁴ and begat
14 Uzza, and Abihud. And Shaharaim begat *children* in the country of Moab, after
15 he had sent them away; Hushim and Baara *were* his wives. And he begat of
16 Hodesh⁵ his wife, Jobab, and Zibia, and Mesha, and Maleham, and Jenz, and
17 Shaehia, and Mirma. These *were* his sons, heads of the fathers. And of Hushim
18 he begat Abitub, and Elpaal. The sons of Elpaal; Eber, and Misham, and
19 Shamed, who built Ono, and Lod, with the towns thereof: Beriah also, and
20 ^c Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove
21 away the inhabitants of Gath: and Ahio, Shashak, and Jeremoth, and Zebadiah,
22 and Arad, and Ader, and Michael, and Ispah, and Joha, the sons of Beriah; and
23 Zebadiah, and Meshullam, and Hezeki, and Heber, Ishmerai also, and Jezhiah,
24 and Jobab, the sons of Elpaal; and Jakim, and Zichri, and Zabdi, and Elienai,
25 and Zilthai, and Eliel, and Adaiah, and Beraiah, and Shimrath, the sons of
26 ^d Shimhi; and Ishpan, and Heber, and Eliel, and Abdon, and Zichri, and Hanan,
27 and Hananiah, and Elam, and Antothijab, and Iphedeiah, and Penuel, the sons
28 of Shashak; and Shamsherai, and Shehariah, and Athaliah, and Jaresiah, and

^o Num. 26. 35.

^p or, Nun, Num. 13. 8, 16.

^q Jos. 16. 7, Naarath.

^r Jos. 17. 7.

^s Jos. 17. 11.

^t Ge. 46. 17; Num. 26. 44.

^u ver. 34, Shamer.

^x ver. 32, Shomer.

^y ch. 7. 6; Ge. 46. 21; Num. 26. 38.

^z or, Ard, Ge. 46. 21.

^a or, Shupham, Num. 26. 39; see ch. 7. 12.

^b ch. 2. 52.

^c ver. 21.

^d or, Shema, ver. 13.

¹ This is one of the few facts which are recorded respecting the doings of the Israelites during their sojourn in Egypt. It appears that a body of Ephraimites, headed by the sons of Zabad, the sixth in descent from Ephraim, made an inroad into the land of the Philistines (such as the Bedouin Arabs at this day are in the habit of making), with the view of seizing the cattle of the people of Gath; but were repulsed with much slaughter, and Zabad lost all his sons.

² Some suppose that Ephraim was still living at this period; others, that the name *Zabad* ought to be substituted here for 'Ephraim.'

³ As the first king of Israel was a Benjamite, and part of the tribe of Benjamin adhered to Judah on the division of the kingdom, and shared afterwards in its return from Babylon, a fuller account is given of that tribe than of some others. This genealogy should be compared with that in Numb. xxvi. 38, as the term *sons* is here employed with the usual latitude of signification.

⁴ Probably meaning that he settled them out of the family (ver. 6). See Gen. xxv. 6.

⁵ As Hushim, and Shaharaim's offspring by her, are mentioned in ver. 11, it is supposed that 'Hodesh' (or rather Chodesh) is another name for 'Baara.'

28 Elishah, and Zichri, the sons of Jeroham. These *were* heads of the fathers, by their generations, chief *men*. These dwelt¹ in Jerusalem.

29 And at Gibeon dwelt the *e* father of Gibeon; whose *f* wife's name *was* Maachah: 30 and his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, and Gedor, 32 and Ahio, and *s* Zacher. And Mikloth begat *h* Shimeah. And these also dwelt 33 with their brethren in Jerusalem, over against them. And *i* Ner² begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and *k* Abinadab, 34 and *l* Esh-baal. And the son of Jonathan *was* *m* Merib-baal; and Merib-baal 35 begat *n* Micah. And the sons of Micah *were*, Pithon, and Melech, and *o* Tarea, 36 and Ahaz. And Ahaz begat *p* Jehoadah; and Jehoadah begat Alemeth, and 37 Azmaveth, and Zimri; and Zimri begat Moza, and Moza begat Binea: *q* Rapha 38 *was* his son, Eleasah his son, Azel his son: and Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and 39 Hanan. All these *were* the sons of Azel. And the sons of Eshek his brother 40 *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

9 So *r* all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *s* who were carried away to Babylon for their transgression.

A list of the families residing at Jerusalem from various tribes.

2 'NOW the first inhabitants³ that *dwelt* in their possessions in their cities *were*, 3 the Israelites, the priests, Levites, and *u* the Nethinims. And in *v* Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, 5 of the children of Pharez the son of Judah. And of the Shilonites; Asaiah the 6 firstborn, and his sons. And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, 8 the son of Hasenuah, and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the 9 son of Ibujah; and their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10, 11 *x* And of the priests; Jedaiah, and Jehoiarib, and Jachin, and *y* Azariah⁴ the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the 12 son of Ahitub, the ruler of the house of God; and Adaiah⁵ the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; 13 and their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men⁶ for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the 15 son of Hashabiah, of the sons of Merari; and Bakbakkar, Heresh, and Galal, and 16 Mattaniah the son of Micah, the son of Zichri, the son of Asaph; and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.⁷

17 And the *z* porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their 18 brethren: Shallum *was* the chief; who hitherto *waited* in the king's gate east-

e called *Jehiel*, ch. 9. 35.

f ch. 9. 35.

k or, *Zechariah*, ch. 9. 37.

h or, *Shimeam*, ch. 9. 38.

i 1 Sam. 14. 51.

k 1 Sam. 14. 49, *Ishui*.

l or, *Ish-bosheth*, 2 Sam. 2. 8.

m or, *Merphibosheth*, 2 Sam. 4. 1; 9. 6, 10.

n 2 Sam. 9. 12.

o or, *Tahvea*, ch. 9. 41.

p *Jarah*, ch. 9. 42.

q ch. 9. 43, *Rephaiah*.

r Ezra 2. 59.

s 2 Chr. 33. 11; 36. 9, 10, 18—20.

t Ezra 2. 70; Ne. 7. 73.

u Jos. 9. 23, 27; Ezra 2. 43; 8. 20.

v Ne. 11. 1.

x Ne. 11. 10, etc.

y Ne. 11. 11, *Seraiah*.

z Ne. 11. 19; 12. 23.

1 Commentators differ in opinion as to whether the period here referred to was before or after the exile at Babylon. It appears from Neh. xi. 1, 2, that residence at Jerusalem was for some time after the return of the Jews reckoned a proof of patriotism, as, in consequence of the unsettled state of the country, the capital was a post of danger. From a comparison of that account with this, it seems probable that they both relate to the same period, namely, *after* the exile. See note on ch. ix. 2.

2 Saul's pedigree is carried higher in 1 Sam. ix. 1. There Kish is said to be the 'son' of Abiel; but he was his *grandson*, as appears from 1 Sam. xiv. 51.

3 This corresponds with the enumeration in Neh. xi. 3; only in the latter is added, 'the children of Solomon's servants.' By 'first inhabitants' is probably meant those who first returned from Babylon, and took up their abode in the cities of Judea, especially in Jerusalem. But some understand this passage as applying to the times pre-

ceding the exile, taking 'first' to mean the *former* or *ancient* inhabitants.

4 This is probably Seraiah, mentioned in Neh. xi. 11, as the names of his progenitors for five generations are the same, and the same office is assigned to him, namely, that of 'ruler of the house of God;' which perhaps means the manager of its secular, as the high priest was of its spiritual concerns.

5 Several names seem to be omitted in the genealogies of these persons, and others introduced which are omitted elsewhere.

6 The same Hebrew words are translated in Neh. xi. 14, 'mighty men of valour;' but the rendering here is no doubt the correct one, as the phrase is intended to express their capability for the temple-service, and not for warlike enterprises.

7 Comp. Neh. xii. 28, 29; where it is said, 'the singers had builded them villages round about Jerusalem.'

19 ward: they *were* porters in the companies of the children of Levi. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates of the tabernacle: and their fathers, *being* over the host of the Lord, *were* keepers of the entry. And ^a Phinehas the son of Eleazar was the ruler over them in time past,¹ and the Lord *was* with him. And Zechariah the son of Meshelemiah *was* porter² of the door of the tabernacle of the congregation. All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom ^b David and Samuel³ ^c the seer did ordain in their set office. So they and their children *had* the oversight of the gates of the house of the Lord, *namely*, the house of the tabernacle, by wards. In four quarters were the porters, toward the east, west, north, and south. And their brethren, *which were* in their villages, *were* to come ^d after seven days from time to time with them. For these Levites, the four chief porters, were in *their* set office, and were over the chambers [*or*, store-houses] and treasuries of the house of God. And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them. And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale. *Some* of them also *were* appointed to oversee the vessels, and all the instruments [*or*, vessels] of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And *some* of the sons of the priests made ^e the ointment of the spices. And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the set office ^f over the things that were made in the pans. And *other* of their brethren, of the sons of the Kohathites, ^g *were* over the shewbread, to prepare *it* every sabbath. And these *are* ^h the singers,⁴ chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed in *that* work day and night. These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

The genealogy of Saul repeated.

35 AND in Gibeon⁵ dwelt the father of Gibeon, Jehiel, whose wife's name *was* 36 ⁱ Maachah: and his firstborn son Abdon; then Zur, and Kish, and Baal, and Ner, 37 and Nadab, and Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth 38 begat Shimeam. And they also dwelt with their brethren at Jerusalem, over 39 against their brethren. ^k And Ner begat Kish; and Kish begat Saul; and Saul 40 begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. And the son of 41 Jonathan *was* Merib-baal: and Merib-baal begat Micah. And the sons of Micah 42 *were*, Pithon, and Melech, and Tahrea, ^l and Ahaz. And Ahaz begat Jarah; and 43 Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; and 44 Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. And Azel had six sons, whose names *are* these, Azrikam, Bochern, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

The death of Saul and Jonathan.

10 NOW ^m the Philistines⁶ fought against Israel; and the men of Israel fled from 2 before the Philistines, and fell down slain [*or*, wounded] in mount Gilboa. And the Philistines followed hard after Saul, and after his sons; and the Philistines 3 slew Jonathan, and ⁿ Abinadab, and Malchi-shua, the sons of Saul. And the 4 battle went sore against Saul, and the archers hit him, and he was wounded of 5 the archers. Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his 6 armourbearer would not; for he was sore afraid. So Saul took a sword, and fell 7 upon it. And when his armourbearer saw that Saul was dead, he fell likewise 8 on the sword, and died. So Saul died, and his three sons, and all his house⁷ 9 died together. And when all the men of Israel that *were* in the valley saw that

^a Num. 31. 6.

^b ch. 26. 1, 2.

^c 1 Sam. 9. 9.

^d 2 Ki. 11. 5.

^e Ex. 30. 23.

^f Le. 2. 5; 6. 21.

^g Le. 24. 8.

^h ch. 6. 31; 25. 1.

ⁱ ch. 8. 29.

^k ch. 8. 33.

^l ch. 8. 35.

^m 1 Sam. 31. 1, 2.

ⁿ *or*, Ishui, 1 Sam. 14. 49.

¹ The same order seems to have been observed after the captivity as before; hence the references to past times, which supplied the model for these arrangements.

² The Septuagint reads, 'And with him was Zechariah, the son of Meshelemiah, porter,' etc.

³ It seems that Samuel had made some new regulations respecting the attendance of the Levites, before David established that systematic arrangement which was maintained for many ages.

⁴ The Syriac reads 'keepers;' but the version in the text appears preferable. The *singers* were free from the

laborious work of the sanctuary, having to maintain constantly the service of praise.

⁵ Vers. 35—44 are a repetition of ch. viii. 29—38.

⁶ This account of the death of Saul is almost the same as in 1 Sam. xxxi. 1—13. It is probably repeated here, because that event paved the way for the accession of David and his descendants, whose history it was the chief design of this book to preserve.

⁷ All his sons that were in the battle were slain: see 1 Sam. xxxi. 6. Ish-bosheth, and some others who were not there, survived.

they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the
9 slain, that they found Saul and his sons fallen in mount Gilboa. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 ^o And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 And when all Jabesh-gilead heard all that the Philistines had done to Saul,
12 they arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 So Saul died for his transgression which he committed against the LORD,
^p *even* against the word of the LORD, which he kept not, and also for asking
14 *counsel of one that had a familiar spirit,* ^q to inquire of it; and inquired not of the LORD: therefore he slew him, and ^r turned the kingdom unto David the son of ^s Jesse.

David is made king in Israel; and takes Jerusalem from the Jebusites.

1 THEN ^t all Israel gathered themselves to David unto Hebron, saying, Behold,
2 we *are* thy bone and thy flesh. And moreover in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt ^u feed [*or*, rule] my people Israel, and thou shalt
3 be ruler over my people Israel. Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and ^v they anointed David king over Israel, according to the word of the LORD by ^w Samuel.

4 And David and all Israel ^x went to Jerusalem, which *is* Jebus; ^y where the
5 Jebusites *were*, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of
6 Zion, which *is* the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first
7 up, and was chief. And David dwelt in the castle; therefore they called it the
8 city of ^b David. And he built the city round about, even from ^c Millo¹ round
9 about: and Joab repaired the rest of the city. So David waxed greater and greater: for the LORD of hosts *was* with him.

David's heroes.

10 ^d THESE also *are* the chief of the mighty men whom David had, who strengthened themselves with him [*or*, held strongly with him] in his kingdom. *and* with all Israel, to make him king, according to ^e the word of the LORD concerning
11 Israel. And this *is* the number of the mighty men² whom David had; Jashobeam, ^f an Hachmonite, the chief of the captains: he lifted up his spear against three
12 hundred slain *by him* at one time. And after him *was* Eleazar the son of Dodo, the Abihite, who *was one* of the three mighties. He was with David at ^g Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.
14 And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance.

15 Now three of the thirty captains ^h went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped ⁱ in the valley of Rephaim. And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem. And David longed, and said, Oh that one would give me
18 drink of the water of the well of Beth-lehem, that *is* at the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but
19 David would not drink of it, but poured it out to the LORD, and said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 ^j And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.
21 ^k Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

^o 1 Sam. 31. 10.

^p 1 Sam. 13. 13; 15. 23.

^q 1 Sam. 28. 7—20.

^r 1 Sam. 15. 28; 16. 1;
^s 2 Sam. 3. 9, 10; 5. 3.
^t Heb. *Isai*.

^u see parallel, 2 Sam. 5. 1—10.

^v Ps. 78. 71.

^x 2 Sam. 5. 3.

^y 1 Sam. 16. 1, 12, 13.

^z 2 Sam. 5. 6.
^a Judg. 1. 21; 19. 10.

^b that is, Zion, 2 Sam. 5. 7.

^c Judg. 9. 6, 20; 2 Sam. 5. 9; 1 Ki. 9. 15, 24; 2 Ki. 12. 20.

^d see parallel, 2 Sam. 23. 8—39.

^e 1 Sam. 16. 1, 12.

^f *or, son of Hachmoni.*

^g *or, Ephes-dammim,*
1 Sam. 17. 1.

^h 2 Sam. 23. 13.

ⁱ ch. 11. 9.

^j 2 Sam. 23. 18.

^k 2 Sam. 23. 19.

¹ See note on Judg. ix. 6.

² See note on 2 Sam. xxiii. 8.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; ^l he slew two lionlike men of Moab: also he went down and
 23 slew a lion in a pit in a snowy day.¹ And he slew an Egyptian, a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the
 24 Egyptian's hand, and slew him with his own spear. These *things* did Benaiah
 25 the son of Jehoiada, and had a name among the three mighties. Behold, he was honourable among the thirty,² but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies *were*, ^m Asahel the brother of Joab, Elhanan
 27 the son of Dodo of Beth-lehem, ⁿ Shammoth the ^o Hararite, Helez the ^p Pelonite,
 29 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite, ^q Sibbecai the
 30 Hushathite, ^r Ilai the Ahohite, Maharai the Netophathite, ^s Heled the son of
 31 Baanah the Netophathite, Ithai the son of Ribai of Gibeah, *that pertained* to the
 32 children of Benjamin, Benaiah the Pirathonite, ^t Hurai of the brooks of Gaash,
 33 ^u Abiel the Arbathite, Azmaveth the Baharumite, Eliahba the Shaalbonite, the
 34 sons of ^v Hashem the Gizonite, Jonathan the son of Shage the Hararite, Ahiam
 36 the son of ^w Sacar the Hararite, ^x Eliphaz the son of ^a Ur, Hephher the Mecherathite,
 38 Ahijah the Pelonite, ^b Hezro the Carmelite, ^c Naarai the son of Ezbai, Joel the
 39 brother of Nathan, Mibhar ^d the son of Haggeri, Zelek the Ammonite, Naharai
 40 the Berothite, the armourbearer of Joab the son of Zeruiah, Ira the Ithrite, Gareb
 42 the Ithrite, Uriah the Hittite, Zabad the son of Ahlai, Adina the son of Shiza the
 43 Reubenite, a captain of the Reubenites, and thirty with him, Hanan the son of
 44 Maachah, and Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jehiel
 45 the sons of Hothan the Aroerite, Jedaiel the ^e son of Shimri, and Joha his brother,
 46 the Tizite, Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elhaam,
 47 and Ithmah the Moabite, Eliel, and Obed, and Jasiel the Mesobaite.

A list of those who joined David at Ziklag.

12 NOW ^f these *are* they that came to David to ^g Ziklag, while he yet kept him-
 self close because of Saul the son of Kish: and they *were* among the mighty men,
 2 helpers of the war: *they were* armed with bows, and could use both the right
 hand and ^h the left in *hurling* stones and *shooting* arrows out of a bow, *even* of
 3 Saul's brethren of Benjamin.³ The chief *was* Ahiezer, then Joash, the sons of
 4 Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and
 5 Berachah, and Jehu the Antothite, and Ismaiah the Gibeonite, a mighty man
 among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan,
 6 and Josabad the Gederathite, Eluzai, and Jerimoth, and Bealiah, and Shemariah,
 7 and Shephatiah the Haruphite, Elkanah, and Jesiah, and Azareel, and Joezer, and
 8 Jashobeam, the Korhites, and Joelah, and Zebadiah, the sons of Jeroham of Gedor.
 8 And of the Gadites there separated themselves unto David into the hold to the
 wilderness men of might, *and* men of war *fit* for the battle, that could handle
 shield and buckler, whose faces *were like* the faces of ⁱ lions, and *were* ^k as swift as
 9 the roes upon the mountains; Ezer the first, Obadiah the second, Eliab the third,
 10 Mishmammah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh,
 12 Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the
 14 eleventh. These *were* of the sons of Gad, captains of the host: one of the least
was over an hundred, and the greatest over a thousand [*or*, one that was least
 15 *could resist* an hundred, and the greatest a thousand]. These *are* they that went
 over Jordan in the first month, when it had overflown all his ^l banks; and they
 put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.
 17 And David went out to meet them, and answered and said unto them, If ye be
 come peaceably unto me to help me, ^m mine heart shall be knit unto you: but if
ye be come to betray me to mine enemies, ⁿ seeing *there is* no wrong in mine hands,
 18 the God of our fathers look *thereon*, and rebuke *it*. Then ^o the spirit came upon
^p Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and
 on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine
 helpers; for ^q thy God helpeth thee. Then David received them, and made them
 captains of the band.

19 And there fell *some* of Manassah to David, ^r when he came with the Philistines
 against Saul to battle: but they helped them not: for the lords of the Philistines

^l 2 Sam. 23. 20.

^m 2 Sam. 23. 24.

ⁿ or, Shammah.

^o or, Harodite, 2 Sam. 23. 25.

^p or, Paltite, 2 Sam. 23. 26.

^q or, Mebunnai,

^r or, Zalmon,

^s or, Heleb.

^t or, Huddai.

^u or, Abi-albon.

^x or, Jashen, see 2 Sam. 23. 32, 33.

^y or, Sharrar.

^z or, Elphelet.

^a or, Ahasbai.

^b or, Hezrai.

^c or, Pitarai the Ar-bite.

^d or, the Haggerite.

^e or, Shimrite.

^f 1 Sam. 27. 2.

^g 1 Sam. 27. 6.

^h Judg. 20. 16.

ⁱ or, Hasmaah.

^j Deu. 33. 20.

^k 2 Sam. 2. 18.

^l Jos. 3. 15.

^m 1 Sam. 18. 1.

ⁿ Judg. 6. 34.

^o 2 Sam. 17. 25.

^p 1 Sam. 25. 28 29.

^q 1 Sam. 29. 2.

¹ See notes on the parallel passage, 2 Sam. xxiii. 20.

² See notes on 2 Sam. xxiii. 8, 23.

³ The Benjamites were noted for being able to use either hand with equal facility; or for using the left

hand (as in the case of Ehud, Judg. iii. 15) instead of the right (Judg. xx. 16).

⁴ David probably at first doubted the intentions of the Benjamites, because Saul was of that tribe.

upon advisement sent him away, saying, ' He will fall to his master Saul to the
20 *jeopardy* of our heads. As he went to Ziklag, there fell to him of Manasseh,
Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai,
21 captains of the thousands that *were* of Manasseh. And they helped David against
' the band [*or, with a band*] of the rovers: for they *were* all mighty men of valour,
22 and were captains in ' the host. For at *that* time day by day there came to
David to help him, until *it was* a great host, like the host of God.

A list of those who came to David at Hebron to make him king.

23 AND these *are* the numbers of the bands that *were* ready armed to the war,
and ^u came to David to Hebron, ¹ to ^x turn the kingdom of Saul to him, ^y according
24 to the word of the LORD. The children of Judah that bare shield and spear *were*
25 six thousand and eight hundred, ready armed to the war. Of the children of
26 Simeon, mighty men of valour for the war, seven thousand and one hundred. Of
27 the children of Levi ² four thousand and six hundred. And Jehoiada ³ was the
leader of the Aaronites, and with him *were* three thousand and seven hundred;
28 and ^z Zadok, a young man mighty of valour, and of his father's house twenty and
29 two captains. And of the children of Benjamin, the kindred of Saul, three
30 thousand: for hitherto ^a the greatest part of them had kept the ward ⁴ of the
house of Saul. And of the children of Ephraim twenty thousand and eight
31 hundred, mighty men of valour, famous throughout the house of their fathers.
32 And of the half tribe of Manasseh eighteen thousand, which were expressed by
name, ⁵ to come and make David king. And of the children of Issachar, ^b which
were men that had understanding ⁶ of the times, to know what Israel ought to do;
33 the heads of them *were* two hundred; and all their brethren *were* at their com-
mandment. Of Zebulun, such as went forth to battle, expert in war, with all
34 instruments of war, fifty thousand, which could keep ⁷ rank: *they were* not of
double heart. And of Naphtali a thousand captains, and with them with shield
35 and spear thirty and seven thousand. And of the Danites expert in war twenty
36 and eight thousand and six hundred. And of Asher, such as went forth to battle,
37 expert in war, forty thousand. And on the other side of Jordan, of the Reubenites,
and the Gadites, and of the half tribe of Manasseh, with all manner of instruments
of war for the battle, an hundred and twenty thousand.
38 All these men of war, that could keep rank, came with a perfect heart to
Hebron, ^c to make David king over all Israel: and all the rest also of Israel *were*
39 of one heart to make David king. And there they were with David three days,
40 eating and drinking: for their brethren had prepared for them. Moreover they
that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought
bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes
of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly:
for *there was* joy in Israel.

David takes the ark from Kirjath-jearim, and carries it to the house of Obed-edom.

13 AND David consulted with the captains of thousands and hundreds, and with
2 every leader. And David said unto all the congregation of Israel, If *it seem*
good unto you, and *that it be* of the Lord our God, let us send abroad unto our
brethren every where, *that are* ^d left in all the land of Israel, and with them *also*
3 to the priests and Levites which *are* in their cities and suburbs, that they may
gather themselves unto us: and let us bring again the ark of our God to us: ^e for
4 we inquired not at it in the days of Saul. And all the congregation said that
they would do so: for the thing was right in the eyes of all the people.
5 So ^f David gathered all Israel together, from ^g Sihor of Egypt even unto the
6 entering of Hemath, to bring the ark of God ^h from Kirjath-jearim. And David
went up, and all Israel, to ⁱ Baalah, *that is*, to Kirjath-jearim, which *belonged* to
7 Judah, to bring up thence the ark of God the Lord, ^k that dwelleth *between* the
cherubim, whose name is called *on it*. And they carried the ark of God ^l in a
new cart ^m out of the house of Abinadab: and Uzza and Ahio drove the cart.
8 ⁿ And David and all Israel played before God with all *their* might, and with

^r 1 Sam. 29. 4.

^s 1 Sam. 30. 1, 9, 10

^t Ge. 32. 2.

^u ch. 11. 1; 2 Sam. 2.
3, 4; 5. 1.
^x ch. 10. 14.
^y 1 Sam. 16. 1, 3.

^z 2 Sam. 8. 17.

^a 2 Sam. 2. 8, 9

^b Est. 1. 13.

^c 2 Sam. 5. 3, 4.

^d 1 Sam. 31. 1; 1s. 37. 4.

^e 1 Sam. 7. 1, 2.

^f 1 Sam. 7. 5; see
parallel, 2 Sam. 6.
1—11.

^g Jos. 13. 3.

^h 1 Sam. 6. 21; 7. 1.

ⁱ Jos. 15. 9, 69.

^k 1 Sam. 4. 1; 2 Sam.
6. 2.

^l see ch. 15. 2, 13;

Num. 4. 15.

^m 1 Sam. 7. 1.

ⁿ 2 Sam. 6. 5.

1 That is, after the death of Ish-bosheth (2 Sam. iv. 5).
2 Even the Levites upon this occasion came out in a military character.

3 Abiathar was then high priest, and Jehoiada was captain over the warriors of the house of Aaron.

4 Rather, 'had adhered to the party.'

5 This form of speech is equivalent to the word 'famous' in the preceding verse; or, as it is in the margin, 'men of names.' It means *renowned*.

6 Equivalent to 'understanding the signs of the times.'

Comp. Matt. xvi. 3. The tribe of Issachar seems to have sent only its chiefs; but they were to express the unanimous assent of the people; who appear to have had entire confidence in the political wisdom for which their leaders are here celebrated.

7 If this rendering be correct, it implies that the rest of the forces were not so well organized as these. But the Sept. and Vulg., with some Hebrew manuscripts, read the clause as meaning that they came to *assist* David. 'Double heart' is opposed to 'perfect heart,' ver. 38.

singing, and with harps, and with psalteries, and with timbrels, and with
 9 cymbals, and with trumpets. And when they came unto the threshingfloor of
 °Chidon,¹ Uzza put forth his hand to hold the ark; for the oxen stumbled [*Heb.*
 10 shook it]. And the anger of the LORD was kindled against Uzza, and he smote
 11 him,² because he put his hand to the ark: and there he ³died before God. And
 David was displeased because the LORD had made a breach upon Uzza: wherefore
 12 that place is called Perez-uzza [*i. e.* The breach of Uzza] to this day. And David
 was afraid of God that day, saying, How shall I bring the ark of God *home*
 13 to me? So David brought not the ark *home* to himself to the city of David, but
 carried it aside into the house of Obed-edom the Gittite.
 14 ⁴And the ark of God remained with the family of Obed-edom in his house
 three months. And the LORD blessed ⁵the house of Obed-edom, and all that he had.

David's palace, and children.

14 NOW ⁶Hiram king of Tyre sent messengers to David, and timber of cedars,
 2 with masons and carpenters, to build him an house. And David perceived that
 the LORD had confirmed him king over Israel, for his kingdom was lifted up on
 high, because of ⁷his people Israel.

3 And David took more wives at Jerusalem: and David begat more sons and
 4 daughters. Now ⁸these *are* the names of *his* children which he had in Jerusalem;
 5 Shammua, and Shobab, Nathan, and Solomon, and Ithar, and Elishua, and
 7 Elpalet, and Nogah, and Nepheg, and Japhia, and Elishama, and ⁹Beeliada, and
 Elphalet.

David's battles with the Philistines.

8 AND when the Philistines heard that ¹⁰David was anointed king over all
 Israel, all the Philistines went up to seek David. And David heard *of it*, and
 9 went out against them. And the Philistines came and spread themselves ¹¹in
 10 the valley of Rephaim.³ And David inquired of God, saying, Shall I go up
 against the Philistines? and wilt thou deliver them into mine hand? And the
 11 LORD said unto him, Go up; for I will deliver them into thine hand. So they
 came up to Baal-perazim; and David smote them there. Then David said, God
 hath broken in upon mine enemies by mine hand like the breaking forth of
 waters: therefore they called the name of that place Baal-perazim [*i. e.* A place
 12 of breaches]. And when they had left their gods there, David gave a command-
 ment, and they were burned with fire.

13 ¹²And the Philistines yet again spread themselves abroad in the valley.
 14 Therefore David inquired again of God; and God said unto him, Go not up after
 them; turn away from them, ¹³and come upon them over against the mulberry
 15 trees. And it shall be, when thou shalt hear a sound of going in the tops of the
 mulberry trees, *that* then thou shalt go out to battle: for God is gone forth
 16 before thee to smite the host of the Philistines. David therefore did as God
 commanded him: and they smote the host of the Philistines from ¹⁴Gibeon even
 to Gazer.

17 And ¹⁵the fame of David went out into all lands; and the LORD ¹⁶brought the
 fear of him upon all nations.

David brings the ark up to Jerusalem.

15 AND *David* made him houses in the city of David, and prepared a place for
 2 the ark⁴ of God, ¹⁷and pitched for it a tent. Then David said, None ought to
 carry the ark of God but the Levites: for them hath the LORD chosen to carry
 the ¹⁸ark of God, and to minister unto him for ever.

3 And David ¹⁹gathered all Israel together to Jerusalem, to bring up the ark of
 4 the LORD unto his place, which he had prepared for it. And David assembled
 5 the children of Aaron, and the Levites:—of the sons of Kohath; Uriel the chief,
 6 and his brethren [*or*, kinsmen] an hundred and twenty:—of the sons of Merari;
 7 Asaiah the chief, and his brethren two hundred and twenty:—of the sons of
 8 Gershom; Joel the chief, and his brethren an hundred and thirty:—of the sons
 9 of ²⁰Elizaphan; Shemaiah the chief, and his brethren two hundred:—of the sons
 10 of ²¹Hebron; Eliel the chief, and his brethren fourscore:—of the sons of Uzziel;
 Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for
 12 Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, and said unto
 them, *Ye are* the chief of the fathers of the Levites: sanctify yourselves, *both ye*

° called *Nachon*, 2 Sam. 6. 6.

p ch. 15. 13, 15; Num. 4. 15.

q Le. 10. 2.

r 2 Sam. 6. 11.

s ch. 26. 5; Ge. 30. 27.

t see parallel, 2 Sam. 5. 11—17.

u ch. 3. 5.

x *or*, *Eliada*, 2 Sam. 5. 16.

y see parallel, 2 Sam. 5. 17—25.

z ch. 11. 15.

a 2 Sam. 5. 22.

b 2 Sam. 5. 23.

c 2 Sam. 5. 25, *Geba*.

d Jos. 6. 27; 2 Chr. 26. 8.

e Deu. 2. 25; 11. 25.

f ch. 16. 1.

g Num. 4. 2—15; Deu. 10. 8; 31. 9.

h ch. 13. 5; 1 Ki. 8. 1.

i Ex. 6. 22.

k Ex. 6. 18.

¹ This is generally supposed to be an error of transcription for 'Nachon,' which is found in 2 Sam. vi. 6.

² That is, God had greatly prospered and highly exalted

his kingdom, *for the sake of* his people Israel.

³ See notes on the parallel passage, 2 Sam. v. 18, etc.

⁴ See 2 Sam. vi. 12, etc., and notes.

and your brethren, that ye may bring up the ark of the LORD God of Israel unto
13 *the place that I have prepared for it.* For ^t because ye *did it* not at the first,
^m the LORD our God made a breach upon us, for that we sought him not after the
due order.

^t ch. 13. 7; 2 Sam.
6. 3.
^m ch. 13. 10, 11.

14 So the priests and the Levites sanctified themselves to bring up the ark of the
15 LORD God of Israel. And the children of the Levites bare the ark of God upon
their shoulders with the staves thereon, as ⁿ Moses commanded according to the
word of the LORD.

ⁿ Ex. 25. 14; Num. 4.
15; 7. 9.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the
singers with instruments of music, psalteries and harps and cymbals, sounding,
17 by lifting up the voice with joy. So the Levites appointed ^o Heman the son of
Joel; and of his brethren, ^p Asaph the son of Berechiah; and of the sons of

^o ch. 6. 33.

^p ch. 6. 39.

18 Merari their brethren, ^q Ethan the son of Kushaiah; and with them their brethren
of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel,
and Umni, Eliab, and Benaiah, and Maasciah, and Mattithiah, and Elipheleh, and

^q ch. 6. 41.

19 Mikneiah, and Obed-edom, and Jeiel, the porters. So the singers, Heman, Asaph,
20 and Ethan, *were appointed* to sound with cymbals of brass; and Zechariah, and
^r Aziel, and Shemiramoth, and Jehiel, and Umni, and Eliab, and Maasciah, and

^r ver. 18, *Jaaziel*.

^s Ps. 46, title.

21 Benaiah, with psalteries ^s on Alamoth;¹ and Mattithiah, and Elipheleh, and
Mikneiah, and Obed-edom, and Jeiel, and Azariah, with harps ^t on the Sheminith²
to excel.

^t Ps. 6, title.

22 And Chenaniah, chief of the Levites, *was* for song: he instructed about the
23 song, because he *was* skilful. And Berechiah and Elkanah *were* doorkeepers for
the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah,
and Benaiah, and Eliezer, the priests, ^u did blow with the trumpets before the
ark of God: and Obed-edom and Jehiah *were* doorkeepers for the ark.

^u Num. 10. 8; Ps. 81. 3.

25 So ^v David, and the elders of Israel, and the captains over thousands, went to
bring up the ark of the covenant of the LORD out of the house of Obed-edom with
26 joy. And it came to pass, when God helped the Levites³ that bare the ark of the
27 covenant of the LORD, that they offered seven bullocks and seven rams. And
David *was* clothed with a robe of fine linen, and all the Levites that bare the ark,

^v see parallel, 2 Sam.
6. 12—19; see also
1 Ki. 8. 1.

28 also *had* upon him an ephod of linen. ^w Thus all Israel brought up the ark of the
covenant of the LORD with shouting, and with sound of the cornet, and with
trumpets, and with cymbals, making a noise with psalteries and harps.

^w ch. 13. 8.

29 And it came to pass, ^x as the ark of the covenant of the LORD came to the city
of David, that Michal the daughter of Saul looking out at a window saw king
David dancing and playing: and she despised him in her heart.

^x 2 Sam. 6. 16.

16 So ^y they brought the ark of God, and set it in the midst of the tent that David
had pitched for it: and they offered burnt sacrifices and peace offerings before
2 God. And when David had made an end of offering the burnt offerings and the
3 peace offerings, he blessed the people in the name of the LORD. And he dealt to
every one of Israel, both man and woman, to every one a loaf of bread, and a
good piece of flesh, and a flagon of wine.

^y 2 Sam. 6. 17—19.

David's arrangements for Divine worship in connection with the ark; his psalm of praise.

4 AND he appointed *certain* of the Levites to minister before the ark of the
5 LORD, and to ^b record, and to thank and praise the LORD God of Israel: Asaph
the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and
Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries
6 and with harps; but Asaph made a sound with cymbals; Benaiah also and
Jahaziel the priests with trumpets continually before the ark of the covenant
of God.

^b Ps. 38 and 70, title.

7 Then on that day David delivered ^c first *this psalm*⁴ to thank the LORD into
the hand of Asaph and his brethren.

^c see 2 Sam. 23. 1.

8 ^d Give thanks unto the LORD, call upon his name,
Make known his deeds among the people.

^d Ps. 105. 1—15

9 Sing unto him, sing psalms unto him,—^e talk ye of all his wondrous works.

^e Mal. 3. 16.

10 Glory ye in his holy name:—let the heart of them rejoice that seek the LORD.

1 'Alamoth' is supposed to mean with *treble voices*.

2 'Sheminith' probably signifies with *bass voices*.

3 God encouraged the Levites; who probably, remembering the fate of Uzzah, feared to take up the ark.

4 This psalm forms part of Psalms cv., cxvi., cvi., on which see the notes. Some think that the writer does

not here give the psalm which David appointed, but portions of those which were used in his own time. But it is more likely that this was first composed by David, and afterwards wrought into later psalms. The former part, to ver. 22, refers chiefly to God's favour to the Israelites; the remainder to Messiah's reign over all nations.

11	Seek the LORD and his strength,—seek his face continually.	f Ps. 27. 8.
12	Remember his marvellous works that he hath done, His wonders, and the judgments of his mouth ;	
13	O ye seed of Israel his servant,—ye children of Jacob, his chosen ones.	
14	He <i>is</i> the LORD our God ;— ^g his judgments <i>are</i> in all the earth.	g Is. 26. 9.
15	Be ye mindful always of his covenant ; The word <i>which</i> he commanded to a thousand generations ;	
16	<i>Even of the</i> ^h covenant which he made with Abraham,—and of his oath unto Isaac ;	h Ge. 17. 2 ; 26. 3 ; 28. 13 ; 35. 11.
17	And hath confirmed the same to Jacob for a law, <i>And to</i> ⁱ Israel for an everlasting ^j covenant,	i Ex. 3. 17 ; Jos. 24. 11—13. j Jer. 11. 2—7.
18	Saying, Unto thee will I give the land of Canaan,—the lot of your inheritance ;	
19	When ye were but few,— ^k even a few, and strangers in it.	k Ge. 34. 30.
20	And <i>when</i> they went from nation to nation, And from <i>one</i> kingdom to another people ;	
21	He suffered no man to do them wrong :—yea, he ^l reproveth kings for their sakes,	l Ge. 12. 17 ; 20. 3 ; Ex. 7. 15—18.
22	<i>Saying</i> , ^m Touch not mine anointed,—and do my prophets no harm.	m Ps. 105. 15.
23	“ Sing unto the LORD, all the earth ;—show forth from day to day his salvation.	n Ps. 96. 1—13.
24	Declare his glory among the heathen ;—his marvellous works among all nations.	
25	For ^o great <i>is</i> the LORD, and greatly to be praised : He also <i>is</i> to be feared above all gods.	o Ps. 145. 3.
26	For all the gods ^p of the people <i>are</i> idols :—but the LORD made the ^q heavens.	p Le. 19. 4 ; Is. 44. 9, etc. ; Jer. 10. 10—14.
27	^r Glory and honour <i>are</i> in his presence ;—strength and gladness <i>are</i> in his place.	q Ps. 102. 25 ; Is. 40. 26 ; 44. 24 ; Rev. 14. 7.
28	^s Give unto the LORD, ye kindreds of the people, Give unto the LORD glory and strength.	r Ps. 29. 2. s Ps. 29. 1, 2.
29	Give unto the LORD the glory <i>due</i> unto his name : Bring an offering, and come before him :	
30	Worship the LORD in the ^t beauty of holiness.—Fear before him, all the earth : The world also shall be stable, that it be not moved.	t Ps. 110. 3.
31	“ Let the heavens be glad, and let the earth rejoice : And let <i>men</i> say among the nations, ^v The LORD reigneth.	u Ps. 63. 34.
32	“ Let the sea roar, and the fulness thereof : Let the fields rejoice, and all that <i>is</i> therein.	v Ps. 93. 1 ; 97. 1 ; Rev. 11. 15 ; 19. 6.
33	Then shall the trees of the wood sing out at the presence of the LORD, Because he cometh to judge the earth.	w Ps. 98. 7, etc.
34	^x O give thanks unto the LORD ; for <i>he is</i> good ;—for his mercy <i>endureth</i> for ever.	x Ps. 106. 1 ; 107. 1 ; 118. 1 ; 136. 1.
35	^y And say ye, Save us, O God of our salvation, And gather us together, and deliver us from the heathen, That we may give thanks to thy holy name,— <i>and</i> glory in thy praise.	y Ps. 106. 47, 48.
36	^z Blessed <i>be</i> the LORD God of Israel for ever and ever. And all ^a the people said, Amen, and praised the LORD.	z 1 Ki. 8. 15. a Deut. 27. 15.
37	So he left there before the ark ¹ of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required :	
38	and Obed-edom with their brethren, threescore and eight ; Obed-edom also the	
39	son of Jeduthun and Hosah <i>to be</i> porters : and Zadok the priest, and his brethren the priests, ^b before the tabernacle of the LORD ^c in the high place that	b ch. 21. 29 ; 2 Chr. 1. 3.
40	<i>was</i> at Gibeon, to offer burnt offerings unto the LORD upon the altar of the burnt offering continually ^d morning and evening, and <i>to do</i> according to all that is	c 1 Ki. 3. 4. d Ex. 29. 38 ; Num. 28. 3.
41	written in the law of the LORD, which he commanded Israel ; and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by	
42	name, to give thanks to the LORD, ^e because his mercy <i>endureth</i> for ever ; and with them Heman and Jeduthun ² with trumpets and cymbals for those that should make a sound, and with musical instruments of God. ³ And the sons of	e ver. 34 ; 2 Chr. 5. 13 ; 7. 3 ; Ezra 3. 11 ; Jer. 33. 11.
43	Jeduthun <i>were</i> porters. ^f And all the people departed every man to his house : and David returned to bless his house.	f 2 Sam. 6. 19, 20.
	<i>David's desire to build a temple ; God's message to him by Nathan ; and David's thanksgiving.</i>	
17	NOW ^g it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the	
2	LORD <i>remaineth</i> under curtains. Then Nathan said unto David, Do all that <i>is</i> in thine heart ; for God <i>is</i> with thee.	g see parallel, 2 Sam. ch. 7 ; see also 2 Chr. 6. 7—9.

1 See note on 2 Sam. vi. 17. The ark and the tabernacle had been separated ever since the time of Eli. Asaph and his brethren were attached to the ark as singers ; while Heman and Jeduthun acted in the same capacity

at the tabernacle (vers. 41, 43), which was now at Gibeon.
2 These words seem to be repeated, by an oversight of the transcriber, from ver. 40. They are not in the Sept.
3 That is, for the praise of God.

3 And it came to pass the same night, that the word of God came to Nathan, saying,
 4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an
 5 house to dwell in: for I have not dwelt in an house since the day that I brought
 6 up Israel unto this day; but have gone from tent to tent,¹ and from *one* tabernacle
 7 to *another*. Wheresoever I have walked with all Israel, spake I a word to any
 8 of the judges of Israel, whom I commanded to feed my people, saying, Why have
 9 ye not built me an house of cedars? Now therefore thus shalt thou say unto my
 10 servant David, Thus saith the LORD of hosts, I took thee from the ^hsheepcote,
 11 *even* from following the sheep, that thou shouldest be ruler over my people
 12 Israel: ⁱand I have been with thee whithersoever thou hast walked, and have
 13 cut off all thine enemies from before thee, and have made thee a name like the
 14 name of the great men that *are* in the earth. Also I will ordain a place for my
 15 people Israel, and ^kwill plant them, and they shall dwell in their place, and
 16 shall be moved ^lno more; neither shall the ^mchildren of wickedness waste them
 17 any more, as at the beginning, and since the time that I commanded ⁿjudges
 18 to *be* over my people Israel. Moreover I will subdue all thine enemies. Further-
 19 more I tell thee that the LORD will build thee an house. And it shall come to
 20 pass, when thy days be expired that thou must go to *be* with thy fathers, that I
 21 will raise up thy seed after thee, which shall be of thy sons; and I will establish
 22 his kingdom. He shall build me an house, and I will stablish his throne for
 23 ever. ^oI will be his father, and he shall be my son: and ^pI will not take my
 24 mercy away from him, as I took *it* from *him* that was before thee: but ^qI will
 25 settle him in mine house and in my kingdom for ever: and ^rhis throne shall be
 26 established for evermore.

15 According to all these words, and according to all this vision, so did Nathan
 speak unto David.

16 ^sAnd David the king came and sat before the LORD, and said, *Who am I, O*
 17 LORD God, and what *is* mine ^uhouse, that thou hast brought me hitherto? And
 18 yet this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy
 19 servant's house for a great while to come, and hast regarded me according to the
 20 estate of a man of high degree, O LORD God.² What can David *speake* more to
 21 thee for the honour of thy servant? for thou knowest thy servant. O LORD, for
 22 thy ^vservant's sake, and according to thine own heart, hast thou done all this
 23 greatness in making known all *these* great things. O LORD, *there is* ^xnone like
 24 thee, neither *is there any* God beside thee, according to all that we have heard
 25 with our ears. ^yAnd what one nation in the earth *is* like thy people Israel,
 26 whom God went to redeem to *be* his own people, to make thee a name of great-
 27 ness and terribleness, by driving out nations from before thy people, whom thou
 28 hast redeemed out of Egypt? For thy people Israel didst thou make ^zthine own
 29 people for ever; and thou, LORD, becamest their God. Therefore now, LORD, let
 30 the thing that thou hast spoken concerning thy servant and concerning his house
 31 be established for ever, and do as thou hast said. Let it even be established, that
 32 thy name may be magnified for ever, saying, The LORD of hosts *is* the God of
 33 Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established
 34 before thee. For thou, O my God, hast told thy servant that thou wilt build him
 35 an house: therefore³ thy servant hath found *in his heart* to pray before thee.
 36 And now, LORD, thou art God, and hast promised this goodness unto thy servant:
 37 now therefore let it please thee [*or, it hath pleased thee*] to bless the house of thy
 38 servant, that it may be before thee for ever: for thou blessest, O LORD, and *it*
 39 shall be blessed for ever.

David's victories over the Philistines, Moabites, Edomites, and Syrians; his chief officers.

18 NOW after this ^ait came to pass, that David smote the Philistines, and
 subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 And David smote ^bHadarezer king of Zobah unto Hamath, as he went to
 4 stablish his dominion by the river Euphrates. And David took from him a
 5 thousand chariots, and ^cseven thousand⁴ horsemen, and twenty thousand foot-
 6 men: David also houghed all the chariot *horses*, but reserved of them an hundred
 7 chariots.

8 And when the Syrians of ^dDamascus came to help Hadarezer king of Zobah,
 9 David slew of the Syrians two and twenty thousand men. Then David put

^a 1 Sam. 16. 11, 12.

^b Ge. 28. 15; 1 Sam. 18. 14; 2 Sam. 8. 6, 14.

^c Ps. 92. 13; Is. 61. 3; Jer. 24. 6.
^d Rev. 3. 12.
^e Eze. 28. 21.
^f Judg. 2. 11—18.

^g 2 Sam. 7. 11, 15.
^h Ps. 89. 28, etc.; Is. 55. 3.
ⁱ 1 K. 1. 33.
^j Ps. 72. 17.

^k 2 Sam. 7. 18.
^l Ge. 32. 10; Eph. 3. 8.
^m Judg. 6. 15.

ⁿ Is. 37. 35; Dan. 9. 17.

^o Deu. 33. 26; Ps. 86. 8.

^p Deu. 4. 7, 32; 33. 29.

^q Ex. 19. 5, 6; 1 Sam. 12. 22; Rom. 9. 4, 5; 11. 1, 2.

^a see parallel, 2 Sam. ch. 8.

^b or, *Hadadzezer*, 2 Sam. 8. 3.

^c 2 Sam. 8. 4, *seven hundred*.

^d Heb. *Darmesek*.

¹ This alludes to the frequent changes in the residence of the ark. See 2 Chron. vi. 41, and note.

² This might perhaps be rendered, 'And thou hast looked upon me according to the order of the illustrious

Man, O Jehovah God.' See 2 Sam. vii. 19, and note thereon.

³ Faith in God's promise does not supersede prayer, but stimulates to it.

⁴ See note on the parallel passage, 2 Sam. viii. 4.

garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. Likewise from Tibhath, and from Chun, cities¹ of Hadarezer, brought David very much brass, wherewith^e Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 Now when^f Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; he sent^g Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and *with him* all manner of vessels of gold and silver and brass. Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover^h Abishai the son of Zeruiah slew of the Edomites in the Valley of Saltⁱ eighteen thousand. ^h And he put garrisons in Edom; and all the Edomites became David's servants.

Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people. And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, recorder.² And Zadok the son of Ahitub, and^l Abimelech the son of Abiathar, *were* the priests; and^m Shaysha was scribe; ⁿ and Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief about the king.

Insult of the king of Ammon; defeat of the Ammonites and Syrians; siege and capture of Rabbah; further defeats of the Philistines.

19 NOW^o it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land? Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah. So they hired thirty and two thousand chariots,³ and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice [*or*, young men] of Israel, and put *them* in array against the Syrians. And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee. Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

^e 1 Ki. 7. 15, 23; 2 Chr. 4. 12, 15, 16.

^f or, *Toi*, 2 Sam. 8. 9.

^g or, *Joram*, 2 Sam. 8. 10.

^h Heb. *Abshai*.

ⁱ 2 Sam. 8. 13.

^k 2 Sam. 8. 14, etc.

^l called *Ahimelech*, 2 Sam. 8. 17.

^m called *Seraiah*, 2 Sam. 8. 17; and *Shisha*, 1 Ki. 4. 3.

ⁿ 2 Sam. 8. 18.

^o see parallel, 2 Sam. ch. 10.

^p ch. 18. 5, 9.

1 In the parallel passage, 2 Sam. viii. 8, Betah and Berothai are mentioned as the cities which David spoiled.

2 See notes on 2 Sam. viii. 16, 17.

3 This number is disproportionately large. Some critics

suppose that the term rendered 'chariots' is, in this and some other places, used as a generic term, including chariots, soldiers, and cavalry. See note on variations in numbers, p. 516.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the ⁹ river: and ^rShophach the captain of the host of Hadarezer *went* before them. And it
17 was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him. But the Syrians
18 fled before Israel; and David slew of the Syrians seven thousand¹ *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain
19 of the host. And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

⁹ that is, *Euphrates*.
^r or, *Shobach*, 2 Sam. 10. 16.

20 And² ^s it came to pass, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at
2 Jerusalem. And ^tJoab smote Rabbah, and destroyed it. And David ^utook the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he
3 brought also exceeding much spoil out of the city. And he brought out the people that *were* in it, and cut *them*³ with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

^s see parallel, 2 Sam. 11. 1; and 12. 26—31.

^t 2 Sam. 12. 26.
^u 2 Sam. 12. 30, 31.

4 And it came to pass after this ^x that there arose war at ^yGezer with the Philistines; at which time ^zSibbechai the Hushathite slew ^aSippai, *that was* of the children of the giant [*or*, Rapha]: and they were subdued.

^x see parallel, 2 Sam. 21. 18—22.
^y or, *Gob*.
^z ch. 11. 19.
^a or, *Saph*, 2 Sam. 21. 18.

5 And there was war again with the Philistines; and Elhanan the son of ^bJair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

^b called also *Jouregim*, 2 Sam 21. 19.

6 And yet again ^cthere was war at Gath, where was a man of *great stature*, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*:
7 and he also was the son of the giant [*or*, Rapha]. But when he defied Israel,
8 Jonathan the son of ^dShimea David's brother slew him. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

^c 2 Sam. 21. 20.

^d called *Shammah*, 1 Sam. 16. 9.

David numbers the people; a pestilence is sent, and stayed.

21 AND ^eSatan⁴ stood up against Israel, and provoked David to number Israel.
2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; ^fand bring the number of them to me, that I may
3 know *it*. And Joab answered, The LORD make his people an hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to
4 Israel? Nevertheless the king's word prevailed against Joab. Wherefore Joab
5 departed, and went throughout all Israel, and came to Jerusalem. And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand⁵ and an hundred thousand men that drew sword:⁶ and
6 Judah *was* four hundred threescore and ten thousand men that drew sword. ^gBut Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.
7 And God was displeased with this thing; therefore he smote⁷ Israel. And
8 David said unto God, ^hI have sinned greatly, because I have done this thing: ⁱbut now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.
9 And the LORD spake unto Gad, David's ^kseer, saying, Go and tell David,
10 saying, Thus saith the LORD, I offer thee three *things*: choose thee one of them,
11 that I may do *it* unto thee. So Gad came to David, and said unto him, Thus
12 saith the LORD, Choose thee ^leither three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and

^e see parallel, 2 Sam. ch. 24.

^f ch. 27. 23.

^g ch. 27. 21.

^h 2 Sam. 21. 10.

ⁱ 2 Sam. 12. 13.

^k see 1 Sam. 9. 9.

^l 2 Sam. 24. 31.

¹ In 2 Sam. x. 18 the number is 'seven hundred.'

² This chapter contains a brief summary of the *political* events related in 2 Sam. xi., xii., xxi.; omitting David's personal and family history.

³ See the parallel passage, 2 Sam. xii. 31, where a Hebrew word is used differing only by a part of one letter, and signifying 'he *put* them;' and some manuscripts have the same reading here.

⁴ The word 'Satan' signifies *an adversary*; and evi-

dently refers to the evil spirit, who tempts men to sin.

⁵ The difference between the numbers here and in 2 Sam. xxiv. 9 is not easily explained; but probably some were included in one account who were omitted in the other. Some suppose that 2 Sam. xxiv. 9 does not include the standing army of 300,000 men, as their numbers were known; but this does not quite reconcile the passages.

⁶ See note on 2 Sam. xxiv. 3.

⁷ See notes on 2 Sam. xxiv. 14—17.

the angel of the LORD destroying throughout all the coasts of Israel. Now there-
 13 fore advise thyself what word I shall bring again to him that sent me. And
 David said unto Gad, I am in a great strait: let me fall now into the hand of
 the LORD; for very great [*or, many*] *are* his mercies: but let me not fall into the
 hand of man.

14 So the Lord sent pestilence upon Israel: and there fell of Israel seventy
 15 thousand men. And God sent an ^m angel unto Jerusalem to destroy it: and as
 he was destroying, the LORD beheld, and ⁿ he repented him of the evil, and said
 to the angel that destroyed, It is enough, stay now thine hand. And the angel
 16 of the LORD stood by the threshingfloor of ^o Ornan the Jebusite. And David
 lifted up his eyes, and ^p saw the angel of the LORD stand between the earth and
 the heaven, having a drawn sword in his hand stretched out over Jerusalem.
 Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon
 17 their faces. And David said unto God, *Is it not I that* commanded the people
 to be numbered? even I it is that have sinned and done evil indeed; but *as for*
 these sheep, what have they done? let thine hand, I pray thee, O LORD my God,
 be on me, and on my father's house; but not on thy people, that they should be
 plagued.

18 Then the ^q angel of the LORD commanded Gad to say to David, that David
 should go up, and set up an altar unto the LORD in the threshingfloor of Ornan
 19 the Jebusite. And David went up at the saying of Gad, which he spake in the
 20 name of the LORD. And Ornan turned back, and saw the angel; and his four
 21 sons with him hid themselves. Now Ornan was threshing wheat. And as David
 came to Ornan, Ornan looked and saw David, and went out of the threshingfloor,
 22 and bowed himself to David with *his* face to the ground. Then David said to
 Ornan, Grant me the place of *this* threshingfloor, that I may build an altar
 therein unto the LORD: thou shalt grant it me for the full price: that the plague
 23 may be stayed from the people. And Ornan said unto David, Take *it* to thee,
 and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the
 oxen *also* for burnt offerings, and the threshing instruments for wood, and the
 24 wheat for the meat offering; I give it all. And king David said to Ornan, Nay;
 but I will verily buy it for the full price: for I will not take *that which is*
 25 thine for the LORD, nor offer burnt offerings without cost. So ^r David gave to
 26 Ornan for the place six hundred shekels of gold¹ by weight. And David built
 there an altar unto the LORD, and offered burnt offerings and peace offerings, and
 called upon the LORD; and ^s he answered him from heaven by fire² upon the
 27 altar of burnt offering. And the LORD commanded the angel; and he put up his
 sword again into the sheath thereof.

28 At that time when David saw that the LORD had answered him in the
 29 threshingfloor of Ornan the Jebusite, then he sacrificed there. ^t For the taber-
 nacle of the LORD, which Moses made in the wilderness, and the altar of the
 30 burnt offering, *were* at that season in the high place at ^u Gibeon. But David
 could not go before it to inquire of God: for he was afraid because of the sword
 22 of the angel of the LORD. Then David said, ^v This is the house of the LORD God,
 and this is the altar of the burnt offering for Israel.

David's preparations for the temple; appointment of Solomon as his successor.

2 AND David commanded to gather together ^y the strangers that *were* in the land
 of Israel; and he set masons to hew wrought stones to build the house of God.
 3 And David prepared iron in abundance for the nails for the doors of the gates,
 4 and for the joinings; and brass in abundance ^z without weight; also cedar trees
 in abundance: for the ^a Zidonians and they of Tyre brought much cedar wood to
 5 David. And David said, ^b Solomon my son is young and tender, and the house
 that is to be builded for the LORD *must be* exceeding magnificent, of fame and of
 glory throughout all countries: I will *therefore* now make preparation for it. So
 David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build an house for the
 7 LORD God of Israel. And David said to Solomon, My son, as for me, ^c it was in
 8 my mind to build an house ^d unto the name of the LORD my God: but the word
 of the LORD came to me, saying, ^e Thou hast shed blood abundantly, and hast
 made great wars: thou shalt not build an house unto my name, because thou
 9 hast shed much blood upon the earth in my sight. ^f Behold, a son shall be born
 to thee,³ who shall be a man of rest; and I will give him ^g rest from all his

^m 2 Sam. 24. 16.

ⁿ see Ge. 6. 6.

^o *or, Araunah*, 2 Sam. 24. 18.
^p 2 Chr. 3. 1.

^q 2 Chr. 3. 1.

^r 2 Sam. 24. 24.

^s Le. 9. 24; 2 Chr. 3. 1; 7. 1.

^t ch. 16. 39.

^u ch. 16. 39; 1 Ki. 3. 4; 2 Chr. 1. 3.

^v ch. 21. 18; 19. 26, 28; Deu. 12. 5; 2 Sam. 24. 18; 2 Chr. 3. 1.

^y 1 Ki. 9. 21.

^z ver. 14; 1 Ki. 7. 47.

^a 1 Ki. 5. 6.

^b ch. 29. 1.

^c ch. 17. 1; 28. 2; 2 Sam. 7. 2—13; 1 Ki. 8. 17.

^d Deu. 12. 5, 11.
^e ch. 28. 3; 1 Ki. 5. 3.

^f ch. 28. 5.

^g 1 Ki. 4. 25; 5. 4.

¹ Rather above £1000 sterling. This was probably paid for the whole estate which David purchased for the site of the temple. The threshing-floor, with the oxen and

implements, cost fifty silver shekels (2 Sam. xxiv. 24).

² This was a clear mark of Divine acceptance.

³ Or, 'Behold, a son is born unto thee.'

enemies round about: for his name shall be Solomon [*i. e.* peaceable], and I will
 10 give peace and quietness unto Israel in his days. ^a He shall build an house¹ for
 my name; and ^b he shall be my son, and I *will be* his father; and I will establish
 11 the throne of his kingdom over Israel for ever. Now, my son, ^c the LORD be
 with thee; and prosper thou, and build the house of the LORD thy God, as he
 12 hath said of thee. Only the LORD ^d give thee wisdom and understanding, and
 give thee charge concerning Israel, that thou mayest keep the law of the LORD
 13 thy God. ^e Then shalt thou prosper, if thou takest heed to fulfil the statutes
 and judgments which the LORD charged Moses with concerning Israel: ^f be strong,
 and of good courage; dread not, nor be dismayed.
 14 Now, behold, in my trouble² [*or*, poverty] I have prepared for the house of the
 LORD an hundred thousand talents³ of gold, and a thousand thousand talents of
 15 silver; and of brass and iron ^g without weight; for it is in abundance: timber
 also and stone have I prepared; and thou mayest add thereto. Moreover *there*
 16 *are* workmen with thee in abundance, hewers and workers of stone and timber
 [*i. e.* masons and carpenters], and all manner of cunning men for every manner of
 17 work. Of the gold, the silver, and the brass, and the iron, *there is* no number.
 Arise *therefore*, and be doing, and ^h the LORD be with thee.
 18 David also commanded all the princes of Israel to help Solomon his son, *saying*,
 19 *Is not the LORD your God with you?* ⁱ and hath he *not* given you rest on every
 side? for he hath given the inhabitants of the land into mine hand; and the land
 20 is subdued before the LORD, and before his people. Now ^j set your heart and
 your soul to seek the LORD your God; arise therefore, and build ye the sanctuary
 of the LORD God, to ^k bring the ark of the covenant of the LORD, and the holy
 vessels of God, into the house that is to be built ^l to the name of the LORD.
 23 So when David was old and full of days, he made ^m Solomon his son king
 over Israel.

^a ch. 17. 12, 13; 28. 6;
^b 2 Sam. 7. 13; 1 Ki.
 5. 5.
^c Heb. 1. 5.
^d ver. 16.
^e 1 Ki. 2. 2—4; 3. 9.
 12; Ps. 72. 1.
^f ch. 28. 7; Jos. 1. 7, 8.
^g ch. 28. 20; Deu. 31.
 7, 8; Jos. 1. 6, 7, 9.
^h as ver. 3.
ⁱ ver. 11.
^j ch. 23. 25; Deu. 12.
 10; Jos. 22. 4; 2 Sam.
 7. 1.
^k 2 Chr. 20. 3.
^l 1 Ki. 8. 6, 21; 2 Chr.
 5. 7; 6. 11.
^m ver. 7; 1 Ki. 5. 3.
ⁿ ch. 28. 5; 1 Ki. 1. 33
 —39.

Number and distribution of the Levites.

2 AND he gathered together all the princes of Israel, with the priests and the
 3 Levites. Now the Levites were numbered from the age of ^x thirty years and
 upward: and their number by their polls, man by man, was thirty and eight
 4 thousand.⁴ Of which, twenty and four thousand *were* to set forward [*or*, to
 oversee] the work of the house of the LORD; and six thousand *were* ^y officers and
 5 judges: moreover four thousand *were* porters; and four thousand praised the
 LORD with the instruments ^z which I made, *said David*, to praise *therewith*.
 6 And ^a David divided them into courses among the sons of Levi, *namely*,
 Gershon, Kohath, and Merari.
 7, 8 Of the ^b Gershonites *were*, ^c Laadan, and Shimei. The sons of Laadan; the
 9 chief *was* Jehiel, and Zetham, and Joel, three. The sons of Shimei; Shelomith,
 and Haziël, and Haran, three. These *were* the chief of the fathers of Laadan.
 10 And the sons of Shimei *were*, Jahath, ^d Zina, and Jeush, and Beriah. These four
 11 *were* the sons of Shimei. And Jahath was the chief, and Zizah⁵ the second: but
 Jeush and Beriah had not many sons; therefore they were in one reckoning,
 according to *their father's* house.
 12 ^e The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. The sons of
 13 ^f Amram; Aaron, and Moses: and ^g Aaron was separated, that he should ^h sanctify
 the most holy things, he and his sons for ever, ⁱ to burn incense before the LORD,
 14 ^k to minister unto him, and ^l to bless in his name for ever. Now *concerning*
 15 Moses the man of God, ^m his sons were named of the tribe of Levi. ⁿ The sons of

^x Num. 4. 3, 47.
^y ch. 26. 29; Deu. 16.
 18; 2 Chr. 19. 8.
^z see 2 Chr. 29. 25, 26;
 Am. 6. 5.
^a ch. 6. 1, etc.; Ex. 6.
 16; Num. 26. 57;
 2 Chr. 8. 14; 29. 25.
^b ch. 26. 21.
^c *or*, Labni, ch. 6. 17.
^d *or*, Zizah, ver. 11.
^e Ex. 6. 18.
^f Ex. 6. 20.
^g see refs. Ex. 28. 1.
^h Ex. 10. 9—15.
ⁱ Ex. 30. 7, 8; Num.
 16. 40; 1 Sam. 2. 28.
^k Deu. 21. 5.
^l Num. 6. 23, 27.
^m see ch. 26. 23—25.
ⁿ Ex. 2. 22; 18. 3, 4.

1 The circumstance that a *peaceful* prince was appointed to build the temple (ver. 10) reminds us that it was designed to show God's 'thoughts of peace' towards sinful man; and carries forward our thoughts to him who is styled 'the Prince of peace' (Isa. ix. 6), and is emphatically called 'our peace' (Eph. ii. 14).

2 This may refer to the general complexion of David's life, as one of conflict and endurance.

3 The ordinary calculation of the *talent* makes it equal to about 125 lbs. troy weight. This, however, would make the amount so immensely large, that some suppose the *talent* here mentioned to be either the Babylonian talent, which was probably in use among the Jews after the captivity, when the books of Chronicles were written, and the value of which was about two-thirds of the above amount; or the Syrian talent, which was only one-fifth of the Babylonian. The latter supposition produces a result which approximates to the statement of Josephus, that the amount was ten thousand talents of gold and a

hundred thousand of silver. But on these and some other large numbers, see note in p. 516.

4 The Levites had quadrupled since the census in the time of Moses (see Numb. xxvi.) At that time the males above a month old amounted to 23,000; now those above thirty years old amounted to 38,000. This great increase in their number, as well as in the population of Israel, required the new organization which is described in this and the three succeeding chapters, and which was fully carried into effect after the erection of the temple. The greater part, to the number of 24,000, were engaged in the sacrificial and other duties of the temple. These served a thousand in each week; so making twenty-four courses in all. Others, to the number of 6,000, were judges and officers in the country districts; others were porters to guard the temple; and others, singers or musicians.

5 The same as 'Zina' in the preceding verse: the corresponding Hebrew letters closely resemble each other.

16 Moses *were*, Gershom, and Eliezer. Of the sons of Gershom, ^oShebuel *was* the
17 chief. And the sons of Eliezer *were*, ^pRehabiah the chief. And Eliezer had
18 none other sons; but the sons of Rehabiah were very many.¹ Of the sons of
19 Izhar; ^qShelomith the chief. ^rOf the sons of Hebron; Jeriah the first, Amariah
20 the second, Jahaziel the third, and Jekameam the fourth. Of the sons of Uzziel;
Micah the first, and Jesiah the second.

21 ^sThe sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and
22 'Kish. And Eleazar died, and ^uhad no sons, but daughters; and their brethren²
23 [*or*, kinsmen] the sons of Kish ^xtook them.³ ^yThe sons of Mushi; Mahli, and
Eder, and Jeremoth, three.

24 These *were* the sons of ^zLevi after the house of their fathers; *even* the chief
of the fathers, as they were counted by number of names by their polls, that did
the work for the service of the house of the LORD, from the age of ^atwenty years
25 and upward. For David said, the LORD God of Israel ^bhath given rest unto his
26 people, that they may dwell in Jerusalem for ever: and also unto the Levites;
they shall no *more* ^ccarry the tabernacle, nor any vessels of it for the service
27 thereof. For by the last words of David the Levites *were* numbered from
28 twenty⁴ years old and above: because their office *was* ^dto wait on the sons of
Aaron for the service of the house of the LORD, in the courts, and in the chambers,
and in the purifying of all holy things, and the work of the service of the house
29 of God; both for ^ethe shewbread, and for ^fthe fine flour for meat offering, and
for ^gthe unleavened cakes, and for ^hthat which is baked in the pan [*or*, flat plate],
30 and for that which is fried, and for all manner of ⁱmeasure⁵ and size; and to
stand every morning to thank and praise the LORD, and likewise at even;
31 and to offer all burnt sacrifices unto the LORD ^kin the sabbaths, in the new
moons, and on the ^lset feasts, by number, according to the order commanded
32 unto them, continually before the LORD: and that they should ^mkeep the charge
of the tabernacle of the congregation, and the charge of the holy *place*, and ⁿthe
charge of the sons of Aaron their brethren, in the service of the house of the LORD.

Distribution of the priests, and genealogy of the Levites.

24 NOW *these are* the divisions of the sons of Aaron. ^oThe sons of Aaron; Nadab,
2 and Abihu, Eleazar, and Ithamar. But ^pNadab and Abihu died before their
father, and had no children: therefore Eleazar and Ithamar executed the priest's
3 office. And David distributed them, both Zadok of the sons of Eleazar, and
Ahimelech of the sons of Ithamar, according to their offices in their service.⁶

4 And there were more chief men found of the sons of Eleazar than of the sons
of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were*
sixteen chief men of the house of *their* fathers, and eight among the sons of
5 Ithamar according to the house of their fathers. Thus were they divided by lot,⁷
one sort with another; for the governors of the sanctuary, and governors of *the*
house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them
before the king, and the princes, and Zadok the priest, and Ahimelech⁸ the son
of Abiathar, and *before* the chief of the fathers of the priests and Levites: one
principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah, the third to

^o ch. 26. 24; *Shubael*,
ch. 24. 20.
^p ch. 26. 25.

^q *Shelomoth*, ch. 24. 22.
^r ch. 24. 23.

^s ch. 24. 26.

^t ch. 24. 29.

^u ch. 24. 28.

^x see Num. 36. 6, 8.

^y ch. 21. 30.

^z Num. 10. 17, 21.

^a ver. 27; Num. 1. 3;
4. 3; 8. 24; Ezra 3. 8.
^b ch. 22. 18.

^c Num. 4. 5, etc.

^d Num. 3. 6—9.

^e Ex. 25. 30.
^f ch. 9. 29, etc.; Le.
6. 20.

^g Le. 2. 4.

^h Le. 2. 5, 7.

ⁱ Le. 19. 35.

^k Num. 10. 10; Ps.
81. 3.

^l Le. 23. 4.

^m Num. 1. 53.

ⁿ Num. 3. 6—9.

^o Le. 10. 1, 6; Num.
26. 60.
^p Num. 3. 4; 26. 61.

1 We read very little of the descendants of Moses, although it might be expected that they would be held in great honour; and one of them was in an office of great trust and responsibility (ch. xxvi. 24).

2 Rather, 'cousins.' See note on Gen. xxix. 12.

3 According to the law in Numb. xxvii. 1; xxxvi. 5—9.

4 The Levites, being now released from that which had originally been the most laborious part of their office—the transportation of the tabernacle with its furniture—were employed at the age of twenty (instead of thirty, as before) in the service of the sanctuary. The service of the temple about to be erected would require a greater number of ministers. Under Hezekiah (2 Chron. xxxi. 17), and after the captivity (Ezra iii. 8), the Levitical service began at the age fixed by David. It may be observed that the full and minute directions respecting the bearing of the sanctuary, which are given in the Pentateuch, afford one incidental proof of its antiquity; as a later authorship would have been likely to frame the law according to the practice existing at the time.

5 Some suppose this to refer to the standards of all the weights and measures which were kept at the sanctuary,

that the Levites, who acted as magistrates, might try those used by the people, in order to prevent any fraud in this respect. But it more probably means, that the Levites were to take care that the full amount of offerings of every kind were duly presented.

6 To prevent all confusion, now that the priests were so much increased in number, David distributed them, as he had done the Levites, into twenty-four courses; viz., sixteen of the descendants of Eleazar, and eight of those of Ithamar.

7 Though the lot was resorted to, it did not supersede the exercise of judgment in those cases which admitted of it. The object of the lot seems to have been the determination of the order in which the courses should follow each other; which was in itself a matter of indifference, but might, if not decided in this manner, have given rise to jealousies on the question of precedency.

8 To reconcile the latter part of this verse with ver. 4, some alter and translate thus: 'And Abiathar the son of Ahimelech, and the other paternal chiefs of the priests and Levites; *one* paternal chief being taken for Ithamar, and *two* for Eleazar.'

9 Harim, the fourth to Seorim, the fifth to Malehijah, the sixth to Mijamin, the
11 seventh to Hakkoz, the eighth to ^rAbijah,¹ the ninth to Jeshuah, the tenth to
12 Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to
14 Huppah, the fourteenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to
15 Immer, the seventeenth to Hezir, the eighteenth to Aphses, the nineteenth to
17 Pethahiah, the twentieth to Jehzekel, the one and twentieth to Jaehin, the two
18 and twentieth to Gamul, the three and twentieth to Delaiah, the four and twen-
tieth to Maaziah.

19 These *were* the orderings of them in their service ^rto come into the house of
the LORD, according to their manner, under Aaron their father, as the LORD God
of Israel had commanded him.

20 And the rest of the sons of Levi *were these*: Of the sons of Amram; ^sShubael:
21 of the sons of Shubael; Jehdeiah. Concerning ^tRehabiah: of the sons of
22 Rehabiah, the first *was* Isshiah. Of the Izharites; ^uShelomoth: of the sons of
23 Shelomoth; Jahath. And the sons of ^vHebron; Jeriah *the first*, Amariah the
24 second, Jahaziel the third, Jekamean the fourth. Of the sons of Uzziel; Michah:
25 of the sons of Michah; Shamir. The brother of Michah was Isshiah: of the
26 sons of Isshiah; Zechariah. ^yThe sons of Merari *were* Mahli, and Mushi: the
27 sons of Jaaziah; Beno. The sons of Merari by Jaaziah; Beno, and Shoham, and
28 Zaccur, and Ibri. Of Mahli *came* Eleazar, ^zwho had no sons. Concerning Kish:
30 the son of Kish *was* Jerahmeel. ^aThe sons also of Mushi; Mahli, and Eder, and
Jerimoth. These *were* the sons of the Levites after the house of their fathers.
31 These likewise cast lots over against their brethren the sons of Aaron, in the
presence of David the king, and Zadok, and Ahimelech, and the chief of the
fathers of the priests and Levites, even the principal fathers over against² their
younger brethren.

Appointment and arrangement of the singers and musicians.

25 MOREOVER David and the captains of the host³ separated to the service of
the sons of ^bAsaph, and of Heman, and of Jeduthun,⁴ who should prophesy⁵ with
2 harps, with psalteries, and with cymbals: and the number of the workmen
3 according to their service was: Of the sons of Asaph; Zaccur, and Joseph, and
Nethaniah, and ^cAsarelah, the sons of Asaph under the hands of Asaph, which
4 prophesied according to the order of the king. Of Jeduthun:⁶ the sons⁷ of
Jeduthun; Gedaliah, and ^dZeri, and Jeshaiiah, Hashabiah, and Mattithiah, ^esix,
under the hands of their father Jeduthun, who prophesied with a harp, to give
5 thanks and to praise the LORD. Of Heman: the sons of Heman; Bukkiah,
Mattaniah, ^fUzziel, ^gShebuel, and Jerimoth, Hananiah, Hanani, Eliathah,
Giddalti, and Romanti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:
6 all these *were* the sons of Heman the king's seer in the words [*or*, matters] of
God, to lift up the horn.⁸ And God gave to Heman fourteen sons and three
7 daughters. All these *were* under the hands of their father for song *in* the house
of the LORD, with cymbals, psalteries, and harps, for the service of the house of
8 God, ^haccording to the king's order to Asaph, Jeduthun, and Heman. So the
number of them, with their brethren that were instructed in the songs of the
LORD, *even* all that were cunning, was two hundred fourscore and eight.⁹
9 And they cast lots, ward against ward, as well the small as the great, ⁱthe
10 teacher as the scholar. Now the first lot came forth for Asaph to Joseph: the
11 second to Gedaliah, who with his brethren and sons *were* twelve: the third to
12 Zaccur, *he*, his sons, and his brethren, *were* twelve: the fourth to Izri, *he*, his
13 sons, and his brethren, *were* twelve: the fifth to Nethaniah, *he*, his sons, and his
14 brethren, *were* twelve: the sixth to Bukkiah, *he*, his sons, and his brethren,
15 *were* twelve: the seventh to Jesharelah, *he*, his sons, and his brethren, *were*
16 twelve: the eighth to Jeshaiiah, *he*, his sons, and his brethren, *were* twelve: the
17 ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve: the tenth to

⁹ Ne. 12. 4, 17; Lk.
1. 5.

^r ch. 9. 25.

^s ch. 23. 16, *Shebuel*.

^t ch. 23. 17.

^u ch. 23. 18, *Shelomith*.

^v ch. 23. 19; 26. 31.

^y ch. 23. 21; Ex. 6. 19.

^z ch. 23. 22.

^a ch. 23. 23.

^b ch. 6. 33, 39, 44.

^c otherwise called
Jesharelah, ver. 11.

^d *or*, *Izri*, ver. 11.
^e with Shimei men-
tioned, ver. 17.

^f *or*, *Azareel*, ver. 18.
^g *or*, *Shubael*, ver. 20.

^h ver. 2.

ⁱ 2 Chr. 23. 13.

1 As the 'course of Abia' is mentioned in Luke i. 5, it is evident that these courses of the priests were continued, though with some changes, down to that period.

2 *Or*, 'equally with.'

3 This does not mean military commanders. Boothroyd translates it, 'chiefs of the sacred order.' In Numb. iv. 3 the same word 'host' is applied to the whole Levitical body; and it is evidently so used here.

4 Jeduthun is probably the same as Ethan in ch. vi. 41.

5 This word is used here in the sense of *uttering* or *sounding forth* the praises of Jehovah.

6 Shimei's name, omitted here, is found in ver. 17.

7 Each master-singer had in his chorus twelve in

number, who were called his 'sons' or 'brethren.'

8 This may signify that Heman was a singer of those psalms which celebrated the greatness of David and his family. Some suppose the word 'horn' to mean *trumpet*; others connect it with the following verse thus: 'for, to exalt his horn (*i. e.* to increase his power and influence), God gave to Heman fourteen sons and three daughters.'

9 At ch. xxiii. 5 the number of musicians is given as 4000. Perhaps the 4000 (in which the 288 were doubtless included) were divided in such a manner that each of the larger courses included one of the smaller, which, as consisting of the most perfect masters, took the lead in the service.

18 Shimei, *he*, his sons, and his brethren, *were* twelve: the eleventh to Azareel, *he*,
 19 his sons, and his brethren, *were* twelve: the twelfth to Hashabiah, *he*, his sons,
 20 and his brethren, *were* twelve: the thirteenth to Shubael, *he*, his sons, and his
 21 brethren, *were* twelve: the fourteenth to Mattithiah, *he*, his sons, and his
 22 brethren, *were* twelve: the fifteenth to Jeremoth, *he*, his sons, and his brethren,
 23 *were* twelve: the sixteenth to Hananiah, *he*, his sons, and his brethren, *were*
 24 twelve: the seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were*
 25 twelve: the eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:
 26 the nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve: the
 27 twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve: the one and
 28 twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve: the two and
 29 twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve: the three and
 30 twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve: the four and
 31 twentieth to Romamti-ezer, *he*, his sons, and his brethren, *were* twelve.

The porters and store-keepers of the house of God; the officers and judges.

26 CONCERNING the divisions of the porters:¹ Of the Korhites *was* ^k Meshe-
 2 lemiah the son of Kore, of the sons of 'Asaph. And the sons of Meshelemiah
were, Zechariah the firstborn, Jediel the second, Zebadiah the third, Jathniel
 3 the fourth, Elam the fifth, Jehohanan the sixth, Elioenai the seventh. Moreover
 4 the sons of Obed-edom *were*, Shemaiah the firstborn, Jehozabad the second, Joah
 5 the third, and Sacar the fourth, and Nethaneel the fifth, Ammiel the sixth,
 6 Issachar the seventh, Peulthai the eighth: for God blessed² ^m him. Also unto
 Shemaiah his son *were* sons born, that ruled throughout the house of their
 7 father: for they *were* mighty men of valour. The sons of Shemaiah; Othni,
 and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and
 8 Semachiah. All these of the sons of Obed-edom: they and their sons and their
 brethren, able men for strength for the service, *were* threescore and two of Obed-
 9 edom. And Meshelemiah had sons and brethren, strong men, eighteen. Also
 10 ⁿ Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he
 11 *was* not the firstborn, yet his father made him the chief;³) Hilkiah the second,
 Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah
were thirteen.
 12 Among these *were* the divisions of the porters, *even* among the chief men,
 13 *having* wards one against another, to minister in the house of the LORD. And
 they cast lots, as well the small as the great, according to the house of their
 14 fathers, for every gate. And the lot eastward fell to ^o Shelemiah. Then for
 Zechariah his son, a wise counsellor, they cast lots; and his lot came out north-
 15 ward. To Obed-edom southward; and to his sons the house of Asuppim.⁴ To
 16 Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by
 17 the causeway of the going ^p up, ward against ward. Eastward *were* six Levites,
 northward four a day, southward four a day, and toward Asuppim two *and* two.
 18 At Parbar⁵ westward, four at the causeway, *and* two at Parbar. These *are* the
 19 divisions of the porters among the sons of Kore, and among the sons of Merari.
 20 And of the Levites, Ahijah *was* ^q over the treasures of the house of God, and
 21 over the treasures of the dedicated [*Heb.* holy] things. *As concerning* the sons of
^r Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the
 22 Gershonite, *were* ^s Jehieli. The sons of Jehieli; Zetham, and Joel his brother,
 23 *which were* over the treasures of the house of the LORD. Of the Amramites, *and*
 24 the Izharites, the Hebronites, *and* the Uzzielites: and 'Shebuel the son of
 25 Gershom, the son of Moses, *was* ruler of the treasures. And his brethren by
 Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri
 26 his son, and ^u Shelomith his son. Which Shelomith and his brethren *were* over
 all the treasures of the dedicated things, which David the king, and the chief
 27 fathers, the captains over thousands and hundreds, and the captains of the host,
 28 had dedicated. Out of the spoils won in battles did they dedicate to maintain
 the house of the LORD. And all that Samuel ^x the seer, and Saul the son of
 Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and*
 whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of
 his brethren.

^k or, Shelamiah, ver.

^l or, Ebiasaph, ch. 6.
37; 9. 19.

^m that is, Obed-edom,
as ch. 13. 14.

ⁿ ch. 16. 38.

^o called Meshelemiah,
ver. 1.

^p see 1 Ki. 10. 5; 2 Chr.
9. 4.

^q ch. 28. 12; Mal. 3. 10.

^r or, Libni, ch. 6. 17.

^s or, Jehiel, ch. 23. 8;
29. 8.

^t ch. 23. 16.

^u ch. 23. 18.

^x 1 Sam. 9. 9.

¹ The duties of the porters were to open and shut the gates, to prevent the entrance of improper persons, to preserve order, and to guard the temple and its treasury and stores both by day and by night.

² This identifies Obed-edom as the Levite under whose care the ark was deposited. See 2 Sam. vi. 10, 11.

³ This case shows that the father of a family might

transfer to a younger son some of the privileges attached to primogeniture. See ch. v. 1, 2.

⁴ Heb., 'gatherings.' It was perhaps a treasury or store-house, where the supplies for the porters, or the offerings made for the use of the priests and Levites, were deposited.

⁵ This is supposed to have been a gate of the city near the temple.

29 Of the Izharites, Chenaniah and his sons *were* for the outward business over
 30 Israel, for ^y officers and judges. And of the Hebronites, Hashabiah and his
 brethren, men of valour, a thousand and seven hundred, *were* officers among
 them of Israel on this side Jordan westward in all the business of the LORD, and
 31 in the service of the king. Among the Hebronites *was* ^z Jerijah the chief, *even*
 among the Hebronites, according to the generations of his fathers. In the
 fortieth year of the reign of David they were sought for, and there were found
 32 among them mighty men of valour ^a at Jazer of Gilead. And his brethren, men
 of valour, *were* two thousand and seven hundred chief fathers, whom king David
 made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for
 every matter pertaining to God, and ^b affairs of the king.

*Arrangement of the army; the princes of the tribes; the king's store-keepers, and
 other officers.*

27 NOW the children of Israel after their number, *to wit*, the chief fathers and
 captains of thousands and hundreds, and their officers that served the king in
 any matter of the courses, which came in and went out month by month
 throughout all the months of the year, of every course *were* twenty and four
 thousand.¹

2 Over the first course for the first month *was* ^c Jashobeam the son of Zabdiel:
 3 and in his course *were* twenty and four thousand. Of the children of Perez *was*
 4 the chief of all the captains of the host for the first month. And over the course
 of the second month *was* ^d Dodai an Ahohite, and of his course *was* Mikloth also
 5 the ruler: in his course likewise *were* twenty and four thousand. The third
 captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief
 priest [*or*, principal officer^e]: and in his course *were* twenty and four thousand.
 6 This *is that* Benaiah, *who was* ^f mighty among the thirty, and above the thirty:
 7 and in his course *was* Ammizabad his son. The fourth *captain* for the fourth
 month *was* ^g Asahel the brother of Joab, and Zebadiah his son after him: and in
 8 his course *were* twenty and four thousand. The fifth *captain* for the fifth month
was Shamhuth the Izrahite: and in his course *were* twenty and four thousand.
 9 The sixth *captain* for the sixth month *was* ^h Ira the son of Ikkesh the Tekoite:
 10 and in his course *were* twenty and four thousand. The seventh *captain* for the
 seventh month *was* ⁱ Helez the Pelouite, of the children of Ephraim: and in his
 11 course *were* twenty and four thousand. The eighth *captain* for the eighth month
was ^k Sibbecai the Hushathite, of the Zarahites: and in his course *were* twenty
 12 and four thousand. The ninth *captain* for the ninth month *was* ^l Abiezer the
 Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.
 13 The tenth *captain* for the tenth month *was* ^m Maharai the Netophathite, of the
 14 Zarahites: and in his course *were* twenty and four thousand. The eleventh
captain for the eleventh month *was* ⁿ Benaiah the Pirathonite, of the children of
 15 Ephraim: and in his course *were* twenty and four thousand. The twelfth *captain*
 for the twelfth month *was* ^o Heldai the Netophathite, of Othniel: and in his
 course *were* twenty and four thousand.

16 Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer
 17 the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: of the
 18 Levites, ^p Hashabiah the son of Kemuel: of the Aaronites,² Zadok: of Judah,
 19 ^q Elihu,³ one of the brethren of David: of Issachar, Omri the son of Michael: of
 Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:
 20 of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of
 21 Manasseh, Joel the son of Pedaiah: of the half *tribe* of Manasseh in Gilead, Iddo
 22 the son of Zechariah: of Benjamin, Jaasiel the son of Abner: of Dan, Azareel the
 son of Jeroham. These *were* the princes of the tribes⁴ of Israel.

y ch. 23. 4.

z ch. 23. 19.

a see Jos. 21. 30.

b 2 Chr. 19. 11.

c ch. 11. 11; 2 Sam. 23. 8.

d or, Dodo, 2 Sam. 23. 9.

e 1 Ki. 4. 5.

f ch. 11. 22, etc.; 2 Sam. 23. 20, 22, 23.

g ch. 11. 26; 2 Sam. 23. 24.

h ch. 11. 28.

i ch. 11. 27.

k ch. 11. 29; 2 Sam. 21. 18.

l ch. 11. 28.

m ch. 11. 30; 2 Sam. 23. 28.

n ch. 11. 31.

o or, Heled, ch. 11. 30.

p ch. 26. 30.

q 1 Sam. 16. 6, Eliab.

¹ In this chapter we have an account of the establishment of the Hebrew militia, which appears to have been begun whilst David was at Hebron (comp. ver. 7 with 2 Sam. ii. 23). It consisted of twelve legions or divisions, each containing 24,000 men (namely, twenty-four regiments of 1000 men each), making a total of 288,000. Each division was subdivided into companies, with their proper officers over them. Though the number of these divisions was the same as that of the tribes, it does not appear that the several divisions were formed exclusively from each of the tribes: their officers at least were appointed without regard to this distinction; for two of the generals were Ephraimites. Some generals seem to have had lieutenants under them (vers. 4, 6). Each division was usually on duty only for one month in the year;

although any number of them might be called out for actual service, if a war or other emergency arose.

² It appears that, although the tribe of Levi had, like the other tribes, its own patriarchal chief of prince, the race of Aaron, which formed a portion of that tribe, being superior in rank and authority to the Levites generally, were exempted from the general authority of the chief or prince of the tribe, and subjected exclusively to that of the high priest, to whom also the whole tribe of Levi were *ecclesiastically* subject.

³ The Septuagint has 'Eliab.' Many suppose that this was David's eldest brother.

⁴ In this enumeration Asher and Gad are omitted: the former, it has been conjectured, was included in Zebulun and Naphtali, and the latter in Reuben and Manasseh.

23 But David took not the number of them from twenty years old and under :
because ^rthe LORD had said he would increase Israel like to the stars of the
24 heavens. Joab the son of Zeruiah began to number, but he finished not, because
^sthere fell wrath for it against Israel; neither was the number put in the account
of the chronicles of king David.

25 And over the king's treasures *was* Azmaveth the son of Adiel: and over the
storehouses in the fields,¹ in the cities, and in the villages, and in the castles,
26 *was* Jehonathan the son of Uzziah: and over them that did the work of the field
27 for tillage of the ground *was* Ezri the son of Chelub: and over the vineyards *was*
Shimei the Ramathite: over the increase of the vineyards for the wine cellars
28 *was* Zabdi the Shiphmite: and over the olive trees and the sycamore² trees that
were in the low plains *was* Baal-hanau the Gederite: and over the cellars of oil
29 *was* Joash: and over the herds that fed in Sharon *was* Shitrai the Sharonite:
30 and over the herds *that were* in the valleys *was* Shaphat the son of Adlai: over
the camels³ also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the
31 Meronothite: and over the flocks *was* Jaziz the Hagerite. All these *were* the
rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a scribe [*or*,
secretary]: and Jehiel the son of Hachmoni [*or*, Hachmonite] *was* with the king's
33 sons: and ^tAhithophel *was* the king's counsellor: and ^uHushai the Archite *was*
34 the king's companion: and after Ahithophel *was* Jehoiada the son of Benaiah, and
^vAbiathar: and the general of the king's army *was* ^yJoab.

*David's address to the chief men, and to Solomon; the voluntary offerings of the princes
and people for the temple; David's thanksgiving and prayer.*

28 AND David assembled all the princes of Israel, ^zthe princes of the tribes, and
^athe captains of the companies that ministered to the king by course, and the
captains over the thousands, and captains over the hundreds, and ^bthe stewards
over all the substance and possession [*or*, cattle] of the king, and of his sons, with
the officers, and with ^cthe mighty men, and with all the valiant men, unto
Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren,
and my people: *As for me*, ^dI *had* in mine heart to build an house of rest for
the ark of the covenant of the LORD, and for ^ethe footstool of our God, and had
3 made ready for the building: but God said unto me, ^fThou shalt not build an
house for my name, because thou *hast been* a man of war, and hast shed blood.
4 Howbeit the LORD God of Israel ^gchose me before all the house of my father to
be king over Israel for ever: for he hath chosen ^hJudah to be the ruler; and of
the house of Judah, ⁱthe house of my father; and ^kamong the sons of my father
5 he liked me to make *me* king over all Israel: ^land of all my sons, (for the LORD
hath given me many sons,) ^mhe hath chosen Solomon my son to sit upon the
6 throne of the kingdom of the LORD over Israel. And he said unto me, ⁿSolomon
thy son, he shall build my house and my courts: for I have chosen him to be my
7 son, and I will be his father. Moreover I will establish his kingdom for ever,
^oif he be constant [*Heb.* strong] to do my commandments and my judgments, as
8 at this day. Now therefore in the sight of all Israel the congregation of the
LORD, and in the audience of our God, keep and seek for all the commandments
of the LORD your God: that ye may possess this good land, and leave *it* for an
inheritance for your children after you for ever.

9 And thou, Solomon my son, ^pknow thou the God of thy father, and serve him
^qwith a perfect heart and with a willing mind: for ^rthe LORD searcheth all
hearts, and understandeth all the imaginations of the thoughts: ^sif thou seek
him, he will be found of thee; but if thou forsake him, he will cast thee off for
10 ever. Take heed now; ^tfor the LORD hath chosen thee to build an house for the
sanctuary: be strong, and do *it*.

11 Then David gave to Solomon his son ^uthe pattern⁴ of the porch, and of the

^r Ge. 15. 5.

^s ch. 21. 7; 2 Sam. 24. 15.

^t 2 Sam. 15. 12.
^u 2 Sam. 15. 37; 16. 16.

^x 1 Ki. 1. 7.
^y ch. 11. 6.

^z ch. 27. 16.

^a ch. 27. 1, 2.

^b ch. 27. 25.

^c ch. 11. 10.

^d ch. 17. 1—4; 2 Sam. 7. 2; Ps. 132. 3—5.
^e Ps. 99. 5; 132. 7; Is. 66. 1; Lam. 2. 1.
^f ch. 17. 4; 22. 8; 2 Sam. 7. 5, 13; 1 Ki. 5. 3.

^g 1 Sam. 16. 7—13.

^h ch. 5. 2; Ge. 49. 8—10; Ps. 60. 7; 78. 68.

ⁱ 1 Sam. 16. 1.

^k 1 Sam. 16. 12, 13.

^l ch. 3. 1, etc.; 23. 1.

^m ch. 22. 9.

ⁿ ch. 22. 9, 10; 2 Sam. 7. 12—14; 2 Chr. 1. 9.

^o ch. 22. 13.

^p ch. 22. 13.

^p Jer. 9. 21; Hos. 4. 1;

John 17. 3.

^q 2 Ki. 20. 3; Ps. 101. 2.

^r ch. 29. 17; 1 Sam. 16. 7; 1 Ki. 8. 39;

Ps. 7. 9; 139. 2; Pro. 17. 3; Jer. 11. 20;

17. 10; 20. 12; Rev. 2. 23.

^s 2 Chr. 15. 2.

^t ver. 6.

^u see ver. 19; Ex. 25. 40.

1 The 'storehouses in the fields' were probably large pits, lined and covered with straw, in which grain of various kinds was stowed; a large stone being placed at the top, and over that a mound of earth. Pits of this kind are discovered in Palestine, and are still in use among the Moors.

2 That is, the sycamore-fig tree, which grows abundantly in Egypt and Syria, and is mentioned in Luke xix. 4. It is sometimes confounded with the 'sycamine' (Luke xvii. 6), which is better known by us as the mulberry tree.

3 The camels, asses, and smaller cattle belonging to the king, were sent to the deserts in the south and east, under the care of Arab shepherds or herdsmen.

4 All this was clearly and exactly represented to his mind by Divine inspiration (vers. 12, 19), just as Moses had received the plan of the tabernacle; and thus the temple was built under the same heavenly guidance as the tabernacle. As the temple was to possess not only convenience for worship, but spiritual significance, it was not to be left to human art or invention, but to be framed according to Divine institution.

houses thereof, and of the treasuries thereof, and of the upper chambers thereof,
 12 and of the inner parlours thereof, and of the place of the mercy seat, and the
 pattern of all that he had by the spirit, of the courts of the house of the LORD,
 and of all the chambers round about, ^x of the treasuries of the house of God, and
 13 of the treasuries of the dedicated things: also for the courses of the priests and
 the Levites, and for all the work of the service of the house of the LORD, and for
 14 all the vessels of service in the house of the LORD. *He gave* of gold by weight
 for *things* of gold, for all instruments of all manner of service; *silver also* for all
 instruments of silver by weight, for all instruments of every kind of service:
 15 even the weight for the candlesticks of gold, and for their lamps of gold, by
 weight for every candlestick, and for the lamps thereof: and for the candlesticks
 of silver by weight, *both* for the candlestick, and *also* for the lamps thereof,
 16 according to the use of every candlestick. And by weight *he gave* gold for the
 tables of shewbread, for every table; and *likewise* silver for the tables of silver:
 17 also pure gold for the fleshhooks, and the bowls, and the cups: and for the
 golden basins *he gave gold* by weight for every basin; and *likewise silver* by
 18 weight for every basin of silver: and for the altar of incense refined gold by
 weight; and gold for the pattern of the chariot¹ of the ^y cherubim, that spread out
 19 *their wings*, and covered the ark of the covenant of the LORD. *All this, said*
*David,*² ^z the LORD made me understand in writing by *his hand* upon me, *even* all
 the works of this pattern.

20 And David said to Solomon his son, ^a Be strong and of good courage, and do *it*:
 fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee;
^b he will not fail thee, nor forsake thee, until thou hast finished all the work for
 21 the service of the house of the LORD. And, behold, ^c the courses of the priests
 and the Levites, *even they shall be with thee* for all the service of the house of
 God: and *there shall be* with thee for all manner of workmanship ^d every willing
 skilful man, for any manner of service: also the princes and all the people *will be*
 wholly at thy commandment.

29 Furthermore David the king said unto all the congregation, Solomon my son,
 whom alone God hath chosen, *is yet* ^e young and tender, and the work *is* great:
 2 for the palace *is* not for man, but for the LORD God. Now I have prepared with
 all my might for the house of my God the gold for *things to be made* of gold, and
 the silver for *things* of silver, and the brass for *things* of brass, the iron for *things*
 of iron, and wood for *things* of wood; ^f onyx stones, and *stones* to be set, glistening
 stones, and of divers colours, and all manner of precious stones, and marble stones
 3 in abundance. Moreover, because I have set my affection to the house of my
 God, I have of mine own proper good, of gold and silver, *which* I have given to
 the house of my God, over and above all that I have prepared for the holy house,
 4 *even* three thousand talents of gold,³ of the gold of ^g Ophir, and seven thousand
 5 talents of refined silver, to overlay the walls of the houses *withal*: the gold for
things of gold, and the silver for *things* of silver, and for all manner of work *to*
be made by the hands of artificers. And who *then* is willing to consecrate his
 service this day unto the LORD?

6 Then ^h the chief of the fathers and princes of the tribes of Israel, and the
 captains of thousands and of hundreds, with ⁱ the rulers of the king's work,
 7 offered willingly, and gave for the service of the house of God of gold five thou-
 sand talents and ten thousand drams,⁴ and of silver ten thousand talents, and of
 8 brass eighteen thousand talents, and one hundred thousand talents of iron. And
 they with whom *precious* stones were found gave *them* to the treasure of the
 9 house of the LORD, by the hand of ^k Jehiel the Gershonite. Then the people
 rejoiced, for that they offered willingly, because with perfect heart they ^l offered
 willingly to the LORD: and David the king also rejoiced with great joy.

10 Wherefore David blessed the LORD before all the congregation: and David said,
 11 Blessed *be* thou, LORD God of Israel our father, for ever and ever. ^m *Thine, O*
 LORD, *is* the greatness, and the power, and the glory, and the victory, and the

x ch. 26. 20.

y Ex. 25. 18—22; 1 Sam. 4. 4; 1 Ki. 6. 23, etc.

z see vers. 11, 12; Ex. 25. 40.

a ch. 22. 13; Deu. 31 7, 8; Jos. 1. 6, 7, 9.

b Jos. 1. 5.

c ch. 24; 25; 26.

d Ex. 35. 25, 26; 36. 1, 2.

e ch. 22. 5; 1 Ki. 3. 7; Pro. 4. 3.

f see Is. 54. 11, 12; Rev. 21. 18, etc.

g 1 Ki. 9. 28.

h ch. 27. 1.

i ch. 27. 25, etc.

k ch. 26. 21.

l 2 Cor. 9. 7.

m Mt. 6. 13; 1 Tim. 1. 17; Rev. 5. 13.

¹ Some understand this as referring to the 'bases' or supports on which they suppose the cherubim to have stood; others to the cherubim themselves, on which Jehovah is figuratively represented as riding. See Psa. xviii. 10; Ezek. i. 5—28; x.

² The words 'said David' are not in the original, but are supplied by our translators; and some expositors regard this verse as a continuation of the narrative which begins at ver. 11, reading it thus: 'From the hand of Jehovah upon him (i. e. through the wisdom imparted to him by Jehovah), he explained everything in writing, all

the works of the pattern.' In ver. 11 we are informed that David gave Solomon a pattern or plan of the temple: ver. 19 tells us that he added explanations in writing.

³ See note on ch. xxiii. 14.

⁴ Heb., 'adarkon,' which is supposed either to denote the Persian coin called 'daric,' derived from the word 'Dara,' i. e. king (meaning royal coin, like the Spanish 'reals,' i. e. royals); or to come from the same root as the Arabic *dirhem* and the Greek *drachme*. The writer of this book gave the amount in this coin probably because it was best known to his contemporaries.

majesty: "for all *that is* in the heaven and in the earth *is thine*; ° *thine is the*
 12 kingdom, O LORD, and thou art exalted as head above all. ° Both riches and
 honour *come* of thee, and thou reignest over all; and in thine hand *is power* and
 13 might; and in thine hand *it is* to make great, and to ° give strength unto all.
 14 Now therefore, our God, we thank thee, and praise thy glorious name. But
 who *am* I, and what *is* my people, that we should be able to offer so willingly
 after this sort? for ° all things *come* of thee, and of thine own have we given
 15 thee. For ° we *are* strangers¹ before thee, and sojourners, as *were* all our
 fathers: ° our days on the earth *are* as a shadow, and *there is* none abiding.
 16 O LORD our God, all this store that we have prepared to build thee an house for
 17 thine holy name *cometh* of thine hand, and *is* all thine own. I know also, my
 God, that thou ° triest the heart, and ° hast pleasure in uprightness. As for me,
 in the uprightness of mine heart I have willingly offered all these things: and
 now have I seen with joy thy people, which are present here, to offer willingly
 18 unto thee. O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this
 for ever in the imagination of the thoughts of the heart of thy people, and prepare
 19 [or, establish²] their heart unto thee: and ° give unto Solomon my son a perfect
 heart, to keep thy commandments, thy testimonies, and thy statutes, and to do
 all *these things*, and to build the palace, *for* the which ° I have made provision.
 20 And David said to all the congregation, Now bless the LORD your God. And
 all the congregation blessed the LORD God of their fathers, and bowed down
 21 their heads, and worshipped the LORD, and the king. And they sacrificed
 sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the
 morrow after that day, *even* a thousand bullocks, a thousand rams, and a thou-
 sand lambs, with their drink offerings, and sacrifices in abundance for all Israel:
 22 and did eat and drink before the LORD on that day with great gladness.

Solomon is established on the throne; David dies in peace and honour.

AND they made Solomon the son of David king the second time,² and ° *anointed*
 him unto the LORD *to be* the chief governor, and Zadok *to be* priest.
 23 Then Solomon sat on the throne of the LORD as king instead of David his
 24 father, and prospered; and all Israel obeyed him. And all the princes, and the
 mighty men, and all the sons likewise of king David, ° submitted themselves
 25 unto Solomon the king. And the LORD magnified Solomon exceedingly in the
 sight of all Israel, and ° bestowed upon him *such* royal majesty as had not been
 on any king before him in Israel.
 26, 27 Thus David the son of Jesse reigned over all Israel. ° And the time that he
 reigned over Israel *was* forty years; ° seven years reigned he in Hebron, and thirty
 28 and three years reigned he in Jerusalem. And he ° died in a good old age, ° full
 of days, riches, and honour: and Solomon his son reigned in his stead.
 29 Now the acts of David the king, first and last, behold, they *are* written in the
 book of Samuel the seer, and in the book of Nathan the prophet, and in the book
 30 of Gad the seer,³ with all his reign and his might, ° and the times that went over
 him, and over Israel, and over all the kingdoms of the countries.⁴

° Ps. 115. 15, 16.
 ° Ps. 97. 1.
 ° Deu. 8. 18; 1 Sam. 2. 7, 8; Ro. 11. 35.

° Ps. 18. 31, 32; Is. 45. 24.

° Ge. 28. 22; Ro. 11. 36.

° see refs. Ge. 47. 9.

° Job 14. 2; Ps. 90. 9; 102. 11; 144. 4; Jam. 4. 14.

° ch. 28. 9; 1 Sam. 16. 7.

° Pro. 11. 20.

° Ps. 10. 17.

° Ps. 72. 1.

° ver. 2; ch. 22. 14.

° 1 Ki. 1. 35, 39.

° 2 Chr. 30. 8; Ecc. 8. 2; Eze. 17. 18.

° 1 Ki. 3. 13; 2 Chr. 1. 12; Ecc. 2. 9.

° 2 Sam. 5. 4; 1 Ki. 2. 11.

° 2 Sam. 5. 5.

° Ge. 25. 8.

° ch. 23. 1.

° Dan. 2. 21.

¹ That is, having no right or property of our own, but being only temporary occupiers at the Divine pleasure.

² If this means that Solomon was *anointed* a second time, this must have been done on account of the first anointing having been in haste, upon the occasion of Adonijah's rebellion (1 Kings i. 39). It appears doubtful whether this more regular and formal inauguration of Solomon was upon the occasion of the great assembly mentioned just before, or after the death of his father;

but as the removal of Abiathar from the priesthood, and the appointment of Zadok as sole high priest, took place after David's death (see 1 Kings ii. 27, and note), some have thought that this event also occurred after that date.

³ The substance of these books is probably contained in the books of Samuel and of The Kings. See Prefaces to the First Book of Samuel and the First Book of Kings.

⁴ That is, the surrounding nations, whose affairs were mixed up with those of Israel.

THE SECOND BOOK OF THE CHRONICLES.

THE SECOND BOOK OF THE CHRONICLES is a continuation of the preceding, and gives the history of the kingdom of David from the death of that monarch until its overthrow by Nebuchadnezzar. It thus comprises nearly the same period as the two books of The Kings, with which it has many points of agreement; differing chiefly in this, that while in them the histories of Judah and Israel are mixed together, this book treats almost exclusively of David's royal descendants, and contains much relating to them which is not found elsewhere.

This book may be divided into two parts:—

I. The history of ALL ISRAEL under Solomon; comprising Solomon's sacrifice at Gibeon, his prayer, and choice of wisdom; his wealth and grandeur (ch. i.) The building and furnishing of the temple (ii.—v.) Solomon's dedication-prayer, and God's answer thereto (vi., vii.) Solomon's buildings, officers, and commerce (viii.) The queen of Sheba's visit; Solomon's wealth and greatness (ix.)

II. The history of the KINGDOM OF JUDAH after the

separation of the ten tribes; including Rehoboam's accession, and the revolt of the ten tribes (ch. x.) Rehoboam's government and success; his degeneracy, and the invasion of the king of Egypt (xi., xii.) Reign of Abijam (xiii.); of Asa (xiv.—xvi.) Good reign of Jehoshaphat (xvii.—xx.) Wicked reigns of Jehoram and Ahaziah; and Athaliah's usurpation (xxi., xxii.) Reign of Joash (xxiii., xxiv.); of Azariah (xxv.); of Uzziah (xxvi.); of Jotham (xxvii.); and of Ahaz (xxviii.) Hezekiah's

good reign and reformations; and the deliverance of Jerusalem from Sennacherib (xxix.—xxxii.) Manasseh's wickedness, captivity, and repentance; and Amon's wicked reign (xxxiii.) Josiah's good reign, and zeal for reformation (xxxiv., xxxv.) Reigns of Jehoahaz, Jehoikim, Jehoiahin, and Zedekiah; destruction of the city and temple; captivity of the people (xxxvi. 1—21). Proclamation of Cyrus permitting the return of the Jews (xxxvi. 23, 24).

Solomon's sacrifice at Gibeon; his prayer for wisdom; and God's promises to him.

1 AND ^a Solomon the son of David was strengthened in his kingdom, and ^b the
2 LORD his God *was* with him, and ^c magnified him exceedingly. Then Solomon
spake unto all Israel, to ^d the captains of thousands and of hundreds, and to the
3 judges, and to every governor in all Israel, the chief of the fathers. So Solomon,
and all the congregation with him, went to the high place that *was* at ^e Gibeon;
for there was the tabernacle of the congregation of God, which Moses the servant
4 of the LORD had made in the wilderness. ^f But the ark of God had David
brought up from Kirjath-jearim to *the place which* David had prepared for it:
5 for he had pitched a tent for it at Jerusalem. Moreover ^g the brasen altar, that
^h Bezaleel the son of Uri, the son of Hur, had made, he put [*or, was there*] before
the tabernacle of the LORD: and Solomon and the congregation sought unto it.
6 And Solomon went up thither to the brasen altar before the LORD, which *was* at
the tabernacle of the congregation, and ⁱ offered a thousand burnt offerings upon it.
7 ^k In that night did God appear unto Solomon, and said unto him, Ask what I
8 shall give thee. And Solomon said unto God, Thou hast showed great mercy
9 unto David my father, and hast made me ^l to reign in his stead. Now, O LORD
God, let thy promise unto David my father be established: ^m for thou hast made
10 me king over a people like the dust of the earth in multitude. ⁿ Give me now
wisdom and knowledge, that I may ^o go out and come in before this people: for
who can judge this thy people, *that is so great*?
11 ^p And God said to Solomon, Because this was in thine heart, and thou hast not
asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast
12 asked long life; but hast asked wisdom and knowledge for thyself, that thou
mayest judge my people, over whom I have made thee king: wisdom and
knowledge *is* granted unto thee; and I will give thee riches, and wealth, and
honour, such as ^q none of the kings have had that *have been* before thee, neither
shall there any after thee have the like.
13 Then Solomon came *from his journey*¹ to the high place that *was* at Gibeon to
Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

Solomon's wealth and commerce.

14 ^r AND Solomon gathered chariots and horsemen: and he had a thousand and
four hundred chariots, and twelve thousand horsemen, which he placed in the
chariot cities, and with the king at Jerusalem.
15 ^s And the king made silver and gold at Jerusalem *as plenteous* as stones, and
cedar trees made he as the sycamore trees that *are* in the vale for abundance.
16 ^t And Solomon had horses brought out of Egypt, and linen yarn:² the king's
17 merchants received the linen yarn at a price. And they fetched up, and brought
forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an
hundred and fifty: and so brought they out *horses* for all the kings of the
Hittites, and for the kings of Syria, by their means.

Solomon's arrangements with Hiram, and other preparations for the erection of the temple.

2 AND Solomon ^u determined to build an house for the name of the LORD, and
2 an house for his kingdom. And ^v Solomon told out threescore and ten thousand
men to bear burdens, and fourscore thousand to hew in the mountain, and three
thousand and six hundred³ to oversee them.
3 And Solomon sent to ^w Hiram the king of Tyre, saying, ^x As thou didst deal
with David my father, and didst send him cedars to build him an house to dwell
4 therein, *even so deal with me*. Behold, ^y I build an house to the name of the LORD
my God, to dedicate *it* to him, and ^z to burn before him sweet incense, and for
^a the continual shewbread, and for ^b the burnt offerings morning and evening, on
the sabbaths, and on the new moons, and on the solemn feasts of the LORD our
5 God. This *is an ordinance* for ever to Israel. And the house which I build *is*
6 great: for ^c great *is* our God above all gods. ^d But who is able to build him an

^a 1 Ki. 2. 46.
^b Ge. 39. 2.
^c 1 Chr. 29. 25.

^d 1 Chr. 27. 1.

^e see parallel, 1 Ki. 3.
4—14: see also 1
Chr. 16. 39; 21. 29.

^f 2 Sam. 6. 2, 17; 1
Chr. 15. 1.

^g Ex. 27. 1, 2; 38. 1, 2.

^h Ex. 31. 2.

ⁱ 1 Ki. 3. 4.

^k 1 Ki. 3. 5, 6.

^l 1 Chr. 28. 5.

^m 1 Ki. 3. 7, 8.

ⁿ 1 Ki. 3. 9.

^o Num. 27. 17; Deu.
31. 2.

^p 1 Ki. 3. 11—13.

^q ch. 9. 22; 1 Chr. 29.
25; Ecc. 2. 9.

^r ch. 9. 25; 1 Ki. 4. 26;
10. 26, etc.

^s ch. 9. 27; 1 Ki. 10. 27;
Job 22. 24.

^t ch. 9. 28; 1 Ki. 10.
28, 29.

^u see parallel, 1 Ki.
ch. 5.
^v ver. 18; 1 Ki. 5. 15.

^w or, Hiram, 1 Ki. 5. 1.
^x 1 Chr. 14. 1.

^y ver. 1.

^z Ex. 30. 7.

^a Ex. 25. 30; 1. s. 21. 8.
^b Num. 28. 3, 9, 11.

^c Ps. 135. 5.
^d ch. 6. 18; 1 Ki. 8. 27;
Is. 66. 1.

¹ The Septuagint gives the correct reading: 'And Solomon came from the high place in Gibeon,' etc.

² See notes on 1 Kings x. 28, 29.

³ This is the number given by the Sept. in 1 Kings v. 16.

house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice¹ before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, ^g whom David my father did provide. ^h Send me also cedar trees, fir trees, and ⁱ algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants, even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great. ^k And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.²

11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, ^l Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, ^m Blessed *be* the LORD God of Israel, ⁿ that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Lebanon my father's, ^o the son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. Now therefore the wheat, and the barley, the oil, and the wine, which ^p my lord hath spoken of, let him send unto his servants: ^q and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to ^r Joppa; ⁴ and thou shalt carry it up to Jerusalem.

17 ^s And Solomon numbered all the strangers⁵ that *were* in the land of Israel, after the numbering wherewith ^t David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set ^u threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

The building and furnishing of the temple.

3 THEN ^x Solomon began to build the house of the LORD at ^y Jerusalem in mount Moriah,⁶ where *the* LORD appeared unto David his father, ^z in the place that David had prepared in the threshingfloor of ^a Ornan the Jebusite. And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 Now these *are the things* ^b wherein Solomon was instructed for the building of the house of God. The length by cubits after the first⁷ measure *was* threescore cubits, and the breadth twenty cubits. And the ^c porch that *was* in the front of the house, the length of it *was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty.⁸

5 And he overlaid it within with pure gold; and ^d the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm⁹ trees and chains. And he garnished the house with precious stones for beauty:¹⁰ and the gold *was* gold of Parvaim.¹¹ He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents. And the weight

^g 1 Chr. 22. 15.
^h 1 Ki. 5. 6.
ⁱ or, *almuggim*, 1 Ki. 10. 11.

^k 1 Ki. 5. 11.

^l ch. 9. 8; 1 Ki. 10. 9.

^m 1 Ki. 5. 7.
ⁿ Ge. 1 and 2; Ps. 33. 6; 102. 25; 124. 8; 136. 5, 6; Ac. 4. 24; 14. 15; Rev. 10. 6.

^o 1 Ki. 7. 13, 14.

^p ver. 10.
^q 1 Ki. 5. 8, 9.

^r Heb. *Japho*, Jos. 19. 46; Ac. 9. 36.
^s as ver. 2; ch. 8. 7, 8; 1 Ki. 5. 13, 15, 16; 9. 20, 21.
^t 1 Chr. 22. 2.

^u ver. 2

^x 1 Ki. 6. 1, etc.
^y Ge. 22. 2, 14.
^z 1 Chr. 21. 18; 22. 1.
^a or, *Araunah*, 2 Sam. 24. 18.

^b see parallel, 1 Ki. 6. 1-4.

^c 1 Ki. 6. 3.

^d 1 Ki. 6. 17

1 Solomon is careful to set before Hiram right ideas of Jehovah. 'Let it not be supposed that He, like the gods of the Gentiles, dwells in temples made with hands: this house, however magnificent, cannot be a habitation for Him; and is intended only that his priests and worshippers may have a fit place wherein to conduct his service.'

2 See note on 1 Kings v. 11.

3 In the Hebrew it is 'Hiram-Abi;' and at ch. iv. 16, 'Hiram-Abiv.' It is probably a proper name, the 'Abi' being added to distinguish him from other Hurams.

4 Now called Yaffa; a large sea-port on the Mediterranean.

5 The remnant of the Canaanites. See 1 Kings ix. 20, 21.

6 It is generally supposed (and Josephus says the same)

that this was the spot to which Abraham went to offer up Isaac. See Gen. xxii. 2.

7 The 'first' means the measure in use in Solomon's time, as distinguished probably from the Babylonian measure used after the captivity.

8 If this is correct, the 'porch' must have formed a lofty tower, four times as high as the rest of the temple. But some ancient versions omit the 'hundred.'

9 Probably the pilasters were made in the form of palm-trees.

10 Or, 'with beautiful precious stones.'

11 This is thought by some to be the same as Ophir; by others, a general term for Eastern regions. Others take 'gold of Parvaim' to mean *fine gold*.

of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 ^c And in the most holy house he made two cherubim of image work,¹ and over-

11 laid them with gold. And the wings of the cherubim *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other

12 cherub. And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the

13 other cherub. The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward² [*or*, toward the

14 house]. And he made the ^f veil *of* blue, and purple, and crimson, and fine linen, and wrought cherubim thereon.

15 Also he made before the house ^s two pillars of thirty and five cubits high, and

16 the chapiter that *was* on the top of each of them *was* five cubits. And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made ^h an

17 hundred pomegranates, and put *them* on the chains. And he ⁱ reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin [*i. e.* He shall establish], and the name of that on the left Boaz [*i. e.* In it is strength].

4 Moreover he made ^k an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.³

2 ^l Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it

3 round about. ^m And under it *was* the similitude of oxen,⁴ which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen

4 *were* cast, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them,

5 and all their hinder parts *were* inward. And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held ⁿ three⁵ thousand baths.

6 He made also ^o ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

7 ^p And he made ten candlesticks of gold ^q according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 ^r He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basins [*or*, bowls] of gold.

9 Furthermore ^s he made the court of the priests, and the great court, and doors

10 for the court, and overlaid the doors of them with brass. And ^t he set the sea on the right side of the east end, over against the south.

11 And ^u Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for king Solomon for the house of God;

12 *to wit*, the two pillars, and ^v the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the

13 chapiters *which were* on the top of the pillars; and ^w four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two

14 pommels of the chapiters *which were* upon the pillars. He made also ^x bases, and

15 lavers [*or*, caldrons] made he upon the bases; one sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did

17 ^a Hiram his father make to king Solomon for the house of the Lord of bright brass. ^b In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathai.

18 ^c Thus Solomon made all these vessels in great abundance: for the weight of

19 the brass could not be found out. And ^d Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon ^e the shew-

20 bread *was set*; moreover the candlesticks with their lamps, that they should

21 burn ^f after the manner before the oracle, of pure gold; and ^g the flowers, and the

22 lamps, and the tongs, *made he of* gold, *and* that perfect gold; and the snuffers, and the basins, and the spoons, and the censers, *of* pure gold: and the entry⁶ of

^c see parallel, 1 Ki. 6. 23—25.

^f Ex. 26. 31; Mt. 27. 51; Heb. 9. 3.

^s see parallel, 1 Ki. 7. 15—21; see also Jer. 52. 21.

^h 1 Ki. 7. 20.

ⁱ 1 Ki. 7. 21.

^k Ex. 27. 1, 2; 2 Ki. 16. 11; Eze. 43. 13, 16.

^l see parallel, 1 Ki. 7. 23—26.

^m 1 Ki. 7. 21—26.

ⁿ see 1 Ki. 7. 26.

^o see parallel, 1 Ki. 7. 38, 39.

^p 1 Ki. 7. 49.

^q Ex. 25. 31, 40; 1 Chr. 28. 12, 19.

^r 1 Ki. 7. 48.

^s 1 Ki. 6. 36.

^t 1 Ki. 7. 39.

^u see parallel, 1 Ki. 7. 40—50.

^v 1 Ki. 7. 41.

^w see 1 Ki. 7. 20.

^x 1 Ki. 7. 27, 43.

^a 1 Ki. 7. 14, 45.

^b 1 Ki. 7. 46.

^c 1 Ki. 7. 47.

^d 1 Ki. 7. 48—50.

^e Ex. 25. 30.

^f Ex. 27. 20, 21.

^g Ex. 25. 31, etc.

¹ Rather, 'carved work.'

² The cherubim were not set there to be worshipped, but as a mark of honour to the invisible God.

³ This altar was four times as long, four times as broad, and about three times as high as that which had been made by Moses; and it formed a large platform about

thirty-five feet square, and seventeen and a half feet high.

⁴ See note on 1 Kings vii. 21.

⁵ See note on 1 Kings vii. 26.

⁶ In 1 Kings vii. 50, instead of 'entry,' it is 'hinges;' which is probably correct; the two words being very similar in the Hebrew.

the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

5 Thus ^hall the work that Solomon made for the house of the LORD was finished : and Solomon brought in *all* the things that David his father had dedicated ; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

^h 1 Ki. 7. 51.

The ark is brought up and placed in the temple ; Solomon's dedication-prayer and sacrifices.

2 ⁱTHEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD ^kout of the city of David, which *is* Zion.

ⁱ see parallel, 1 Ki. 8. 1—11.

3 ^lWherefore all the men of Israel assembled themselves unto the king ^min the feast which *was* in the seventh month. And all the elders of Israel came ; and

^k 2 Sam. 6. 12.

^l 1 Ki. 8. 2.

^m see ch. 7. 8—10.

5 the Levites took up the ark. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle ; these

6 did the priests *and* the Levites bring up. Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed

7 sheep and oxen, which could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubim :

8 for the cherubim spread forth *their* wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle ; but they were not seen without. And there it is [*or*, they are there"]

ⁿ 1 Ki. 8. 8.

10 unto this day. *There was* nothing in the ark save the two tables which Moses ^oput *therein* at Horeb, when [*or*, where] the LORD made a covenant with the children of Israel, when they came out of Egypt.

^o ch. 6. 11 ; Deu. 10. 2, 5.

11 And it came to pass, when the priests were come out of the holy *place* : (for all the priests *that were* present were sanctified, *and* did not *then* wait by course :

12 ^palso the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, ^qand

^p 1 Chr. 25. 1.

13 with them an hundred and twenty priests sounding with trumpets :) it came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD ; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*,

^q 1 Chr. 15. 24.

14 *For he is good ; for his mercy endureth for ever : that then* the house was filled with a cloud, *even* the house of the LORD ; so that the priests could not stand to minister by reason of the cloud : ^rfor the glory of the LORD had filled the house of God.

^r Ps. 136 ; 1 Chr. 16. 34, 41.

^s ch. 7. 2 ; Ex. 40. 35.

6 Then ^tsaid Solomon, The LORD hath said that he would dwell in the "thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling for ever. And the king turned his face, and blessed the whole congregation of Israel : and all the congregation of Israel stood.

^t see parallel, 1 Ki. 8. 12—53.

^u Le. 16. 2.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there ;

6 neither chose I any man to be a ruler¹ over my people Israel : ^xbut I have chosen Jerusalem, that my name might be there ; and ^yhave chosen David to be over my people Israel. Now ^zit was in the heart of David my father to build an

^x ch. 12. 13.

^y 1 Chr. 28. 4.

^z 2 Sam. 7. 2 ; 1 Chr. 17. 1 ; 28. 2.

8 house for the name of the LORD God of Israel. But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou

9 didst well in that it was in thine heart : notwithstanding thou shalt not build the house ; but thy son which shall come forth out of thy loins, he shall build the

10 house for my name. The LORD therefore hath performed his word that he hath spoken : for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of

^a ch. 5. 10.

11 the LORD God of Israel. And in it have I put the ark, ^awherein *is* the covenant of the LORD, that he made with the children of Israel.

12 ^bAnd he stood before the altar² of the LORD in the presence of all the congregation of Israel, and spread forth his hands : for Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court : and upon it he stood, and kneeled down upon

^b 1 Ki. 8. 22.

¹ God had, on various occasions, appointed temporary rulers of Israel ; but he did not, till the time of David,

establish a permanent and hereditary monarchy.

² The altar of burnt-offerings.

his knees before all the congregation of Israel, and spread forth his hands toward
14 heaven, and said,

O LORD God of Israel, ^c *there is* no God like thee in the heaven, nor in the
earth; which keepest covenant, and *showest* mercy unto thy servants, that walk
15 before thee with all their hearts: ^d thou which hast kept with thy servant David
my father that which thou hast promised him; and spakest with thy mouth, and
16 hast fulfilled *it* with thine hand, as *it is* this day. Now therefore, O LORD God
of Israel, keep with thy servant David my father that which thou hast promised
him, saying, ^e There shall not fail thee a man in my sight to sit upon the throne
of Israel; ^f yet so that thy children take heed to their way to walk in my law,
17 as thou hast walked before me. Now then, O LORD God of Israel, let thy word
be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? ^g behold, heaven and
the heaven of heavens cannot contain thee; how much less this house which I
19 have built! Have respect therefore to the prayer of thy servant, and to his
supplication, O LORD my God, to hearken unto the cry and the prayer, which thy
20 servant prayeth before thee: that thine eyes may be open upon this house day
and night, upon the place whereof thou hast said that thou wouldest put thy
name there; to hearken unto the prayer which thy servant prayeth toward [*or*,
21 in] this place. Hearken therefore unto the supplications of thy servant, and of
thy people Israel, which they shall make [*Heb.* pray] toward this place: hear thou
from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

22 If a man sin against his neighbour, and an oath be laid upon him to make him
23 swear, and the oath come before thine altar in this house; then hear thou from
heaven, and do, and judge thy servants, by requiting the wicked, by recom-
pensing his way upon his own head; and by justifying the righteous, by giving
him according to his righteousness.

24 And if thy people Israel be put to the worse [*or*, be smitten] before the enemy,
because they have sinned against thee; and shall return and confess thy name,
25 and pray and make supplication before thee in [*or*, toward] this house; then hear
thou from the heavens, and forgive the sin of thy people Israel, and bring them
again unto the land which thou gavest to them and to their fathers.

26 When the ^h heaven is shut up, and there is no rain, because they have sinned
against thee; *yet* if they pray toward this place, and confess thy name, and turn
27 from their sin, when thou dost afflict them; then hear thou from heaven, and
forgive the sin of thy servants, and of thy people Israel, when thou hast taught
them the good way, wherein they should walk; and send rain upon thy land,
which thou hast given unto thy people for an inheritance.

28 If there ⁱ be dearth in the land, if there be pestilence, if there be blasting, or
mildew, locusts, or caterpillars; if their enemies besiege them in the cities of
their land; whatsoever sore, or whatsoever sickness *there be*: *then* what prayer
or what supplication soever shall be made of any man, or of all thy people Israel,
when every one shall know his own sore and his own grief, and shall spread forth
30 his hands in [*or*, toward] this house: then hear thou from heaven thy dwelling
place, and forgive, and render unto every man according unto all his ways whose
heart thou knowest; (for thou only ^k knowest the hearts of the children of men:)
31 that they may fear thee, to walk in thy ways, so long as they live in the land
which thou gavest unto our fathers.

32 Moreover concerning the stranger, ^l which is not of thy people Israel, but is
come from a far country for thy great name's sake, and thy mighty hand, and thy
33 stretched out arm; if they come and pray in this house; then hear thou from the
heavens, *even* from thy dwelling place, and do according to all that the stranger
calleth to thee for; that all people of the earth may know thy name, and fear
thee, as *doth* thy people Israel, and may know that this house which I have built
is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt
send them, and they pray unto thee toward this city which thou hast chosen, and
35 the house which I have built for thy name; then hear thou from the heavens
their prayer and their supplication, and maintain their cause [*or*, right].

36 If they sin against thee, (for *there is* ^m no man which sinneth not,) and thou be
angry with them, and deliver them over before *their* enemies, and they carry
37 them away captives unto a land far off or near; *yet* if they bethink themselves
in the land whither they are carried captive, and turn and pray unto thee in the
land of their captivity, saying, We have sinned, we have done amiss, and have
38 dealt wickedly: if they return to thee with all their heart and with all their
soul in the land of their captivity, whither they have carried them captives, and

^c Ex. 15. 11; Deu. 4.
39; 7. 9.

^d 1 Chr. 22. 9.

^e ch. 7. 18; 2 Sam. 7.
12, 16; 1 Ki. 2. 4;
6. 12.
^f Ps. 132. 12.

^g ch. 2. 6; Is. 66. 1;
Ac. 7. 49.

^h 1 Ki. 17. 1.

ⁱ ch. 20. 9.

^k 1 Chr. 28. 9.

^l John 12. 20; Ac. 8.
27.

^m Pro. 20. 9; Ecc. 7.
20; Jam. 3. 2; 1
John 1. 8.

pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy
39 name: then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause [*or*, right], and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears be
41 attent unto the prayer *that is made* in this place. Now¹ *therefore* arise, O LORD God, into thy ^oresting place,² thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints ^prejoice in
42 goodness. O LORD God, turn not away the face of thine anointed: ^qremember the mercies of David thy servant.

7 Now ^rwhen Solomon had made an end of praying, the ^sfire came down from heaven, and consumed the burnt offering and the sacrifices; and ^tthe glory of the
2 LORD filled the house. ^uAnd the priests could not enter into the house of the
3 LORD, because the glory of the LORD had filled the LORD's house. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, ^xsaying, For *he is good*; ^yfor his mercy *endureth* for ever.

4, 5 ^zThen the king and all the people offered sacrifices before the LORD. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house
6 of God. ^aAnd the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and
7 ^bthe priests sounded trumpets before them, and all Israel stood. Moreover ^cSolomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 ^dAlso at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto ^ethe river
9 of Egypt. And in the eighth day they made a solemn assembly: for they kept
10 the dedication of the altar seven days, and the feast seven days. And ^fon the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

11 Thus ^gSolomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

God's answer to Solomon's prayer.

12 AND the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, ^hand have chosen this place to myself for an house of sacrifice.

13 ⁱIf I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall ^khumble themselves, and pray, and seek my face, and turn from their wicked ways; ^lthen will I hear from heaven, and will forgive their
15 sin, and will heal their land. Now ^mmine eyes shall be open, and mine ears
16 attent³ unto the prayer *that is made* in this place. For now have ⁿI chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 ^oAnd as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, ^pThere shall not fail thee a man *to be* ruler in Israel.

19 ^qBut if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;
20 then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight,

^r Ps. 132. 8—10, 16.

^s 1 Chr. 28. 2.

^t Ne. 9. 25.

^u Ps. 132. 1; Is. 55. 3.

^v 1 Ki. 8. 54.

^w Le. 9. 24; Judg. 6. 21; 1 Ki. 18. 38; 1 Chr. 21. 26.

^x ch. 5. 13, 14; 1 Ki. 8. 10, 11; Eze. 10. 3, 4.

^y ch. 5. 14.

^z ch. 5. 13; Ps. 136. 1.

^a ch. 20. 21; 1 Chr. 16. 41.

^b see parallel, 1 Ki. 8. 62—65.

^c 1 Chr. 15. 16.

^d ch. 5. 12.

^e 1 Ki. 8. 64.

^f 1 Ki. 8. 65.

^g Jos. 13. 3.

^h 1 Ki. 8. 66.

ⁱ see parallel, 1 Ki. 9. 1—9.

^j Deu. 12. 5.

^k ch. 6. 26, 28.

^l Jam. 4. 10.

^m ch. 6. 27, 30.

ⁿ ch. 6. 40.

^o ch. 6. 6; 1 Ki. 9. 3.

^p 1 Ki. 9. 4, etc.

^q ch. 6. 16.

^r Le. 26. 14, 33; Deu. 28. 15, 35, 37.

¹ This verse and the next are in substance a quotation from Psa. cxxxii., which was probably composed upon this occasion: see note on its title.

² The ark of the covenant had often removed, even after its arrival in Canaan. See Josh. vi. 4—6; viii. 33;

xviii. 1; 1 Sam. iv. 4, 11; vi. 12; vii. 1; 2 Sam. vi. 2—10, 17; xv. 24, 25; 1 Chron. xvii. 5.

³ Much of the answer, as recorded here, is in the very terms of Solomon's prayer. Comp. ver. 15 with ch. vi. 40, and ver. 18 with ch. vi. 16.

21 and will make it *to be* a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, ^rWhy hath the LORD done thus unto this land, and unto
22 this house? And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

Solomon's buildings, officers, and trade; and his provision for the temple services.

8 AND ^sit came to pass at the end of twenty years, wherein Solomon had built
2 the house of the LORD, and his own house, that the cities ¹ which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3, 4 And Solomon went to Hamath-zobah, and prevailed against it. ^tAnd he built Tadmor² in the wilderness, and all the store cities, which he built in
5 Hamath. Also he built Beth-horon the upper, and Beth-horon the nether,
6 fenced cities, with walls, gates, and bars; and Baalath,³ and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ^uAs for all the people *that were* left of the Hittites, and the Amorites, and the
8 Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel, *but* of their children, who were left after them in the land, whom the children of Israel
9 consumed not, them did Solomon make to pay tribute until this day. But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* ^xtwo hundred and fifty, that bare rule over the people.

11 And Solomon ^ybrought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are holy*, whereunto the ark of the LORD hath come.

12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD,
13 which he had built before the porch, *even* after a certain rate ^zevery day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, ^athree times in the year, *even* in the feast of unleavened
14 bread, and in the feast of weeks, and in the feast of tabernacles. And he appointed, according to the order of David his father, the ^bcourses of the priests to their service, and ^cthe Levites to their charges, to praise and minister before the priests, as the duty of every day required: the ^dporters also by their courses
15 at every gate: for so had David the man of God ⁴commanded. And they departed not from the commandment of the king unto the priests and Levites concerning
16 any matter, or concerning the treasures. Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 Then went Solomon to ^eEzion-geber, and to ^fEloth, at the sea side in the land
18 of Edom. ⁵And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir,⁵ and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

The queen of Sheba's visit.

9 AND ^hwhen the queen of Sheba⁶ heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her
2 heart. And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house
4 that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their

^r Deu. 29. 24; Jer. 22. 8, 9.

^s see parallel, 1 Ki. 9. 10—21.

^t 1 Ki. 9. 17, etc.

^u 1 Ki. 9. 20, etc.

^x see 1 Ki. 9. 23.

^y 1 Ki. 3. 1; 7. 8; 9. 21.

^z Ex. 29. 38; Num. 28. 3, 9, 11, 26; 29. 1, etc.

^a Ex. 23. 11; Deu. 16. 16.

^b 1 Chr. 24. 1.

^c 1 Chr. 25. 1.

^d 1 Chr. 9. 17; 26. 1.

^e see parallel, 1 Ki. 9. 26—28.

^f or, *Eloth*, Deu. 2. 8; 2 Ki. 14. 22.

⁵ ch. 9. 10, 13; 1 Ki. 9. 27.

^h see parallel, 1 Ki. ch. 10; see also Mt. 12. 12; Lk. 11. 3.

1 These were the cities which Solomon gave to Hiram (1 Kings ix. 11), but which Hiram returned because 'they pleased him not.' Solomon then 'built' (*i. e.* enlarged or improved) them, and placed Israelites in them instead of their former inhabitants.

2 See note on 1 Kings ix. 18.

3 See note on 1 Kings ix. 18.

4 This is equivalent to saying, 'David the prophet;' and intimates that in all these things he acted under the guidance of the Holy Spirit.

5 See note on 1 Kings ix. 28.

6 See note on 1 Kings x. 1.

apparel; and his ascent by which he went up into the house of the LORD; there
 5 was no more spirit in her. And she said to the king, *It was* a true report which
 I heard in mine own land of thine acts [*or*, sayings], and of thy wisdom:
 6 howbeit I believed not their words, until I came, and mine eyes had seen *it*:
 and, behold, the one half of the greatness of thy wisdom was not told me: *for*
 7 thou exceedest the fame that I heard. Happy *are* thy men, and happy *are* these
 thy servants, which stand continually before thee, and hear thy wisdom.
 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne,¹
to be king for the LORD thy God: because thy God loved Israel, to establish
 them for ever, therefore made he thee king over them, to do judgment and
 9 justice. And she gave the king an hundred and twenty talents of gold, and of
 spices great abundance, and precious stones: neither was there any such spice as
 the queen of Sheba gave king Solomon.
 10 And the servants also of Hiram, and the servants of Solomon, ⁱwhich brought
 11 gold from Ophir, brought ^halgum trees and precious stones. And the king
 made *of* the algum trees terraces [*or*, stairs] to the house of the LORD, and to the
 king's palace, and harps and psalteries for singers: and there were none such
 seen before in the land of Judah.
 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she
 asked, beside² *that* which she had brought unto the king. So she turned. and
 went away to her own land, she and her servants.

Solomon's wealth, wisdom, greatness, and death.

13 NOW the weight of gold that came to Solomon in one year was six hundred
 14 and threescore and six talents of gold; beside *that which* chapmen³ and merchants
 brought. And all the kings of Arabia and governors of the country brought
 gold and silver to Solomon.
 15 And king Solomon made two hundred targets *of* beaten gold: six hundred
 16 *shekels* of beaten gold went to one target. And three hundred shields *made he*
of beaten gold: three hundred *shekels* of gold went to one shield. And the king
 put them in the house of the forest of Lebanon.
 17 Moreover the king made a great throne of ivory, and overlaid it with pure
 18 gold. And *there were* six steps to the throne, with a footstool of gold, *which*
were fastened to the throne, and stays [*Heb.* hands] on each side of the sitting
 19 place, and two lions standing by the stays: and twelve lions stood there on the one
 side and on the other upon the six steps. There was not the like made in any
 20 kingdom. And all the drinking vessels of king Solomon *were of* gold, and all
 the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of*
 21 silver; it was *not* any thing accounted of in the days of Solomon. For the king's
 ships went to Tarshish⁴ with the servants of Hiram: every three years once
 came the ships of Tarshish bringing gold, and silver, ivory, and apes, and
 peacocks.
 22 And king Solomon passed all the kings of the earth in riches and wisdom.
 23 And all the kings of the earth sought the presence of Solomon, to hear his
 24 wisdom, that God had put in his heart. And they brought every man his
 present, vessels of silver, and vessels of gold, and raiment, harness, and spices,
 horses, and mules, a rate year by year.
 25 And Solomon ^hhad four thousand stalls for horses and chariots, and twelve
 thousand horsemen; whom he bestowed in the chariot cities, and with the king
 at Jerusalem.
 26 ^mAnd he reigned over all the kings ⁿfrom the ^oriver even unto the land of the
 27 Philistines, and to the border of Egypt. ^pAnd the king made silver in Jeru-
 salem as stones, and cedar trees made he as the sycamore trees that *are* in the
 28 low plains in abundance. ^qAnd they brought unto Solomon horses out of Egypt,
 and out of all lands.
 29 ^rNow the rest of the acts of Solomon, first and last, *are* they not written in
 the book of Nathan the prophet, and in the prophecy of ^sAhijah the Shilonite,
 30 and in the visions of ^tIddo the seer against Jeroboam the son of Nebat? ^uAnd
 31 Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept
 with his fathers, and he was buried in the city of David his father: and Reho-
 boam his son reigned in his stead.

ⁱ ch. 8. 18.

^h 1 Ki. 10, 11, *almug*
trees.

^l ch. 1. 14; 1 Ki. 4. 26;
10. 26.

^m 1 Ki. 4. 21.
ⁿ Ge. 15. 18: Ps. 72. 8.
^o that is, *Euphrates*.
^p ch. 1. 15; 1 Ki. 10. 27.

^q ch. 1. 16; 1 Ki. 10. 28.

^r 1 Ki. 11. 41.

^s 1 Ki. 11. 29.

^t ch. 12. 15; 13. 22.
^u 1 Ki. 11. 42, 43.

¹ It is called God's throne, because Jehovah was king of Israel, and the kings were his deputies or vicegerents.

² The reading in the parallel passage, 1 Kings x. 13, is obviously more correct; viz., 'beside what Solomon gave her of his royal bounty:' meaning, probably, valuable

presents which Solomon made to her, in addition to peculiar productions of Canaan which she had asked for.

³ This word is used of the men whom Moses sent to 'spy out' the land. It probably means here *adventurers*.

⁴ See note on 1 Kings x. 22.

Rehoboam succeeds Solomon; the ten tribes revolt from him.

10 AND¹ Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

² see parallel, 1 Ki. 12. 1—19.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that
3 Jeroboam returned out of Egypt. And they sent and called him. So Jeroboam
4 and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy
5 father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed.

⁹ 1 Ki. 11. 40.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to
7 return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.
9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy
10 father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my
11 father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the
13 king bade, saying, Come again to me on the third day. And the king answered
14 them roughly; and king Rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, My father made your
yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: ² for the cause was of God, that the Lord might perform his word, which he spake by the ^a hand of Ahijah the
16 Shilonite to Jeroboam the son of Nebat. And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What
portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So
17 all Israel went to their tents. But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

² 1 Sam. 2. 25; 1 Ki. 12. 15, 24.
^a 1 Ki. 11. 29.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam
19 made speed to get him up to *his* chariot, to flee to Jerusalem. ^o And Israel rebelled against the house of David unto this day.

^b 1 Ki. 12. 19.

11 And ^c when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to
2 Rehoboam. But the word of the Lord came ^d to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all
3 Israel in Judah and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam.

^c see parallel, 1 Ki. 12. 21—24.

^d ch. 12. 15.

Rehoboam's measures for strengthening his kingdom, and his success.

5 AND Rehoboam dwelt in Jerusalem, and built² cities for defence in Judah.
7 He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and
9 Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and
10 Azekah, and Zorah, and Aijalon, and Hebron, which *are* in Judah and in
11 Benjamin fenced cities. And he fortified the strongholds, and put captains in
12 them and store of victual, and of oil and wine. And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

¹ See notes on 1 Kings, ch. xii.

² That is, he *enlarged* or fortified them.

13 And the priests and the Levites that *were* in all Israel resorted to him out of
14 all their coasts. For the Levites left ^etheir suburbs and their ^fpossession, and
came to Judah and Jerusalem: for ^gJeroboam and his sons had cast them off¹
15 from executing the priest's office unto the LORD: ^hand he ordained him priests
for the high places, and for ⁱthe devils,² and for ^kthe calves which he had made.
16 ^lAnd after them out of all the tribes of Israel such as set their hearts to seek the
LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their
17 fathers. So they ^mstrengthened the kingdom of Judah, and made Rehoboam
the son of Solomon strong,³ three years: for three years they walked in the way
of David and Solomon.⁴

18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David
19 to wife, and Abihail⁵ the daughter of Eliab the son of Jesse; which bare him
20 children; Jeush, and Shamariah, and Zaham. And after her he took ⁿMaachah
the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and
21 Shelomith. And Rehoboam loved Maachah the daughter of Absalom above all
his wives and his concubines: (for he took eighteen wives, and threescore con-
22 cubines; and begat twenty and eight sons, and threescore daughters.) And
Rehoboam ^omade Abijah the son of Maachah the chief, *to be ruler* among his
23 brethren: for *he thought* to make him king. And he dealt wisely, and dispersed⁶
of all his children throughout all the countries of Judah and Benjamin, unto
every fenced city: and he gave them victual in abundance. And he desired
many wives.

Rehoboam and his people, forsaking the law of God, are punished by Shishak's invasion.

12 AND ^pit came to pass, when Rehoboam had established the kingdom, and
had strengthened himself, ^qhe forsook the law of the LORD, and all Israel
with him.

2 ^rAnd it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of
Egypt came up against Jerusalem, because they had transgressed against the
3 LORD, with twelve hundred chariots, and threescore thousand horsemen: and the
people *were* without number that came with him out of Egypt; ^sthe Lubims,⁷
4 the Sukkiims,⁸ and the Ethiopians.⁹ And he took the fenced cities which *per-
tained* to Judah, and came to Jerusalem.

5 Then came ^tShemaiah the prophet to Rehoboam, and *to* the princes of Judah,
that were gathered together to Jerusalem because of Shishak, and said unto them,
Thus saith the LORD, ^uYe have forsaken me, and therefore have I also left you
6 in the hand of Shishak. Whereupon the princes of Israel and the king ^vhumbled
themselves; and they said, ^wThe LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, ^xthe word of the
LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I
will not destroy them, but I will grant them some [*or, a little while*] deliverance;
and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.
8 Nevertheless ^ythey shall be his servants; that they may know¹⁰ ^zmy service, and
the service of the kingdoms of the countries.

9 ^aSo Shishak¹¹ king of Egypt came up against Jerusalem, and took away the

^e Num. 35. 2—5
^f Le. 27. 30—34.
^g ch. 13. 9.

^h 1 Ki. 12. 28—33; 13.
33; 14. 9; Hos. 13. 2.
ⁱ Le. 17. 7; 1 Cor. 10.
20.

^k 1 Ki. 12. 28.
^l see ch. 15. 9; 30. 11,
18.

^m ch. 12. 1.

ⁿ 1 Ki. 15. 2; she is
called Michaiah the
daughter of Uriel,
ch. 13. 2.

^o see Deut. 21. 15—17.

^p ch. 11. 17.

^q 1 Ki. 14. 22—24.

^r see parallel, 1 Ki. 14.
25.

^s ch. 16. 8.

^t ch. 11. 2.

^u ch. 15. 2.

^x Jam. 4. 10.

^y Ex. 9. 27.

^z 1 Ki. 21. 28, 29.

^a see Is. 26. 13.

^b Deu. 28. 47, 48.

^c see parallel, 1 Ki. 14.
26—28.

¹ Jeroboam would doubtless have been glad to obtain the sanction of the Levites to his calf-worship: so that their expulsion from office is an attestation of their fidelity to the worship of Jehovah in circumstances which formed a strong temptation to apostasy.

² The Hebrew word means 'hairy ones;' and is often used for *he-goats*. It probably refers to the Egyptian goat-god, or other similar deities—a form of idolatry which Jeroboam would be likely to introduce in connection with that of the calves. See note on Lev. xvii. 7.

³ It appears that most of the pious Israelites joined him, out of every tribe, as well as the whole tribe of Levi, who were deprived of their functions in the kingdom of Israel. Thus Jeroboam's religious apostasy, and his idolatrous practices, greatly weakened his own kingdom, and increased the power and prosperity of his rival.

⁴ Rehoboam seems to have paid some attention to religion as long as his throne appeared to be in danger; but he cast it off when he thought he had nothing to fear from Jeroboam (ch. xii. 1).

⁵ As Eliab was David's eldest brother, probably Abihail was his *grand*-daughter, if not a degree still further removed.

⁶ Probably to prevent domestic feuds, which might have arisen had they all remained at Jerusalem; and to

extend the influence of the royal family over the whole land, in accordance with Oriental customs and policy. For the same reason, probably, he desired, or rather demanded, many wives for his sons as well as for himself.

⁷ These were the Libyans of north-eastern Africa. They probably furnished many of the chariots used on this occasion: for Herodotus (iv. 189) states that the Greeks learned from them the method of yoking four horses to a chariot.

⁸ The Septuagint renders this 'Troglodytæ,' a name given to them by the Greeks, because they dwelt in caves. They inhabited the mountains on the western coast of the Red Sea.

⁹ Heb., 'Cushim;' a people coming probably from Nubia, on the south of Egypt.

¹⁰ They were thus taught how much better it was to live under the wholesome restraints of Jehovah's laws than under the reckless exactions of an invader.

¹¹ One of the large palaces at Karnak, in Egypt, was partly built by Shishak, or Sheshonk; and on a wall, which was recently standing, a sculpture was discovered representing that monarch dragging the representatives of conquered kingdoms, one of whom has hieroglyphics upon his shield, which are supposed to refer to the *kingdom of Judah*; but this is far from being certain.

- treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had ^d made.
- 10 Instead of which king Rehoboam made shields of brass, and committed *them* ^e to the hands of the chief of the guard, that kept the entrance of the king's house.
- 11 And when the king entered into the house of the LORD, the guard came and
- 12 fetched them, and brought them again into the guard chamber. And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well [*or*, and yet in Judah there were good things^f].
- 13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for ^g Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, ^h the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an
- 14 Ammonitess. And he did evil, because he prepared [*Heb.* fixed] not his heart to seek the LORD.
- 15 ⁱ Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, ^k and of Iddo the seer concerning genealogies? ^l And
- 16 *there were* wars between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried in the city of David: and ^m Abijah his son reigned in his stead.

The reign of Abijah; his victory over Jeroboam.

- 13 NOW ⁿ in the eighteenth year of king Jeroboam began Abijah to reign over
- 2 Judah. He reigned three years in Jerusalem. His mother's name also *was*
- ^o Michaiah the daughter of Uriel of Gibeah. ²
- 3 And there was war between Abijah and Jeroboam. And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.
- 4 And Abijah stood up upon mount ^p Zemaraim, which *is* in mount Ephraim, and
- 5 said, Hear me, thou Jeroboam, and all Israel; ought ye not to know that the LORD God of Israel ^q gave the kingdom over Israel to David for ever, ³ *even* to
- 6 him and to his sons ^r by a covenant of salt? ⁴ Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath ^s rebelled against
- 7 his lord. And there are gathered unto him ^t vain men, the children of Belial, ⁵ and have strengthened themselves against Rehoboam the son of Solomon, when
- 8 Rehoboam was young and tender hearted, and could not withstand them. And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which
- 9 Jeroboam ^u made you for gods. ^v Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? ^x so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no
- 10 gods. But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites
- 11 *wait* upon *their* business: ^y and they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the ^z shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, ^a to burn every evening: for we keep the charge of the LORD our God; but ye
- 12 have forsaken him. And, behold, God himself *is* with us ^b for *our* captain, ^c and his priests with sounding trumpets ⁶ to ery alarm against you. O children of Israel, ^d fight ye not against the LORD God of your fathers; for ye shall not prosper.
- 13 But Jeroboam caused an ambushment to come about behind them: so they
- 14 were before Judah, and the ambushment *was* behind them. And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the
- 15 LORD, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God ^e smote
- 16 Jeroboam and all Israel before Abijah and Judah. And the children of Israel
- 17 fled before Judah: and God delivered them into their hand. And Abijah and

^d ch. 9. 15, 16; 1 Ki. 10. 15, 16.
^e 2 Sam. 8. 18.

^f see ch. 19. 3; Ge. 18. 21; 1 Ki. 14. 13.
^g 1 Ki. 14. 21.

^h ch. 6. 6.

ⁱ see parallel, 1 Ki. 14. 29—31.
^k ch. 9. 20; 13. 22.
^l 1 Ki. 14. 30.

^m 1 Ki. 14. 31, *Abijam*.

ⁿ see parallel, 1 Ki. 15. 1, 2.

^o see ch. 11. 20.

^p Jos. 18. 22.

^q 2 Sam. 7. 12, 13, 16.

^r Num. 18. 19.

^s 1 Ki. 11. 26; 12. 20.

^t Judg. 9. 4.

^u 1 Ki. 12. 28; 14. 9; Hos. 8. 6.

^v ch. 11. 14, 15.

^x Ex. 29. 1, 35; Le. 8. 2.

^y ch. 2. 4.

^z Le. 21. 6.

^a Ex. 27. 20, 21; Le. 24. 2, 3.

^b Deut. 20. 4; Jos. 5. 14—15.

^c Num. 10. 8.

^d Job 15. 25, 26; Is. 45. 9; Ac. 5. 39.

^e ch. 14. 12.

¹ The Targum has, 'in the book of the genealogy of the family of David.'

² See note on 1 Kings xv. 2.

³ Abijah's address, so far as it regarded his claim to reign over all Israel, had much of false colouring. The promise of perpetual sovereignty of which he speaks was

conditional on obedience, which David's successors had not rendered. But his exposure and reproof of the apostasy and idolatry of the Israelites is full of truth and power.

⁴ See note on Numb. xviii. 19.

⁵ That is, worthless men. See note on Deut. xiii. 13.

⁶ See Numb. x. 9.

his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand¹ chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, ^fbecause they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and ^gEphraim with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the LORD ^hstruck him,² and ⁱhe died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story [*or*, commentary] of the prophet ^kIddo. So Abijah slept with his fathers, and they buried him in the city of David.

The reign of Asa; the invasion and defeat of Zerah and his army.

14 AND ^lAsa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God: 3 for he took away the altars of the strange *gods*, and ^mthe high places,³ and ⁿbrake down the images, ^oand cut down the groves: and commanded Judah to seek the 4 LORD God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images [*i. e.* sun images]: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war 7 in those years; because the LORD had given him rest. Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land is yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they 8 built and prospered. And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ^pAnd there came out against them Zerah the Ethiopian⁴ with an host of a thousand thousand,⁵ and three hundred chariots; and came unto ^qMareshah.⁶

10 Then Asa went out against him, and they set the battle in array in the valley of 11 Zephathah at Mareshah. And Asa ^rcried unto the LORD his God, and said, LORD, *it is* ^snothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for ^twe rest on thee, and ^uin thy name we go against this multitude. O LORD, thou *art* our God; let not man

12 [*or*, mortal man] prevail against thee. So the LORD ^xsmote the Ethiopians 13 before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that *were* with him pursued them unto ^vGerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before ^zhis host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for ^athe fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil 15 in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

God's message to Asa by Azariah; Asa's reforms; peace and prosperity of the nation.

15 AND ^bthe Spirit of God came upon Azariah the son of Oded: and he went out 2 to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin;

^cThe LORD is with you, while ye be with him; and ^dif ye seek him, he will be 3 found of you; but ^eif ye forsake him, he will forsake you. Now ^ffor a long season Israel *hath been* without the true God, and without ^ga teaching priest, and

¹ On the large numbers in vers. 3, 17, see note in p. 516. Some copies of the Vulgate, and some old Latin translations of Josephus, state the numbers in these verses as 40,000, 80,000, and 50,000.

² That is, Jeroboam; but, though stricken with disease, he did not die till two years after Abijah. See 1 Kings xiv. 20; xv. 9.

³ See note on 1 Kings xv. 14.

⁴ Heb., 'the Cushite' (and so in ver. 12); a name applicable to all the descendants of Cush the son of Ham. 'Zerah' is supposed by some to be Osorkon, the successor of Shishak; both of whom are thought to have been Nubians. But as they were of a dynasty which came from the north-east of Egypt, it is most probable that they

belonged to the Cushites who dwelt on the eastern side of Egypt, and who were connected with those of the Sinaitic peninsula.

⁵ The majority of this vast multitude were not soldiers in the modern European sense of the term, maintained and disciplined to war as a profession, but simply men armed for the occasion. Larger armies than these are mentioned in history. The army of Tamerlane is said to have amounted to 1,600,000 men, and that of his antagonist Bajazet to 1,400,000.

⁶ Mareshah lay between Hebron and Ashdod. It probably occupied the site of some ruins now found south of Beit-jibrin, or Eleutheropolis. See Robinson's Biblical Researches in Palestine, ii. 422.

^f 2 Ki. 18. 5; 1 Chr. 5. 20; Ps. 22. 5.

^g Jos. 15. 9.

^h 1 Sam. 25. 38.
ⁱ 1 Ki. 14. 20.

^k ch. 12. 15.

^l see parallel, 1 Ki. 15. 8, etc.

^m see ch. 15. 17; 1 Ki. 15. 14.
ⁿ Ex. 34. 13.
^o 1 Ki. 11. 7.

^p ch. 16. 8.

^q Jos. 15. 44.

^r ch. 13. 14; Ex. 14. 10; Ps. 22. 5.

^s Le. 26. 8; Judg. 7. 7; 1 Sam. 14. 6.

^t Ps. 37. 5; Is. 26. 3, 4.
^u 1 Sam. 17. 45; Ps. 20. 5, 7; Pro. 18. 10.

^x ch. 13. 15; Ex. 14. 25; Deu. 28. 7; Jos. 10. 10.

^y Ge. 10. 19; 20. 1.

^z Jos. 5. 14.

^a ch. 17. 10; Ge. 35. 5.

^b ch. 20. 14; 24. 20; Num. 24. 2; Judg. 3. 10.

^c Jam. 4. 8.

^d vers. 4, 15; ch. 33. 12, 13; 1 Chr. 28. 9; Is. 55. 6, 7; Jer. 29. 13; Mt. 7. 7.

^e ch. 12. 1—3; 24. 20.

^f 1 Ki. 12. 28—33; 11os. 3. 4.

^g Le. 10. 11.

4 without law. But ^h when they in their trouble did turn unto the LORD God of
 5 Israel, and sought him, he was found of them. And ⁱ in those times *there was*
 no peace to him that went out, nor to him that came in, but great vexations
 6 *were* upon all the inhabitants of the countries. ^h And nation was destroyed of
 nation, and city of city: for ^l God did vex them with all adversity. Be ye strong
 7 therefore, and let not your hands be weak: for your work shall be rewarded.
 8 And when Asa heard these words, and the prophecy of ¹ Oded the prophet, he
 took courage, and put away the abominable idols out of all the land of Judah and
 Benjamin, and out of the cities ^m which he had taken from mount Ephraim, and
 9 gathered the altar of the LORD, that *was* before the porch of the LORD. And he
 gathered all Judah and Benjamin, and ⁿ the strangers with them out of Ephraim
 and Manasseh, and out of Simcon: for they fell to him out of Israel in abun-
 10 dance, when they saw that the LORD his God *was* with him. So they gathered
 themselves together at Jerusalem in the third month, in the fifteenth year of the
 11 reign of Asa. ^o And they offered unto the LORD the same time, of ^p the spoil ²
 12 *which* they had brought, seven hundred oxen and seven thousand sheep. And
 they ^q entered into a covenant to seek the LORD God of their fathers with all
 13 their heart and with all their soul; ^r that whosoever would not seek the LORD
 God of Israel ^s should be put to death, whether small or great, whether man or
 14 woman. And they swear unto the LORD with a loud voice, and with shouting,
 15 and with trumpets, and with cornets. And all Judah rejoiced at the oath: for
 they had sworn with all their heart, and ^t sought him with their whole desire;
 and he was found of them: and the LORD gave them rest round about.
 16 And also *concerning* ^u Maachah the ^v mother of Asa the king, he removed her
 from *being* queen, because she had made an idol in a grove: and Asa cut down
 17 her idol, and stamped *it*, and burnt *it* at the brook Kidron. But ^w the high
 places were not taken away out of Israel.³ Nevertheless the heart of Asa was
 18 perfect all his days. And he brought into the house of God the things that his
 father had dedicated, and that he himself had dedicated, silver, and gold, and
 19 vessels. And there was no *more* war unto the five and thirtieth⁴ year of the
 reign of Asa.

*Baasha's invasion; Asa, seeking the aid of the Syrians, is reproved by a prophet;
 Asa's disease and death.*

16 IN the six and thirtieth year of the reign of Asa, ^z Baasha king of Israel came
 up against Judah, and built Ramah,⁵ ^a to the intent that he might let none go out
 2 or come in to Asa king of Judah. Then Asa brought out silver and gold out of
 the treasures of the house of the LORD and of the king's house, and sent to Ben-
 3 hadad king of Syria, that dwelt at Damascus, saying, *There is* a league between
 me and thee, as *there was* between my father and thy father: behold, I have
 4 sent thee silver and gold; go, break thy league with Baasha king of Israel, that
 he may depart from me. And Ben-hadad hearkened unto king Asa, and sent the
 captains of his armies against the cities of Israel; and they smote Ijon, and Dan,
 and Abel-maim, and all the store cities of Naphtali.
 5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah,
 6 and let his work cease. Then Asa the king took all Judah; and they carried
 away the stones of Ramah, and the timber thereof, wherewith Baasha was
 building; and he built therewith Geba and Mizpah.
 7 And at that time ^b Hanani the seer came to Asa king of Judah, and said unto
 him, ^c Because thou hast relied on the king of Syria, and not ^d relied on the LORD thy
 8 God, therefore is the host of the king of Syria escaped out of thine hand.⁶ Were
 not ^e the Ethiopians and ^f the Lubims a huge host, with very many chariots and
 horsemen? yet, ^g because thou didst rely on the LORD, he delivered them into
 9 thine hand. ^h For the eyes of the LORD run to and fro throughout the whole
 earth, to show himself strong in the behalf of *them* ⁱ whose heart *is* perfect
 toward him. Herein ^k thou hast done foolishly: therefore from henceforth ^l thou
 shalt have wars.
 10 Then Asa was wroth with the seer, and ^m put him in a prison house; for *he*
was in a rage with him because of this *thing*. And Asa oppressed *some* of the
 people the same time.

^h Deu. 4. 29. 30; Ps. 105. 44; Hos. 6. 1.
ⁱ Judg. 5. 6; 1 Sam. 13. 6.

^k Mt. 24. 7.

^l Judg. 2. 14; Ps. 106. 41.

^m ch. 13. 19.

ⁿ ch. 11. 16.

^o ch. 14. 15.
^p ch. 14. 13.

^q ch. 34. 31; 2 Ki. 23. 3; Ne. 10. 29.
^r Ex. 22. 20.

^s Deu. 13. 5, 9, 15.

^t ver. 2.

^u see parallel, 1 Ki. 15. 13—15.

^v that is, grandmother, 1 Ki. 15. 2, 10.
^w ch. 14. 3, 5; 1 Ki. 15. 14, etc.

^z see parallel, 1 Ki. 15. 17—22.
^a ch. 15. 9.

^b ch. 19. 2; 1 Ki. 16. 1.

^c Ps. 116. 3—6; Is. 31. 1; Jer. 37. 5, 6.

^d see 2 Ki. 18. 5; 1 Chr. 5. 20.

^e ch. 11. 9—12.
^f ch. 12. 3.

^g Ps. 9. 9, 10.

^h Job 34. 21; Ps. 31. 15; Pro. 5. 21; Is. 3. 3; Jer. 16. 17; 32. 19; Zec. 4. 10.

ⁱ Ps. 37. 37.
^k 1 Sam. 13. 13.

^l 1 Ki. 15. 32.
^m ch. 18. 26; Jer. 20. 2; Mt. 11. 3.

1 Some versions supply the words 'Azariah the son of.'
 2 The cattle taken from the Cushite invaders. See ch. xiv. 15.

3 See 1 Kings xv. 13, 14, and notes.

4 As Baasha died in the twenty-sixth year of Asa's reign, this must be an error of the transcribers. Josephus mentions this war as occurring near the end of Baasha's

life; some therefore read *twenty-fifth* for 'thirty-fifth' in this verse, and *twenty-sixth* for 'thirty-sixth' in the next.

5 As Ramah lay half-way between Jerusalem and Beth-el, it is probable that Baasha had recovered Beth-el, which Abijah had taken from Jeroboam (ch. xiii. 19).

6 The meaning probably is, that Baasha would have called the Syrians to his aid.

11 ⁿ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*:¹ yet in his disease he ^o sought not to the LORD, but to the physicians. ^p And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled ^q with sweet odours and divers kinds *of spices* prepared by the ^r apothecaries' art: and they made ^s a very great burning for him.

Jehoshaphat's good and prosperous reign.

17 AND 'Jehoshaphat his son reigned in his stead, and strengthened himself ² against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, ^a which Asa his father had taken. And the LORD was with Jehoshaphat, because he walked in ⁴ the first ways of his father David,² and sought not unto Baalim; but sought to the LORD God of his father, and walked in his commandments, and not after ⁵ ^x the doings of Israel. ^y Therefore the LORD stablished the kingdom in his hand; and all Judah ^z brought to Jehoshaphat presents; ^a and he had riches and ⁶ honour in abundance. And his heart was ^b lifted up in the ways of the LORD: moreover ^c he took away the high places and groves out of Judah.

7 Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, ^d to teach in the cities of Judah. And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, ^e priests. ^e And they taught in Judah, and *had* the book of the law of the LORD with them, and went about³ throughout all the cities of Judah, and taught the people.

10 And ^f the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat. Also *some* of the Philistines ^g brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. And Jehoshaphat waxed great exceedingly; and he built in Judah castles [*or*, palaces], and cities of store. And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.⁴ And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand. And next him *was* Amasiah the son of Ziebri, ^h who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour. And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. These waited on the king, beside ⁱ those whom the king put in the fenced cities throughout all Judah.

Jehoshaphat's alliance with Ahab; their joint expedition against the Syrians; the prophecies of Micaiah and Jehu.

18 ^k NOW Jehoshaphat 'had riches and honour in abundance, and ^m joined affinity ² with Ahab. ⁿ And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* ³ with him, and persuaded him to go up *with him* to Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, ^o I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 And Jehoshaphat said unto the king of Israel, ^p Inquire, I pray thee, at the ⁵ word of the LORD to-day. Therefore the king of Israel gathered together of

ⁿ see parallel, 1 Ki. 15. 23, 24.

^o Jer. 17. 5.

^p 1 Ki. 15. 24.

^q Ge. 50. 2; Mk. 16. 1; John 19. 39, 40.

^r Ex. 30. 25.

^s ch. 21. 19; Jer. 34. 5.

^t 1 Ki. 15. 24.

^u ch. 15. 8.

^x 1 Ki. 12. 28, 33.

^y 1 Ki. 9. 4, 5.

^z 1 Sam. 10. 27; 1 Ki. 10. 25.

^a ch. 18. 1; 1 Ki. 10. 27.

^b Job 22. 26.

^c ch. 15. 17; 19. 3; 20. 33; 1 Ki. 22. 43.

^d ch. 15. 3.

^e ch. 35. 3; Ne. 8. 7.

^f Ge. 35. 5.

^g 2 Sam. 8. 2.

^h Judg. 5. 2, 9.

ⁱ ver. 2.

^k see parallel, 1 Ki. 22. 1—35.

^l ch. 17. 5.

^m 2 Ki. 8. 18.

ⁿ 1 Ki. 22. 2, etc.

^o 2 Ki. 3. 7; Eph. 5. 11; 2 John 10. 11.

^p 1 Sam. 23. 2, 4, 9; 2 Sam. 2. 1; Ps. 27. 4; Jer. 21. 2; Eze. 20. 3.

¹ Some render this, 'his disease moved upwards;' supposing it to have been gout, which, attacking the stomach, became fatal.

² 'David' is omitted in the Septuagint and a few Hebrew manuscripts; and the internal evidence confirms this reading. Such a phrase as 'the first ways of David' occurs nowhere else; but, as applied to Asa, there is evident propriety in making a distinction as to his conduct between the earlier and the latter parts of his reign.

³ Great reformatations and revivals of religion have generally been effected by missionary agency of this kind; and this course is sanctioned by the example of Christ and his apostles. Josiah did well by causing the law to be read to such of the people as could be assembled at Jerusalem (see ch. xxxiv. 30); but Jehoshaphat is the only king whom we find sending instruction to their homes.

⁴ See note in p. 516.

- ^q prophets four hundred men, and said unto them, ^r Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, ^s Go up; for God will deliver *it* into the king's hand.
- 6 But Jehoshaphat said, ^t *Is there* not here a prophet of the LORD besides, that we
7 might inquire of him? And the king of Israel said unto Jehoshaphat, *There is*
yet ^u one man, by whom we may inquire of the LORD: but I ^v hate him; for he
never prophesied ^w good unto me, but always evil: the same *is* Micaiah the son
of Imla. And Jehoshaphat said, ^x Let not the king say so.
- 8 And the king of Israel called for one *of his* officers, and said, Fetch quickly
9 Micaiah the son of Imla. And the king of Israel and Jehoshaphat king of Judah
^a sat either of them on his throne, ^b clothed in *their* robes, and they sat in a void
place [*or*, floor] at the entering in of the gate of Samaria; ^b and all the prophets
10 prophesied before them. And Zedekiah the son of Chenaanah had made him
^c horns of iron, and said, ^d Thus saith the LORD, With these thou shalt push
11 Syria until they be consumed. And all the prophets prophesied so, saying, Go
up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of
the king.
- 12 And the messenger that went to call Micaiah spake to him, saying, ^e Behold,
the words of the prophets *declare* good to the king with one assent; let thy word
13 therefore, I pray thee, be like one of theirs, and speak thou good. And Micaiah
said, *As the LORD liveth*, ^f even what my God saith, that will I speak.
- 14 And when he was come to the king, the king said unto him, Micaiah, shall we
go to Ramoth-gilead to battle, or shall I forbear? And he said, ^g Go ye up, and
15 prosper, and they shall be delivered ¹ into your hand. And the king said to him,
How many times shall I adjure thee that thou say nothing but the truth to me
16 in the name of the LORD? Then he said, I did see all Israel scattered upon the
mountains, as sheep that have no shepherd: and the LORD said, These have no
17 master; let them return *therefore* every man to his house in peace. And the
king of Israel said to Jehoshaphat, ^h Did I not tell thee *that* he would not pro-
18 phesy good unto me, but evil? Again he said, Therefore hear the word of the
LORD; ⁱ I saw ² the LORD sitting upon his throne, and ^h all the host of heaven
19 standing on his right hand, and *on* his left. And the LORD said, ⁴ Who shall
entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And
20 one spake saying after this manner, and another saying after that manner. Then
there came out a ^m spirit, and stood before the LORD, and said, I will entice him.
21 And the LORD said unto him, Wherewith? And he said, I will go out, and be a
lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt
22 entice *him*, and thou shalt also prevail: go out, and do *even* so. Now, therefore,
behold, ⁿ the LORD hath put a lying spirit in the mouth of these thy prophets,
and the LORD hath spoken evil against thee.
- 23 Then Zedekiah the son of Chenaanah came near, and ^o smote Micaiah upon the
cheek, and said, Which way went the Spirit of the LORD from me to speak unto
24 thee? And Micaiah said, Behold, thou shalt see on that day when thou shalt
go into an inner chamber to hide thyself.
- 25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon
26 the governor of the city, and to Joash the king's son; and say, Thus saith the
king, ^p Put this *fellow* in the prison, and feed him with bread of affliction and
27 with water of affliction, until I return in peace. And Micaiah said, ^q If thou
certainly return in peace, *then* hath not the LORD spoken by me. And he said,
^r Hearken, all ye people.
- 28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-
29 gilead. And the king of Israel said unto Jehoshaphat, ^s I will disguise myself,
and will go to the battle; but put thou on thy robes. So the king of Israel
30 disguised himself; and they went to the battle. Now the king of Syria had
commanded the captains of the chariots that *were* with him, saying, Fight ye not
31 with small or great, save only with the king of Israel. And it came to pass,
when the captains of the chariots saw Jehoshaphat, that they said, *It is* the king
of Israel. Therefore they compassed about him to fight: but ^t Jehoshaphat cried
out, and ^u the LORD helped ³ him; and ^v God moved them *to depart* from him.
32 For it came to pass, that, when the captains of the chariots perceived that it was
33 not the king of Israel, they turned back again from pursuing him. ^w And a
certain man drew a bow at a venture, and smote the king of Israel between the
joints of the harness: therefore he said to his chariot man, Turn thine hand, that

1 See note on 1 Kings xxii. 15.

2 See note on 1 Kings xxii. 19.

3 Though Jehoshaphat did wrong in forming an alliance

with Ahab, and was severely chastised for it (see note on 1 Kings xxii. 2), he was still a sincerely pious man, and as such under God's peculiar protection.

34 thou mayest carry me out of the host; for I am wounded. And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down ^z he died.

19 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani ^a the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and ^b love them that hate the LORD? therefore *is* ^c wrath upon thee from before the LORD. Nevertheless there are ^d good things found in thee, in that thou hast taken away the groves out of the land, and hast ^e prepared thine heart to seek God.

Jehoshaphat's wise internal government, and provision for the administration of justice.

4 AND Jehoshaphat dwelt at Jerusalem. And he went out again through the people from Beer-sheba to mount Ephraim, and ^f brought them back unto the LORD God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Take heed what ye do: for ^g ye judge not for man, but for the LORD, ^h who *is* with you in the judgment. Wherefore now ⁱ let the fear of the LORD be upon you; take heed and do *it*: for ^k there *is* no iniquity with the LORD our God, nor ^l respect of persons, nor taking of gifts.

8 Moreover in Jerusalem did Jehoshaphat ^m set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do ⁿ in the fear of the LORD, faithfully, and with a perfect heart. 9 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, ^o between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so ^p wrath come upon ^q you, and upon your brethren: this do, and ye shall not trespass. And, behold, Amariah the chief priest *is* over you ^r in all matters of the LORD; and Zedabiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: ² also the Levites *shall be* officers before you. Deal courageously, and the LORD shall be ^s with the good.

Invasion of Moabites and others; Jehoshaphat's prayer; Jahaziel's prophecy of deliverance, and its fulfilment.

20 IT came to pass after this also, *that* the children of Moab, ³ and the children of Ammon, and with them *other* beside the Ammonites, ⁴ came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea ⁵ on this side Syria; and, behold, they *be* ^t in Hazazon-tamar, which *is* ^u En-gedi. And Jehoshaphat feared, and set himself to ^x seek the LORD, and ^y proclaimed a fast throughout all Judah. 4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, and said, ⁶ O LORD God of our fathers, *art* not thou ^z God in heaven? and ^a rulest *not* thou over all the kingdoms of the heathen? and ^b in thine hand *is there not* power and might, so that none is able to withstand thee? *Art* not thou ^c our God, *who* ^d didst drive out the inhabitants of this land before thy people Israel, and ^e gavest it to the seed of Abraham ^f thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, ^g If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy ^h name *is* in this house,) and ery unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and mount Seir, whom thou ⁱ wouldest not let Israel invade, when they came out of the land of Egypt, but ^k they turned from them, and destroyed them not; behold, *I say, how*

1 This phrase is evidently taken from Deut. xvii. 8: it occurs nowhere else; and appears to refer to cases involving life or death.

2 'The matters of the Lord,' and 'the king's matters,' are supposed by some to mean *ecclesiastical* and *civil* causes. Others regard the former as being cases explicitly provided for in the law of God as given by Moses, and the latter as being such as had been left to the judgment of the sovereign.

3 Compare with this whole narrative Psalms xlvii., xlviii., lxxxiii., which appear to have been written on this occasion; Psa. lxxxiii. being a prayer for deliverance from this imminent danger; and Psa. xlvii., xlviii.

being songs of thanksgiving for the entire overthrow of the invaders. This confederacy against Jehoshaphat was originated by the descendants of Lot; but several other nations joined in it: see Psa. lxxxiii. 8.

4 The Targum and some editions of the Hebrew Bible have 'Edomites,' which is probably the correct reading; also in the next verse 'Edom' instead of 'Aram' (*i. e.* Syria). The clause should be translated, 'and with them some of the Edomites came,' etc. These readings are supported by vers. 10, 22, 23.

5 The Dead Sea.

6 This prayer is partly derived from the prayer of Solomon at the dedication of the temple: see refs.

^z vers. 16, 19, 27; Num. 32. 23; Pro. 13. 21; 28. 17.

^a 1 Sam. 9. 9.

^b Ps. 139. 21.

^c ch. 32. 25.

^d ch. 12. 12; 17. 4, 6.

^e ch. 30. 19; Ezra 7. 10.

^f 1 Sam. 7. 3, 4.

^g see refs. Deu. 1. 17.

^h Ps. 82. 1; Eccl. 5. 8.

ⁱ Ex. 18. 21, 22.

^k Deu. 32. 4; Ro. 9. 14.

^l Deu. 10. 17; Job 34. 19; Ac. 10. 34; Ro. 2. 11; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; 1 Pet. 1. 17.

^m ch. 17. 8; Deu. 16. 18.

ⁿ 2 Sam. 23. 3.

^o Deu. 17. 8, etc.

^p Num. 16. 46.

^q Eze. 3. 18.

^r 1 Chr. 26. 30.

^s ch. 15. 2; Ps. 37. 23.

^t Ge. 14. 7.

^u Jos. 15. 62.

^x ch. 19. 3.

^y Judg. 20. 26; Ezra 8. 21; Jer. 36. 9; Jon. 3. 5.

^z Deu. 4. 39; Jos. 2. 11; 1 Ki. 8. 23; Mt. 6. 9.

^a Ps. 47. 2, 8; Dan. 4. 17, 25, 32.

^b 1 Chr. 29. 11, 12; Ps. 62. 11; Mt. 6. 13.

^c Ge. 17. 7; Ex. 6. 7.

^d see Ex. 33. 2; Ps. 44. 2.

^e see refs. Ge. 12. 7.

^f Is. 41. 8; Jam. 2. 23.

^g ch. 6. 28—30; 1 Ki. 8. 33, 37.

^h ch. 6. 20.

ⁱ Deu. 2. 4, 9, 19.

^k Num. 20. 21.

they reward us, ^l to come to cast us out of thy possession, which thou hast given
12 us to inherit. O our God, wilt thou not ^m judge them? for we have no might
against this great company that cometh against us; neither know we what to do:
but ⁿ our eyes *are* upon thee.

13 And all Judah stood before the LORD, ^o with their little ones, their wives, and
their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel,
the son of Mattaniah, a Levite of the sons of Asaph, ^p came the Spirit of the LORD
15 in the midst of the congregation; and he said, Harken ye, all Judah, and ye
inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto
you, ^q Be not afraid nor dismayed by reason of this great multitude; for ^r the

16 battle *is* not yours, but God's. To-morrow go ye down against them: behold,
they come up by the cliff of Ziz: ¹ and ye shall find them at the end of the brook

17 [*or*, valley], before the wilderness of Jeruel. ^s Ye shall not *need* to fight in this
battle: set yourselves, stand ye *still*, and see the salvation of the LORD with you,
O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against

18 them: ^t for the LORD *will be* with you. And Jehoshaphat ^u bowed his head with
his face to the ground: and all Judah and the inhabitants of Jerusalem fell

19 before the LORD, worshipping the LORD. And the Levites, of the children of
the Kohathites, and of the children of the Korhites, stood up to praise the LORD
God of Israel with a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of
Tekoa. And as they went forth, Jehoshaphat stood and said, Hear me, O Judah,
and ye inhabitants of Jerusalem; ^x Believe in the LORD your God, so shall ye be

21 established; ^y believe his prophets, so shall ye prosper. And when he had con-
sulted with the people, he appointed singers unto the LORD, ^z and that should
praise the beauty of holiness, as they went out before the army, and to say,

22 "Praise the LORD; ^b for his mercy *endureth* for ever.

23 And when they began to sing and to praise, ^c the LORD set ambushments ²
against the children of Ammon, Moab, and mount Seir, which were come against
Judah; and they were smitten [*or*, they smote one another]. For the children
of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to
slay and destroy *them*: and when they had made an end of the inhabitants of
Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked
unto the multitude, and, behold, ^a they *were* dead bodies fallen to the earth, and

25 none escaped. And when Jehoshaphat and his people came to take away the
spoil of them, they found among them in abundance both riches with the dead
bodies, ³ and precious jewels, which they stripped off for themselves, more than
they could carry away: and they were three days in gathering of the spoil, it was

26 so much. And on the fourth day they assembled themselves in the valley of
Berachah [*i. e.* blessing ^c]; for there they blessed the LORD: therefore the name
of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in
the forefront of them, to go again to Jerusalem with joy; for the LORD had

28 ^f made them to rejoice over their enemies. And they came to Jerusalem with
29 ^g psalteries and harps and trumpets unto the house of the LORD. And ^h the fear
of God was on all the kingdoms of *those* countries, when they had heard that the

30 LORD fought against the enemies of Israel. So the realm of Jehoshaphat was
quiet: for his ⁱ God gave him rest round about.

The general character of Jehoshaphat's reign; his unsuccessful alliance with Ahaziah.

31 ^j AND Jehoshaphat reigned over Judah: *he was* thirty and five years old when
he began to reign, and he reigned twenty and five years in Jerusalem. And his

32 mother's name *was* Azubah the daughter of Shilhi. And he walked in the way
of Asa his father, and departed not from it, doing *that which was* right in the

33 sight of the LORD. Howbeit ^k the high places were not taken away: for as yet
the people had not ^l prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written

^l Ps. 63. 12.^m Deu. 32. 36; 1 Sam. 3. 13.ⁿ Ps. 25. 15; 121. 1, 2;

123. 1, 2; 141. 8.

^o Deu. 29. 10, 11; Ezra

10. 1.

^p ch. 15. 1; 21. 20;

Num. 11. 25, 26; 24.

2.

^q ch. 32. 7; Ex. 14. 13,

14; Deu. 1. 29, 30;

31. 6, 8.

^r 1 Sam. 17. 47.^s Ex. 14. 13, 14, 25.^t ch. 15. 2; 32. 8; Num.

14. 9.

^u Ex. 4. 31.^x Is. 7. 9; 26. 3; John

11. 49.

^y Ex. 14. 31.^z 1 Chr. 16. 29; Ps. 29.

2; 96. 9.

^a 1 Chr. 16. 34; Ps.

136. 1.

^b ch. 5. 13; 7. 3, 6;

1 Chr. 16. 41.

^c Judg. 7. 22; 1 Sam.

14. 16, 20; Is. 19. 2.

^d Ex. 14. 30; Is. 37. 36.^e see Ps. 47.^f Ne. 12. 43.^g Ps. 48.^h ch. 17. 10.ⁱ ch. 15. 15; Job 31. 29.^j see parallel, 1 Ki. 22.

41—45.

^k see ch. 17. 6.^l ch. 12. 14; 19. 3.

¹ This is a steep and difficult zigzag path cut in the face of the rock. It is the only pass from En-gedi towards Jerusalem, and it is the route taken by the Arabs in their marauding expeditions at the present day.

² The text is somewhat obscure; but it seems that the men placed in ambush against the army of Judah, either by mistake or designedly, attacked their own allies, and

that this led to mutual distrust in the whole army: so that the Ammonites and Moabites united against the Edomites, and nearly destroyed them; and then, quarrelling among themselves, destroyed one another.

³ Instead of 'dead bodies,' some manuscripts and versions have 'garments;' the two words being somewhat similar in Hebrew.

in the book of Jehu the son of Hanani, ^m who is mentioned¹ in the book of the kings of Israel.

35 And after this ⁿ did Jehoshaphat king of Judah join himself with Ahaziah king
36 of Israel, who did very wickedly: and he joined himself with him to make ships
37 to go to Tarshish:² and they made the ships in Ezion-gaber. Then Eliezer the
son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because
thou hast joined thyself with Ahaziah, the LORD hath broken thy works. ^o And
the ships were broken, that they were not able to go ^p to Tarshish.

21 Now ^q Jehoshaphat slept with his fathers, and was buried with his fathers in
the city of David.

*The wicked reign of Jehoram; revolt of the Edomites, and irruptions of the Philistines
and Arabians.*

2 AND Jehoram his son reigned in his stead. And he had brethren the sons of
Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and
3 Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.³ And their
father gave them great gifts of silver, and of gold, and of precious things, with
fenced cities in Judah: but the kingdom gave he to ^r Jehoram; because he *was*
4 the firstborn. Now when Jehoram was risen up to the kingdom of his father, he
strengthened himself, and slew⁴ all his brethren with the sword, and *divers* also
of the princes of Israel.

5 ^s Jehoram *was* thirty and two years old when he began to reign, and he reigned
6 eight years in Jerusalem. And he walked in the way of the kings of Israel, like
as did the house of Ahab: for he had the daughter of ^t Ahab to wife: and he
7 wrought *that which was evil* in the eyes of the LORD. Howbeit the LORD would
not destroy the house of David, because of the covenant that he had made with
David, and as he promised to give a light to him and to his ^u sons for ever.

8 ^v In his days the Edomites revolted from under the dominion of Judah, and
9 made themselves a king. Then Jehoram went forth with his princes, and all his
chariots with him: and he rose up by night, and smote the Edomites which
10 compassed him in, and the captains of the chariots. So the Edomites revolted
from under the hand of Judah unto this day. The same time *also* did Libnah
revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the
inhabitants of Jerusalem to ^x commit fornication, and compelled Judah *thereto*.

12 And there came ^y a writing to him from Elijah⁵ the prophet, saying, Thus saith
the LORD God of David thy father, Because thou hast not walked ^z in the ways

13 of Jehoshaphat thy father, ^a nor in the ways of Asa king of Judah, but hast
walked ^b in the way of the kings of Israel, and hast ^c made Judah and the inha-
bitants of Jerusalem to ^d go a whoring, like to the ^e whoredoms of the house of
Ahab, and also hast ^f slain thy brethren of thy father's house, *which were* better
14 than thyself: behold, with a great plague will the LORD smite thy people, and
15 thy children, and thy wives, and all thy goods: and thou *shalt have* great
sickness by ^g disease of thy bowels, until thy bowels fall out by reason of the
sickness day by day.

16 Moreover the LORD ^h stirred up against Jehoram the spirit of the Philistines,
17 and of the Arabians, that *were* near the Ethiopians: and they came up into
Judah, and brake into it, and ⁱ carried away all the substance that was found in
the king's house, and ^k his sons also, and his wives; so that there was never a
18 son left him, save ^l Jehoahaz, the youngest of his sons. ^m And after all this the
19 LORD smote him ⁿ in his bowels with an incurable disease. And it came to pass,
that in process of time, after the end of two years, his bowels fell out by reason
of his sickness: so he died of sore diseases. And his people made no burning for
20 him, like ^o the burning of his fathers. Thirty and two years old was he when he
began to reign, and he reigned in Jerusalem eight years, and departed ^p without
being desired. ^q Howbeit they buried him in the city of David, ^r but not in the
sepulchres of the kings.

^m 1 Ki. 16. 1, 7.

ⁿ see parallel, 1 Ki. 22.
48, 49.

^o 1 Ki. 22. 48.

^p ch. 9. 21.

^q see parallel, 1 Ki. 22.
50.

^r 2 Ki. 8. 16.

^s see parallel, 2 Ki. 8.
17—19.

^t ch. 22. 2.

^u 2 Sam. 7. 12, 13; 1
Ki. 11. 3, 6; 2 Ki. 8.
19; Ps. 132. 11, etc.
^v see parallel, 2 Ki. 8.
20—22.

^x ver. 13; 1e. 17. 7;
20. 5.

^y Jer. 26. 2, 23, 28—32;
Eze. 2. 9, 10.
^z ch. 17. 3, 4.

^a ch. 14. 2—5.

^b 1 Ki. 16. 25, 30—33.

^c ver. 11.
^d Ex. 34. 15; Deu. 31.
16.

^e 1 Ki. 16. 31—33; 2
Ki. 9. 22.
^f ver. 4.

^g vers. 18, 19; Deu.
28. 61.

^h 1 Ki. 11. 14, 23.

ⁱ see ch. 22. 1.

^k ch. 24. 7.

^l or, *Ahaziah*, ch. 22.
1; or, *Azariah*, ch.
26. 6.

^m his son, *Ahaziah*
Prorex, 2 Ki. 9. 29,
soon after.

ⁿ ver. 15.

^o ch. 16. 14.

^p Jer. 22. 18.

^q see parallel, 2 Ki. 8.
24—29.

^r see ch. 24. 16, 25; 28.
27; 32. 33.

1 Rather, 'which is included.'

2 In 1 Kings xxii. 48 the reading is, 'ships of Tarshish
to go to Ophir.' See notes on 1 Kings ix. 26, 28; x. 22.

3 An error in transcribing, for 'king of Judah.'

4 The murderous spirit of ambition is amply attested
by all history. It is not unusual for despots in the East
to put to death all who might be competitors for the
throne, or dangerous to their power. Thus Pygmalion
of Tyre, who was apparently a contemporary of Jehoram,
and a kinsman of his wife Athaliah, murdered his own

brother-in-law, whose wealth and influence excited his
cupidity and fear. The wickedness of Jehoram is ex-
pressly traced (ver. 6) to his connection with the family
of Ahab, who married a Tyrian princess.

5 It is commonly supposed that Elijah's ascension had
taken place several years before. It may be that God
had revealed to the prophet the king's future course, and
had instructed him to write this message, that it might
be delivered at the proper time. Some conjecture that
the name 'Elisha' should be read for 'Elijah.'

Ahaziah's wicked reign; Athaliah destroys the royal family, but Joash is preserved.

22 AND the inhabitants of Jerusalem made ^s Ahaziah¹ his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the ^t eldest.² So Ahaziah the son of Jehoram king of Judah reigned. 2 "Forty³ and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* ^u Athaliah the daughter of 3 Omri. He also walked in the ways of the house of Ahab: for his mother was 4 his counsellor to do wickedly. Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father 5 to his destruction. He walked also after their counsel, and ^v went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. ^w And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria.

And ^x Azariah⁴ the son of Jehoram king of Judah went down to see Jehoram 7 the son of Ahab at Jezreel, because he was sick. And the destruction of Ahaziah ^y was of God by coming to Joram: for when he was come, he ^z went out with Jehoram against Jehu the son of Nimshi, ^{aa} whom the LORD had anointed to cut 8 off the house of Ahab. And it came to pass, that, when Jehu was ^{ab} executing judgment upon the house of Ahab, and ^{ac} found the princes of Judah, and the sons 9 of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. ^{ad} And he sought Ahaziah:⁵ and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he ^{ae} is the son of Jehoshaphat, who ^{af} sought the LORD with all his heart.

10 So the house of Ahaziah had no power to keep still the kingdom. ^{ag} But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and 11 destroyed⁶ all the seed royal of the house of Judah. But ^{ah} Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. 12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

Joash is crowned, and established on the throne.

23 AND ^{ak} in the seventh year Jehoiada⁷ strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and 2 Elishaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of 3 the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath ^{al} said of the sons of David. 4 This is the thing that ye shall do; A third part of you ^{am} entering on the sabbath, 5 of the priests and of the Levites, *shall be* porters of the doors; and a third part *shall be* at the king's house; and a third part at the gate of the foundation: and 6 all the people *shall be* in the courts of the house of the LORD. But let none come into the house of the LORD, save the priests, and ^{an} they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the 7 watch of the LORD. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out. 8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest 9 dismissed not ^{ao} the courses.⁸ Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, 10 which *were* in the house of God. And he set all the people, every man having

^s see ver. 6; ch. 21. 17; 2 Ki. 8. 21.

^t ch. 21. 17.

^u see 2 Ki. 8. 26—29.

^v ch. 21. 6.

^x 2 Ki. 8. 28, etc.

^y 2 Ki. 9. 15.

^z otherwise called *Ahaziah*, ver. 1, and *Jehoahaz*, ch. 21. 17.

^{aa} ch. 10. 15; Judg. 11. 4; 1 Ki. 12. 15.

^{ab} 2 Ki. 9. 21.

^{ac} 2 Ki. 9. 6, 7.

^{ad} 2 Ki. 10. 10, 11.

^{ae} 2 Ki. 10. 13, 14.

^{af} 2 Ki. 9. 27, at *Megiddo*, in the kingdom of Samaria.

^{ag} ch. 17. 4.

^{ah} see parallel, 2 Ki. 11. 1—3.

^{ai} 2 Ki. 11. 2, *Jehosheba*.

^{ak} see parallel, 2 Ki. 11. 4—20.

^{al} ch. 6. 16; 7. 18; 21. 7; 2 Sam. 7. 12; 1 Ki. 2. 4; 9. 5.

^{am} 1 Chr. 9. 25.

^{an} 1 Chr. 23. 28, 29.

^{ao} see 1 Chr. 21 and 25.

1 He is called, in the preceding chapter, 'Jehoahaz,' which in Hebrew is synonymous with Ahaziah.

2 The Arabs took Jehoram's family captive, probably with the hope of obtaining a ransom for them: but some band of men in their camp slew them; thus defeating their purpose, whilst accomplishing God's design.

3 In 2 Kings viii. 26 it is 'twenty-two years.' But, as his father was only forty at his death (ch. xxi. 20),

even this seems too great an age for his *youngest* son. The Septuagint has 'twenty.'

4 This should be 'Ahaziah,' as appears from the context; and it is so in the Sept. and some Hebrew manuscripts.

5 See note on 2 Kings ix. 27.

6 See note on 2 Kings xi. 1.

7 See note on 2 Kings xi. 4.

8 See note on 2 Kings xi. 9.

his weapon in his hand, from the right side of the temple to the left side of the
11 temple, along by the altar and the temple, by the king round about. Then they
brought out the king's son, and put upon him the crown, and ^p gave him the
testimony,¹ and made him king. And Jehoiada and his sons anointed him, and
said, God save the king.

p Deu. 17. 18.

12 Now when Athaliah heard the noise of the people running and praising the
13 king, she came to the people into the house of the LORD: and she looked, and,
behold, the king stood at his pillar at the entering in, and the princes and the
trumpets by the king: and all the people of the land rejoiced, and sounded with
trumpets, also the singers with instruments of music, and ^q such as taught to sing
14 praise. Then Athaliah rent her clothes, and said, Treason! Treason! Then
Jehoiada the priest brought out the captains of hundreds that were set over the
host, and said unto them, Have her forth of the ranges: and whoso followeth her,
let him be slain with the sword. For the priest said, Slay her not in the house
15 of the LORD. So they laid hands on her; and when she was come to the entering
of the horse gate by the king's house, they slew her there.

q 1 Chr. 25. 8.

r Ne. 3. 28.

16 And Jehoiada made a covenant between him, and between all the people, and
17 between the king, that they should be the LORD's people. Then all the people
went to the house of Baal, and brake it down, and brake his altars and his images
18 in pieces, and ^s slew Mattan the priest of Baal before the altars. Also Jehoiada
appointed the offices of the house of the LORD by the hand of the priests the
Levites, whom David had ^t distributed in the house of the LORD, to offer the
burnt offerings of the LORD, as *it is* written in the ^u law of Moses, with rejoicing
19 and with singing, as *it was ordained* by David. And he set the ^x porters at the
gates of the house of the LORD, that none *which was* unclean in any thing should
20 enter in. ^y And he took the captains of hundreds, and the nobles, and the
governors of the people, and all the people of the land, and brought down the
king from the house of the LORD: and they came through the high gate into the
21 king's house, and set the king upon the throne of the kingdom. And all the
people of the land rejoiced: and the city was quiet, after that they had slain
Athaliah with the sword.

s Deu. 13. 9.

t 1 Chr. 23. 6, 30, 31;
24. 1.

u Num. 28. 2.

x 1 Chr. 26. 1, etc.

y 2 Ki. 11. 19

*Joash begins to reign well, and repairs the temple; but declines into idolatry, slays the
prophet Zechariah, and is punished by the invasion of the Syrians.*

24 JOASH ^z was seven years old when he began to reign, and he reigned forty
2 years in Jerusalem. His mother's name also was Zibiah of Beer-sheba. And
Joash ^a did *that which was* right in the sight of the LORD all the days of Jehoiada
3 the priest. And Jehoiada took for him two wives; and he begat sons and
daughters.

z see parallel, 2 Ki. 11.
21; and 12. 1, 2.

a see ch. 26. 5.

4 And it came to pass after this, *that* Joash was minded to repair the house of
5 the LORD. And he gathered together the priests and the Levites, and said to
them, Go out unto the cities of Judah, and ^b gather of all Israel money to repair
the house of your God from year to year, and see that ye hasten the matter.
Howbeit the Levites hastened *it* not.

b 2 Ki. 12. 4.

6 ^c And the king ² called for Jehoiada the chief, and said unto him, Why hast
thou not required of the Levites to bring in out of Judah and out of Jerusalem
the collection,³ according to the commandment of ^d Moses the servant of the LORD,
7 and of the congregation of Israel, for the ^e tabernacle of witness? For ^f the sons
of Athaliah, that wicked woman, had broken up the house of God; and also all
the ^g dedicated things of the house of the LORD did they bestow upon Baalim.

c see parallel, 2 Ki. 12.
7—12.

d Ex. 30. 12—14, 16.

e Num. 1. 50; Ac. 7.

f ch. 21. 17.

g 2 Ki. 12. 4.

h 2 Ki. 12. 9.

8 And at the king's commandment ^h they made a chest, and set it without at the
9 gate of the house of the LORD. And they made a proclamation through Judah
and Jerusalem, to bring in to the LORD ⁱ the collection *that* Moses the servant of
10 God *laid* upon Israel in the wilderness. And all the princes and all the people
rejoiced, and brought in, and cast into the chest, until they had made an end.
11 Now it came to pass, that at what time the chest was brought unto the king's
office by the hand of the Levites, and ^k when they saw that *there was* much
money, the king's scribe and the high priest's officer came and emptied the chest,
and took it, and carried it to his place again. Thus they did day by day, and
12 gathered money in abundance. And the king and Jehoiada gave it to such as
did the work of the service of the house of the LORD, and hired masons and
carpenters to repair the house of the LORD, and also such as wrought iron and brass

i ver. 6.

k 2 Ki. 12. 10.

1 See notes on 2 Kings xi. 12, 13.

2 From 2 Kings xii. 6 we learn that this was in the twenty-third year of his reign.

3 The poll-tax of half a shekel; which, by the law of

Moses, was paid by every man of twenty years old and upwards, and was devoted to the maintenance of the services first of the tabernacle and afterwards of the temple. See Exod. xxx. 12—16.

13 to mend the house of the LORD. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, ¹ whereof were made vessels¹ for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

^t see 2 Ki. 12. 13.

15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died. And they buried him in the city of David among the kings, ^m because he had done good in Israel, both toward God, and toward his house.

^m ch. 23.

17 Now ⁿ after the death of Jehoiada came the princes of Judah, and ^o made obeisance to the king. Then the king hearkened unto them. And they left the house of the LORD God of their fathers, and served ^p groves and idols: and ^q wrath came upon Judah and Jerusalem for this their trespass. Yet he ^r sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

ⁿ Deu. 31. 27.
^o Pro. 26. 28; 29. 5.

20 And ^s the Spirit of God ^t came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, ^u Why transgress ye the commandments of the LORD, that ye cannot prosper? ^x because ye have forsaken the LORD, he hath also forsaken you. And they ^y conspired against him, and ^z stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son.² And when he died, he said, The LORD look upon *it*, and require *it*.

^p 1 Ki. 14. 23.
^q ch. 19. 2; 28. 13; 29. 8; 32. 25; Judg. 5. 8.
^r ch. 36. 15; 2 Ki. 17. 13—15; Jer. 7. 25, 26; 25. 4.

23 And it came to pass at the end of the year, *that* ^a the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people³ from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians ^b came with a small company of men, and the LORD ^c delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they ^d executed judgment against Joash.

^s ch. 15. 1; 20. 11.
^t Judg. 6. 34.
^u Num. 14. 41.
^x ch. 15. 2.
^y Jer. 11. 19; 18. 18.
^z Mt. 23. 35; Ac. 7. 58, 59.

25 And when they were departed from him, (for they left him in great diseases,) ^e his own servants conspired against him for the blood of the ^f sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, ^g but they buried him not in the sepulchres of the kings.⁴ And these are they that conspired against him; ^h Zabad the son of Shim'eath, an Ammonitess, and Jehozabad the son of ⁱ Shimrith, a Moabitess. Now *concerning* his sons, and the greatness of ^k the burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the story [or, commentary] of the book of the kings. ^l And Amaziah his son reigned in his stead.

^a see parallel, 2 Ki. 12. 17.

^b 1. e. 26. 8; Deu. 32. 30; 18. 30. 17.
^c 1. e. 26. 25; Deu. 28. 25.
^d ch. 22. 8; Is. 10. 5.

^e see parallel, 2 Ki. 12. 20, 21.
^f vers. 21, 22.
^g ver. 16; ch. 21. 20.
^h or, *Jozachar*, 2 Ki. 12. 21.
ⁱ or, *Shomer*.

^k 2 Ki. 12. 18.

^l 2 Ki. 12. 21.

^m see parallel, 2 Ki. 14. 1—6.

Reign of Amaziah; he smites the Edomites, but worships their gods, and is conquered by the king of Israel.

25 AMAZIAH ^m was twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* ⁿ Jehoaddan of Jerusalem. And he did *that which was* right in the sight of the ^o LORD, ^p but not with a perfect heart. ^q Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his ^r father. But he slew not their children, but *did as it is* written in the law in the book of Moses, where the LORD commanded, saying, ^s The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

ⁿ see ver. 14; 2 Ki. 14. 4.
^o 2 Ki. 11. 5, etc.

^p Deu. 21. 16; 2 Ki. 14. 6; Jer. 31. 30; Eze. 18. 20.

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them ^t from twenty years old and above, and found them three hundred thousand choice *men, able* to go ^u forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred⁵ talents of silver.

^q Num. 1. 3.

¹ It appears, from 2 Kings xii. 13, that only the surplus (which was probably unexpected) was so used.

² This was a crime of peculiar enormity; for not only was a priest and prophet of God murdered while fulfilling his Divine commission, but the martyred prophet was a near relative of the king, and the son of the man to whom Joash owed his life, his crown, and all his prosperity.

³ The men who had seduced Joash into idolatry (vers. 17, 18), and had conspired with him to murder the prophet.

⁴ It appears that a more or less honourable place of burial was assigned to the kings, according to the opinion entertained of their characters and conduct. Comp. ch. xxi. 20; xxviii. 27; xxxii. 33.

⁵ Reckoning the shekel at 2s. 6d., this would not amount to more than 7s. 6d. for each man—a very inconsiderable sum; but it is likely that either this was only an earnest of their pay, or they expected to enrich themselves with the spoils of the Edomites.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, *to wit*, with all the children of
8 Ephraim. But if thou wilt go, do *it*, be strong for the battle: God shall make
9 thee fall before the enemy: for God hath ^r power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, ^s The
10 LORD is able to give thee much more than this. Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

^r ch. 20. 6.

^s Pro. 10. 22.

11 And Amaziah strengthened himself, and led forth his people, and went to ^t the
12 Valley of Salt, and smote of the children of Seir ten thousand. And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock,¹ that they all were broken in pieces.

^t see parallel, 2 Ki. 14. 7.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that ^u he brought the gods of the children of Seir, and set them up *to be* ^x his gods, and bowed down himself before them, and burned incense unto
15 them. Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after ^y the gods of the people, which ^z could not deliver their own people out of thine hand?

^u see ch. 28. 23.

^x Ex. 20. 3, 5.

^y Ps. 96. 5.

^z ver. 11.

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath ^a determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

^a 1 Sam. 2. 25.

17 Then ^b Amaziah² king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in
18 the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle [*or*, thorn] that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast
19 that *was* in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to *thine* hurt, that thou shouldst fall, *even*
20 thou, and Judah with thee? But Amaziah would not hear; for ^c it *came* of God, that he might deliver them into the hand of *their* enemies, because they ^d sought
21 after the gods of Edom. So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which
22 *belongeth* to Judah. And Judah was put to the worse before Israel, and they
23 fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of ^e Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim
24 to the corner gate, four hundred cubits. And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

^b see parallel, 2 Ki. 11. 8—13.

^c ch. 22. 7; 1 Ki. 12. 15.

^d ver. 14.

^e see ch. 21. 17; 22. 1, 6.

25 ^f And Amaziah the son of Joash king of Judah lived after the death of Joash
26 son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and
27 Israel? Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish:
28 but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of ^g Judah.

^f see parallel, 2 Ki. 14. 17—20.

^g that is, *the city of David*, as it is 2 Ki. 14. 20.

Uzziah's prosperous reign; his subsequent presumption, and punishment.

26 THEN all the people of Judah took ^h Uzziah, who *was* sixteen³ years old, and
2 made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers.

^h see parallel, 2 Ki. 14. 21, 22; and 15. 1—4, where he is called *Azariah*.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.
4 And he did *that which was* right in the sight of the LORD, according to all that
5 his father Amaziah did. And ⁱ he sought God in the days of Zechariah, who
^k had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

ⁱ see ch. 24. 2.

^k Ge. 41. 15; Dan. 1. 17; 2. 19; 10. 1.

¹ This mode of punishment was practised by the Greeks and Romans.

² See note on 2 Kings xiv. 8.

³ See chronological table, and note in pages 517—520.

- 6 And he went forth and ¹warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities
- 7 ^mabout Ashdod, and among the Philistines. And God helped him against ⁿthe Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.
- 8 And the Ammonites ^ogave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.
- 9 Moreover Uzziah built towers in Jerusalem at the ^pcorner gate, and at the
- 10 valley gate, and at the turning of *the wall*, and fortified them. Also he built towers ¹in the desert, and digged many wells [*or*, cut out many cisterns]: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in Carmel [*or*, fruitful fields]: for he loved husbandry.
- 11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.
- 12 The whole number of the chief of the fathers of the mighty men of valour *were*
- 13 two thousand and six hundred. And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with
- 14 mighty power, to help the king against the enemy. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and ^qhabergeons,
- 15 and bows, and slings *to cast stones*. And he made in Jerusalem engines, ²invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.
- 16 But ^rwhen he was strong, his heart was ^slifted up to *his* destruction: for he transgressed ³against the LORD his God, and ^twent into the temple of the LORD
- 17 ^uto burn incense upon the altar of incense. And ^vAzariah the priest went in after him, and with him fourscore priests of the LORD, *that were valiant men*:
- 18 and they withstood Uzziah the king, and said unto him, *It ^xappertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the ^ypriests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.*
- 19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, ^zthe leprosy even rose up in his forehead
- 20 before the priests in the house of the LORD from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself
- 21 ^ahasted also to go out, because the LORD had smitten him. ^bAnd Uzziah the king was a leper unto the day of his death, and dwelt in a ^cseveral house, *being* a leper; for he was cut off from the house of the LORD: ^dand Jotham his son *was* over the king's house, judging the people of the land.
- 22 Now the rest of the acts of Uzziah, first and last, did ^eIsaiah the prophet, the
- 23 son of Amoz, write. ^fSo Uzziah slept ^gwith his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, *He is a leper*: and Jotham his son reigned in his stead.

Jotham's prosperous reign; his defeat of the Ammonites.

- 27 JOTHAM ^hwas twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the
- 2 daughter of Zadok. And he did *that which was right* in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered ⁱnot into the
- 3 temple of the LORD. And ^jthe people did yet corruptly. He built the high gate of the house of the LORD, and on the wall of Ophel ^k[*or*, the tower ^l] he built much.

¹ The mention of *wells, cattle, etc.*, shows that these towers were built to shelter his shepherds and their flocks in times of danger, as well as his husbandmen and vine-dressers.

² These were probably similar to those used by the Greeks and Romans under the names of *catapultæ* and *balistæ*. Uzziah's engineers are supposed to have been the inventors of these machines, which Pliny distinctly states to have been of *Syrian* origin.

³ He was elated by his prosperity; and instead of giving God the glory, assumed a lordship over things sacred, in imitation perhaps of neighbouring sovereigns; and thus incurred the severe chastisement which confined him for life.

⁴ This was a very remarkable punishment. Aspiring to undue honour, he was smitten with a degrading disease. Invading the priests' office, he was subjected to their control, and ejected from his kingly functions. Intruding into the holy place, he was expelled even from the outer court.

⁵ The prophecies in the first six chapters of Isaiah were probably delivered in the latter part of Uzziah's reign.

⁶ See note on 2 Kings xv. 7.

⁷ This probably means that he imitated his father in all that was good, but did not, like him, profanely enter the temple.

⁸ Ophel is the lower ridge south of the temple, between the valley of the Kedron and the Tyropeon. Jotham's buildings enlarged as well as strengthened the city.

¹ Is. 14. 29.

^m *or*, in the country of Ashdod.

ⁿ ch. 21. 16.

^o ch. 17. 11; 2 Sam. 8. 2.

^p 2 Ki. 14. 13; Ne. 3. 13, 19, 32; Zec. 14. 10.

⁷ see Ex. 28. 32.

^r Deu. 32. 15.

^s ch. 25. 19; Deu. 8. 11—14.

^t so 2 Ki. 16. 12, 13.

^u 1 Ki. 12. 33; 13. 1—4.

^v 1 Chr. 6. 10.

^x Num. 16. 10; 18. 7.

^y Ex. 30. 7, 8.

^z Num. 12. 10; 2 Ki. 5. 27.

^a as Est. 6. 12.

^b see parallel, 2 Ki. 15. 5—7.

^c 1.e. 13. 16; Num. 5. 2.

^d Is. 1. 1.

^e 2 Ki. 15. 7; Is. 6. 1.

^f see parallel, 2 Ki. 15. 32—36.

^g 2 Ki. 15. 35.

^h ch. 31. 11; Ne. 3. 26.

4 Moreover he built cities in the mountains of Judah; and in the forests he built
5 castles and towers.¹ He fought also with the king of the Ammonites, and pre-
vailed against them. And the children of Ammon gave him the same year an
hundred talents of silver, and ten thousand measures of wheat, and ten thousand
of barley. So much did the children of Ammon pay unto him, both the second
6 year, and the third. So Jotham became mighty, because² he prepared [*or*,
established] his ways before the LORD his God.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are*
8 written in the book of the kings³ of Israel and Judah. He was five and twenty
9 years old when he began to reign, and reigned sixteen years in Jerusalem. And
Jotham slept with his fathers, and they buried him in the city of David: and
Ahaz his son reigned in his stead.

*Reign of Ahaz; his wickedness; and his chastisements by the Syrians, Israelites,
Edomites, and Philistines.*

28 AHAZ ^kwas twenty years⁴ old when he began to reign, and he reigned sixteen
years in Jerusalem: but he did not *that which was right* in the sight of the
2 LORD, like David his father: for he walked in the ways of the kings of Israel,
3 and made also 'molten images for ^mBaalim. Moreover he burnt incense [*or*,
offered sacrifice] in ⁿthe valley of the son of Hinnom, and burnt ^ohis children in
the fire, after the abominations of the heathen whom the LORD had cast out
4 before the children of Israel. He sacrificed also and burnt incense in the high
places, and on the hills, and under every green tree.

5 Wherefore ^pthe LORD his God delivered him into the hand of the king of
Syria; and they ^qsmote him, and carried away a great multitude of them
captives, and brought *them* to Damascus. And he was also delivered into the
6 hand of the king of Israel, who smote him with a great slaughter. For ^rPekah
the son of Remaliah slew in Judah an hundred and twenty thousand in one day,
which were all valiant men; ^sbecause they had forsaken the LORD God of their
7 fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son,
and Azrikam the governor of the house, and Elkanah *that was next to the king*.

8 And the children of Israel carried away captive of their 'brethren two hundred
thousand, women, sons, and daughters, and took also away much spoil from them,
and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out
before the host that came to Samaria, and said unto them, Behold, ^ubecause the
LORD God of your fathers was wroth with Judah, he hath delivered them into
your hand, and ye have slain them in a rage *that* ^xreacheth up unto heaven.
10 And now ye purpose to keep under the children of Judah and Jerusalem for
^ybondmen and bondwomen unto you: *but are there* not with you, even with you,
11 sins against the LORD your God? Now hear me therefore, and deliver the
captives again, which ye have taken captive of your brethren: ^zfor the fierce
12 wrath of the LORD *is* upon you. Then certain of the heads of the children of
Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and
Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against
13 them that came from the war, and said unto them, Ye shall not bring in the
captives hither: for whereas we have offended against the LORD *already*, ye
intend to add *more* to our sins and to our trespass: for our trespass is great, and
14 *there is* fierce wrath against Israel. So the armed men left the captives and the
15 spoil before the princes and all the congregation. And the men ^awhich were
expressed by name⁵ rose up, and took the captives, and with the spoil clothed all
that were naked among them, and arrayed them, and shod them, and ^bgave them
to eat and to drink, and anointed them, and carried all the feeble of them upon
asses, and brought them to Jericho, ^cthe city of palm trees, to their brethren: ⁶
then they returned to Samaria.⁷

16 ^dAt that time did king Ahaz send unto the kings⁸ of Assyria to help him.
17 For again the Edomites had come and smitten Judah, and carried away captives.

^k see parallel, 2 Ki. 15. 38.

^k see parallel, 2 Ki. 16. 1—4.

^l Ex. 34. 17; Le. 19. 4.
^m Judg. 2. 11.
ⁿ 2 Ki. 23. 10.
^o ch. 33. 6; Le. 18. 21;
2 Ki. 16. 3.

^p Is. 7. 1.

^q 2 Ki. 16. 5, 6.

^r 2 Ki. 15. 27.

^s ch. 15. 2; Deu. 6. 14, 15.

^t ch. 11. 4.

^u Judg. 3. 8; Ps. 69. 25; Is. 10. 5; 47. 6;
Eze. 25. 12, 15; 26. 2;
Obad. 10, etc.; Zec.
1. 15.

^x Ge. 11. 4; Ezra 9. 6;
Rev. 18. 5.

^y Le. 25. 39, 42, 43, 46.

^z Jam. 2. 13.

^a see 1 Chr. 12. 31.

^b 2 Ki. 6. 22; Pro. 25. 21, 22; 1. k. 6. 27;
Ro. 2. 20.

^c Deu. 34. 3; Judg. 1. 16.

^d see parallel, 2 Ki. 16. 7.

¹ To protect the people against marauders.

² The connection between Jotham's might and his piety is very observable.

³ This must refer to a more detailed history than our 'Book of The Kings;' for in that there is less concerning Jotham's reign than in the Chronicles. It is supposed that the first portion of the prophecy of Micah (ch. i., ii.) was delivered in the reign of Jotham.

⁴ The Septuagint has 'twenty-five years,' which is more probable.

² H 2

⁵ Rather, 'the men of name,' *i. e.* the leaders.

⁶ This beautiful and touching incident has no parallel in the histories of the wars of heathen nations, or perhaps even of such as are nominally Christian.

⁷ It was probably after this that the kings of Israel and Syria made their joint invasion of Judah, for the purpose of deposing the house of David from the throne; which forms the subject of Isa. vii., viii., ix. 1—7.

⁸ Or, as in 2 Kings xvi. 7, 'the king;' who was Tiglath-pileser.

18 ^cThe Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and 19 the villages thereof: and they dwelt there. For ^fthe LORD brought Judah low because of Ahaz king of ^gIsrael; for he ^hmade Judah naked,¹ and transgressed 20 sore against the LORD. And ⁱTilgath-pilneser king of Assyria came unto him, 21 and distressed him,² but strengthened him not. For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 And in the time of his distress did he trespass yet more against the LORD: this 23 *is that* king Ahaz.³ For ^khe sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that ^lthey may help me. But they ^mwere the ruin of 24 him, and of all Israel. And Ahaz gathered together the vessels of the house of God, ⁿand cut in pieces the vessels of the house of God, ^oand shut up the doors⁴ of the house of the LORD, and he ^pmade him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ^qNow the rest of his acts and of all his ways, first and last, behold, they *are* 27 written in the book of the kings of Judah and Israel. And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: ^rbut they brought him not into the sepulchres of the kings of Israel.⁵ And Hezekiah his son reigned in his stead.

Hezekiah succeeds his father; restores the worship of God, and offers great sacrifices of atonement.

29 HEZEKIAH ^sbegan to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, 2 the daughter of ^tZechariah. And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 He in the first year of his reign, in the first month, ^uopened the doors of the 4 house of the LORD,⁶ and repaired them. And he brought in the priests and the 5 Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites, ^vsanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness⁷ out of the holy *place*.

6 ^wFor our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and ^xhave forsaken him, and have ^yturned away their faces from 7 the habitation of the LORD, and turned *their backs*. ^zAlso they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor 8 offered burnt offerings in the holy *place* unto the God of Israel. Wherefore the ^awrath of the LORD was upon Judah and Jerusalem, and he hath delivered them 9 to trouble, ^bto astonishment, and to ^chissing, as ye see with your eyes. For, lo, ^dour fathers have fallen by the sword, and our sons and our daughters and our 10 wives *are* in captivity for this. Now *it is* in mine heart to make ^ea covenant 11 with the LORD God of Israel, that his fierce wrath may turn away from us. My sons, he not now negligent: for the LORD hath ^fchosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense [*or, offer sacrifice*].

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: and of the sons of Elizaphan; Shimri, and 14 Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: and of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and 15 Uzziel. And they gathered their brethren, and ^gsanctified themselves, and came, according to the commandment of the king, by the words of the LORD [*or, in the* 16 business of the LORD^h], ⁱto cleanse the house of the LORD. And the priests

^c Eze. 16. 27, 57.

^f Deu. 28. 43.

^g ch. 21. 2.

^h Ex. 32. 25.

ⁱ see parallel, 2 Ki. 16. 8; see also 15. 23.

^k see ch. 25. 11; 2 Ki. 16. 12, 13.

^l Jer. 41. 15—18.

^m Jer. 41. 20—28.

ⁿ 2 Ki. 16. 17, 18.

^o see ch. 29. 3, 7.

^p Hos. 12. 11.

^q see parallel, 2 Ki. 16. 19, 20.

^r ch. 21. 20.

^s see parallel, 2 Ki. 18. 1—3.

^t ch. 26. 5.

^u see ver. 7; ch. 28. 21.

^x ch. 35. 6; 1 Chr. 15. 12.

^y ch. 28. 2—4.

^z Jer. 2. 13, 17.

^a Jer. 2. 27; Eze. 8. 16.

^b ch. 28. 21.

^c ch. 21. 18.

^d 1 e. 26. 32; Deu. 28. 25.

^e 1 Ki. 9. 8; Jer. 18. 16; 19. 8; 25. 9, 18; 29. 18.

^f ch. 28. 5, 6, 8, 17.

^g ch. 15. 12, 13.

^h Num. 3. 6—9; 8. 11; 18. 2, 6.

ⁱ ver. 5.

^k ch. 30. 12.

^l 1 Chr. 23. 28.

1 Comp. Exod. xxxii. 25.

2 Although the king of Assyria helped Ahaz against the Syrians (2 Kings xvi. 9), he gave him no assistance against the Edomites and the Philistines; and he distressed him by taking his treasures.

3 The Septuagint joins this to the next verse: 'And king Ahaz said, I will seek the gods of Damascus which smite me.' This appears to be the sense of the text.

4 The temple continued shut up till the beginning of the next reign: see ch. xxix. 3.

5 Here, as in ch. xxi. 2, 'Israel' is put for *Judah*.

6 This was an auspicious commencement of Hezekiah's reign, and an encouraging pledge of what his after course was to be. As the temple at Jerusalem was the religious centre of the nation, to which the affections of every pious Jew were drawn; so the conduct of the kings of Judah, with respect to this sacred edifice, affords a good criterion of their real character.

7 This term designates everything which had been employed in, or connected with, idolatrous worship.

went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the
17 brook Kidron. Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.¹

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did ^m cast away² in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and
21 went up to the house of the LORD. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a ⁿ sin offering for the kingdom, and for the sanctuary, and for Judah.³ And he commanded the priests the sons

22 of Aaron to offer *them* on the altar of the LORD. So they killed the bullocks, and the priests received the blood, and ^o sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they
23 killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he-goats *for* the sin offering before the king and the congrega-

24 tion; and they laid their ^p hands upon them: and the priests killed them, and they made ^q reconciliation with their blood upon the altar, ^r to make an atonement for all Israel:⁴ for the king commanded *that* the burnt offering and the ^s sin offering *should be made* for all Israel. ^t And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, ^u according to the commandment of David, and of ^x Gad the king's seer, and Nathan the prophet:

26 ^y for *so was* the commandment of the LORD by his prophets. And the Levites stood with the instruments ^z of David, and the priests with ^a the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, ^b the song of the LORD began *also* with the trumpets, and
28 with the instruments *ordained* by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and all this*

29 *continued* until the burnt offering was finished. And when they had made an end of offering, ^c the king and all that were present with him bowed themselves, and
30 worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD ^d with the words of David, and of Asaph the seer. And they sang praises with gladness,⁵ and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and ^e thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as
32 many as were of a free heart burnt offerings. And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the
33 LORD. And the consecrated things *were* six hundred oxen and three thousand
34 sheep. But the priests were too few, so that they could not flay all the burnt offerings: wherefore ^f their brethren the Levites did help them,⁶ till the work was ended, and until the *other* priests had sanctified themselves: ^g for the Levites *were* more ^h upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings *were* in abundance, with ⁱ the fat of the peace offerings, and ^j the drink offerings for *every* burnt offering. So the service of the
36 house of the LORD was set in order. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

37 And Hezekiah said to all the people, Behold now ye have consecrated yourselves unto the LORD, and ye have brought in your sacrifices and thank offerings, and ye have eaten and are full, and ye have drunk, and ye have rejoiced, because ye have offered up your burnt offerings unto the LORD your God, as ye have said, and ye have done according to the commandment of the LORD your God.

38 And ye have kept the commandment of the LORD your God, which he said, Ye shall not come to the house of your God, as ye have done, because ye have loved to offer burnt offerings, and ye have not loved to keep the commandment of the LORD your God, therefore ye have been brought into this tribulation.

39 And ye have despised his word, which he said, Ye shall not come to the house of your God, as ye have done, because ye have loved to offer burnt offerings, and ye have not loved to keep the commandment of the LORD your God, therefore ye have been brought into this tribulation.

40 And ye have despised his word, which he said, Ye shall not come to the house of your God, as ye have done, because ye have loved to offer burnt offerings, and ye have not loved to keep the commandment of the LORD your God, therefore ye have been brought into this tribulation.

41 And ye have despised his word, which he said, Ye shall not come to the house of your God, as ye have done, because ye have loved to offer burnt offerings, and ye have not loved to keep the commandment of the LORD your God, therefore ye have been brought into this tribulation.

42 And ye have despised his word, which he said, Ye shall not come to the house of your God, as ye have done, because ye have loved to offer burnt offerings, and ye have not loved to keep the commandment of the LORD your God, therefore ye have been brought into this tribulation.

43 And ye have despised his word, which he said, Ye shall not come to the house of your God, as ye have done, because ye have loved to offer burnt offerings, and ye have not loved to keep the commandment of the LORD your God, therefore ye have been brought into this tribulation.

44 And ye have despised his word, which he said, Ye shall not come to the house of your God, as ye have done, because ye have loved to offer burnt offerings, and ye have not loved to keep the commandment of the LORD your God, therefore ye have been brought into this tribulation.

^m ch. 28. 24.ⁿ Le. 1. 3—14.^o see refs. Le. 1. 5; 8. 14, 15, 19, 24; Heb. 9. 21.^p Le. 1. 1; 4. 15, 24.^q Le. 8. 15.^r Le. 1. 4; 11. 20.^s Le. 4. 13, etc.^t 1 Chr. 16. 4; 25. 6.^u ch. 8. 11; 1 Chr. 23.^x 2 Sam. 21. 11.^y ch. 20. 12.^z 1 Chr. 23. 5; Am.

6. 5.

^a Num. 10. 8, 10; 1

Chr. 15. 24; 16. 6.

^b ch. 7. 3; 20. 21; 23.

18.

^c ch. 20. 18.^d 1 Chr. 16. 17—36.^e Le. 7. 12.^f ch. 35. 11; Num. 8.

15, 19.

^g ch. 30. 3.^h Ps. 7. 10.ⁱ Le. 3. 15, 16.^j Num. 15. 5, 7, 10.

1 First the priests and Levites together cleansed the courts of the priests and of the people, which occupied eight days; and then the priests cleansed the interior of the temple (which the Levites were not allowed to enter), and brought all the dirt and rubbish to the porch, whence it was carried away by the Levites to the brook Kidron: this occupied eight days more.

2 Instead of 'cast away,' the Sept. has 'profaned.'

3 These sacrifices were unusually numerous, because they were offered on account of multiplied sins of a wilful and aggravated kind. The sin-offerings were presented first for the *kingdom*, *i. e.* for the king and the royal family; secondly, for the *sanctuary*, which had been polluted, and the *priests*, who had been negligent and unholy; and finally for *Judah*—for the whole mass of

the people, who, following these examples, had committed every kind of wickedness.

4 Including the ten tribes, though sunk still deeper than Judah in apostasy and idolatry: thus preparing the way for the large-hearted plan which Hezekiah immediately afterwards carried out. See ch. xxx.

5 Not only was the right ceremonial observed, but it seems to have been accompanied with right affections of the heart. The gladness of these services forcibly suggests the importance of a cheerful Christianity.

6 Peace-offerings, and some others, the Levites might flay and dress; but the whole burnt-offerings (*i. e.* those which were entirely consumed on the altar) could be offered only by the priests, except in a case of necessity such as that mentioned here.

Hezekiah causes a great passover to be celebrated for all Israel and Judah, and the idols and high places to be destroyed.

- 30 AND Hezekiah sent to all Israel¹ and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second² month.² For they could not keep it³ at that time,³ because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long time in such sort as it was written.
- 6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, ^o turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of ^p the kings of Assyria. And be not ye ^q like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore ^r gave them up to desolation, as ye see. Now be ye not ^s stiffnecked, as your fathers were, but ^t yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, ^u that the fierceness of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children *shall find* ^x compassion before them that lead them captive, ^y so that they shall come again into this land: for the LORD your God *is* ^z gracious and merciful, and ^a will not turn away *his* face from you, if ye ^b return unto him.
- 10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but ^c they laughed them to scorn, and mocked them. Nevertheless ^d divers of Asher and Manasseh and of Zebulun⁴ humbled themselves, and came to Jerusalem. Also in Judah ^e the hand of God was to give them one heart to do the commandment of the king and of the princes, ^f by the word of the LORD.
- 13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the ^g altars that were in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron. Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ^h ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. And they stood in their place after their manner, according to the law of Moses the man of God: ⁱ the priests sprinkled the blood, *which they received* of the hand of the Levites.
- 17 For *there were* many in the congregation that were not sanctified: ^k therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD. For a multitude of the people, *even* ^l many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, ^m yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one *that* ⁿ prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.⁵ And the LORD hearkened to Hezekiah, and healed⁶ the people.
- 21 And the children of Israel that were present at Jerusalem kept ^o the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

¹ Num. 9. 10, 11.
² Ex. 12. 6, 18.
³ ch. 29. 34.

^o Jer. 4. 1; Joel 2. 12, 13.

^p 2 Ki. 15. 19, 29.
^q Eze. 20. 18.
^r ch. 29. 8.

^s Deu. 10. 16.

^t see 1 Ch. 29. 24.

^u ch. 29. 10.

^x Ps. 106. 46.

^y Jer. 29. 12—14; 31. 27, 28.

^z Ex. 31. 6, 7.
^a ch. 15. 2.
^b Is. 55. 7.

^c ch. 36. 16.
^d vers. 18, 21; ch. 11. 16.

^e ch. 29. 36; Jer. 32. 39; Phil. 2. 13.
^f ch. 29. 25.

^g ch. 28. 24.

^h ch. 29. 31.

ⁱ Le. 1. 5.

^k ch. 29. 34; Ex. 12. 6.

^l ver. 11.

^m Ex. 12. 43, etc.

ⁿ ch. 19. 3.

^o Ex. 12. 15; 13. 6.

1 This is the first recorded attempt on the part of any king of Judah to bring back the people of the ten tribes to the true faith. It does not appear that either Hoshea or Hezekiah regarded this act of obedience to Jehovah as inconsistent with the allegiance of the people to their temporal sovereign.

2 According to the law, the passover was to be celebrated on the fourteenth day of the first month; but, if any man was unclean at that time, he might keep it in the second month (Numb. ix. 10, 11). This was the case now: see ver. 3.

3 Or rather 'at the time;' that is, the time fixed by the law; for they did keep it in the second month.

4 Those who came to Jerusalem from the kingdom of Israel appear to have belonged, for the most part, to the tribes which were at a distance from the boundary of the two kingdoms: on which account they had probably less of national jealousy than others who lived nearer the frontier of Judah.

5 From this and many similar passages we learn that even under the Mosaic dispensation, God regarded more the state and dispositions of the heart than the external purity of the worshipper.

6 Or, 'was propitious to the people;' that is, accepted them; for there is no reason to suppose that they had been visited with any bodily disease.

22 And Hezekiah spake ^pcomfortably unto all the Levites ^qthat taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and ^rmaking confession to the LORD God of their fathers.¹

23 And the whole assembly took counsel to keep ^sother seven days: and they

24 kept *other* seven days with gladness.² For Hezekiah king of Judah ^tdid give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep:³ and a

25 great number of priests ^usanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers ^xthat came out of the land of Israel, and that dwelt

26 in Judah, rejoiced. So there was great joy in Jerusalem: ^yfor since the time of Solomon the son of David king of Israel *there was not the like in Jerusalem.*⁴

27 Then the priests the Levites arose and ^zblessed the people: and their voice was heard, and ^atheir prayer came *up* to his holy dwelling place, ^b*even* unto heaven.

31 Now when all this was finished, all Israel that were present went out to the cities of Judah, and ^cbrake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

Hezekiah re-establishes the temple services.

2 AND Hezekiah appointed ^dthe courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites ^efor burnt offerings and for peace offerings, to minister, and to give thanks, and to

3 praise in the gates of the tents of the LORD. *He appointed* also the king's portion of his substance for the burnt offerings,⁵ *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is written in the* ^f*law of the LORD.*

4 Moreover he commanded the people that dwelt in Jerusalem to give the ^gportion of the priests and the Levites, that they might be encouraged in ^hthe

5 law of the LORD. And as soon as the commandment came abroad, the children of Israel brought in abundance ⁱthe firstfruits of corn, wine, and oil, and honey [*or, dates*], and of all the increase of the field; and the tithe of all *things* brought

6 they in abundantly.⁶ And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the ^ktithe of holy things which were consecrated unto the LORD their God,

7 and laid *them* by heaps. In the third month they began to lay the foundation

8 of the heaps, and finished *them* in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, ^l'Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.'⁷

11 Then Hezekiah commanded to prepare chambers [*or, storehouses*] in the house

12 of the LORD; and they prepared *them*, and brought in the offerings and the tithes and the dedicated *things* faithfully: ^m*over* which Cononiah the Levite *was*

13 ruler, and Shimei his brother *was* the next. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the

14 house of God. And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the

15 LORD, and the most holy things. And next him *were* Eden, and Miniamin, and

^p Is. 40. 2.
^q ch. 17. 9; 35. 3; Deu. 33. 10.
^r Deu. 26. 3—11; Ezra 10. 11.

^s see 1 Ki. 8. 65.

^t ch. 35. 7, 8.

^u ch. 29. 34.

^x vers. 11, 18.

^y ch. 7. 9, 10.

^z Num. 6. 23—26.

^a 1 Ki. 8. 30, 33.
^b Ps. 68. 5.

^c 2 Ki. 18. 4.

^d 1 Chr. 23. 6; 24. 1.

^e 1 Chr. 23. 30, 31.

^f Num. ch. 28 and 29.

^g Num. 18. 8, etc.; Ne. 13. 10.

^h Mal. 2. 7.

ⁱ Ex. 22. 29; Ne. 13. 12.

^k Le. 27. 30; Deu. 11. 28.

^l Pro. 3. 9, 10; Mal. 3. 10, 11.

^m Ne. 13. 13.

¹ This was the right way to teach the Israelites the evils of idolatry. They had never spent such happy days under the influence of Jeroboam's political religion, or in the worship of Baal. When they had felt the blessedness of the service of God, the idols and their altars were soon destroyed. See ch. xxxi. 1.

² This does not mean that they observed seven other days of unleavened bread; but that they offered sacrifices, with praises and thanksgivings, seven other days.

³ As the people in general, and especially those who came out of the kingdom of Israel, might be unprepared for the expense attending these sacrifices, Hezekiah and his princes supplied them with cattle. This open-handed

liberality happily illustrates the generous influence of true religion.

⁴ Particularly because now, for the first time since the reign of Solomon, many from among the ten tribes came up to join in celebrating the passover.

⁵ Hezekiah took upon himself the expense of all these sacrifices. Some think that this had been done before by the kings who adhered to the worship of Jehovah.

⁶ This shows how negligent the people had been in presenting the offerings which the law prescribed.

⁷ The liberality of the king and people not only provided well for the priests, but seems to have also inspired the priests with the same disposition.

Jeshua, and Shemaiah, Amariah, and Shecaniah, in ⁿ their set office [*or*, trust^o], to give to their brethren by courses, as well to the
 16 great as to the small: beside their genealogy¹ of males, from three years old
 and upward, *even* unto every one that entereth into the house of the LORD, his
 17 daily portion for their service in their charges according to their courses; both
 to the genealogy of the priests by the house of their fathers, and the Levites
 18 ^r from twenty years old and upward, in their charges by their courses; and to
 the genealogy of all their little ones, their wives, and their sons, and their
 daughters, through all the congregation: for in their set office [*or*, trust] they
 19 sanctified themselves in holiness: also of the sons of Aaron the priests, *which*
were in ^s the fields of the suburbs of their cities, in every several city, the men
 that were ^t expressed by name, to give portions to all the males among the
 priests, and to all that were reckoned by genealogies among the Levites.
 20 And thus did Hezekiah throughout all Judah, and ^u wrought *that which was*
 21 good and right and truth before the LORD his God. And in every work that he
 began in the service of the house of God, and in the law,² and in the command-
 ments, to seek his God, he did *it* with all his heart, and prospered.

Sennacherib's invasion and siege of Jerusalem; the destruction of his army.

32 AFTER ^v these things, and the establishment thereof, Sennacherib king of
 Assyria came, and entered into Judah, and encamped against the fenced cities,
 and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed
 3 to fight against Jerusalem,³ he took counsel with his princes and his mighty men
 to stop the waters of the fountains which *were* without the city: and they did
 4 help him. So there was gathered much people together, who stopped all the
 fountains, and the brook that ran through the midst of the land, saying, Why
 5 should the kings of Assyria come, and find much water? Also ^w he strengthened
 himself, ^x and built up all the wall that was broken, and raised *it* up to the
 towers,⁴ and another wall without, and repaired ^y Millo *in* the city of David, and
 6 made darts [*or*, swords; *or*, weapons] and shields in abundance. And he set
 captains of war over the people, and gathered them together to him in the street⁵
 7 of the gate of the city, and spake comfortably to them, saying, ^z Be strong and
 courageous, ^a be not afraid nor dismayed for the king of Assyria, nor for all the
 8 multitude that *is* with him: for ^b *there be* more with us than with him: with
 him *is* an ^c arm of flesh; but ^d with us *is* the LORD our God to help us, and ^e to
 fight our battles. And the people rested themselves upon the words of Hezekiah
 king of Judah.

9 ^f After this⁶ did Sennacherib king of Assyria send his servants to Jerusalem,
 (but he *himself* laid siege against Lachish, and all his power with him,) unto
 Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,
 10 ^g Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in
 11 the siege [*or*, in the strong hold] in Jerusalem? Doth not Hezekiah persuade
 you to give over yourselves to die by famine and by thirst, saying, ^h The LORD
 12 our God shall deliver us out of the hand of the king of Assyria? ⁱ Hath not the
 same Hezekiah taken away his high places and his altars, and commanded Judah
 and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon
 13 it? Know ye not what I and my fathers have done unto all the people of *other*
 14 lands? ^k Were the gods of the nations of those lands any ways able to deliver
 their lands out of mine hand? Who *was there* among all the gods of those
 15 nations that my fathers utterly destroyed, that could deliver his people out of
 mine hand, that your God should be able to deliver you out of mine hand? Now
 therefore ^l let not Hezekiah deceive you nor persuade you on this manner, neither
 yet believe him: for no god of any nation or kingdom was able to deliver his
 16 people out of mine hand, and out of the hand of my fathers: how much less shall
 your God deliver you out of mine hand? And his servants spake yet *more*
 against the LORD God, and against his servant Hezekiah.

1 This seems to signify that shares were given, not to the priests and Levites alone, but also to their male children, of three years old and upwards, when they were brought to the temple. Some suppose the passage to mean, that such Levites under twenty years of age as came to do any service were entitled to a full daily portion, independently of that which belonged to their fathers.

2 It may be inferred from Prov. xxv. 1, that Hezekiah employed some skilful scribes to multiply accurate copies of the sacred writings.

3 In this account of the Assyrian invasion we have a

fuller description than in 2 Kings xviii. of Hezekiah's preparations for defence, by inclosing the water-courses and strengthening the fortifications; with the addition of his pious and encouraging addresses to the people, leading them to trust in God.

4 That is, either he built the wall up to the height of the towers; or, having built the wall, he raised the towers on it.

5 That is, in the 'open places at the gate of the city.'

6 Having in the meantime withdrawn his army, on receiving the tribute mentioned in 2 Kings xviii. 14.

ⁿ Jos. 21. 9—19.

^o 1 Chr. 9. 22.

^r Num. 4. 3; 1 Chr. 23. 24, 27.

^s Le. 25. 31; Num. 35. 2.

^t vers. 12—15.

^u 2 Ki. 20. 3.

^v 2 Ki. 18. 13, etc.; Is. 36. 1, etc.

^w Is. 22. 9, 10.

^x ch. 25. 23.

^y 2 Sam. 5. 9; 1 Ki. 9. 24.

^z Deu. 31. 6.

^a ch. 20. 15.

^b 2 Ki. 6. 16.

^c Job 10. 9; Jer. 17. 5;

1 John 1. 3.

^d ch. 13. 12; Is. 8. 10;

41. 10; Ho. 8. 31.

^e ch. 20. 15.

^f see parallel, 2 Ki. 18.

17. 37; and Is. 36.

2—22.

^g 2 Ki. 18. 19.

^h 2 Ki. 18. 30.

ⁱ 2 Ki. 18. 22.

^k 2 Ki. 18. 33—35.

^l 2 Ki. 18. 29.

<p>17 ^m He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, ⁿ As the gods of the nations of <i>other</i> lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out</p> <p>18 of mine hand. ^o Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem ^p that <i>were</i> on the wall, to affright them and to trouble</p> <p>19 them; that they might take the city. And they spake against the God of Jerusalem, as against the gods of the people of the earth, <i>which were</i> ^q the work of the hands of man.</p> <p>20 ^r And for this <i>cause</i> Hezekiah the king, and ^s the prophet Isaiah the son of</p> <p>21 Amoz, prayed and cried to heaven. ^t And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels</p> <p>22 slew him there with the sword. Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and</p> <p>23 from the hand of all <i>other</i>, and guided them on every side. And many brought gifts unto the LORD to Jerusalem, and ^u presents to Hezekiah king of Judah: so that he was ^x magnified in the sight of all nations from thenceforth.</p> <p style="text-align: center;"><i>Hezekiah's sickness; his sin in the matter of the ambassadors of Babylon; his wealth and prosperity.</i></p> <p>24 ^y IN those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign [<i>or</i>, wrought a miracle for him].</p> <p>25 But Hezekiah ^z rendered not again according to the benefit <i>done</i> unto him; for ^a his heart was lifted up: ^b therefore there was wrath upon him, and upon Judah</p> <p>26 and Jerusalem. ^c Notwithstanding Hezekiah humbled himself for the pride of his heart, <i>both</i> he and the inhabitants of Jerusalem; so that the wrath of the LORD came not upon them ^d in the days of Hezekiah.</p> <p>27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.</p> <p>28 Moreover he provided him cities, and possessions of flocks and herds in abundance: for ^e God had given him substance very much.</p> <p>29 ^f This same Hezekiah also stopped the upper watercourse of Gihon,¹ and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. Howbeit <i>in the business</i> of the ambassadors of the princes² of Babylon, who ^g sent unto him to inquire of the wonder that was <i>done</i> in the land, God left him, to ^h try him, that he might know all <i>that was</i> in his heart.</p> <p>30 Now the rest of the acts of Hezekiah, and his goodness [<i>IIvb.</i> kindnesses], behold, they <i>are</i> written in ⁱ the vision of Isaiah the prophet, the son of Amoz, and</p> <p>31 in the ^k book of the kings of Judah and Israel. ^l And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him ^m honour at his death. And Manasseh his son reigned in his stead.</p> <p style="text-align: center;"><i>Wicked reign of Manasseh; his captivity, repentance, and subsequent reformation.</i></p> <p>32 MANASSEH ⁿ was twelve years old when he began to reign, and he reigned</p> <p>33 ^o fifty and five years in Jerusalem: but did <i>that which was</i> evil in the sight of the LORD, like unto the ^p abominations of the heathen, whom the LORD had cast out</p> <p>34 before the children of Israel. For he built again the high places which Hezekiah his father had ^q broken down, and he reared up altars for Baalim, and ^r made</p> <p>35 groves, and worshipped ^s all the host of heaven, and served them. Also he built altars in the house of the LORD, whereof the LORD had said, ^t In Jerusalem shall</p> <p>36 my name be for ever. And he built altars for all the host of heaven ^u in the two courts of the house of the LORD. ^v And he caused his children to pass through the fire in the valley of the son of Hinnom. ^w Also he observed times, and used enchantments, and used witchcraft, and ^x dealt with a familiar spirit, and with wizards. He wrought much evil in the sight of the LORD, to provoke him to</p>	<p>^m 2 Ki. 19. 9.</p> <p>ⁿ 2 Ki. 19. 12.</p> <p>^o 2 Ki. 18. 28.</p> <p>^p 2 Ki. 18. 26—28.</p> <p>^q 2 Ki. 19. 18.</p> <p>^r 2 Ki. 19. 15.</p> <p>^s 2 Ki. 19. 2, 4.</p> <p>^t 2 Ki. 19. 35, etc.</p> <p>^u ch. 17. 5.</p> <p>^x ch. 1. 1.</p> <p>^y see parallel, 2 Ki. 20. 1; Is. 38. 1.</p> <p>^z Ps. 116. 12.</p> <p>^a ch. 26. 16; Hab. 2. 4.</p> <p>^b ch. 24. 18.</p> <p>^c Jer. 26. 18, 19.</p> <p>^d 2 Ki. 20. 19.</p> <p>^e 1 Chr. 29. 12.</p> <p>^f Is. 22. 9, 11.</p> <p>^g 2 Ki. 20. 12; Is. 39. 1.</p> <p>^h Deu. 8. 2.</p> <p>ⁱ see parallel, 2 Ki. 20. 20, 21; see also Is. ch. 36 to 39.</p> <p>^k 2 Ki. ch. 18 to 20.</p> <p>^l 2 Ki. 20. 21.</p> <p>^m Pro. 10. 7.</p> <p>ⁿ see parallel, 2 Ki. 21. 1—9.</p> <p>^o Deu. 18. 9; 2 Chr. 28. 3.</p> <p>^p ch. 30. 11; 31. 1; 32. 12; 2 Ki. 18. 4.</p> <p>^q Deu. 16. 21.</p> <p>^r Deu. 17. 3.</p> <p>^s ch. 6. 6; 7. 16; Deu. 12. 11; 1 Ki. 8. 29; 9. 3.</p> <p>^t ch. 4. 9.</p> <p>^u ch. 28. 3; Le. 18. 21;</p> <p>^v Deu. 18. 10; 2 Ki. 23. 10; Eze. 23. 37, 39.</p> <p>^w Deu. 18. 10, 11.</p> <p>^x 2 Ki. 21. 6.</p>
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¹ It is supposed that Hezekiah covered the fountain of Gihon, on the west of Jerusalem, and conveyed its waters by subterranean channels into the city; so as to cut off the supply from a besieging army, and to preserve it for the inhabitants. And it is a remarkable fact, that, though the citizens of Jerusalem have been frequently reduced by siege to the extremity of famine, they do not appear ever

to have wanted water, whilst the besiegers have been brought into the greatest distress on this account.

² The Chaldee and several Hebrew manuscripts insert the words 'of the king' after 'princes.' Boothroyd translates the passage, 'the ambassadors, the princes of the king of Babylon.' Babylon was now under the rule of Merodach Baladan. See note on 2 Kings xx. 12.

7 anger. And ^a he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In ^a this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put
8 my name for ever: ^b neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen whom the LORD had destroyed before the children of
10 Israel. And the LORD spake to Manasseh, and to his people: but they would
11 not hearken. ^c Wherefore the LORD brought upon them the captains of the host of the king of Assyria,¹ which took Manasseh ^d among the thorns,² and ^e bound
12 him with fetters, and carried him to Babylon. And ^f when he was in affliction, he besought the LORD his God, and ^g humbled himself greatly before the God of
13 his fathers, and prayed unto him: and he was ^h intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh ⁱ knew that the LORD he *was* God.

14 Now after this he built a wall without the city of David, on the west side of ^k Gihon, in the valley, even to the entering in at the fish gate, and compassed ^l about Ophel [*or*, the tower]. and raised it up a very great height, and put
15 captains of war in all the fenced cities of Judah. And he took away ^m the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out
16 of the city. And he repaired the altar of the LORD, and sacrificed thereon ⁿ peace offerings and ^o thank offerings, and commanded Judah to serve the LORD God of
17 Israel. ^p Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ^q Now the rest of the acts of Manasseh, and his prayer³ unto his God, and the words of ^r the seers that spake to him in the name of the LORD God of Israel,
19 behold, they *are written* in the book of the kings of Israel. His prayer also, and *how God* was intreated of him, ^s and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, ^t before he
20 was humbled: behold, they *are written* among the sayings of "the seers. ^v So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Amon's wicked reign.

21 ^x AMON *was* two and twenty years old when he began to reign, and reigned
22 two years in Jerusalem. But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images
23 which Manasseh his father had made,⁴ and served them; and humbled not himself before the LORD, ^y as Manasseh his father had humbled himself; but
24 Amon trespassed more and more. ^z And his servants conspired against him, and
25 slew him in his own house. But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

Josiah's good reign; destruction of idols; repair of the temple; finding of the book of the law; Divine message by Huldah.

34 JOSIAH ^a *was* eight years old when he began to reign, and he reigned in
2 Jerusalem one and thirty years. And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to
3 the right hand, nor to the left. For in the eighth year of his reign, while he was yet young, he began to ^b seek after the God of David his father: and in the
twelfth year he began ^c to purge Judah and Jerusalem ^d from the high places, and
4 the groves, and the carved images, and the molten images. ^e And they brake down the altars of Baulim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten
images, he brake in pieces, and made dust *of them*, ^f and strowed *it* upon the
5 graves of them that had sacrificed unto them. And he ^g burnt the bones of the

^a 2 Ki. 21. 7.
^a Ps. 132. 11.
^b 2 Sam. 7. 10.

^c Deu. 28. 36.
^d 1 Sam. 13. 6.
^e Job 35. 8; Ps. 107. 10—12.
^f Hos. 5. 15; Mic. 6. 9.
^g 1 Pet. 5. 6.
^h 1 Chr. 5. 20; Ezra 8. 23; Job 22. 23; Is. 55. 6, 7.
ⁱ Ps. 9. 16; Jer. 24. 7; Dan. 4. 25, 31.
^k 1 Ki. 1. 33.
^l ch. 27. 3.
^m vers. 3—7.

ⁿ Le. 3. 1, etc.
^o Le. 7. 12—18.
^p cb. 15. 17; 32. 12.

^q see parallel, 2 Ki. 21. 17, 18.
^r 1 Sam. 9. 9.

^s vers. 1—10.
^t ver. 12.
^u *or*, *Hosai*.
^v 2 Ki. 21. 13.

^x see parallel, 2 Ki. 21. 19—21.

^y ver. 12.
^z 2 Ki. 21. 23, 21.

^a see parallel, 2 Ki. 22 1, 2.

^b ch. 15. 2.
^c 1 Ki. 13. 2.
^d ch. 33. 17, 22.
^e Le. 26. 30; 2 Ki. 23. 1.

^f 2 Ki. 23. 6.
^g 1 Ki. 13. 2.

1 This was Esar-haddon, the son and successor of Sennacherib.

2 The Syriac and Arabic read, 'took Manasseh *alive*,' or 'among the living;' the Hebrew words being so much alike that a transcriber might easily mistake the one for the other.

3 A prayer of ancient date has come down to us, purporting to be this prayer of Manasseh. It abounds in

pious sentiments; but, not having been found in Hebrew, nor cited by the more eminent fathers, nor contained in any of the catalogues of Scripture drawn up by ancient councils, it has been properly classed among the apocryphal writings.

4 Amon, having his father's example before him, with astonishing perverseness copied his vices, but did not imitate his repentance.

6 priests upon their altars, and cleansed Judah and Jerusalem. And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had ^bbeaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

^a Deu. 9. 21.

8 Now ¹in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. And when they came to Hilkiah the high priest, they delivered ^kthe money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.²

ⁱ see parallel, 2 Ki. 22. 3—20.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house: even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses³ which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of music.

^k see 2 Ki. 12 4, etc.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: ^land of the Levites *there were* scribes, and officers, and porters.

^l 1 Chr. 23. 4, 5.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest ^mfound a book of the law of the LORD *given* by Moses.

^m 2 Ki. 22. 8, etc.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*. And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me

19 a book. And Shaphan read it before the king. And it came to pass, when the

20 king had heard the words of the law, that he rent⁴ his clothes. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ⁿAbdon the son of

ⁿ or, Achbor, 2 Ki. 22. 12.

21 Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of ^oTikvath, the son of ^pHasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college [*or*, second part]:)

^o 2 Ki. 22. 14.
^p or, Harhas.

23 and they spake to her to that *effect*. And she answered them, Thus saith the

24 LORD God of Israel, Tell ye the man that sent you to me, Thus saith the LORD,

Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which

27 thou hast heard; Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes,

28 and weep before me; I have even heard *thee* also, saith the LORD. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace,

neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ^qThen the king sent and gathered together all the elders of Judah and

^q see parallel, 2 Ki. 23. 1—3.

30 Jerusalem. And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all

¹ See note on 2 Kings xxiii. 4.

² This clause should be read so as to be rendered, 'and of the inhabitants of Jerusalem.'

³ Or, 'apartments;' probably those belonging to the priests, which had been destroyed.

⁴ See note on 2 Kings xxii. 11.

the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in ^r his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the

32 covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did

33 according to the covenant of God, the God of their fathers.

And Josiah took away all the ^s abominations out of all the countries that *per-tained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

Josiah keeps a great passover; opposes the king of Egypt, and is slain in battle.

35 MOREOVER ^u Josiah kept a passover unto the LORD in Jerusalem: and they ^v killed the passover on the ^x fourteenth *day* of the first month. And he set the priests in their ^y charges, and ^z encouraged them to the service of the house of the

3 LORD, and said unto the Levites ^a that taught all Israel, which were holy unto the LORD, ^b Put the holy ark ^c in the house which Solomon the son of David king of Israel did build; ^d *it shall not be* a burden upon *your* shoulders: serve

4 now the LORD your God, and his people Israel, and prepare *yourselves* by the ^e houses of your fathers, after your courses, according to the ^f writing of David

5 king of Israel, and according to the ^g writing of Solomon his son. And ^h stand in the holy *place* according to the divisions of the families of the fathers of your

6 brethren the people, and *after* the division of the families of the Levites. So kill the passover, and ⁱ sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah ^k gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand,

8 and three thousand bullocks: these *were* of the king's substance. And ^l his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three

9 hundred oxen. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests ^m stood in their place, and the Levites in their courses, according to the king's commandment. And they killed the passover, and the priests ⁿ sprinkled *the blood* from their hands, and the

12 Levites ^o flayed *them*. And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written ^p in the book of Moses. And so *did they* with the oxen.

13 And they ^q roasted the passover with fire according to the ordinance: but the *other* holy offerings ^r sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests

15 the sons of Aaron. And the singers the sons of Asaph *were* in their place, according to the ^s commandment of David, and Asaph, and Heman, and Jeduthun the king's seer;² and the porters ^t waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them. So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment

17 of king Josiah. And the children of Israel that were present kept the passover at that time, and the feast of ^u unleavened bread seven days.

18 And ^x there was no passover³ like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

20 ^y After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charehemish⁴ by Euphrates: and Josiah went out

^r ch. 6. 13; 2 Ki. 11. 14; 23. 3.

^s 1 Ki. 11. 5.

^t Jer. 3. 10.

^u 2 Ki. 23. 21—23.

^x Ex. 12. 6; Ezra 6. 19.

^y ch. 23. 18; Ezra 6. 18.

^z ch. 29. 5, 11.

^a ch. 31. 22; Deu. 33.

10; Mal. 2. 7.

^b see ch. 34. 14.

^c ch. 5. 7.

^d Num. 4. 15; 1 Chr. 23. 26.

^e 1 Chr. 9. 10.

^f 1 Chr. ch. 23 to 26.

^g ch. 8. 14.

^h Ps. 131. 1.

ⁱ ch. 29. 5, 15; 30.

15; Ezra 6. 20.

^k ch. 30. 21; 1 Ki. 8.

63.

^l ch. 29. 31—33.

^m Ezra 6. 18.

ⁿ ch. 29. 22; Le. 1. 5, 6.

^o see ch. 29. 34.

^p Le. 3. 3.

^q Ex. 12. 8, 9; Deu.

16. 7.

^r Le. 6. 28; 1 Sam. 2.

13—15.

^s 1 Chr. 23. 1, etc.

^t 1 Chr. 9. 17, 18; 26.

11, etc.

^u ch. 30. 21; Ex. 12.

15—20; 13. 6.

^x 2 Ki. 23. 22, 23.

^y see parallel, 2 Ki. 23.

29, 30; see also Jer.

46. 2.

1 It is conjectured that the ark had been removed by Amon to make room for idols; or possibly by Hilkiah, while the temple was undergoing repairs.

2 Or rather, 'seers;' for Asaph and Heman are so de-

signed in ch. xxix. 30, and in 1 Chron. xxv. 1, 5.

3 See note on 2 Kings xxiii. 22.

4 A large city on the western bank of the Euphrates, called by the Greeks 'Kirkesion.'

21 against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear*
 22 *thee from meddling with God, who is with me, that he destroy thee not. Nevertheless Josiah would not turn his face from him, but* ² *disguised himself, that he*
 23 *might fight with him, and hearkened not unto the words of Necho from the*
 24 *mouth of God,¹ and came to fight in the valley of Megiddo.² And the archers*
 25 *sore* ^a *wounded. ^b His servants therefore took him out of that chariot, and put*
 26 *him in the second chariot that he had; and they brought him to Jerusalem, and*
 27 *he died, and was buried in one of the sepulchres of his fathers. And* ^c *all Judah*
 28 *and Jerusalem mourned for Josiah. And Jeremiah* ^d *lamented for Josiah: and*
 29 *all the singing men and the singing women spake of Josiah in their lamentations*
 30 *to this day,^f and made them an ordinance in Israel: and, behold, they are written*
 31 *in the lamentations.³*
 32 ^g *Now the rest of the acts of Josiah, and his goodness, according to that which*
 33 *was written in the law of the LORD, and his deeds, first and last, behold, they*
 34 *are written in the book of the kings of Israel and Judah.*

Reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah; destruction of the temple and city; transportation of the people to Babylon, and desolation of the land.

35 THEN the ^h people of the land took Jehoahaz the son of Josiah, and made him
 36 king in his father's stead in Jerusalem. Jehoahaz was twenty and three years
 37 old when he began to reign, and he reigned three months in Jerusalem. And
 38 the king of Egypt put him down at Jerusalem, and condemned the land in an
 39 hundred talents of silver and a talent of gold. And the king of Egypt made
 40 Eliakim his brother king over Judah and Jerusalem, and turned his name to
 41 Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.
 42 ⁱ *Jehoiakim was twenty and five years old when he began to reign, and he*
 43 *reigned eleven years in Jerusalem: and he did that which was evil in the sight*
 44 *of the LORD his God. ^k Against him came up Nebuchadnezzar king of Babylon,*
 45 *and bound him in fetters, to* ^l *carry him to Babylon. ^m Nebuchadnezzar also*
 46 *carried of the vessels of the house of the LORD to Babylon,⁴ and put them in his*
 47 *temple at Babylon.*
 48 ⁿ *Now the rest of the acts of Jehoiakim, and his abominations which he did,*
 49 *and that which was found in him, behold, they are written in the book of the*
 50 *kings of Israel and Judah: and* ^o *Jehoiachin his son reigned in his stead.*
 51 ^p *Jehoiachin was eight⁵ years old when he began to reign, and he reigned three*
 52 *months and ten days in Jerusalem: and he did that which was evil in the sight*
 53 *of the LORD. And when the year was expired, ^q king Nebuchadnezzar sent, and*
 54 *brought him to Babylon. ^r with the goodly vessels of the house of the LORD, and*
 55 *made ^s Zedekiah his brother ^t king over Judah and Jerusalem.*
 56 ^u *Zedekiah was one and twenty years old when he began to reign, and reigned*
 57 *eleven years in Jerusalem. And he did that which was evil in the sight of the*
 58 *LORD his God, and humbled not himself before Jeremiah the prophet speaking*
 59 *from the mouth of the LORD. And ^v he also rebelled against king Nebuchad-*
 60 *nezzar, who had made him swear by God: but he ^w stiffened his neck, and*
 61 *hardened his heart from turning unto the LORD God of Israel.*
 62 Moreover all the chief of the priests, and the people, transgressed very much
 63 after all the abominations of the heathen; and polluted the house of the LORD
 64 which he had hallowed in Jerusalem.⁶ ^x *And the LORD God of their fathers*
 65 *sent to them, by his messengers, rising up betimes, and sending; ^y because he had*

² so 1 Ki. 22. 30.

^a 1 Ki. 22. 34.
^b 2 Ki. 23. 30.

^c Zec. 12. 11.

^d Lam. 4. 20.

^e see Mt. 9. 23.

^f Jer. 22. 20

^g see parallel, 2 Ki. 23. 28.

^h see parallel, 2 Ki. 23. 30—31.

ⁱ see parallel, 2 Ki. 23. 36, 37.

^k see parallel, 2 Ki. 24. 1; and Dan. 1. 1, 2; foretold Hab. 1. 6.

^l see 2 Ki. 24. 6; Jer. 22. 18, 19; 36. 30.

^m 2 Ki. 24. 13; Dan. 1. 1, 2; 5. 2.

ⁿ see parallel, 2 Ki. 24. 5—7.

^o or, *Jeconiah*, 1 Chr. 3. 16; or, *Coniah*, Jer. 22. 24.

^p see parallel, 2 Ki. 24. 8, 9.

^q see parallel, 2 Ki. 24. 10—17.

^r Dan. 1. 1, 2; 5. 2.

^s or, *Mattaniah*, his father's brother, 2 Ki. 24. 17.

^t Jer. 37. 1.

^u see parallel, 2 Ki. 24. 18, 19; and Jer. 52. 1, 2.

^x Jer. 52. 3; Eze. 17. 15, 18.

^y 2 Ki. 17. 14.

^z ch. 24. 19; Jer. 25. 3, 4; 35. 15; 44. 1.

^a 2 Ki. 13. 23; Hos. 11. 8.

1 It is not improbable that Josiah disregarded this warning because he considered Necho's assertion, 'God is with me,' as an impious attempt to take advantage of his religious character, like that of Sennacherib's emissary Rabshakeh: see 2 Kings xviii. 25.

2 See note on 2 Kings xxiii. 29.

3 Not the canonical book of 'Lamentations,' which relates solely to the destruction of Jerusalem, but some other work not now extant.

4 See note on 2 Kings xxiv. 16.

5 This should be *eighteen*, as in 2 Kings xxiv. 8.

6 We gain much insight into the awful corruption of the people at this period from the prophecies of Ezekiel, who had been carried captive to Chaldea, and received there, for the special benefit of his fellow-exiles, revelations of the impending doom of the holy city and the reasons of God's displeasure, accompanied with disclosures

of His ultimate purposes of mercy towards His people: see Ezekiel, ch. viii., x., xi. At the same time, the prophet Jeremiah, living in the midst of his people, warned them against vainly hoping (as the false prophets encouraged them to do) for the preservation of Jerusalem; assured them that the king and his court, the city and its wicked inhabitants, were doomed to total ruin, and that the living germ of Hebrew nationality was with the captives in Babylon; cautioned them against indulging the hope of a speedy restoration, by telling them that the captivity should last for seventy years (Jeremiah, ch. xix., xxiv., xxv., xxvii., xxix.); predicted their certain restoration at the appointed time, and the great blessings which God had in reserve for them hereafter (ch. xxx.—xxxiii.); and, further, foretold the utter overthrow of Babylon, which was then in the plenitude of her power (ch. l, li.)

16 compassion on his people, and on his dwelling place: but ^b they mocked the messengers of God, and ^c despised his words, and ^d misused his prophets, until the wrath of the LORD arose against his people, till *there was no remedy.*

17 ^f Therefore he brought upon them the king of the Chaldees, who ^g slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. ^h And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon. ⁱ And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And ^k them that had escaped from the sword ^l carried he away to Babylon; ^m where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the LORD by the mouth of ⁿ Jeremiah, until the land ^o had enjoyed her sabbaths: ² for as long as she lay desolate ^o she kept sabbath, to fulfil threescore and ten years.

Proclamation of Cyrus giving permission to the Jews to return to their own land.

22 ^p NOW ³ in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of ^q Jeremiah might be accomplished, the LORD stirred up the spirit of ^r Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, ^s Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

b ch. 30. 10; Ps. 35. 16; Jer. 5. 12, 13.
c Jer. 1. 25—30.
d Jer. 32. 3; 38. 6; Mt. 23. 31.
e Ps. 71. 1; 79. 5.
f Deu. 28. 49; 2 Ki. 25. 1, etc.; Ezra 9. 7.
g Ps. 74. 20; 79. 2, 3.

h 2 Ki. 25. 13, etc.

i 2 Ki. 25. 9; Ps. 71. 6, 7; 79. 1, 7.

k 2 Ki. 25. 11.

l Jer. 27. 7.

m Jer. 25. 9—12; 26. 6, 7; 29. 10.

n Le. 25. 31, 33, 43; Dan. 9. 2.

o Le. 23. 4—6.

p Ezra 1. 1—3.

q Jer. 25. 12—14; 29. 10; 33. 10—14.

r Is. 44. 28.

s Ezra 1. 2, 3.

¹ There is reason to believe that, during these national judgments, the most religious portion of the Hebrews were preserved and carried into exile; while the idolatrous and profane were for the most part destroyed. See Ezek. ix. 2—6; xiv. 13—21.

² Those arrears of rest which had been accumulating by the neglect of the sabbatic year—an institution which served perhaps beyond any other to test the faith and

obedience of the people; but which they, in their impiety and covetousness, had neglected. The land of Judah was not colonized by foreigners, as that of Samaria had been; so that there was nothing to prevent its entire re-occupation by the Jews at the appointed time.

³ The Book of the Chronicles closes with ver. 21. Vers. 22, 23, which record transactions many years afterwards, seem to have been copied from Ezra, ch. i. 1—3.

NOTE ON THE EVENTS CONNECTED WITH THE CAPTIVITY.

THE captivity in Babylon was a very remarkable dispensation of Providence. The people of Israel, in the times of the Judges, had often been subjugated by their enemies; and the ark, the symbol of God's presence, had once been carried away for a short time into the land of the Philistines. But this captivity was attended with much heavier calamities: the whole land was now desolated by war; the ark was destroyed, the temple burned to the ground, and Jerusalem laid in ruins; while the people were delivered into the hands of barbarous enemies, and large numbers of them were transported to a distant and heathen country. It is not easy to conceive what must have been the feelings of distress and amazement of the faithful servants of God whose lot was cast in these dark and calamitous times. But in the 'Lamentations' of the prophet Jeremiah, who lived and acted in the midst of these scenes, there is a faithful and heart-touching delineation of this visitation and of its results. See also Psalms lxxiv., lxxix., cii., cxxxvii., which appear to have been written about this time.

Yet, painful as these events were, they were wonderfully overruled for the further development of the purposes of God, and the advancement of true religion in the world. The captivity of the Jews in Babylon seems to have entirely cured them of the sin of idolatry, to which they had been for ages so much addicted; a result which all previous warnings, entreaties, corrections, and judgments had failed to produce. It also tended greatly to prepare the way for the coming of Christ, and the dispensation of the gospel, by causing the dispersion of the Jews throughout a great part of the known world; for the scattered Jews, carrying with them the Holy Scriptures which contained the prophecies of the Messiah, became the means of diffusing some knowledge of the true religion, and of raising a general expectation of the coming of the Saviour.

These events further conduced to this end by diminishing the glory and proving the imperfect nature of the

Jewish dispensation. For, through the destruction of the temple, and the removal of the Jews from their own land, it became impracticable to them to observe the laws respecting the offering of sacrifices, and other Divine institutions: and this showed the necessity of introducing a new dispensation, which should be adapted not to one particular land, but to the whole world.

These occurrences were also of great importance as presenting a striking fulfilment of prophecy. Long before the overthrow of the two kingdoms of Israel and Judah, their relative destinies had been foretold. At the time of their separation, no human calculation could have determined which of the two would be the more stable or prosperous. That of Israel seemed rather to have the advantage, considering her greater extent and population. But the voice of prophecy soon decided the question. In the days of Jeroboam, Ahijah declared that God would 'root up Israel,' and 'scatter them beyond the river' (1 Kings xiv. 15). Hosea, Amos, and Isaiah, all announce the earlier downfall and the utter desolation of Israel. Israel was to be 'broken within threescore and five years,' and to 'cease from being a people' (Isa. vii. 6—8); and the Assyrian power was foreshown to be the instrument of this Divine judgment (Hos. xi. 5, etc.).

The captivity of Judah was first expressly foretold in the reign of Hezekiah, after his ostentatious display of his wealth and magnificence to the Babylonian ambassadors (2 Kings xx. 17, 18; 2 Chron. xxxiii. 27). And the fulness of the predictions on this subject is very remarkable. They not only describe the calamity which was about to overwhelm the Jewish people, but they disclose the *reasons* and *purposes* of God's providence in bringing it to pass. They represent it as a judicial visitation for an amount of sin and corruption not otherwise to be purged away; and as mercifully designed, not for destruction, but for discipline and reformation. They foretell, also, *its duration*, which they limit to seventy years; *its issue*; and *the course of events* by which it would be terminated.

The restoration of Judah—an event so little to be expected in the ordinary course of things—was foretold as plainly as the exile. See Isa. xiv. 3; xlv. 26—28; xlv. 1—4, 13; Jer. xxv. 9—13; xxix. 10—14; I. 4, 5; li.; Ezek. xi. 16, 17; xii. 15; xx. 34, etc. See also Lev. xxvi.; Dent. xxviii., xxix.; where, at a much earlier date, the nature and course of this and other Divine judgments had been particularly pointed out.

It is further worthy of notice, how greatly the light of Divine revelation was augmented at this period. While the people of God were sinking into the deepest depression, the disclosures of prophecy respecting all the great subjects which it embraced were becoming clearer and fuller. At the very time when heathen powers seemed to triumph the most in trampling upon the chosen people, the voice of prophecy was making its most copious and explicit announcements concerning those very nations: showing God's overruling power over them; proving them to be the instruments of his providence, and marking the appointed periods of the rise and fall of many among them. By these means, under the perplexing circumstances of heathen triumph, when the sufferings and fears of God's people were at their greatest height, their minds were directed and comforted. See Isa. xiii. —xxi., xxiii., xlv., xlvii.; Jer. xli.—li.; Ezek. xxv.—xxxii.; Dan. iv., vii.—xii., etc.

But, above all, greatly enlarged revelations were made, at this period, concerning the new dispensation—the spiritual kingdom of God—which was to be founded by the Messiah. The fullest and most expressive announcements of gospel blessings were made just when the earthly kingdom was approaching its downfall. Thus,

when the first and temporary dispensation began to be shaken, the objects and promises of the second and permanent one began to be substituted in its place; the new kingdom and new covenant were set forth to view, and the glorious benefits to be bestowed upon men, through the redemption of Christ, were placed in a clearer light than ever before. See especially Isa. ii., xi., lii.—lv.

Concurrently with this, it will be seen that the prophets bring the idea of religion nearer to the gospel standard, by explaining the inferior value of the ceremonial law, and giving notice of its future abrogation (Mic. vi. 6, 8; Hos. vi. 6): thus preparing the way for the introduction of the more spiritual economy, which sets the ritual law wholly aside, and establishes the moral law in its fullest extent. This exposition of the principle of religion by the prophets was peculiarly seasonable at this time, when the observance of the ritual was rendered difficult or impracticable. When their heathen enemies were about to spoil their land, when access to the temple would be denied them, and the temple itself destroyed, the servants of God were taught that the personal religion which was still left to them was that which He had always preferred (Isa. lxvi. 1, 2; Jer. vii. 22, 23); they were trained to maintain the knowledge and service of God without the aid of their political constitution and ceremonial worship; and they were encouraged by the promise that, in their exiled and scattered state, God himself would be their sanctuary (Ezek. xi. 16). Thus, amidst the judgments of the land, when all was confusion and anarchy, and the public ordinances of religion were impeded, or wholly taken away, its essential principles were more completely developed.

THE BOOK OF EZRA.

EZRA was one of the Jewish exiles at Babylon, where he was probably born. He was of the race of Aaron, and descended from the high priest who was slain at the capture of Jerusalem (2 Kings xxv. 18—21). His eminent learning and piety, and his consequent high consideration among his countrymen, peculiarly fitted him for the important duties which he was called upon to discharge.

This book is not a regular and continuous history, but consists of two entirely distinct portions, separated from each other by a considerable interval of time. The *former* (ch. i.—vi.) contains an account of the first return of the Jewish exiles under the leadership of Zerubbabel, and of the rebuilding of the temple. This work, which was begun under the authority of Cyrus in the year 536 B. C., was afterwards suspended for a long period, owing to the powerful opposition of the Samaritans and the indifference of the Jews, and was not completed till twenty years after its commencement, in the sixth year of Darius Hystaspis, which was the seventieth year after the destruction of the temple by the Chaldeans.

Of the transactions of the succeeding sixty years we have here no record. But the *second* portion of this book (ch. vii.—x.) is a personal narrative, in which Ezra relates his journey to Jerusalem, accompanied by a large body of his countrymen, and invested with ample authority from the king of Persia to restore the worship of God, and to settle the government of the people according to their own laws. To this is added an account of his zealous and successful exertions for their reformation.

The deliverance of the Jews from Babylon, and their return to the land of promise, which, though full of joy, was attended with considerable difficulty and danger, is spoken of by the prophets as a wonderful interposition of Divine Providence, in some respects similar to their former deliverance from Egypt. And it is an event of permanent and universal interest, showing that though God's church be cast down, it is not cast off; though

his people be corrected, they are not abandoned; though thrown into the furnace that the dross may be separated, they are not lost there.

Although, in the remainder of the Old Testament annals, the chosen people appear no more as an independent nation, but as a comparatively feeble remnant, living under the control and protection of a foreign power; yet their history is still seen to be indissolubly connected with all the merciful purposes of God towards the human race (see the prophecies of Haggai and Zechariah); and the restoration of their institutions, temple, and worship was evidently an event of the highest importance, as tending to keep alive the expectation of those great realities of which these were the types, and to prepare the way for the further manifestation of God's grace in the person and work of Christ.

Some portions of this book (chiefly documentary) are chiefly in the Chaldee dialect.

The contents of this book are as follows:—

I. THE RETURN OF THE FIRST COMPANY OF JEWS FROM BABYLON, AND THE REBUILDING OF THE TEMPLE: comprising the proclamation of Cyrus (ch. i.): a list of those who returned with Zerubbabel; with their offerings to the temple (ii.): the setting up of the altar, and the commencement of the temple (iii.): the opposition of the Samaritans, and suspension of the building (iv.): the prophesying of Haggai and Zechariah; recommencement of the building; visit of the governors, and their letter to Darius; the king's favourable decree; completion and dedication of the temple (v., vi.)

II. EZRA'S JOURNEY TO JERUSALEM WITH A LARGE COMPANY, AND THE REFORMATIONS WHICH HE EFFECTED: including Ezra's commission from Artaxerxes, and his journey to Jerusalem with his companions (vii., viii.): intermarriages of the Jews with their heathen neighbours; Ezra's distress, and prayer; the repentance and reformation of the people (ix., x.)

The proclamation of Cyrus authorizing the return of the Jews and the rebuilding of the temple.

1 NOW in the first year of Cyrus¹ king of Persia, that the word of the LORD^a by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, ^b that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven ^c hath given me all the kingdoms of the earth; ² and he hath ^d charged me³ to build him an house at Jerusalem, which *is* in Judah. Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house⁴ of the LORD God of Israel, (^e he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside ^f the freewill offering for the house of God that *is* in Jerusalem.

5 Then rose up the chief of the fathers⁵ of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit ^g God had raised,⁶ to go up to build the house of the LORD which *is* in Jerusalem. And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly⁷ offered.

7 ^h Also Cyrus the king brought forth the vessels of the house of the LORD,⁸ ⁱ which Nebuchadnezzar had brought forth out of Jerusalem, and had put them

8 in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto ^j Sheshbazzar,⁹ the

9 prince of Judah. And this *is* the number of them: thirty chargers of gold, a

10 thousand ^k chargers of silver, nine and twenty knives, thirty basins of gold, silver

11 basins of a second *sort* four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver *were* five thousand and four hundred.¹⁰ All *these* did ^m Sheshbazzar bring up with *them* of the captivity that were brought up from Babylon unto Jerusalem.

A list of the first company of Jews who returned with Zerubbabel.

2 NOW ⁿ these *are* the children¹¹ of the province¹² that went up out of the captivity, of those which had been carried away, ^o whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and

2 Judah, every one unto his city; which came with ^p Zerubbabel:¹³ Jeshua,

^a 2 Chr. 36. 22, 23; Jer. 25. 12—11; 29. 10; 33. 7—13.

^b ch. 5. 13—15; Pro. 21. 1.

^c Jer. 27. 6, 7; Dan. 2. 37, 38.

^d Is. 44. 28; 45. 1, 13.

^e Dan. 2. 47; 6. 25.

^f ch. 2. 68—70.

^g Phil. 2. 13.

^h ch. 5. 14; 6. 5.

ⁱ 2 Ki. 24. 13; 2 Chr. 36. 7.

^k see ch. 5. 11.

^l Num. 7. 13.

^m ch. 2. 2, Zerubbabel.

ⁿ Ne. 7. 6, etc.

^o 2 Ki. 24. 11—16; 25. 11; 2 Chr. 36. 20.

^p ch. 1. 8, Sheshbazzar.

1 Cyrus had led the united army of Persia and Media against Babylon; and, on the capture of the city, he had added the Babylonian empire to the more Eastern one of the Medes and Persians. He appears to have given the administration to Darius the Mede, whom some suppose to have been his uncle, Cyaxares. After the short reign of Darius, Cyrus came to Babylon, and in the first year of his reign there he issued this edict.

2 The empire of Cyrus was of vast extent; reaching on the east to the Indus, on the north to the Euxine Sea, on the west to Egypt and the island of Cyprus, and on the south to the Persian Gulf and to Ethiopia.

3 This referred probably to the prophecy of Isaiah (ch. xlv. 26—28; xlv. 1, 12, 13), which, about 170 years before, had expressly mentioned Cyrus as the deliverer of Israel. See notes on those passages. It is supposed that these and other predictions were brought to the knowledge of Cyrus by Daniel, whose venerable age and high reputation, as well as his eminent station, would tend to procure a favourable reception for his communication.

4 This was to be their chief object in returning to the land of their fathers (see the prophecies of Haggai); and as it was prosecuted or neglected, their prosperity grew or declined.

5 Many of the Jews had obtained in Chaldea comfortable and advantageous settlements, which led them to prefer remaining there. Josephus says that the proclamation of Cyrus was sent to the descendants of the ten tribes living in Media under his dominion; and as it comprehended the whole nation, it is probable that the first caravan which went to Jerusalem comprised persons from all the tribes (see 1 Chron. ix. 3). Others, also, it is likely, hearing of the safety and prosperity of their brethren in Judea, followed their example, and took up their abode in their respective tribes. For, notwithstanding the preoccupation of Samaria by foreign colonists, it is certain that many belonging to the kingdom of

Israel returned and settled in Galilee, and other northern districts of Palestine. See ch. ii. 70; vi. 17.

6 The language implies that He who 'stirred up the spirit of Cyrus' to give them permission (ver. 1), also 'stirred up the spirit of the people;' for the Hebrew word is the same in both cases.

7 This seems to be explained by the last clause of ver. 4. A liberal contribution was made for the use of the travellers, over and above the free-will offerings for the temple. It is evident that many of the people who returned to their own land were poor, and needed the help of their brethren who remained in the East.

8 Some of the vessels of the temple had been cut in pieces by the Chaldeans (2 Kings xxiv. 13); but many had been preserved through all the succeeding revolutions, and were now restored. The liberality of Cyrus is more fully shown in the recital of his decree given in the subsequent one of Darius Hystaspis, in ch. vi. 3—6.

9 Sheshbazzar is probably the Chaldean name of Zerubbabel. See ch. ii. 2; v. 14—16; Zech. iv. 9, 10.

10 After specifying the most important articles, the total number is here given, without all the details.

11 The genealogies, after the captivity, had both a *civil* and a *religious* importance; as proving the rights of the different families to their respective inheritances, and as furnishing evidence of the descent of the Messiah from David and from Judah. In ch. vii. of the book of Nehemiah, we have another copy of this register. The sum total is the same in both; but the particulars of the two differ, and each falls far short of the whole amount.

12 Judea had become one of the provinces of the Persian empire. See ch. v. 8; Neh. i. 3.

13 These were the chiefs who were to conduct the people. Zerubbabel, who was the son of Shealtiel and grandson of Jehoiachin, was the prince; and Jeshua, the grandson of Seraiah, who was slain by Nebuchadnezzar, was the high priest.

Nehemiah, ^q Seraiah, ^r Reelaiah, Mordecai, Bilshan, ^s Mizpar, Bigvai, ^t Rehum, Baanah.

3 The number of the men of the people of Israel: the children¹ of Parosh, two
4 thousand an hundred seventy and two. The children of Shephatiah, three hundred
5 seventy and two. The children of Arah, ^u seven hundred seventy and five. The
6 children of ^v Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight
7 hundred and twelve. The children of Elam, a thousand two hundred fifty and four.
9 The children of Zattu, nine hundred forty and five. The children of Zaccai,
10 seven hundred and threescore. The children of ^y Bani, six hundred forty and two.
12 The children of Bebai, six hundred twenty and three. The children of Azgad, a
13 thousand two hundred twenty and two. The children of Adonikam, six hundred
14 sixty and six. The children of Bigvai, two thousand fifty and six. The children
16 of Adin, four hundred fifty and four. The children of Ater of Hezekiah, ninety
17 and eight. The children of Bezai, three hundred twenty and three. The children
19 of ^z Jorah, an hundred and twelve. The children of Hashum, two hundred
21 twenty and three. The children of ^a Gibbar, ninety and five. The children
22 of Beth-lehem, an hundred twenty and three. The men of Netophah, fifty and
24 six. The men of Anathoth, an hundred twenty and eight. The children of
25 ^b Azmaveth, forty and two. The children of Kirjath-arim, Chephirah, and
26 Beeroth, seven hundred and forty and three. The children of Ramah and Gaba,
27 six hundred twenty and one. The men of Michmas, an hundred twenty and two.
28 The men of Beth-el and Ai, two hundred twenty and three. The children of
30 Nebo, fifty and two. The children of Magbish, an hundred fifty and six. The
32 children of the other ^c Elam, a thousand two hundred fifty and four. The children
33 of Harim, three hundred and twenty. The children of Lod, ^d Hadid, and Ono,
34 seven hundred twenty and five. The children of Jericho, three hundred forty
35 and five. The children of Senaah, three thousand and six hundred and thirty.
36 The priests: ^e the children of ^e Jedaiah, of the house of Jeshua, nine hundred
37 seventy and three. The children of ^f Immer, a thousand fifty and two. The
38 children of ^g Pashur, a thousand two hundred forty and seven. The children of
39 ^h Harim, a thousand and seventeen.
40 The Levites: the children of Jeshua and Kadmiel, of the children of ⁱ Hodaviah,
41 seventy and four. The singers: the children of Asaph, an hundred twenty and
42 eight. The children of the porters: the children of Shallum, the children of
Ater, the children of Talmon, the children of Akkub, the children of Hatita, the
children of Shobai, *in* all an hundred thirty and nine.
43 ^k The Nethinims: ³ the children of Ziha, the children of Hasupha, the children
44 of Tabbaoth, the children of Keros, the children of ^l Siaha, the children of Padon,
45 the children of Lebanah, the children of Hagabah, the children of Akkub, the
46 children of Hagab, the children of ^m Shalmal, the children of Hanan, the children
48 of Giddel, the children of Gahar, the children of Reaiah, the children of Rezin,
49 the children of Nekoda, the children of Gazzam, the children of Uzza, the children
50 of Paseah, the children of Besai, the children of Asnah, the children of Mehunim,
51 the children of ⁿ Nephusim, the children of Bakbuk, the children of Hakupha,
52 the children of Harhur, the children of ^o Bazluth, the children of Mehida, the
53 children of Harsha, the children of Barkos, the children of Sisera, the children
54 of Thamah, the children of Nezhiah, the children of Hatipha. The children of
55 ^p Solomon's servants: ⁴ the children of Sotai, the children of Sophereth, the children
56 of ^q Peruda, the children of Jaalah, the children of Darkon, the children of Giddel,
57 the children of Shephatiah, the children of Hattil, the children of Pochereth of
58 Zebaim, the children of ^r Ami. All the ^s Nethinims, and the children of ^t Solomon's
servants, *were* three hundred ninety and two.
59 And these⁵ *were* they which went up from Tel-melah, Tel-harsa, Cherub,
^u Addan, *and* Immer: but they could not show their father's house, and their

^q or, Azariah, Ne. 7. 7.
^r or, Raamah.
^s or, Mispereth.
^t or, Nehum.

^u see Ne. 7. 10.

^v Ne. 7. 11.

^y or, Binnui, Ne. 7. 15.

^z or, Hariph, Ne. 7. 24.

^a or, Gibeon, Ne. 7. 25.

^b or, Beth-azmaveth,
Ne. 7. 23.

^c see ver. 7.

^d or, Harid, as it is in
some copies.

^e 1 Chr. 24. 7.

^f 1 Chr. 24. 14.

^g 1 Chr. 9. 12.

^h 1 Chr. 24. 8.

ⁱ or, Judah, ch. 3. 9;
called also Hodevah,
Ne. 7. 43.

^k 1 Chr. 9. 2.

^l or, Sia.

^m or, Shamlai.

ⁿ or, Nephishesim.

^o or, Bazlith, Ne. 7. 54.

^p 1 Ki. 9. 21.

^q or Perida, Ne. 7. 57.

^r or, Amon, Ne. 7. 59.
^s Jos. 9. 21, 23, 27; 1
Chr. 9. 2.

^t 1 Ki. 9. 21.

^u or, Addon, Ne. 7. 61.

¹ The word translated 'children,' and repeated often in this chapter, is usually rendered 'sons,' and it evidently means here *descendants* when it follows the name of a person, and *inhabitants* when it is preceded by the name of a place. In some cases, however, the same name seems to belong both to a person and to a town.

² About 4,000 priests went to Jerusalem upon this occasion: a very large number in proportion to the rest of the community. But these priests appear to have belonged to four only out of the twenty-four courses into which they had been divided; the rest either being extinct or remaining behind. But these four were subdivided in such a manner that the twenty-four courses were made up again; and they kept up their original titles.

³ The Nethinims are supposed to have been of the race of the Gibeonites, who were spared by Joshua: see Josh. ix. 22—27. They performed the meaner services of the temple. See ch. viii. 20; 1 Chron. ix. 2.

⁴ These were probably the descendants of artificers who were employed in building the first temple; and who, becoming proselytes, were, with their posterity, retained for the purpose of keeping it in repair.

⁵ The persons here mentioned were probably Israelites—descendants of the ten tribes—who, having been carried into exile long before the captivity of Judah, had lost their genealogies, and so could not claim any certain possession in the land, as those could who were able to show to what city and family they belonged.

60 seed [or, pedigree], whether they *were* of Israel: the children of Delaiah, the
61 children of Tobiah, the children of Nekoda, six hundred fifty and two. And of
the children of the priests: the children of Habaiah, the children of Koz, the
children of ^x Barzillai; which took a wife of the daughters of Barzillai¹ the
62 Gileadite, and was called after their name: these sought their register *among*
those that were reckoned by genealogy, but they were not found: ^y therefore
63 were they, as polluted, put from the priesthood. And the Tirshatha² [or,
governor^z] said unto them, that they ^a should not eat of the most holy things,
till there stood up a priest with ^b Urim and with Thummim.

64 ^c The whole congregation together *was* forty and two thousand three hundred
65 and threescore, beside their servants and their maids, of whom *there were* seven
thousand three hundred thirty and seven: and *there were* among them two
66 hundred singing men and singing women. Their horses *were* seven hundred thirty
67 and six; their mules, two hundred forty and five; their camels, four hundred
thirty and five; *their asses*, six thousand seven hundred and twenty.³

68 ^d And *some* of the chief of the fathers, when they came to the house⁴ of the
LORD which *is* at Jerusalem, offered freely for the house of God to set it up in
69 his place: they gave after their ability unto the ^e treasure of the work threescore
and one thousand drams of gold, and five thousand pounds of silver, and one
hundred priests' garments.

70 ^f So the priests, and the Levites, and *some* of the people, and the singers, and
the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

*The altar is set up, and the sacrifices and festivals observed; the rebuilding of the temple
is commenced.*

3 AND when the seventh month was come, and the children of Israel *were* in
the cities,⁵ the people gathered themselves together ^g as one man to Jerusalem.

2 Then stood up ^h Jeshua the son of Jozadak, and his brethren the priests, and
ⁱ Zerubbabel the son of ^k Shealtiel, and his brethren, and builded⁶ the altar of
the God of Israel, to offer burnt offerings thereon, as *it is* ^l written in the law of
Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because⁷ of the
people of those countries: and they offered burnt offerings thereon unto the
4 LORD, *even* ^m burnt offerings morning and evening. ⁿ They kept also the feast of
tabernacles, ^o as *it is* written, and ^p offered the daily burnt offerings by number,
5 according to the custom, as the duty of every day required; and afterward offered
the ^q continual burnt offering, both of the new moons, and of all the set feasts of
the LORD that were consecrated, and of every one that willingly offered a free-
6 will offering unto the LORD. From the first day of the seventh month began
they to offer burnt offerings unto the LORD. But the foundation of the temple
7 of the LORD was not *yet* laid. They gave money also unto the masons, and to
the carpenters; and ^r meat, and drink, and oil, unto them of Zidon, and to them
of Tyre, to bring cedar trees from Lebanon to the sea of ^s Joppa, ^t according to
the grant that they had of Cyrus king of Persia.

8 Now in the second year of their coming unto the house of God at Jerusalem,
in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son
of Jozadak, and the remnant of their brethren the priests and the Levites, and
all they that were come out of the captivity unto Jerusalem; ^u and appointed the
Levites, from twenty years old and upward, to set forward the work of the house
9 of the LORD. Then stood ^x Jeshua *with* his sons and his brethren, Kadmiel
and his sons, the sons of ^y Judah, together, to set forward the workmen in the house
of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, ^z they
set the priests in their apparel with ^a trumpets, and the Levites the sons of Asaph
with cymbals, to praise the LORD, after the ^b ordinance of David king of Israel.

^x 2 Sam. 17. 27.

^y Num. 3. 10.

^z see Ne. 8. 9.
^a Le. 22. 2, 10, 15, 16.
^b Ex. 28. 30; Num.
27. 21.
^c Ne. 7. 66, etc.

^d Ex. 35. 5—29; Num.
7. 3, etc.; Ne. 7. 70.

^e 1 Ki. 7. 51; 1 Chr.
26. 20.

^f ch. 6. 16, 17; Ne. 7.
73.

^g see refs. Judg. 20. 1.

^h or, *Joshua*, Hag. 1.
1; 2. 2; Zec. 3. 1.
ⁱ called *Zorobabel*,
Mt. 1. 12; Lk. 3. 27.
^k Mt. 1. 12; Lk. 3. 27,
called *Sabathiel*.
^l Ex. 20. 24, 25; Deu.
12. 5.

^m Ex. 29. 38—42; Num.
28. 3, 4.
ⁿ Ne. 8. 11, 17; Zec.
14. 16, 17.
^o Ex. 23. 16.
^p Num. 23. 12, etc.
^q Ex. 29. 38—42; Num.
28. 3, 11, 19, 26; 29.
2, 8, 13.

^r 1 Ki. 5. 6, 9—11; 2
Chr. 2. 10; Ac. 12. 20.
^s 2 Chr. 2. 16; Ac. 9.
36.
^t ch. 6. 3—5.

^u 1 Chr. 23. 24—32.

^x ch. 2. 40.

^y or, *Hodaviah*, ch. 2.
40.

^z 1 Chr. 16. 5, 6, 42.

^a Num. 10. 1—10.
^b 1 Chr. 6. 31; 16. 4—
7; 25. 1.

1 These descendants of Barzillai (2 Sam. xvii. 27) seem to have valued their relationship to him more than their connection with the priesthood; and thus their children were deprived of its privileges, which they now desired.

2 This is the title given to Zerubbabel and Nehemiah as the Persian governors of Judea: see Neh. vii. 65—70; viii. 9; x. 2. By the sentence of the Tirshatha, Barzillai's descendants were not to be restored to the priesthood without a Divine oracle to declare whether they were of the race of Aaron or not.

3 The small proportion of servants, and of animals for the journey, shows that most of the Israelites who returned to Palestine belonged to the poorer class.

4 That is, to the *site* of the former temple.

5 It appears that the special providence of God, in fulfilment of his promises, had prevented the land of Judah from experiencing the fate of Samaria, which, after the expulsion of the ten tribes, had been planted with heathen colonists (2 Kings xvii.), whose presence excluded the Israelites from much of their land.

6 The first care of the Jews on their return was the institution of religious worship.

7 Some translate this, '*although* fear was upon them;' but our version gives a very consistent sense. They looked to Jehovah for protection, and *therefore* proceeded immediately to rebuild his altar.

11 ^c And they sang together by course in praising and giving thanks unto the LORD; ^d because *he is good*, ^e for his mercy *endureth* for ever toward Israel. And all the people ^f shouted with a great shout, when they praised the LORD, because the
12 foundation of the house of the LORD was laid. ^g But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this ¹ house was laid before their eyes, wept with
13 a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise ² was heard afar off.

The opposition of the Samaritans, and the suspension of the building of the temple.

4 NOW when ^h the adversaries of Judah and Benjamin heard that the children ² of the captivity builded the temple unto the LORD God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, ⁱ Let us build with you: for we ³ seek your God, as ye *do*; and we do sacrifice unto him ^k since
3 the days of ^l Esar-haddon king of ^m Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, ⁿ Ye have nothing to do with us ⁴ to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as ^o king Cyrus the king of Persia hath commanded us.

4 Then ^p the people of the land weakened the hands of the people of Judah, and
5 ⁷ troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of ^r Ahasuerus, ⁵ in the beginning of his reign, wrote they
7 unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was*
8 written in the Syrian tongue, and interpreted in the Syrian tongue. ⁶ Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to
9 Artaxerxes the king in this sort: ⁷ then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; ^s the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanehites,
10 the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asuapper ⁸ brought over, and set in the cities of Samaria, and the rest that *are* on this side the river, ^u and at such a time. ⁹

11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes
12 the king. Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews ¹⁰ which came up from thee to us are come unto Jerusalem, building the ^x rebellious and the bad city, and have set up
13 the walls *thereof*, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up *again*, then will they not pay

^c Ex. 15. 21; 2 Chr. 7. 3; Ne. 12. 21, 40; Ps. 24. 7—10.
^d 1 Chr. 16. 34, 41; Ps. 106. 1; 136. 1.
^e 1 Chr. 16. 41; Jer. 33. 11.
^f Jos. 6. 5, 10, 16; Ps. 47. 1.
^g see Hag. 2. 3.

^h see vers. 7—9.

ⁱ Pro. 26. 24—26.

^k ver. 10; 2 Ki. 17. 24, 27—33, 41; 19. 37.

^l see ver. 10.
^m Is. 37. 37, Assyria; Hos. 14. 3, Asshur.

ⁿ Ne. 2. 20.

^o ch. 1. 1—3.

^p ch. 3. 3; Ne. 6. 9.

^q Ne. 4. 7, 8, 11.

^r Heb. *Ahashverosh*.

^s 2 Ki. 17. 30, 31.

^t ver. 1.

^u so vers. 11, 17; ch. 7. 12.

^x vers. 15, 19; 2 Ki. 18. 20; 21. 1.

1 Though the second temple was as large as the first, if not larger, yet it could not approach the magnificence of that upon which all the wealth of David and Solomon had been expended (see Hag. ii. 3); and—what was much more important—it wanted some of those extraordinary marks of the Divine presence and favour which constituted the chief glory of the former temple; especially the ark of the covenant, with the mercy-seat upon it, and the holy fire on the altar. But the prophet Haggai was commissioned to comfort the people by the assurance, that these deficiencies should be abundantly compensated by the coming of the Messiah, and his presence in this house (Hag. ii. 2—9).

2 The Orientals express their joy and grief by loud outcries. Some of the psalms are supposed to have been written about this period, particularly Psa. cvii., cxv., cxvi., cxxvi., and some others of those entitled 'Song of Degrees.' See note on title of Psa. cxx.

3 These were descendants of the heathen colonists who had been sent into the country by the Assyrian kings, and of the few Israelites who had been left in the land. See 2 Kings xvii. 24—41, and notes.

4 As the Samaritans did not worship Jehovah alone, but joined false gods with him, they could not be admitted to the pure worship of his people.

5 This is not a proper name, but a royal title, supposed to mean the *lion-king*. It is probable that the king here styled 'Ahasuerus' was Cambyses, and that Artaxerxes (ver. 7) was Smerdis the Magian. Some, however, think

the former to have been Xerxes (the invader of Greece), and the latter, his successor, Artaxerxes Longimanus; in which case vers. 6—24 should be taken as a parenthesis, relating fresh interruptions at a later period, when the Jews were beginning to fortify the city.

6 This probably means that the letter was written both in Syrian letters or characters and in the Syrian language. The reason for stating distinctly both the *character* and the *language* may have been, that the Jews, during the captivity, had begun to use the Chaldee character in writing Hebrew; so that a letter written at this time in Chaldee letters would not necessarily be in the Chaldee language.

7 The letters, decrees, etc., recited in this and the two following chapters, are given not in Hebrew, but in Chaldee. They were probably transcribed by Ezra from public records; and are interesting specimens of the form and style of the official correspondence and state orders of that period.

8 These were the titles and name of the Assyrian viceroy who had the charge of settling the Cuthæan colonies in Palestine. See 2 Kings xvii. 24.

9 Rather, 'and so on,' meaning *et cetera*: and so ver. 11.

10 As the greater part of those who returned from Babylon were of the tribe of Judah, the name 'Jews' (or Judahites) was now given to the whole nation, although there were many belonging to the ten tribes among them; and the land was for a time called 'Judea,' though this appellation afterwards came to be restricted to the southern part of Palestine.

ⁱ toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.
 14 Now because we have maintenance from *the king's palace*,¹ and it was not meet
 15 for us to see the king's dishonour, therefore have we sent and certified the king;
 16 that search may be made in the book of the records of thy fathers: so shalt thou
 find in the book of the records, and know that this city *is* a rebellious city, and
 hurtful unto kings and provinces, and that they have moved sedition within the
 same of old time: ²for which cause was this city destroyed. We certify the
 king that, if this city be builded *again*, and the walls thereof set up, by this
 means thou shalt have no portion on this side the river.

17 *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the
 scribe, and *to* the rest of their companions that dwelt in Samaria, and *unto* the
 18 rest beyond the river, Peace, and at such a time. The letter which ye sent unto
 19 us hath been plainly read before me. And I commanded, and search hath been
 made, and ^ait is found that this city of old time hath made insurrection against
 20 kings, and *that* rebellion and sedition have been made therein. There have been
 mighty kings also over Jerusalem, which have ^bruled over all *countries* ^cbeyond
 21 the river; ²and toll, ^dtribute, and custom, was paid unto them. Give ye now
 commandment to cause these men to cease, and that this city be not builded,
 22 until *another* commandment shall be given from me. Take heed now that ye
 fail not to do this: why should damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes' letter *was* read before Rehum, and
 Shimshai the scribe, and their companions, they went up in haste to Jerusalem
 24 unto the Jews, and made them to cease by force and power. Then ceased the
 work of the house of God which *is* at Jerusalem. So it ^eceased unto the ^fsecond
 year of the reign of Darius king of Persia.³

*The recommencement of the temple; visit and inquiry of the governor; letter to the Persian
 court; decree of Darius; completion and dedication of the temple.*

5 THEN the prophets, ^gHaggai the prophet, and ^hZechariah the son⁴ of Iddo,
 prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the
 2 God of Israel, *even* unto them. Then rose up ⁱZerubbabel the son of Shealtiel,
 and Jeshua the son of Jozadak, and began to build the house of God which *is* at
 Jerusalem: and with them *were* the prophets of God helping them.

3 At the same time came to them ^kTatnai,⁵ governor on this side the river, and
 Shethar-boznai, and their companions, and said thus unto them, ^l'Who hath
 4 commanded you to build this house, and to make up this wall? ^mThen said we⁶
 unto them after this manner, What are the names of the men that make this
 5 building? But ⁿthe eye of their God was upon the elders of the Jews,⁷ that they
 could not cause them to cease, till the matter came to Darius: and then they
 returned ^oanswer by letter concerning this *matter*.

6 The copy of the letter that Tatnai, governor on this side the river, and
 Shethar-boznai, ^pand his companions the Apharsachites, which *were* on this side
 7 the river, sent unto Darius the king. They sent a letter unto him, wherein was
 written thus;

8 Unto Darius the king, all peace. Be it known unto the king, that we went
 into the province of Judea, to the house of the great God, which is builded with
 great stones, and timber is laid in the walls, and this work goeth fast on, and
 9 prospereth in their hands. Then asked we those elders, *and* said unto them thus,
 10 ^q'Who commanded you to build this house, and to make up these walls? We
 asked their names also, to certify thee, that we might write the names of the
 11 men that *were* the chief of them. And thus they returned us answer, saying, We

y ch. 7. 24.

z Jer. 52. 3, etc.

a 2 Ki. 18. 7; 21. 20.

b 1 Ki. 4. 21; Ps. 72. 8.
c Ge. 15. 18; Jos. 1. 4.
d 1 Chr. 18. 6, 13; 19.
19; 2 Chr. 9. 14; 17.
11; 26. 7, 8.e Job 20. 5.
f Hag. 1. 15.g Hag. 1. 1, etc.
h Zec. 1. 1, etc.i ch. 3. 2; Hag. 1. 12
—15.

k ver. 6; ch. 6. 6.

l ver. 9.

m ver. 10.

n see ch. 7. 6, 28; 2
Chr. 16. 9; Ps. 33. 18.

o ch. 6. 6—12.

p ch. 4. 9.

q vers. 3, 4.

1 Or, 'we have eaten the salt of the palace;' a phrase still in use, as meaning *servants dependent on a master*.

2 Referring to the time of David and Solomon.

3 Through the power and influence of enemies, as well as the indifference and worldly-mindedness of the Jews themselves (see Hag. i. 2—9), the rebuilding of the temple was suspended during the reigns of Cambyses and the Magian Smerdis; but in the second year of Darius Hystaspis it was resumed, and was then finished in four years, nineteen years after its commencement. See Zech. viii. 9; Hag. ii. 18.

4 That is, *descendant*; for he was the grandson of Iddo. See Zech. i. 1. See also the preface to Haggai, and ch. i., ii. These two prophets were raised up at this critical period to arouse the people to a sense of their duty, and to encourage them by assurances of Divine help and of the future glory of the temple; and their writings are intimately connected with this portion of history.

5 This was about fifteen years after the former letter (ch. iv. 7—16). In the interval there had been a change of governors. Tatnai and his associates seem to have discharged their duty with great fairness and candour; giving an impartial statement of the case, very different from that which had been made by their predecessors in office (ch. iv.) Their visit to Jerusalem was probably caused by some representation which had been addressed to them by the Samaritans. The 'companions' appear to have been some of the chief men who formed the council of the governor.

6 This evidently means Tatnai and his companions (see ver. 10). The Septuagint, with which the Syriac and Arabic versions agree, uses the third person, 'And they said unto them,' etc.

7 God, in his providence, had given them a better governor, so that their enemies were restrained from violence, and the Jews were encouraged.

are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded ^r and set up.

12 But ^s after that our fathers had provoked the God of heaven unto wrath, ^t he gave them into the hand of ^u Nebuchadnezzar the king of Babylon, the Chaldean, who

13 destroyed this house, and carried the people away into Babylon. But in the first year of ^x Cyrus the king of Babylon, *the same* king Cyrus made a decree to build

14 this house of God. And ^y the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, ^z whose name *was* Shesh-

15 bazzar, whom he had made governor [*or*, deputy]; and said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house

16 of God be builded in his place. Then came the same Sheshbazzar, and ^a laid the foundation of the house of God which *is* in Jerusalem: and since that time even

17 until now hath it been in building, and ^b yet it is not finished. Now therefore, if *it seem* good to the king, ^c let there be search made in the king's treasure house, ¹ which *is* there at Babylon, whether it be *so* ^d that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

6 Then Darius the king made a decree, ^e and search was made in the house of the

2 rolls, where the treasures were laid up in Babylon. And there was found at Achmetha² in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 ^f In the first year of Cyrus the king, *the same* Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; ^g the height thereof threescore cubits, and the breadth thereof threescore cubits;

4 ^h with three rows of great stones, and a row of new timber: and let ⁱ the expences

5 be given out of the king's house: and also let ^k the golden and silver vessels of the house of God, ^l which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house

6 of God. ^m Now therefore, ³ Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from

7 thence: let the work of this house of God alone; let the governor of the Jews

8 and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river,

9 forthwith expences be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven,⁴ wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by

10 day without fail: ⁿ that they may offer sacrifices of sweet savours unto the God

11 of heaven, and ^o pray for the life of the king, and of his sons. Also I have made a decree, that ^p whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; ^q and let his house be

12 made a dunghill⁵ for this. And the God that hath caused his ^r name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And ^s the elders of the Jews builded, and they prospered⁶ through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and ^t finished *it*, according to the commandment of the God of Israel, and ^u according to the commandment of ^x Cyrus, and ^y Darius, and ^z Artaxerxes⁷ king of Persia.

^r 1 Ki. ch. 6 and 7.
^s 2 Ki. 21. 13—15; Chr. 36. 16, 17.
^t Deu. 28. 49, etc.
^u 2 Ki. 24. 2, 10, etc.; 25. 1, etc.
^x ch. 1. 1—4.
^y ch. 1. 7—10; 6. 5.
^z Hag. 1. 14; 2. 2, 21.
^a ch. 3. 8, 10.
^b ch. 6. 15.
^c ch. 4. 15; 6. 1, 2.
^d ch. 6. 3—5.
^e ch. 5. 17.
^f ch. 1. 1—4.
^g 1 Ki. 6. 2, 3.
^h 1 Ki. 6. 36.
ⁱ ch. 7. 20—23; Is. 49. 23.
^k ch. 1. 7, 8; 5. 14; Jer. 27. 16, 18—22.
^l 2 Ki. 24. 13.
^m ch. 5. 3.
ⁿ ch. 7. 23; Jer. 29. 7.
^o 1 Tim. 2. 1, 2.
^p ch. 7. 26.
^q Dan. 2. 5; 3. 29.
^r Ex. 20. 24; 1 Ki. 9. 3.
^s ch. 3. 8; 4. 3; 5. 1, 2.
^t Zec. 4. 9.
^u Is. 44. 28; Hag. 1. 8.
^x ver. 3; ch. 1. 1; 5. 13.
^y ch. 4. 24.
^z ch. 7. 1.

¹ The 'rolls' or records of the kingdom were carefully preserved in a part of the 'treasure-house:' see next verse.

² Achmetha was the chief city of Media. It was the summer residence of the Persian monarchs; being selected for that purpose, to avoid the heat of the plain of the Tigris, where Susa, the seat of the winter palace, was situated (Neh. i. 1). It was called Ecbatana by the Greeks; and its site is now occupied by the city of Hamadan.

³ The recital of the decree of Cyrus concludes with the preceding verse: in this begins that of Darius Hystaspis, founded upon it. The circumstances connected with the

elevation of Darius to the throne doubtless had some effect in leading him to reverse the policy of Smerdis, and to pursue as far as possible that of Cyrus.

⁴ This decree of Darius seems to imply his conviction that the God of the Jews was the true God. See especially ver. 12. The ancient Persian religion was very far from sanctioning the gross idolatries of other nations.

⁵ As a mark of ignominy. For the same reason the Romans pulled down the houses of criminals.

⁶ They were encouraged and stimulated to exertion.

⁷ See note on ch. vii. 1.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept ^a the dedication of this house of God with joy,¹ and ^b offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their ^c divisions, and the Levites in their ^d courses, for the service of God, which *is* at Jerusalem; ^e as it is written in the book of Moses.²

19 And the children of the captivity kept the passover ^f upon the fourteenth day of the first month. For the priests and the Levites were ^g purified together, all of them *were* pure, and ^h killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such³ as had separated themselves unto them from the ⁱ filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, and kept the ^k feast of unleavened bread seven days with joy: for the LORD had made them joyful, and ^l turned the heart ^m of the king of Assyria⁴ unto them, to strengthen their hands in the work of the house of God, the God of Israel.

^a 1 Ki. 8. 63; 2 Chr. 7. 5.
^b ch. 8. 35.

^c 1 Chr. 24. 1.
^d 1 Chr. 23. 6.
^e Num. 3. 6; 8. 9.

^f Ex. 12. 6, etc.

^g 2 Chr. 30. 15.

^h Ex. 21. 21; 2 Chr. 35. 11.

ⁱ ch. 9. 11.
^k Ex. 12. 15—20; 13. 6; 2 Chr. 30. 21; 35. 17.
^l ch. 7. 27; Pro. 21. 1.
^m ver. 6; ch. 1. 1; 2 Ki. 23. 29; 2 Chr. 33. 11.

ⁿ Ne. 2. 1.
^o 1 Chr. 6. 11.

^p vers. 11, 12, 21.

^q vers. 9, 23; ch. 8. 18, 22, 31; Ne. 2. 8, 18; Pro. 3. 6.
^r ch. 8. 1.
^s see ch. 8. 15, etc.
^t ch. 2. 43; 8. 20.

^u ver. 6; Ne. 2. 8, 18.

^v 2 Chr. 12. 14; 19. 3; Job 11. 13.

^w Ps. 1. 2; 119. 45, 97.
^x vers. 6, 25; Deu. 33. 10; Ne. 8. 1—9; Mal. 2. 7.

^y Eze. 26. 7; Dan. 2. 37.
^z ch. 4. 10.

^{aa} Est. 1. 14.

Ezra's journey to Jerusalem, with a commission from the king and a large company of Jews.

7 NOW after these things, in the reign of ⁿ Artaxerxes⁵ king of Persia, Ezra ^o the son of Seraiah,⁶ the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth,⁷ the son of Zerariah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: this Ezra went up from Babylon; and he *was* ^p a ready scribe⁸ in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, ^q according to the hand of the LORD his God upon him. ^r And there went up ⁹ some of the children of Israel, and of the priests, and ^s the Levites, and the singers, and the porters, and ^t the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, ^u according to the good hand of his God upon him. For Ezra had ^x prepared his heart to ^y seek the law of the LORD, and to do *it*, and to ^z teach in Israel statutes and judgments.

11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, ^a king of kings,¹⁰ unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, ^b and at such a time. I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his ^c seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand; and to carry the silver and gold, which the king and his counsellors have

¹ It is highly probable that Psalms cxlvi.—cl. were composed on this occasion, or about this period. In the Septuagint they are called the psalms of Haggai.

² Moses had given laws respecting the ministry of the priests and Levites, and the celebration of God's worship at the place which he should choose; but the courses of the priests and Levites were appointed by David.

³ Either proselytes from heathenism, or descendants of the Jews who were left in the land at the time of the captivity.

⁴ That is, the king of Persia, as Assyria now formed part of his dominions: see note on ch. i. 1.

⁵ This was Artaxerxes Longimanus, the son and successor of Xerxes I. The history now passes on to a period about sixty years after the temple had been finished, as related in ch. vi. During the interval, Zerubbabel, Jeshua, Haggai, and Zechariah, had in all probability died; and although the temple was built and the worship restored, the civil and ecclesiastical state of the Jews was still very unsettled, until Ezra came with a new body of settlers, and a commission to restore the ancient national institutions. It is probable that the events related in the book of Esther occurred during the interval. If this were

so, Ezra's commission, and Nehemiah's position and influence at court (see Neh. ch. i.), may perhaps be attributed in part to Esther, who is supposed to have been the mother of Artaxerxes. See the preface to the book of Esther.

⁶ Seraiah was high priest when Jerusalem was taken by the Chaldeans. See 2 Kings xxv. 18. Ezra probably was his great grandson, belonging to a younger branch of the family.

⁷ In this genealogy, between Azariah and Meraioth, six generations are omitted, which are found in 1 Chron. vi. 7. Enough is given here to prove the descent of Ezra from the line of Eleazar, Aaron's eldest son.

⁸ That is, *learned* in the law of Moses, and well qualified to instruct others.

⁹ This was the second great company that returned from Babylon. They went in circumstances much more encouraging than the former; for now the temple had been rebuilt, and the worship of God restored.

¹⁰ Perhaps this means, 'having many tributary kings' under him. But the form of the title preserved by the Greek historians ('the Great King') intimates that it is only a superlative, like 'the heaven of heavens.'

16 freely offered unto the God of Israel, ^d whose habitation *is* in Jerusalem, ^e and all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, ^f offering willingly for the house
 17 of their God which *is* in Jerusalem: that thou mayest buy speedily with this money bullocks, rams, lambs, with their ^g meat offerings and their drink offerings, and ^h offer them upon the altar of the house of your God which *is* in Jerusalem.
 18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest
 19 of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, *those* deliver thou
 20 before ⁱ the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, ^k bestow *it* out of
 21 the king's treasure house. And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* ^l beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done
 22 speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ^m salt with-
 23 out prescribing *how much*. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for ⁿ why should there
 24 be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.¹ And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, ^o set magistrates and judges, which may judge all the people that *are* beyond the
 25 river, all such as know the laws of thy God; and ^p teach ye them that know *them* not.² And ^q whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.
 27 ^r Blessed *be* the LORD God of our fathers, ^s which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:
 28 and ^t hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as ^u the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.
 8 These *are* now the chief of their fathers, and *this is* the genealogy ^x of them
 2 that went³ up with me from Babylon, in the reign of Artaxerxes the king. Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of
 3 David; ^y Hattush. Of the sons of Shechaniah, of the sons of ^z Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.
 4 Of the sons of Pahath-moab; Elihoenai the son of Zerabiah, and with him two
 5 hundred males. Of the sons of Shechaniah; the son of Jahaziel, and with him
 6 three hundred males. Of the sons also of Adin; Ebed the son of Jonathan, and
 7 with him fifty males. And of the sons of Elam;⁴ Jeshaiiah the son of Athaliah,
 8 and with him seventy males. And of the sons of Shephatiah; Zebadiah the son
 9 of Michael, and with him fourscore males. Of the sons of Joab; Obadiah the son
 10 of Jehiel, and with him two hundred and eighteen males. And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.
 11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and
 12 eight males. And of the sons of Azgad; Johanan the son of Hakkatan, and with
 13 him an hundred and ten males. And of the last⁵ sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.
 14 Of the sons also of Bigvai; Uthai, and ^a Zabbud, and with them seventy males.
 15 And I gathered them together to the river that runneth to Ahava; and there
 16 abode we in tents three days: and I viewed the people, and the priests, and found there none of the ^b sons of Levi.⁶ Then sent I for Eliczer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan,

^d 2 Chr. 6. 2; Ps. 76. 2; 135. 21.^e ch. 8. 25—28.^f 1 Chr. 29. 6, 9.^g Num. 15. 4—13.^h Deu. 12. 5, 11.ⁱ 2 Chr. 32. 19.^k ch. 6. 4, 8.^l ch. 6. 6.^m Le. 2. 13.ⁿ ch. 6. 10.^o Ex. 18. 21—25; Deu. 16. 18.^p ver. 10; 2 Chr. 17. 7; Mal. 2. 7; Mt. 23. 2, 3.^q ch. 6. 11.^r 1 Chr. 29. 10.^s ch. 6. 22.^t ch. 9. 9.^u see vers. 6, 9; ch. 5. 5; ch. 8. 18.^x ch. 7. 7, 13.^y 1 Chr. 3. 22^z ch. 2. 3.^a or, *Zaccur*, as some read.^b see ch. 7. 7, 24.

¹ By thus exonerating from taxation all who officiated or assisted in the temple-worship, the Persian monarch showed the favour with which he regarded the Jews. In their present circumstances, this exemption was a seasonable and important encouragement.

² The king authorized Ezra, as governor of the Jews who lived west of the Euphrates, to appoint subordinate officers, and to provide for the instruction of the people in the law of God; and he even permitted him to seek the conversion of the Gentiles.

³ The number of male adults (for such those here

numbered appear to have been) amounts only to 1754 persons; but the whole body who accompanied Ezra, including women and children, would, according to the usual proportions, consist of nearly seven thousand.

⁴ Many from the families mentioned here had previously gone up with Zerubbabel. See ch. ii.

⁵ These are probably called 'the last,' because part of the family had returned to Judea before, and all who remained now followed.

⁶ That is, none who were simply Levites; for there were several priests.

17 ^c men of understanding. And I sent them with commandment unto Iddo the chief at the place Casiphia,¹ and I told them what they should say unto Iddo, *and* to his brethren ^d the Nethinims, at the place Casiphia, that they should bring
 18 unto us ministers for the house of our God. And by ^e the good hand of our God upon us they ^f brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren,
 19 eighteen; and Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty; ^g also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.
 21 Then I ^h proclaimed a fast there, at the river of Ahava, that we might ⁱ afflict ourselves before our God, to seek of him a ^k right way for us, and for our little ones, and for all our substance. For ^l I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy² in the way: because we had spoken unto the king, saying, ^m "The hand of our God *is* upon all them for
 22 ⁿ good that seek him; but his power and his wrath *is* ^o against all them that
 23 ^p forsake him. So we fasted³ and ^q besought our God for this: and he was ^r intreated of us.
 24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and
 25 ten of their brethren with them, and weighed unto them ^s the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king,
 26 and his counsellors, and his lords, and all Israel *there* present, had offered: I even weighed unto their hand six hundred and fifty talents of silver, and silver
 27 vessels an hundred talents, *and* of gold an hundred talents; also twenty basins of
 28 gold, of a thousand drams; and two vessels of fine copper, precious as gold. And I said unto them, Ye *are* ^t holy unto the Lord; the vessels *are* ^u holy also; and the silver and the gold *are* a freewill offering unto the Lord God of your fathers.
 29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of
 30 the house of the Lord. So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.
 31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and ^x the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.
 32 And we ^y came to Jerusalem, and abode there three days. Now on the fourth
 33 day was the silver and the gold and the vessels ^z weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and
 34 Noadiah the son of Binmui, Levites; by number *and* by weight of every one: and all the weight was written at that time.
 35 *Also* the children of those that had been carried away, which were come out of the captivity, ^a offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a
 36 *sin* offering: all *this was* a burnt offering unto the Lord. And they delivered the king's ^b commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

^c 1 Chr. 12. 32.
^d ch. 2. 43.
^e ch. 7. 28.
^f Ne. 8. 7; 9. 4, 5.
^g see ver. 17; ch. 2. 43.
^h Judg. 20. 26; 1 Sam. 7. 6; 2 Chr. 20. 3; Joel 1. 11.
ⁱ Le. 16. 29, 31; 23. 29; 1s. 58. 3, 5.
^k Ps. 5. 8; 32. 8; Pro. 3. 6; Jer. 10. 23.
^l so 1 Cor. 9. 15.
^m ch. 7. 6, 9. 28.
ⁿ Ps. 33. 18, 19; 34. 15, 22; Ro. 8. 28.
^o Ps. 34. 16.
^p Jos. 23. 16; 2 Chr. 15. 2.
^q Jer. 49. 12, 13; 50. 4, 5.
^r ver. 31; Deu. 4. 29; 1 Chr. 5. 20; 2 Chr. 33. 13; 1s. 19. 22.
^s ch. 7. 15, 16.
^t Le. 21. 6—8; Deu. 33. 8; 1s. 52. 11.
^u ch. 1. 7—11; Le. 22. 2, 3; Num. 4. 2—15, 19, 20.

^x ver. 22; ch. 7. 6, 9, 22.
^y Ne. 2. 11.
^z vers. 26, 30; 1 Chr. 23. 14—18.
^a ch. 6. 17.
^b ch. 7. 21.
^c ch. 6. 21, 22; Ex. 33. 16; Ne. 9. 2.
^d Deu. 12. 30, 31.
^e Ex. 34. 16; Deu. 7. 3; Ne. 13. 23.
^f Ex. 19. 6; 22. 31; Deu. 7. 6; 14. 2; Mal. 2. 11.

Intermarriages of the Jews with heathens; Ezra's distress and prayer; repentance and reformation of the people.

9 NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not ^c separated themselves from the people of the lands, ^d *doing* according to their abominations,⁴ *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have ^e taken of their daughters for themselves, and for their sons: so that the ^f holy seed⁵ have

1 It is uncertain where Casiphia was situated, or who 'Iddo the chief' was; but the place was probably at no great distance from Ahava. Some render the passage thus: 'I told them what they should say to Iddo and Aelio, who were appointed in the place Casiphia;' and they suppose this to have been a seminary for the education of priests and Levites.
 2 The journey from Babylon to Judea has always been extremely dangerous to travellers; the country being infested by roving Arab tribes, who live by plunder; and they were probably not ignorant of the immense amount of treasure which the Jews were now carrying.

3 With humble confessions of their own unworthiness, solemnly putting the whole company under the gracious protection of God. See note on title of Psa. exxi.
 4 This expression commonly signifies in Scripture the worship of idols; but here it signifies intermarriage with foreigners, which had always led to idolatry. This is given as the reason for the prohibition in almost every place where it is repeated. See Deut. vii. 3, 4, etc.
 5 So the Israelites were called, because of God's covenant with them, by which they were separated from all other nations, specially set apart to himself, and entrusted with peculiar religious privileges.

mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, ^h I rent my garment and my mantle, and ⁱ plucked off the hair of my head and of my beard, ¹ and sat down ^h astonished. Then were assembled unto me every one that ^l trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the ^m evening sacrifice.

And at the evening sacrifice I arose up from my heaviness [*or*, affliction]; and having rent my garment and my mantle, I fell upon my knees, and ⁿ spread out my hands unto the Lord my God, and said,

O my God, I am ^o ashamed² and blush to lift up my face to thee, my God: for ^p our iniquities are increased over *our* head, and our trespass [*or*, guiltiness] is ^q grown up unto the heavens. Since the days of our fathers *have* ^r we *been* in a great trespass unto this day; and for our iniquities ^s have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to ^t confusion of face, as *it is* this day. And now for a little space ^u grace hath been *showed* from the Lord our God, to leave us ^v a remnant³ to escape, and to give us ^w a nail⁴ in his ^z holy place, that our God may ^a lighten our eyes, and give us a little ^b reviving in our bondage. ^c For we *were* bondmen; ^d yet our God hath not forsaken us in our bondage, but ^e hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, ^f to set up the house of our God, and to repair the desolations thereof, and to give us ^g a wall⁵ in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, ^h The land, unto which ye go to possess it, is an unclean land with the ⁱ filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness: now therefore ^k give not your daughters unto their sons, neither take their daughters unto your sons, ^l nor seek their peace or their wealth for ever: that ye may be strong, ^m and eat the good of the land, and ⁿ leave *it* for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God ^o hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; should we ^p again break thy commandments, and ^q join in affinity with the people of these abominations, wouldest not thou be ^r angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping? O Lord God of Israel, ^s thou *art* righteous: for⁶ we remain yet escaped, as *it is* this day: behold, we *are* ^t before thee ^u in our trespasses: for we cannot ^v stand before thee because of this.

Now ^w when Ezra had prayed, and when he had confessed, weeping and casting himself down ^x before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. And Shechaniah⁷ the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have ^a trespassed against our God, and have taken strange wives of the people of the land: ^b yet now there is hope⁸ in Israel concerning this thing. Now therefore let us make ^c a covenant with our God to put away⁹ all the wives, and such as are born of them, according to the counsel of my lord, and of those that ^d tremble at ^e the commandment of our God; and let it be done according to the law. Arise; for *this* matter *belongeth* unto thee: ^f we also *will be* with thee: ^g be of good courage, and do *it*.

Then arose Ezra, and made the chief priests, the Levites, and all Israel, ^h to swear that they should do according to this word. And they swore. Then

^g Ge. 6. 2; 2 Cor. 6. 14.

^h see refs. Num. 14. 6.

ⁱ Ne. 13. 25; Jer. 7. 29; 48. 37, 38; Eze. 7. 18.

^k Ne. 1. 4; Ps. 143. 4; Eze. 3. 15.

^l ch. 10. 3; Is. 66. 2.

^m Ex. 29. 39; Dan. 9. 21.

ⁿ Ex. 9. 29, 33.

^o Jer. 3. 25; Dan. 9. 7, 8.

^p Ps. 38. 4; Is. 59. 12.

^q 2 Chr. 23. 9; Rev. 18. 5.

^r Num. 32. 14; 2 Chr. 29. 6; Ps. 106. 6; Dan. 9. 5—8.

^s Le. 23. 14, etc.; Den. 28. 36, 64; Ne. 9. 30.

^t Dan. 9. 7, 8.

^u Ne. 9. 31.

^v ver. 14; Is. 1. 9; Eze. 6. 8; 14. 22.

^w *or*, a pin; that is, a constant and sure abode: so Is. 22. 23.

^x Rev. 3. 12.

^y Ps. 13. 3; 31. 5.

^z Ps. 85. 6; 138. 7; Is. 57. 15.

^a Ne. 9. 36.

^b Ps. 136. 23, 21.

^c ch. 1. 1—4; 6. 1—12; 7. 6, 11—28.

^d ch. 6. 14, 15.

^e Is. 5. 2.

^f Le. 18. 21—30.

^g ch. 6. 21.

^h Ex. 23. 32; 34. 16; Deu. 7. 3.

ⁱ Deu. 23. 6.

^j Is. 1. 19.

^k Pro. 13. 22; 20. 7.

^l Ps. 103. 10; Lam. 3. 22, 39.

^m John 5. 14; Ro. 6. 1; 2 Pet. 2. 20, 21.

ⁿ ver. 2; Ne. 13. 23, 27.

^o Deu. 9. 8.

^p Ne. 9. 33; Dan. 9. 7, 14.

^q Ro. 3. 19.

^r Eze. 33. 10; 1 Cor. 15. 17.

^s Ps. 130. 3; 143. 2.

^t Dan. 9. 20.

^u 2 Chr. 20. 9.

^v Ex. 34. 12; Ne. 13. 27.

^w Jer. 3. 12, 13.

^x 2 Chr. 34. 29—33; Ne. 9. 38.

^y ch. 9. 4.

^z Deu. 7. 2, 3.

^a Jos. 1. 16—18.

^b 1 Chr. 28. 10.

^c Ne. 5. 12; 10. 29.

1 These were the customary tokens of deep grief and displeasure.

2 Ezra was not personally guilty in this matter; but he spoke and acted as the representative of the whole people.

3 The returned exiles were but a remnant of the whole nation, the bulk of the people still remaining in their dispersions; and those who returned were in an impoverished and abject state, compared with their ancestors.

4 This may refer either to the nails or pins by which the Oriental tents were fastened to the ground, or to the nails fixed in the walls of houses at the time of their erection, which were used for the purpose of suspending vessels or clothes, and were as permanent as the house itself. See Isa. xxii. 23, 24.

5 The term here translated 'wall' signifies the fence of a sheep-fold; and here figuratively represents their establishment again in their own land.

6 These words may be rendered, 'though we remain;'

but probably Ezra means to acknowledge that God had fulfilled his part of the covenant, and that the people's guilt was on this account the more heinous.

7 Shechaniah appears not to have been implicated himself; but his father and others of his near relations were. See ver. 26.

8 Encouragement may be fitly given to the greatest sinners when their sin is seen and lamented, and decisive steps are taken towards a reformation.

9 This measure, though apparently a severe one, especially as affecting the children, was evidently necessary to prevent the influx of idolatry. These cases differ greatly from those for which a milder rule was laid down by the Apostle Paul (1 Cor. vii. 12, 13); for the Jew who married a heathen wife did so in direct violation of his own law; whereas the parties referred to in the New Testament had married as heathens, but one of them had *subsequently* been converted to Christianity.

Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when*¹ he came thither, he *did* eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; and ²that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month,² and the twentieth *day* of the month; and ³all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain. And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives,⁴ to increase the trespass of Israel. Now therefore ⁵make confession unto the LORD God of your fathers, and do his pleasure: and ⁶separate yourselves from the people of the land,⁷ and from the strange wives.

Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. But ⁸the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing [*or*, we have greatly offended in this thing]. Let now ⁹our rulers of all the congregation stand,³ and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until ¹⁰the fierce wrath of our God for this matter be turned from us. Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them. And the children of the captivity did so.

And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month. And among the sons of the priests⁴ there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maasiah, and Eliezer, and Jarib, and Gedaliah. And they ⁵gave their hands⁵ that they would put away their wives; and *being* ⁶guilty, *they offered* a ram of the flock for their trespass. And of the sons of Immer; Hanani, and Zebadiah. And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziab. And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa. Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer. Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. Moreover of Israel:⁶ of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. And of the sons of Bani; Meshullam, Malluch, and Adaiab, Jashub, and Sheal, and Ramoth. And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, and Shemariah. Of the sons of Hashum; Mattenai, Mattathab, Zabad, Eliphelet, Jeremai, 34 Manasseh, *and* Shimei. Of the sons of Bani; Maadai, Amram, and Uel, Benaiah, Bedeiah, Chelluh, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenai, and Jaasan, and Bani, and Binnui, Shimei, and Shelemiah, and Nathau, and Adaiab, ⁷Machnadebai, Shashai, Sharai, Azareel, and Shelemiah, Shemariah, Shallum, Amariah, *and* Joseph. Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. All these had taken strange wives:⁷ and *some* of them had wives by whom they had children.

¹ Deu. 9. 18.

² ch. 7. 26; Judg. 21. 5.

³ see 1 Sam. 12. 18.

⁴ ch. 9. 6.

⁵ Jos. 7. 19; Pro. 28. 13.

⁶ ver. 3; ch. 9. 1.

⁷ Deu. 7. 3, 4.

⁸ vers. 18—44.

⁹ Deu. 17. 9.

¹⁰ Deu. 13. 17; 2 Chr. 30. 8.

¹ 2 Ki. 10. 15.

² 1. e. 5. 16; 6. 1, 6.

⁷ or, Machnadebai, according to some copies.

¹ Or, 'until he came thither.'

² That is, some time in December, which in Palestine is the coldest and most rainy season of the year.

³ That is, let them act as a court of inquiry; summoning before them the parties concerned, together with the judges and elders of their cities. The investigation seems to have occupied a quarter of a year.

⁴ Although the law had particularly provided for the preservation of their honour in their marriages (see Lev.

xxi. 7); and they, as teachers of the law, were bound, above all others, to set a good example.

⁵ A most expressive mode of solemn agreement.

⁶ That is, those who were neither priests nor Levites.

⁷ The transgression must have been very widely extended, owing probably in part to the small proportion of women who had returned from Babylon. Although this evil among the Jews seemed now to be thoroughly corrected, we find it again in Neh. xiii. 23; Mal. ii. 11.

NOTE ON EZRA.

EZRA continued his labours at Jerusalem for some years; and appears in the next book zealously co-operating with Nehemiah in promoting the reformation of the people. He is said to have lived one hundred and twenty years, attaining the same age as Moses; and he stands next to the great lawgiver, in the estimation of Jewish writers, for the services which he rendered to the religious interests of the nation. They state that, with the assistance of others also versed in the sacred writings, and under the guidance of the Spirit of God, Ezra collected all the existing books of Scripture; disposed them in proper order; corrected errors which had crept in through the inadvertence of copyists; changed some

names of places which had become obsolete; made explanatory and other additions which the lapse of time had rendered necessary; and transcribed the whole into the Chaldee, or square character: and that, having thus settled the canon of Scripture, he sent it forth in a perfectly accurate form, from which the copies now extant were afterwards made with great care. The prophecy of Malachi, and a few passages in other books, must have been inserted subsequently to his time, probably by a succession of pious and learned men, till about the time of Simon the Just, who was made high priest about the year 300 B.C.; after which nothing was added to the sacred books of the Old Testament.

THE BOOK OF NEHEMIAH.

THIS book, which in the ancient canon was joined with the preceding, and is sometimes called the Second Book of Ezra, takes up the history of the Jews about twelve years after the close of the former; and records the improvements in Jerusalem, and reformations among the people, which were carried on by Nehemiah. By him the greater part of this book was evidently written; and the rest, in which he is spoken of in the third person (ch. viii.—x.), is, with great probability, ascribed to Ezra.

As the numerous states subject to the great Oriental despots might often be at war among themselves—little notice being taken of their affairs at court, unless the revenue or authority or personal partialities of the monarch were interfered with—the Jews felt themselves insecure, so long as the walls of the city remained in ruins. It was, in part, to effect their restoration that Nehemiah was raised up by God. Though a Jew and a captive, he held one of the most honorable and confidential offices at the court of Persia, being the king's cup-bearer. But his own prosperity and wealth did not cause him to be unmindful of the afflicted condition of his countrymen. Hearing of their state, he made it the subject of earnest prayer; and, after four months, his sorrow of heart being seen in the sadness of his countenance, an opportunity was afforded him of presenting his suit to the king, who appointed him governor of Jerusalem, with a commission to rebuild the walls, and provide for the welfare of his people (ch. i., ii. 1—8).

The rebuilding of the city wall was accomplished in about two months; notwithstanding many discouragements and difficulties, caused chiefly by the leading men in the rival and unfriendly colony of Samaria, who, by scoffs and threats and various stratagems, did their utmost to stop the work. In addition to these dangers from without, Nehemiah also encountered troubles and hin-

drances from his own people, arising out of the general distress existing among them, which was aggravated by the cruel exactions and oppressions of the great men. These grievances were redressed on the earnest remonstrance of Nehemiah, who had himself set a noble example of disinterestedness. It appears also that some of the chief men in Jerusalem were in conspiracy with foreigners against him (ch. ii. 9—20; iii.—vi.) Thus the wall was built in 'troubled times' (Dan. ix. 23); and its completion was afterwards joyously celebrated by a solemn dedication (ch. xii. 27—43).

Nehemiah then turned his attention to other measures for the public good. He appointed some necessary officers (ch. xii. 44—47; xiii. 13); and excited among the people more interest and zeal in religion, by the public reading and exposition of the law, by an unexampled celebration of the feast of tabernacles and the observance of a national fast, and by inducing the people to enter into a solemn covenant 'to walk in God's law,' especially by avoiding intermarriages with the heathen, duly observing the sabbath, and contributing to the support of the temple (ch. viii.—x.)

The inhabitants of the city being as yet too few for its defence and prosperity, Nehemiah brought one family out of every ten in the country to take up their abode in the ancient capital, which then presented so few inducements to the settler, that 'the people blessed all the men that willingly offered themselves to dwell at Jerusalem' (ch. vii. 4; xi. 1—19). In all these important proceedings he appears to have enjoyed the assistance of Ezra.

After about twelve years, Nehemiah returned to Babylon. He subsequently went back to Jerusalem, and exerted himself to promote the further reformation of his countrymen, particularly by the correction of abuses which had crept in during his absence (ch. xiii.) His whole administration probably lasted about thirty-six years.

Nehemiah receives information concerning his countrymen; his distress, and prayer.

1 THE words¹ of ^a Nehemiah the son of Hachaliah.

And it came to pass in the month Chislen,² in the twentieth³ year, as I was in
2 Shushan⁴ the palace, that ^b Hanani, one of my brethren, came, he and *certain* men
of Judah; and I asked them concerning the Jews that had escaped, which were
3 left of the captivity, and concerning Jerusalem. And they said unto me, The
remnant that are left of the captivity there in the province *are* ^c in great affliction
and ^d reproach: ^e the wall of Jerusalem also ^f is broken down,⁵ and the gates
thereof are burned with fire.

^a ch. 10. 1.

^b see ch. 7. 2.

^c 1 Sam. 1. 7.
^d 1 Ki. 9. 7; Ps. 79. 4;
Is. 43. 28; 1 Sam. 5. 1.
^e ch. 2. 17.
^f 2 Ki. 25. 10.

1 Or, 'the actions' of Nehemiah; that is, the history of his labours for his country. See 1 Kings xi. 41.

2 The third month of the civil year, answering to parts of our November and December.

3 That is, in the twentieth year of the reign of Artaxerxes Longimanus (see note on Ezra vii. 1); the tenth year after Ezra's journey to Jerusalem.

4 Or Susa, on the Choaspes, in the hot plains of the

Tigris, the winter residence of the Persian kings. Ruins found at a place called Shus are supposed to mark its site.

5 As we have no account in the book of Ezra of the wall being rebuilt, it is most probable that it was still in the state in which it had been left at the destruction of the city by the Chaldeans (see 2 Kings xxv. 10). The former commissions of Zerubbabel and Ezra (Ezra i.; vii. 11—28) did not extend to the fortification of the city.

4 And it came to pass, when I heard these words, that I ^s sat down and wept, and
 5 mourned *certain* days, and fasted, and prayed before the God of heaven, and said,¹
 I beseech thee, ^h O Lord God of heaven, the great and terrible God, ⁱ that keepeth
 6 covenant and mercy for them that love him and observe his commandments: let
 thine ear now be attentive, and ^j thine eyes open, that thou mayest hear the
 prayer of thy servant, which I pray before thee now, ^k day and night, for the
 children of Israel thy servants, and ^l confess the sins of the children of Israel,
 which we have sinned against thee: both I and my father's house have sinned.
 7 ^m We have dealt very ⁿ corruptly against thee, and have ^o not kept the command-
 ments, nor the statutes, nor the judgments, which thou commandedst thy servant
 8 Moses. ^p Remember, I beseech thee, the word that thou commandedst thy
 servant Moses, saying, ^q If ye transgress, I will scatter you abroad among the
 9 nations: ^r but *if* ye turn unto me, and keep my commandments, and do them;
^s though there were of you cast out unto the uttermost part of the heaven, ^t yet
 will I gather them from thence, and ^u will bring them unto the ^x place that I
 10 have chosen to set my name there. ^y Now these *are* thy servants and thy
 people, whom ^z thou hast redeemed by thy great power, and by thy strong ^a hand.
 11 O Lord, I beseech thee, ^b let now thine ear be attentive to the prayer of thy
 servant, and to the prayer of thy servants, who ^c desire to fear thy name: and
 prosper, I pray thee, thy servant this day, and ^d grant him mercy in the sight of
 this man. For I was the king's ^e cupbearer.²

Nehemiah, having obtained a commission from the king, goes to Jerusalem; and encourages the people to rebuild the walls.

2 AND it came to pass in the month Nisan,³ in the twentieth year of ^f Artaxerxes
 the king, *that* wine *was* before him: and ^g I took up the wine, and gave *it* unto
 2 the king. Now I had not been *beforetime* sad in his presence. Wherefore the
 king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? *this is*
 3 nothing *else* but ^h sorrow of heart.⁴ Then I was very sore afraid, and said unto
 the king, ⁱ Let the king live for ever: why should not my countenance be sad,
 when ^k the city, the place of my fathers' sepulchres, *lieth* waste, and the gates
 thereof are consumed with fire?
 4 Then the king said unto me, ^l For what dost thou make request? So I prayed
 5 to the God of heaven. And I said unto the king, If it please the king, and if thy
 servant have found favour in thy sight, that thou wouldest send me unto Judah,
 unto the city of my fathers' sepulchres, that I may build it.
 6 And the king said unto me, (the queen⁵ also sitting by him,) For how long
 shall thy journey be? and when wilt thou return? So it pleased the king to send
 7 me; and I set him ^m a time. Moreover I said unto the king, If it please the
 king, let letters be given me to the governors beyond the river, that they may
 8 convey me over till I come into Judah; and a letter unto Asaph the keeper of
 the king's forest, that he may give me timber to make beams for the gates of the
 palace which *appertained* ⁿ to the house, and for the wall of the city, and for the
 house that I shall enter into. And the king granted me, ^o according to the good
 hand of my God upon me.
 9 Then I came to the governors beyond the river, and gave them the king's
 letters. Now the king had sent captains of the army and horsemen with me.
 10 When Sanballat⁶ the Horonite, and Tobiah the servant, the Ammonite, heard *of*
it, it grieved them exceedingly that there was come a man to seek the welfare of
 the children of Israel.
 11, 12 So I ^p came to Jerusalem, and was there three days. And I arose in the night,
 I and some few men with me; neither told I *any* man what my God had put in

^g Ezra 9. 3.
^h Dan. 9. 4.
ⁱ Ex. 20. 6; Deu. 7. 9.
^j 1 Ki. 8. 28, 29; 2 Chr. 6. 40; Dan. 19. 17, 18.
^k Ps. 88. 1; 1 k. 2. 37.
^l Dan. 9. 20.
^m Ps. 106. 6; Dan. 9. 5, 6.
ⁿ 2 Chr. 27. 2; Hos. 9. 9.
^o Deu. 6. 1; 28. 15.
^p Ps. 119. 49.
^q Le. 26. 33; Deu. 4. 25—27; 28. 61.
^r Le. 26. 39—42; Deu. 4. 29—31; 30. 2.
^s Deu. 30. 4.
^t Jer. 31. 10; 32. 27.
^u Jer. 3. 14; Eze. 36. 24.
^v Deu. 12. 5.
^w Deu. 9. 29; Is. 61. 9; Dan. 9. 15.
^x Ex. 15. 13.
^y Ex. 6. 1.
^z ver. 6.
^a Is. 26. 8; Heb. 13. 18.
^b ch. 2. 8.
^c ch. 2. 1; Ge. 40. 2, 11, 21.

^f Ezra 7. 1.
^g ch. 1. 11.
^h Pro. 15. 13.
ⁱ 1 Ki. 1. 31; Dan. 2. 4; 5. 10; 6. 6, 21.
^k ch. 1. 3; Ps. 137. 6.
^l Est. 5. 3, 6; Mk. 10. 51.
^m ch. 5. 14; 13. 6.
ⁿ ch. 3. 7.
^o ver. 14; see refs. Ezra 5. 5.
^p Ezra 8. 32.

1 We have here (vers. 5—11) the substance of Nehemiah's constant supplications.

2 The office of cup-bearer was one of great honour and confidence, as well as of considerable profit and influence. The person who held it being in constant attendance on the king, had opportunities of preferring petitions and obtaining favours. Nehemiah appears to have been enabled from his own resources to sustain his government at Jerusalem with great dignity and hospitality, without laying any burden on the people: see ch. v. 14—18. Many of the Jews were advanced to places of trust and authority under the Babylonian and Persian monarchs; and so were able to assist and protect their brethren.

3 The seventh month, answering to our March or April; so that four months had elapsed since Nehemiah had learned the afflicted condition of his countrymen at Jerusalem. This may have been his first attendance since

that time on the king in private. See ver. 6, and note.

4 Or, 'wickedness of heart.' The king might have imputed his melancholy to discontent or disaffection; hence, probably, Nehemiah's great alarm.

5 The presence of the queen intimates the privacy of the occasion; for the Persians and other Orientals have never allowed their wives to be present at their public feasts. Some suppose the queen to have been Esther; but on this question see preface to the book of Esther.

6 Sanballat is supposed to have been a Moabite of Horonaim, a city of Moab; Tobiah the Ammonite had been a slave. The Moabites and Ammonites had been subdued and carried captive by the kings of Babylon; and it is probable that Sanballat and Tobiah, and Geshem the Arabian (ver. 19), held appointments under the king of Persia, as governors over the remnant of these nations and the Samaritans, who were all very hostile to the Jews.

my heart to do at Jerusalem: neither *was there any* beast with me, save the
13 beast that I rode upon. And I went out by night ⁷ by the gate of the valley,
even before the dragon well, and to the dung port, and viewed the walls of
Jerusalem, which were ⁷ broken down, and the gates thereof were consumed with
14 fire. Then I went on to the ⁸ gate of the fountain, and to the king's pool:¹ but
15 *there was* no place for the beast *that was* under me to pass. Then went I up in
the night by the ⁴ brook, and viewed the wall, and turned back, and entered by
the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet
told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to
17 the rest that did the work. Then said I unto them, Ye see the distress that we
are in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire:
come, and let us build up the wall of Jerusalem, that we be no more ^u a
18 reproach. Then I told them of ^x the hand of my God which was good upon
me; as also the king's words that he had spoken unto me. And they said,
Let us rise up and build. So they ^y strengthened their hands for *this* good
work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and
Geshem the Arabian, heard *it*, they ^z laughed us to scorn, and despised us, and
20 said, What *is* this thing that ye do? ^a will ye rebel against the king?² Then
answered I them, and said unto them, ^b The God of heaven, ^c he will prosper us;
therefore we his servants will arise and build: ^d but ye have no portion, nor
right, nor memorial, in Jerusalem.

The rebuilding of the walls and gates of the city.

3 THEN ^e Eliashib the high priest rose up with his brethren the priests, ^f and
they builded the sheep gate; they ^g sanctified it,³ and set up the doors of it;
^h even unto the tower of Meah they sanctified it, unto the tower of ⁱ Hananeel.
2 And next unto him builded ^k the men of Jericho. And next to them builded
Zaccur the son of Imri.

3 ^l But the fish gate did the sons of Hassenaah build, who *also* laid the beams
thereof, and ^m set up the doors thereof, the locks thereof, and the bars thereof.
4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And
next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel.
5 And next unto them repaired Zadok the son of Baana. And next unto them
the Tekoites repaired; but their nobles put not their necks to ⁿ the work of
their Lord.

6 Moreover ^o the old gate repaired Jehoiada the son of Paseah, and Meshullam
the son of Besodeiah; they laid the beams thereof, and set up the doors thereof,
7 and the locks thereof, and the bars thereof. And next unto them repaired
Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of
8 Mizpah, unto the ^p throne⁴ of the governor on this side the river. Next unto him
repaired Uzziel the son of Harhaiah, of the goldsmiths.⁵ Next unto him also
repaired Hananiah the son of *one* of the apothecaries,⁶ and they fortified Jerusalem
9 unto the ^q broad wall. And next unto them repaired Rephaiah the son of Hur,
10 the ruler of the half part of Jerusalem. And next unto them repaired Jedaiah
the son of Harumaph, even over against his house. And next unto him repaired
11 Hattush the son of Hashabniah. Malehijah the son of Harim, and Hashub the
son of Pahath-moab, repaired the other piece, ^r and the tower of the furnaces.
12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half
part of Jerusalem, he and his daughters.⁷

13 ^s The valley⁸ gate repaired Hanun, and the inhabitants of Zanoah; they built
it, and set up the doors thereof, the locks thereof, and the bars thereof, and a
14 thousand cubits on the wall unto ^t the dung gate. But the dung gate repaired
Malchiah the son of Rechab, the ruler of part of Beth-haezerem; he built it, and
15 set up the doors thereof, the locks thereof, and the bars thereof. But ^u the gate
of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah;
he built it, and covered it, and set up the doors thereof, the locks thereof, and

⁷ ch. 3. 13; 2 Chr. 26. 9.

^r ver. 17; ch. 1. 3.

^s ch. 3. 15.

^t 2 Sam. 15. 23; Jer. 31. 40; John 18. 1.

^u ch. 1. 3; Ps. 44. 13; 79. 4; Jer. 24. 9; Eze. 5. 14, 15; 22. 4.

^x ver. 8.

^y 2 Sam. 2. 7.

^z Ps. 44. 13; 79. 4; 80. 6.

^a ch. 6. 6.

^b ver. 4.

^c Ps. 35. 27.

^d Ezra 4. 3.

^e ch. 12. 10.

^f John 5. 2.

^g ch. 12. 39; Deu. 20. 5.

^h ch. 12. 33.

ⁱ Jer. 31. 38; Zec. 14.

^j 10.

^k Ezra 2. 34.

^l ch. 12. 39; 2 Chr. 33.

^m 14; Zeph. 1. 10.

ⁿ see ch. 6. 1; 7. 1.

ⁿ Judg. 5. 23.

^o ch. 12. 39.

^p ch. 2. 8.

^q ch. 12. 38.

^r ch. 12. 38.

^s ch. 2. 13.

^t ch. 2. 13.

^u ch. 2. 14.

1 Probably Hezekiah's pool (2 Chron. xxxii. 3, 30).

2 They could hardly be ignorant that Nehemiah was acting under the king's commission. But the charge of rebellion has been at all times a favourite pretext with the enemies of the church. See Luke xxiii. 2, etc.

3 By offering prayers, and probably sacrifices, this being the priests' work.

4 This may mean the place where the governor of Syria sat in judgment when he visited Jerusalem.

5 This word means 'refiners.' There appear to have been among the Jews, at this period, guilds of various artisans and traders.

6 That is, dealers in spices or perfumes.

7 Some of the persons mentioned in this list as having repaired certain portions of the wall, probably did so by paying the expense of the work.

8 That is, the valley of Jehoshaphat; lying between the city and the mount of Olives.

the bars thereof, and the wall of the pool of ^x Siloah¹ by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the *place* over against the sepulchres of David, and to the ^y pool that was made, and unto the house of the mighty.² And after him repaired the Levites, Rehun the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the ^z turning of the wall. After him Baruch the son of ^a Zabbai ^b earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. After him³ repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. And after him repaired the priests, the men of the plain.⁴ After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto ^c the turning of the wall, even unto the corner. Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the ^d court of the prison. After him Pedaiah the son of Parosh.

26 Moreover ^e the Nethinims dwelt in ^f Ophel [*or*, which dwelt in Ophel, repaired], unto the *place* over against ^g the water gate toward the east, and the tower that lieth out. After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the ^h horse gate repaired the priests, every one over against his house.⁵ After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner. And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

Opposition of enemies, and consequent precautions.

4 BUT it came to pass, ⁱ that when Sanballat heard that we builded the wall, he was wroth, and took great indignation,⁶ and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify⁷ themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now ^k Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are despised: and ^l turn their reproach upon their own head, and give them for a prey in the land of captivity: and ^m cover not their iniquity,⁸ and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 But it came to pass, that ⁿ when Sanhallat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and ^o conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless ^p we made our prayer unto our God, and ^q set a watch⁹

^x Is. 9. 6, Siloah; John 9. 7, Siloam.

^y 2 Ki. 20. 20; Is. 22. 11.

^z 2 Chr. 26. 9.
^a or, Zaccai.
^b Ecc. 9. 10; Ro. 12. 11.

^c ver. 19.

^d Jer. 32. 2; 33. 1; 37. 21.

^e ch. 11. 21; Ezra 2. 43.
^f or, the tower, see 2 Chr. 27. 3.
^g ch. 8. 1, 3; 12. 37.

^h 2 Ki. 11. 16; 2 Chr. 23. 15; Jer. 31. 40.

ⁱ ch. 2. 10, 19; Ezra 4. 1-5.

^k ch. 2. 10, 19.

^l Ps. 123. 3, 4.
^m Ps. 79. 12; Pro. 3. 34; Hos. 12. 11.
ⁿ Ps. 69. 27, 28; 109. 11, 15; Jer. 18. 23.

^o ver. 1.

^p Ps. 83. 3-5.
^q 2 Ki. 19. 14-19; Ps. 50. 15; 55. 16-18.
^r Mt. 26. 41; 1 Pet. 5. 8.

1 According to Josephus, Siloah or Siloam was on the south-east of Jerusalem, at the meeting of the valleys of Jehoshaphat and the Tyropæon.

2 This was, perhaps, the place formerly occupied by the guard; but the Septuagint gives this as a proper name, *Beth-aggarim* (Heb., *Beth-haggiborim*).

3 This and the other phrase, 'next unto him,' seem to be perfectly equivalent, and to denote that the person next mentioned began at that part of the wall where the other left off.

4 This is explained by ch. xii. 28.

5 By assigning to each one the execution of the portion over against his own house, where it adjoined the wall, Nehemiah wisely blended the *personal* with the *patriotic*.

6 This displeasure and enmity seem to have been entirely unprovoked, and to have been the result of hatred to the religion, and envy at the prosperity of the Jews. Psa. cxliii. appears to refer either to these troubles; or to those described in Ezra ch. iv.: see the note on its title.

7 Heb., 'will they leave to them?' probably meaning, 'will they be allowed?'

8 Nehemiah might properly desire the punishment of these inveterate enemies of God's people, not only in order to remove obstacles to the further progress of the work, but also as a warning to others who were disposed to injure the Jews.

9 Sincere faith and prayer will always be accompanied by watchfulness and activity.

10 against them day and night, because of them. And Judah said, ^sThe strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall. And our adversaries said, ^tThey shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ^uten times, From all places whence ye shall return unto us *they will be upon you*.¹ Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, ^vBe not ye afraid of them: ^wremember the LORD, *which is* ^xgreat and terrible, and ^yfight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, ^band God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon. For the builders, every one had his sword² girded by his side, and *so* builded. And ^che that sounded the trumpet *was* by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another. In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: ^dour God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither ^eI, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.³

Nehemiah redresses the grievances of the poor.

5 AND there was a great ^fcry⁴ of the people and of their wives against their ^gbrethren the Jews. For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live. ^hSome also there were that said, ⁱWe have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.⁵ There were also that said, We have borrowed money for ^jthe king's tribute, *and that upon* our lands and vineyards. Yet now ^kour flesh *is* as the flesh of our brethren, our children as their children: and, lo, we ^lbring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power to *redeem* them; for other men have our lands and vineyards. ^mAnd I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, ⁿYe exact usury,⁶ every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have ^oredeemed⁷ our brethren the Jews, which were sold unto the heathen; and will ye even ^psell your brethren? or shall they be sold unto us? Then held they their peace, and ^qfound nothing to answer. Also I said, It is not good that ye do: ought ye not to

^s Num. 13. 31; 32. 9; Hag. 1. 2.

^t Judg. 20. 29, etc.

^u Ge. 31. 7; Num. 11. 22; Job 19. 3.

^v Num. 14. 9; Deu. 1. 29; 2 Chr. 32. 7.
^w Ps. 20. 7; Is. 51. 12, 13.
^x ch. 1. 5; Deu. 10. 17.
^y 2 Sam. 10. 12.
^b 2 Sam. 15. 31; 17. 14; Job 5. 12; Ps. 33. 10, 11; Pro. 21. 30; Is. 8. 10.

^c Num. 10. 9.

^d Ex. 14. 14, 25; Deu. 1. 30; 3. 22; 20. 4; Jos. 23. 10.

^e ch. 5. 16; Judg. 9. 18.

^f Ezra 3. 7; Job 31. 28; Is. 5. 7.
^g Le. 25. 35—37; Deu. 15. 7.

^h Ge. 47. 15—25.

ⁱ ch. 9. 37.

^k Is. 58. 7.

^l Ex. 21. 7; Le. 25. 39.

^m Ex. 22. 25; Le. 25. 36; Eze. 22. 12.

ⁿ Le. 25. 47—49.

^o Ex. 21. 16.

1 The construction of this sentence is difficult; but the meaning appears to be, that the Jews who dwelt near the Samaritans and other adversaries were constantly coming to Nehemiah with information of contemplated attacks.

2 At the present day it is not unusual, in districts adjacent to the Bedouins and other roving tribes, to see men following the plough with guns slung at their backs, and swords by their sides. Sometimes, also, armed men keep guard while their companions pursue their labours.

3 It is better to follow the marginal rendering of our translators in this difficult clause, reading, after 'clothes,' 'every one went with his weapon for water.' See Judg. v. 11.

4 The poor seem to have had just ground of complaint against their wealthier brethren. Although their exile in Babylon had cured the Jews, as a people, of their tendency to idolatry, they were still, like their ancestors,

much given to covetousness and oppression. The transactions in this chapter appear to have occurred during the building of the wall; causing probably an interruption of the work.

5 The cultivation of the land had probably suffered from the difficulties to which the people had been exposed, and from other causes. Hence there was a scarcity of food; and the rich men, taking advantage of their brethren's distress, compelled them to part with all that they possessed, and even to sell their children into bondage, in order to obtain the means of procuring food and of paying the taxes.

6 The Mosaic law forbade the Israelites to take usury of their brethren (Exod. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19).

7 That is, from slavery, into which some of the poor Jews had been sold.

walk ^q in the fear of our God ^r because of the reproach of the heathen our enemies? 10 I likewise, *and* my brethren, and my servants, might exact of them money and 11 corn. I pray you, let us ^s leave off this usury. ^t Restore, I pray you, to them, even this day, ^u their lands, their vineyards, their oliveyards, and their houses, also the hundredth ^v part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, ^w and took an oath of them, 13 that they should do according to this promise. Also ^x I shook my lap, ^y and said, So God shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. ^z And the people did according to this promise.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year ^a even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not ^b eaten 15 the bread of the governor. But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels ^c of silver; yea, even their servants bare rule over the people: but 16 ^d so did not I, because of the ^e fear of God. Yea, also I continued in the work of this wall: neither bought we any land: and all my servants *were* gathered thither 17 unto the work. Moreover *there were* ^f at my table ^g an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* 18 about us. Now *that* ^h which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this ⁱ required not I the bread ^j of the governor, because the bondage was heavy upon this people.

19 ^k Think upon me, my God, for good, *according* to all that I have done for this people.

Plots against Nehemiah; his faith and stedfastness.

6 NOW it came to pass, ^l when Sanballat, and Tobiah, and ^m Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (ⁿ though at that time I had not set up the doors 2 upon the gates;) that Sanballat and Geshem ^o sent unto me, saying, Come, let us meet together in *some one of* the villages ^p in the plain of ^q Ono. But they 3 ^r thought to do me mischief. And ^s I sent messengers unto them, saying, ^t I am doing a great work, so that I cannot come down: why should the work cease, 4 whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an 6 open ^u letter in his hand; wherein *was* written, It is reported among the heathen, and ^v Gashmu saith *it*, ^w that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words; 7 and thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is a king in Judah*: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, 9 but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. ^x Now therefore, ^y O God, strengthen my hands. ^z

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; ^a and he said, Let us meet together in the house

^q Le. 25. 36.
^r Ge. 13. 7, 8; 2 Sam. 12. 14; Eze. 36. 20; Ro. 2. 24; 1 Pet. 2. 12.
^s ver. 7; Ps. 15. 5; Eze. 18. 8, 18.
^t see refs. Le. 6. 4, 5.
^u vers. 3, 4.

^x 2 Chr. 6. 22; Ezra 10. 5; Jer. 31. 8, 9.
^y Mt. 10. 14; Ac. 13. 51; 18. 6.

^z 2 Ki. 23. 3.

^a ch. 13. 6.

^b 1 Cor. 9. 4, 15, 18; 2 Thes. 3. 8, 9.

^c 2 Cor. 11. 9; 12. 13.
^d ver. 9; Ps. 112. 1; 147. 11; Pro. 16. 6.

^e 2 Sam. 9. 7; 1 Ki. 18. 19.
^f Is. 32. 8; 1 Pet. 4. 9.

^g 1 Ki. 4. 22.

^h vers. 14, 15.

ⁱ ch. 13. 4, 22, 31; Ps. 105. 4.

^k ch. 2. 10, 19; 4. 1, 7.
^l or, *Gashmu*, ver. 6.

^m ch. 3. 1, 3.

ⁿ Pro. 26. 24, 25.

^o ch. 11. 35; 1 Chr. 8. 12.

^p Ps. 37. 12, 32.
^q Mt. 10. 16.
^r Ecc. 9. 10.

^s or, *Geshem*, ver. 1.
^t ch. 2. 19; Ezra 4. 12.

^u 1 Sam. 30. 6; Ps. 56. 3; 138. 3; Is. 41. 10.

^x Ps. 12. 2; 37. 12.

1 That is, an interest of one per cent. monthly, or twelve per cent. per annum. Nothing can be more forcible, touching, or generous than this address. The result of this disturbance must have been greatly to strengthen Nehemiah's hold on the affections of the people.

2 The priests were summoned, that the oath might be administered with religious solemnity. See refs.

3 The mantle, or outer garment, was often used to carry goods in. See Exod. xii. 34; Ruth iii. 15. Significant actions of this kind have always been common in the East. See Matt. x. 11; Acts xviii. 6.

4 Amounting to about £1,800 sterling a year.

5 In the Persian empire, the dues of the government were paid partly in provisions. Nehemiah, on account of the distressed state of the people, would not take from them the

usual allowances to which, as governor, he was entitled.

6 The Hebrew word is 'Cephirim;' which should probably be read here as a proper name—'Come and let us meet in Cephirim.' It is supposed to be the same as Chephirah, a town in the tribe of Benjamin. See ch. vii. 29; Josh. ix. 17; xviii. 26.

7 Letters sent by Orientals to superiors, and even to equals, are carefully sealed, and enclosed in silken bags. By sending the letter *open*, contrary to the universal practice, Sanballat doubtless intended both to insult Nehemiah and to excite the fears and discontent of the people by making the accusations generally known.

8 A prayer particularly suitable on entering upon any duty or conflict. Psa. exxv. appears to allude to these events: see note on its title.

of God, within the temple,¹ and let us shut the doors of the temple: for they
 11 will come to slay thee; yea, in the night will they come to slay thee. And I
 said, ^vShould such a man as I flee?² and who *is there*, that, *being* as I *am*, would
 12 go into the temple to save his life? I will not go in. And, lo, I perceived that
^zGod had not sent him; but that ^ahe pronounced this prophecy against me: for
 13 Tobiah and Sanballat had hired him. Therefore *was* he hired,^b that I should be
 afraid, and do so, and sin, and ^cthat they might have *matter* for an evil report,
 that they might reproach me.

14 ^dMy God, think thou upon Tobiah and Sanballat according to these their
 works, and on the ^eprophetess Noadiah, and the rest of the prophets,³ that would
 have put me in fear.

15 So the wall was finished in the twenty and fifth *day of the month* Elul, in fifty
 16 and two days. And it came to pass, that ^fwhen all our enemies heard *thereof*,
 and all the heathen that *were* about us saw *these things*, they were much cast
 down in their own eyes: for ^gthey perceived that this work was wrought of
 our God.

17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and
 18 *the letters* of Tobiah came unto them. For *there were* many in Judah sworn
 unto him, because he *was* the son-in-law⁴ of Shechaniah the son of Arah; and
 his son Johanan had taken the daughter of Meshullam the son of Berechiah.
 19 Also ^hthey reported his good deeds before me, and uttered my words [*or, matters*]
 to him. And Tobiah sent letters to put me in fear.

Regulations for the safety of the city; a list of the exiles who first returned from Babylon.

7 NOW it came to pass, when the wall was built, and I had ⁱset up the doors,
 2 and the porters and the singers and the Levites were appointed, that I gave my
 brother Hanani,⁵ and Hananiah the ruler ^kof the palace, charge over Jerusalem:⁶
 3 for he *was* a ^lfaithful man, and ^mfeared God above many. And I said unto
 them, Let not the gates of Jerusalem be opened until the sun be hot; and while
 they stand by, let them shut the doors, and bar *them*: and appoint watches of the
 inhabitants of Jerusalem, every one in his watch, and every one *to be* over against
 his house.

4 Now the city *was* large and great: but the people *were* few therein, and the
 houses *were* not builded.

5 And ⁿmy God ^oput into mine heart to gather together the nobles, and the
 rulers, and the people, that they might be reckoned by genealogy. And I found
 a register⁷ of the genealogy of them which came up at the first, and found written
 therein,

6 ^pThese *are* the children of the province, that went up out of the captivity, of
 those that had been carried away, ^qwhom Nebuchadnezzar the king of Babylon
 had carried away, and came again to Jerusalem and to Judah, every one unto his
 7 city; who came with ^rZerubbabel, Jeshua, Nehemiah, ^sAzariah, Raamiah,
 Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number,
 8 *I say*, of the men of the people of Israel *was this*; ^tThe children of Parosh, two
 9 thousand an hundred seventy and two. The children of Shephatiah, three
 10 hundred seventy and two. The children of Arah, six hundred fifty and two.
 11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand
 12 and eight hundred *and* eighteen. The children of Elam, a thousand two hundred
 13 fifty and four. The children of Zattu, eight hundred forty and five. The
 14 children of Zaicai, seven hundred and threescore. The children of ^uBinnui, six
 15 hundred forty and eight. The children of Bebai, six hundred twenty *and* eight.
 16 The children of Azgad, two thousand three hundred twenty and two. The
 17 children of Adonikam, six hundred threescore and seven. The children of
 18 Bigvai, two thousand threescore and seven. The children of Adin, six hundred

^v Ps. 11. 1; Pro. 28. 1.

^z Jer. 14. 14; 23. 16;

Eze. 13. 7.

^a Eze. 13. 22.

^b Pro. 29. 5.

^c Jer. 18. 18; 20. 10;

Dan. 6. 4, 5; Mt. 22.

15.

^d ch. 4. 4, 5; 13. 29;

Ps. 140. 5—11; Jer.

11. 20—23.

^e Eze. 13. 17.

^f ch. 2. 10; 4. 1, 7; 6. 1.

^g Ex. 14. 25; Num. 23.

23; Ps. 126. 2.

^h Pro. 28. 4.

ⁱ ch. 6. 1.

^k ch. 2. 8.

^l Num. 12. 7; Dan.

6. 4.

^m Ex. 18. 21; 2 Sam.

23. 3.

ⁿ ch. 5. 19; 6. 14.

^o Ezra 7. 27.

^p Ezra 2. 1, etc

^q 2 Ki. 24. 14—16.

^r Ezra 1. 8, 11, *Shesh-*

bazzar.

^s *or, Seraiah*: see

Ezra 2. 2.

^t see Ezra, ch. 2.

^u *or, Bani*.

1 The environs of the temple were secured by walls and gates, while the gates of the city were not yet set up. Shemaiah had probably shut himself up, feigning the fear with which he desired to infect Nehemiah: but Nehemiah saw through the artifice.

2 In such circumstances, even the preservation of life formed but a subordinate consideration, compared with the importance of setting an example of courageous confidence in God. It is worthy of notice that Nehemiah, whilst he took every reasonable precaution, never allowed fear to hinder his work.

3 These pretended prophets having sold their services to the enemies of religion, Nehemiah prays for their confusion and disappointment.

² K

4 The serious mischiefs resulting from these connections with the enemies of their country, show the necessity of the strong measures which Ezra adopted to prevent them (Ezra x.)

5 The same mentioned in ch. i. 2.

6 It is supposed that Nehemiah, having finished the wall and made other necessary regulations, returned to the Persian court, according to his engagement (ch. ii. 6); that he soon afterwards came to Jerusalem again, with a new commission as governor; and that after twelve years he returned again to Persia, and remained there some years, during which time the abuses mentioned in ch. xiii. occurred.

7 See note on Ezra ii. 2.

21 fifty and five. The children of Ater of Hezekiah, ninety and eight. The children
 23 of Hashum, three hundred twenty and eight. The children of Bezai, three
 24 hundred twenty and four. The children of ^x Hariph, an hundred and twelve.
 25 The children of ^y Gibeon, ninety and five. The men of Beth-lehem and Netophah,
 27 an hundred fourscore and eight. The men of Anathoth, an hundred twenty and
 29 eight. The men of ^z Beth-azmaveth, forty and two. The men of ^a Kirjath jearim,
 30 Chephirah, and Beeroth, seven hundred forty and three. The men of Ramah
 31 and Gaba, six hundred twenty and one. The men of Michmas, an hundred and
 32 twenty and two. The men of Beth-el and Ai, an hundred twenty and three.
 33 The men of the other Nebo, fifty and two. The children of the other ^b Elam, a
 35 thousand two hundred fifty and four. The children of Harim, three hundred and
 36 twenty. The children of Jericho, three hundred forty and five. The children of
 38 Lod, Hadid, and Ono, seven hundred twenty and one. The children of Senaah,
 three thousand nine hundred and thirty.
 39 The priests: the children of ^c Jedaiah, of the house of Jeshua, nine hundred
 40 seventy and three. The children of ^d Immer, a thousand fifty and two. The
 42 children of ^e Pashur, a thousand two hundred forty and seven. The children of
^f Harim, a thousand and seventeen.
 43 The Levites: the children of Jeshua, of Kadmiel, *and* of the children of
^g Hodevah, seventy and four.
 44 The singers: the children of Asaph, an hundred forty and eight.
 45 The porters: the children of Shallum, the children of Ater, the children of
 Talmon, the children of Akkub, the children of Hatita, the children of Shobai,
 an hundred thirty and eight.
 46 The Nethinims: the children of Ziha, the children of Hashupha, the children
 47 of Tabbaoth, the children of Keros, the children of ^h Sia, the children of Padon,
 48 the children of Lebana, the children of Hagaba, the children of ⁱ Shalmi, the
 50 children of Hanan, the children of Giddel, the children of Gahar, the children of
 51 Reaiah, the children of Rezin, the children of Nekoda, the children of Gazzam,
 52 the children of Uzza, the children of Phaseah, the children of Besai, the children
 53 of Meunim, the children of ^k Nephisheshim, the children of Bakbuk, the children
 54 of Hakupha, the children of Harhur, the children of ^l Bazlith, the children of
 55 Mehida, the children of Harsha, the children of Barkos, the children of Sisera,
 56 the children of Tamah, the children of Neziah, the children of Hatipha. The
 57 children of Solomon's servants: the children of Sotai, the children of Sophereth,
 58 the children of ^m Perida, the children of Jaala, the children of Darkon, the
 59 children of Giddel, the children of Shephatiah, the children of Hattil, the children
 60 of Pochereth of Zebaim, the children of ⁿ Amon. All the Nethinims, and the
 children of Solomon's servants, *were* three hundred ninety and two.
 61 ^o And these *were* they which went up *also* from Tel-melah, and Tel-haresha,
 Cherub, ^p Addon, and Immer: but they could not show their father's house, nor
 62 their seed [*or*, pedigree], whether they *were* of Israel. The children of Delaiah,
 the children of Tobiah, the children of Nekoda, six hundred forty and two.
 63 And of the priests: the children of Habaiah, the children of Koz, the children
 64 of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife,
 and was called after their name. These sought their register *among* those that
 were reckoned by genealogy, but it was not found: therefore were they, as
 65 polluted, put from the priesthood. And the Tirshatha [*or*, the governor ^q] said
 unto them, that they should not eat of the most holy things, till there stood *up* a
 priest with Urim and Thummim.
 66 The whole congregation together *was* forty and two thousand three hundred
 67 and threescore, beside their manservants and their maidservants, of whom *there*
were seven thousand three hundred thirty and seven: and they had two hundred
 68 forty and five singing men and singing women. Their horses, seven hundred
 69 thirty and six: their mules, two hundred forty and five: *their* camels, four
 hundred thirty and five: six thousand seven hundred and twenty asses.
 70 And some of the chief of the fathers gave unto the work. ^r The Tirshatha
 gave to the treasure a thousand drams of gold, fifty basins, five hundred and
 71 thirty priests' garments. And *some* of the chief of the fathers gave to the
 treasure of the work ^s twenty thousand drams of gold, and two thousand and two
 72 hundred pounds of silver. And *that* which the rest of the people gave *was* twenty
 thousand drams of gold, and two thousand pounds of silver, and threescore and
 seven priests' garments.¹

x or, Jora.

y or, Gibbar.

z or, Azmareth.
a or, Kirjath-arim.

b see ver. 12.

c 1 Chr. 24. 7.

d 1 Chr. 24. 14.

e sec 1 Chr. 9. 12; 24. 9.

f 1 Chr. 24. 8.

g or, Hodeviah, Ezra
2. 40; or, Judah,
Ezra 3. 9.

h or, Siaha.

i or, Shalmi.

k or, Nephusim.

l or, Bazluth.

m or, Peruda.

n or, Ami.

o Ezra 2. 59.

p or, Addan.

q ch. 8. 9.

r ch. 8. 9.

s so Ezra 2. 69.

¹ This account of the free-will offerings towards the work is more explicit in some particulars than that in Ezra ii. 68, 69; but it does not include the whole of the offerings, unless there be an error in the numbers of Ezra.

Public reading and expounding of the law; celebration of the feast of tabernacles.

73 SO the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities. 'And when the seventh month came, the children of Israel *were* in their cities.

8 And all ^u the people gathered themselves together as one man into the street that *was* ^x before the water gate; and they spake unto Ezra¹ the ^y scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought ^z the law before the congregation both of men and women, and all that could hear with understanding, ^a upon the first day of the seventh² month. And he read therein before the street that *was* before the water gate from the morning³ until midday, before the men and the women, and those that could understand; and the ears of all the people *were* ^b attentive unto the book of the law. And Ezra the scribe stood upon a pulpit⁴ [*or*, tower] of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malechiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people ^b stood up: and Ezra blessed the LORD, the great God. And all the people ^c answered, Amen, Amen, with ^d lifting up their hands: and they ^e bowed their heads, and worshipped the LORD with *their* ^f faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, ^g caused the people to understand⁵ the law: and the people *stood* in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 ^h And Nehemiah, which *is* the Tirshatha [*or*, the governor], and Ezra the priest the scribe, ⁱ and the Levites that taught the people, said unto all the people, ^k This day *is* holy unto the LORD your God; ^l mourn not, nor weep.⁶ For all the people wept, when they heard the words of the law. Then he said unto them, ^m Go your way, ⁿ eat the fat, and drink the sweet, ^o and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye ^p sorry; for the ^q joy of the LORD *is* your strength. So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to ^r send portions, and ^s to make great mirth, because they had ^t understood the words that were declared unto them.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law [*or*, that they might instruct in the words of the law]. And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in ^u booths⁷ in the feast of the seventh month: and ^v that they should publish and proclaim in all their cities, and ^x in Jerusalem, saying, Go forth unto the mount, and ^y fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written. So the people went forth, and brought *them*, and made themselves booths, every one upon the ^z roof of his house, and in their courts, and in the courts of the house of God, and in the street of the ^a water gate, ^b and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so.⁸ And there was very ^c great gladness.

^t Ezra 3. 1.

^u Ezra 3. 1.

^x ch. 3. 26.
^y Ezra 7. 6.

^z Deu. 31. 11—13.

^a Le. 23. 24.

^b Judg. 3. 20; 1 Ki. 8.

14.

^c ch. 5. 13; 1 Cor. 14.

16.

^d Ps. 28. 2; 63. 4;
Lam. 3. 41; 1 Tim.

2. 8.

^e Ex. 4. 31; 12. 27;
2 Chr. 20. 18.

^f Le. 9. 24.

^g Le. 10. 11; Deu. 33.
10; 2 Chr. 17. 7—9;
Mal. 2. 7.

^h ch. 7. 65; 10. 1; Ezra
2. 63.

ⁱ ver. 8; 2 Chr. 35. 3.

^k ver. 2; Le. 23. 24;
Num. 29. 1.

^l Deu. 16. 14, 15; Ecc.
3. 4.

^m Ecc. 9. 7.

ⁿ S. Song 5. 1.

^o Deu. 26. 11—13; Est.
9. 19, 22; Rev. 11. 10.

^p Ps. 28. 7, 8; 149. 2;
Is. 12. 2, 3; 61. 10;
Joel 2. 23; Phil. 3. 4.

^q ver. 10.

^r Ps. 126. 1—3.
^s vers. 7, 8; Ps. 119.
14; Lk. 24. 32.

^t Le. 23. 34, 42; Deu.
16. 13.

^u Le. 23. 4.

^x Deu. 16. 16.

^y Le. 23. 40.

^z Deu. 22. 8.

^a ch. 12. 37.

^b ch. 12. 39; 2 Ki. 14.
13.

^c 2 Chr. 30. 21.

¹ Ezra, having taken a journey to Babylon after his first coming to Judea, had now returned.

² On the first day of the seventh month of the ecclesiastical year, or the new year's day of the civil year, was the feast of trumpets (Lev. xxiii. 24). In the seventh month, also, the feast of tabernacles was held; and it was commanded that at this feast, in every seventh year, the law should be publicly read (Deut. xxxi. 10, 11); which may have suggested the people's request.

³ Heb., 'from the light;' that is, from about six in the morning till noon.

⁴ The Hebrew word is often used for a watch-tower: here it signifies a large platform, as it was capable of holding fourteen persons.

⁵ Some take this as meaning that Ezra interpreted the Hebrew in the Chaldee dialect, which the Jews are sup-

posed to have used after the captivity. But it may mean that the passages of Scripture which were publicly read were expounded and applied by Ezra, who appears to have been assisted, both in reading and explaining the law, by the persons here mentioned.

⁶ The festivals of trumpets and tabernacles were to be observed with joy.

⁷ The feast of tabernacles was appointed to be held on the fifteenth day of this month: see refs. The people, having heard the directions given respecting it in Lev. xxiii., were eager to commemorate it.

⁸ Although the sacred festivals had been greatly neglected during long portions of the Jewish history, instances are expressly recorded of the feast of tabernacles having been kept (2 Chron. viii. 13; Ezra iii. 4). This must refer, therefore, to the *mode* rather than the *fact* of celebration.

18 Also ^d day by day, from the first day unto the last day, he read¹ in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, ^e according unto the manner.

A national fast; confession of sin, and prayer; repentance and solemn covenant of the people.

9 NOW in the twenty and fourth day² of ^f this month ^g the children of Israel ^h were assembled with fasting, and with sackclothes, ⁱ and earth upon them. And ^j the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and ^k read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.³ Then stood up upon the stairs⁴ [*or*, scaffold], of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said,

^l Stand up *and* ^m bless the LORD your God for ever and ever: and blessed be

6 ⁿ thy glorious name, which is ^o exalted above all blessing and praise. ^p Thou, *even* thou, *art* LORD alone; ^q thou hast made heaven, ^r the heaven of heavens, with ^s all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou ^t preservest them all; and ^u the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose ^x Abram, and broughtest him ^y forth out of Ur of the Chaldees, and gavest him the name of ^z Abraham; and foundest his heart ^{aa} faithful before thee, and madest a ^{ab} covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites,—to give *it*, *I say*, to his seed, and ^{ac} hast

9 performed thy words; ^{ad} for thou *art* righteous: ^{ae} and didst see the affliction of ^{af} our fathers in Egypt, and ^{ag} heardest their cry by the Red Sea; and ^{ah} showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they ^{ai} dealt proudly against them. So didst thou ^{aj} get thee a name, as *it is* this day. ^{ak} And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and ^{al} their persecutors thou threwest into the deeps, ^{am} as a stone into the mighty waters.

12 Moreover thou ^{an} leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light ^{ao} in the way wherein they should go.

13 ^{ap} Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them ^{aq} right judgments, and true laws, good statutes and ^{ar} commandments: and madest known unto them thy ^{as} holy sabbath, and ^{at} commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: ^{au} and ^{av} gavest them bread from heaven for their hunger, and ^{aw} broughtest forth water for them out of the rock for their thirst, and promisedst them that they should ^{ax} go in to possess the land ^{ay} which thou hadst sworn to give them.

16 ^{az} But they and our fathers dealt proudly, and ^{ba} hardened their necks, and ^{bb} hearkened not to thy commandments, and ^{bc} refused to obey, ^{bd} neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed ^{be} a captain to return to their bondage. But thou *art* a God ready to pardon, ^{bf} gracious and merciful, slow to anger, and of great ^{bg} kindness, and ^{bh} forsookest them not. Yea, ^{bi} when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had ^{bj} wrought great provocations; yet thou in thy ^{bk} manifold mercies forsookest them not in the wilderness: the ^{bl} pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy ^{bm} good spirit to instruct them, and withheldest not thy ^{bn} mauna from their mouth, and gavest them ^{bo} water for their thirst. Yea, ^{bp} ^{forty} years didst thou sustain them in the wilderness, *so that* they lacked ^{bq} nothing; their ^{br} clothes waxed not old, and their feet swelled not. Moreover

^d Deu. 31. 10, etc.

^c I.e. 23. 36; Num. 23. 35.

^f ch. 8. 2.

^g Judg. 20. 25.

^h Jos. 7. 6; 1 Sam. 4. 12; 2 Sam. 1. 2; Job 2. 12.

ⁱ ch. 13. 3, 30; Ezra 10. 11.

^k ch. 8. 4, 7, 8.

^l ch. 8. 5; Ps. 135. 1, 2.

^m 1 Chr. 29. 20; Ps. 103. 1, 2; Jer. 33. 10, 11.

ⁿ Deu. 28. 58; 1 Chr. 29. 13; Ps. 72. 18, 19.

^o Ps. 106. 2.

^p Deu. 4. 35; 2 Ki. 19. 15, 19; Ps. 86. 10; Is. 37. 16, 20.

^q Ge. 1. 1; Ex. 20. 11; Rev. 14. 7.

^r Deu. 10. 14; 1 Ki. 8. 27.

^s Ge. 2. 1.

^t Ps. 36. 6; Col. 1. 17; Heb. 1. 3.

^u Ge. 2. 1; 1 Ki. 22. 19; Ps. 103. 21.

^v Ge. 11. 31; 12. 1, 2.

^w Ge. 17. 5.

^x Ge. 15. 6; 22. 11.

^y Ge. 12. 7; 15. 18—21; 17. 7, 8.

^z Jos. 23. 14; Ps. 105. 42—44.

^{aa} Num. 23. 19; Heb. 6. 18.

^{ab} Ex. 2. 25; 3. 7, 9, 16.

^{ac} Ex. 14. 10, 11.

^{ad} Ex. ch. 7 to ch. 10; 12. 29, 30; ch. 11.

^{ae} Ex. 5. 2; 9. 17; 18. 11.

^{af} Ex. 9. 16; Jos. 2. 10, 11; Ps. 83. 18; Is. 63. 12, 14; Jer. 32. 20; Dan. 9. 15.

^{ag} Ex. 14. 21, 22, 27, 28; Ps. 66. 5; 78. 13.

^{ah} Ex. 15. 1—21.

^{ai} Ex. 15. 5, 10.

^{aj} Ex. 13. 21, 22.

^{ak} Ps. 107. 7.

^{al} Ex. 19. 20; 20. 1, 22; Deu. 33. 2.

^{am} see refs. Deu. 4. 8.

^{an} Ge. 2. 3; Ex. 16. 29—20. 8—11.

^{ao} Ex. ch. 21 to ch. 23.

^{ap} Ex. 16. 4, 14, 15; John 6. 31.

^{aq} Ex. 17. 6; Num. 20. 9, etc.; Ps. 105. 21.

^{ar} Deu. 1. 8.

^{as} Num. 14. 30.

^{at} ver. 29; Ex. 32. 9; Ps. 78. 8; 106. 6.

^{au} Deu. 31. 27; 2 Ki. 17. 14; 2 Chr. 30. 8; Ps. 95. 8—10; Jer. 19. 15.

^{av} Num. 11. 3, 1, 11, 41; 16. 14; Ps. 106. 24, 25.

^{aw} Ps. 78. 11, 12, 13.

^{ax} Num. 14. 1.

^{ay} Ex. 31. 6, 7; Num. 14. 18, 19; Ps. 80. 5, 15; Joel 2. 13; Mic. 7. 18, 19.

^{az} 1 Ki. 6. 13; 8. 57; Ps. 106. 43—46.

^{ba} Ex. 32. 4—8, 31, 32.

^{bb} ver. 27; Ps. 105. 45, Lam. 3. 22.

^{bc} Ex. 13. 21, 22; 40. 38; Num. 9. 15—22; 14. 14; 1 Cor. 10. 1.

^{bd} Num. 11. 17; Is. 63. 11—14.

^{be} Ex. 16. 15, 35; Jos. 5. 12.

^{bf} Ex. 17. 6.

^{bg} Ex. 16. 35; Deu. 2. 7.

^{bh} Deu. 8. 4; 29. 5.

¹ See note on Deut. xxxi. 12. This is supposed to have given rise to the regular public reading of the Scriptures every sabbath day, and to the establishment of synagogues in all the cities of the Jews for that purpose; which was probably one principal means of keeping them from ever again relapsing into idolatry.

² This was not the day of atonement, which fell on the tenth day of the seventh month; but this national

fast was an introduction to the solemn covenant which followed (ver. 38; ch. x.) One day only had intervened since the last of the feast of tabernacles.

³ The 135th and 136th Psalms were probably composed on this occasion, or about this time: see note on title of Psa. cxxxv. See also note on title of Psa. cxxxi.

⁴ A platform on which the Levites are said to have stood when they sung at the time of worship.

°thou gavest them kingdoms and nations, and didst ^p divide them into corners.¹ So they possessed the land of ^q Sihon, and² the land of the king of Heshbon, and
 23 the land of Og king of Bashan. ^rTheir children also multipliedst thou as the stars of heaven, and ^sbroughtest them into the land, concerning which ^t thou
 24 hadst promised to their fathers, that they should go in to possess *it*. So ^u the children went in and possessed the land, and ^v thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they
 25 would. And ^w they took strong cities, and ^x a fat land, and possessed ^y houses full of all goods, wells digged [*or*, cisterns], vineyards, and oliveyards, and fruit trees in abundance. So they did eat, and were filled, and ^z became fat, and delighted themselves in thy great ^a goodness.³
 26 Nevertheless they ^b were disobedient, and rebelled against thee, and ^c cast thy law behind their backs, and slew thy ^d prophets which testified against them to
 27 turn them to thee, and they wrought great provocations. ^e Therefore thou deliveredst them into the hand of their enemies, who vexed them. And ^f in the time of their trouble, when they cried unto thee, thou ^g heardest *them* from heaven; and according to thy manifold mercies ^h thou gavest them saviours, who
 28 saved them out of the hand of their enemies.⁴ But after they had rest, ⁱ they did evil again before thee. Therefore leftest thou them in the hand of their enemies, so that they had the dominion over them. Yet when they returned, and cried unto thee, thou heardest *them* from heaven. And ^j many times didst
 29 thou deliver them according to thy mercies; and ^k testifiedst against them, that thou mightest bring them again unto thy law. Yet they ^l dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (^m which if a man do, he shall live in them;) and ⁿ withdrew the shoulder,⁵ and ^o hardened
 30 their neck, and would not hear. Yet ^p many years didst thou forbear them, and testifiedst ^q against them by thy spirit ^r in thy prophets. Yet would they not give ear. ^s Therefore gavest thou them into the hand of the people of the lands.
 31 Nevertheless for thy great mercies' sake ^t thou didst not utterly consume them, nor forsake them; for thou *art* ^u a gracious and merciful God.
 32 Now therefore, our God, the great, the ^v mighty, and the terrible God, ^w who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, ^x on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, ^y since the time of the kings
 33 of Assyria unto this day. Howbeit ^z thou *art* just in all that is brought upon
 34 us; for thou hast done right; but ^a we have done wickedly: neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against
 35 them. For they have ^b not served thee in their kingdom, and in ^c thy great goodness that thou gavest them, and in the large and ^d fat land which thou gavest
 36 before them, neither turned they from their wicked works. Behold, ^e we *are* servants this day, and ^f for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants⁶ in it: and ^g it yieldeth much increase unto the kings⁷ whom thou hast set over us because of our sins: also they have ^h dominion over our bodies, and over our cattle, at their pleasure; and we *are* in great distress.
 38 And because of all this we ⁱ make a sure covenant, and write *it*; and our princes, Levites, and priests, ^j seal unto *it*.
 10 Now those that sealed *were*, ^k Nehemiah, the Tirshatha [*or*, the governor], ^l the son of Hachaliah, and Zidkijah, ^m Seraiah, Azariah, Jeremiah, Pashur, Amariah, ⁿ Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, ^o Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah: ^p these *were* the priests.
 9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of
 10 Henadad, Kadmiel; and their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
 13 Micha, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodijah, Bani, Beninu.
 14, 15 The chief of the people: ^q Parosh, Pahath-moab, Elam, Zattu, Bani, Bunni,

^o Jos. ch. 10 and 11; Ps. 78. 55.
^p Jos. 11. 23.
^q Num. 21. 21, etc.
^r Ge. 15. 5; 22. 17.
^s Jos. ch. 1 and 3, etc.
^t see refs. Ge. 12. 7.
^u Jos. 1. 2, etc.
^v Jos. 18. 1; Ps. 44. 2, 3.

^w Num. 13. 28; Deu. 3. 5.
^x ver. 35; Num. 13. 27; Deu. 8. 7—10; Eze. 20. 6.
^y Deu. 6. 11.
^z Deu. 32. 15.
^a Hos. 3. 5.
^b Judg. 2. 11, 12; Ps. 78. 56, 57; Eze. 20. 21.
^c 1 Ki. 14. 9; Ps. 59. 17.
^d 1 Ki. 18. 4; 19. 10; 2 Chr. 24. 20, 21; Mr. 23. 37; Ac. 7. 52.
^e Deu. 31. 16—18; Judg. 2. 14, 15; 3. 8, etc.; Ps. 106. 41, 42.
^f Deu. 29. 31; Judg. 3. 15.
^g Ps. 106. 44.
^h Judg. 2. 18; 3. 9, 15; 1 Sam. 12. 10, 11.
ⁱ Judg. 3. 11, 12, 30; 4. 1; 5. 31; 6. 1.
^j Ps. 106. 43—45.
^k Deu. 4. 26.

^o vers. 10, 16.
^p see refs. Le. 18. 5.
^q Zec. 7. 11.
^r Jer. 7. 26.
^s ver. 28.
^t ver. 20; 2 Ki. 17. 13; 2 Chr. 36. 15; Jer. 7. 25; 25. 4.
^u Ac. 7. 51; 1 Pet. 1. 11; 2 Pet. 1. 21.
^v ver. 27; 1s. 5. 5; 42. 21.
^w ver. 28; Jer. 4. 27; 5. 10, 18.
^x ver. 17.
^y ch. 1. 5; Ex. 37. 6, 7.
^z Deu. 7. 9.
^a 2 Ki. 23. 29, 33, 34; 25. 7, 18, 21; Jer. 23. 13, 19.
^b 2 Ki. 17. 3.
^c Ge. 18. 25; Ps. 119. 137; Dan. 9. 14.
^d Le. 26. 40, 41; Ps. 106. 6; Dan. 9. 5—10.

^e Deu. 28. 47.
^f ver. 25.
^g ver. 25.
^h Deu. 23. 48; Ezra 9. 9.

ⁱ Deu. 23. 33, 51.

^j ver. 36; Deu. 28. 43.

^k ch. 10. 29; 2 Ki. 23. 3; 2 Chr. 15. 12, 13; 29. 10; 31. 31; Ezra 10. 3.

^l ch. 10. 1.

^m ch. 8. 9.

ⁿ ch. 1. 1.

^o see ch. 12. 1—21.

^p see ch. 7. 8, etc.; Ezra 2. 3, etc.

¹ Or, 'quarters;' *i. e.* districts.

² Rather, 'even the land of the king of Heshbon;' for Sihon was king of Heshbon.

³ That is, they delighted in the gifts they enjoyed, while they forgot the Giver (ver. 26).

⁴ These confessions are affectingly illustrated by the whole history of the Israelites, especially by the book of Judges; the brief summary of which, in ch. ii. 11—23, greatly resembles this passage.

⁵ These metaphors are taken from untrained or refractory oxen, which refuse the yoke.

⁶ That is, slaves (as the original denotes) in their own land to a foreign master.

⁷ The tribute paid to the king of Persia was not only a heavy burden upon them in proportion to their means; but it was specially injurious to their interests, inasmuch as it was carried out of their own country and spent in a foreign land.

16 Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hiskijah, Azzur, Hodijah, Hashum,
20 Bezai, Hariaph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabeel,
23 Zadok, Jaddua, Pelatiah, Hanan, Ananiah, Hoshea, Hananiah, Hashub, Hallohesh,
26 Pileha, Shobek, Rehum, Hashabnah, Maaseiah, and Ahijah, Hanan, Anan, Malluch,
27 Harim, Baanah.

28 'And the rest of the people, the priests, the Levites, the porters, the singers,
the Nethinims, and all they that had separated themselves from the people of
the lands unto the law of God, their wives, their sons, and their daughters,
29 every one having knowledge, and having understanding; they clave¹ to their
brethren, their nobles, and entered into a curse, and into an oath, to walk in
God's law, which was given by Moses the servant of God, and to observe and do
all the commandments of the LORD our Lord, and his judgments and his statutes;
30 and that we would not give^a our daughters unto the people of the land, nor take
31 their daughters for our sons: ^band ^cif the people of the land bring ware or any
virtuals on the sabbath day to sell, ^dthat we would not buy it of them on the
sabbath, or on the holy day: and ^ethat we would leave the ^fseventh year, and
the ^gexaction of every debt.²

32 Also we made ordinances for us, ^eto charge ourselves yearly with the third
33 part of a shekel³ for the service of the house of our God; for ^fthe shewbread,
and for the continual meat offering, and for the ^gcontinual burnt offering, of the
sabbaths, of the new moons, for the set feasts, and for the holy things, and for the
sin offerings to make an atonement for Israel, and ^hfor all the work of the house
of our God.

34 And ⁱwe cast the lots among the priests, the Levites, and the people, ^jfor the
wood⁴ offering, to bring ^kit into the house of our God, after the houses of our
fathers, at times appointed year by year, to burn upon the altar of the LORD our
35 God, ^las ^mit is written in the law: and ⁿto bring the firstfruits of our ground, and
the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
36 also the firstborn of our sons, and of our cattle, as ^oit is written ^pin the law, and
the firstlings of our herds and of our flocks, to bring to the house of our God,
37 ^qunto the priests that minister in the house of our God: ^rand ^sthat we should
bring the firstfruits of our dough, and our offerings, and the fruit of all manner
of trees, of wine and of oil, unto the priests, to the chambers of the house of our
God; and ^tthe tithes of our ground unto the Levites, that the same Levites
38 might have the tithes in all the cities of our tillage. And the priest the son of
Aaron shall be with the Levites, ^uwhen the Levites take tithes: and the Levites
shall bring up the tithe of the tithes unto the house of our God, to ^vthe chambers,
39 into the treasure house. For the children of Israel and ^wthe children of Levi
'shall bring the offering of the corn, of the new wine, and the oil, unto the
chambers, where ^xare the vessels of the sanctuary, and the priests that minister,
and the porters, and the singers. ^yAnd we will not forsake the house of our God.

The distribution of the people in Jerusalem and other cities.

11 AND the rulers of the people dwelt at Jerusalem: the rest of the people also
^zcast lots, to bring ^{aa}one of ten to dwell in Jerusalem⁵ ^{ab}the holy city, and nine
2 parts to dwell in other cities. And the people blessed all the men that ^{ac}willingly
offered themselves to dwell at Jerusalem.

3 ^{ad}Now these ^{ae}are the chief⁶ of the province that dwelt in Jerusalem: but in the

¹ Ezra 2. 36—43, 58.

^a ch. 13. 3; Ezra 9. 1, 2; 10. 11, 12, 19.

^x ch. 8. 2.

^y ch. 5. 12, 13; Deu. 29. 12—14; Ps. 119. 106.

^z 2 Ki. 23. 3; 2 Chr. 31. 31.

^a Ex. 31. 16; Deu. 7. 3; Ezra 9. 12, 14.

^b ch. 13. 15—22; Ex. 20. 10; Le. 23. 3; Deu. 5. 12.

^c Ex. 23. 10, 11; Le. 23. 4.

^d ch. 5. 12; 7. 5, 7, 12; Deu. 15. 1—3.

^e Ex. 30. 11—16; 2 Ki. 12. 4, 5.

^f Le. 21. 5—9; 2 Chr. 2. 4.

^g see Num. ch. 28 and 29.

^h 2 Chr. 21. 5.

ⁱ ch. 13. 31; Is. 40. 16.

^k Le. 6. 12.

^l Ex. 23. 19; 31. 26; Le. 19. 23; Num. 18. 12; Deu. 26. 2.

^m Ex. 13. 2, 12, 13; Le. 27. 9, 27; Num. 18. 15, 16.

ⁿ Num. 18. 9—19.

^o Le. 23. 17; Num. 15. 19; 18. 12, etc.; Deu. 18. 4; 26. 2.

^p Le. 27. 30—33; Num. 18. 21, etc.

^q Num. 18. 26.

^r 1 Chr. 9. 26; 2 Chr. 31. 11.

^s Num. 18. 30.

^t ch. 13. 12; Deu. 12. 6, 11; 2 Chr. 31. 12.

^u ch. 13. 10, 11.

^x ch. 10. 31; Jos. 18. 10; 1 Chr. 26. 13.

^y Judg. 20. 9, 10.

^z ver. 18; 1s. 52. 1;

Mt. 4. 5; 27. 53.

^{aa} Judg. 5. 9.

^{ab} 1 Chr. 9. 1—3.

¹ That is, they publicly and solemnly ratified what their representatives had done.

² We learn from the articles of the covenant into which the people entered, what portions of the law they had of late most neglected.

³ This was about tenpence. From the form of the expression, 'We made ordinances,' etc., it would seem to be a self-imposed tax, additional to the poll-tax enjoined in Exod. xxx. 13—15; though some suppose it to have been *in lieu* of that, a third of a shekel being received, instead of the half shekel required by the law, in consideration of the poverty of the people at this time.

⁴ In former times it had been the duty of the Nethinims (who were 'hewers of wood and drawers of water to the congregation,' or servants of the temple) to provide the wood necessary for the temple service. But, after the return from the captivity, this duty was undertaken by the priests and Levites, and the people at large; and they cast lots to determine the order in which the various classes and families should provide the needful supply. In later times, the Jews had an annual festival called

Xylophoria, or 'wood-carrying;' when they carried with some solemnity the wood for the use of the temple.

⁵ As it was of great importance that the metropolis should be occupied by a population sufficiently numerous, industrious, and wealthy, to form a centre of influence and strength, a tenth of the rural population were chosen by lot to dwell there. Besides these, many others volunteered to settle there; and these were commended for their patriotism, inasmuch as Jerusalem was a post of greater danger, and afforded inferior advantages for family provision and comfort than the rural districts. Yet, as the 'holy city,' chosen by God as the special seat of his worship, it might well be desired by pious Jews. After this time the city became very populous, and continued so till it was destroyed by the Romans.

⁶ This enumeration differs considerably from that in 1 Chron. ch. ix.; and various methods of reconciliation have been proposed. The most probable supposition is, that the names in 1 Chron. ix. were selected for genealogical purposes, whilst those here given were chosen on account of their national and political importance.

cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel,¹ the priests, and the Levites, and ^c the Nethinims, and ^d the children of Solomon's 4 servants. And ^e at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin.

^c Ezra 2. 43.
^d Ezra 2. 55.
^e 1 Chr. 9. 3, etc.

Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of 5 ^f Perez; and Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazai, the son of Adai, the son of Joiarib, the son of Zechariah, the son of Shiloni.² 6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

^f Ge. 38. 29, Pharez.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedai, the son of Kolaiah, the son of Maaseiah, the son of 8 Ithiel, the son of Jesai. And after him Gabbai, Sallai, nine hundred twenty 9 and eight. And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second³ over the city.

10, 11 ^g Of the priests:⁴ Jedaiah the son of Joiarib, Jachin. Seraiah the son of Hilki, the son of Meshullam, the son of Zadok, the son of Merai, the son of 12 Ahitub, *was* the ruler⁵ of the house of God. And their brethren that did the work of the house *were* eight hundred twenty and two: and Adai the son of Jeroham, the son of Pelai, the son of Amzi, the son of Zechariah, the son of 13 Pashur, the son of Malchiah, and his brethren, chief of the fathers, two hundred forty and two: and Amasai the son of Azareel, the son of Ahasai, the son of 14 Meshillemoth, the son of Immer, and their brethren, mighty men of valour,⁶ an hundred twenty and eight: and their overseer *was* Zabdiel,^h the son of *one of* the great men.

^g 1 Chr. 9. 10, etc.

^h *or, the son of Hagedolim.*

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son 16 of Hashabiah, the son of Bunni; and Shabbethai and Jozabad, of the chief of the 17 Levites, *had* the oversight of ⁱ the outward business⁷ of the house of God. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin ^k the thanksgiving in prayer: and Bakbukiah the second among his 18 brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. 19 All the Levites in ^l the holy city *were* two hundred fourscore and four.

ⁱ 1 Chr. 26. 29.

^k Phil. 4. 6.

^l ver. 1.

20 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

21 And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

22 ^m But the Nethinims dwelt in Ophel [*or, the tower*]: and Ziha and Gispa *were* over the Nethinims.

^m see ch. 3. 26.

23 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the 24 singers *were* over the business of the house of God. For ⁿ *it was* the king's⁸ commandment concerning them, that a certain portion should be for the singers, due for every day.

ⁿ see Ezra 6. 8, 9; 7. 20, etc.

25 And Pethahiah the son of Meshezabeel, of the children of ^o Zerah the son of Judah, *was* ^p at the king's hand⁹ in all matters concerning the people.

^o Ge. 38. 30, Zarah.

^p 1 Chr. 18. 17; 23. 28.

26 And for the villages, with their fields, *some* of the children of Judah dwelt at 27 Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof, and at Jeshua, and at 28 Moladah, and at Beth-pheret, and at Hazar-shual, and at Beer-sheba, and *in* the 29 villages thereof, and at Ziklag, and at Mekonah, and *in* the villages thereof, 30 and at En-rimmon, and at Zareah, and at Jarmuth, Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinuom.

^q Jos. 14. 15.

31 The children also of Benjamin from Geba *dwelt* at Michmash, and Aija, and

¹ 'Israel' here seems to mean persons of the ten tribes, who returned from Babylon with those of Judah: these were not required to dwell in Jerusalem, but inhabited the cities and villages allotted to them.

² Shiloni is supposed by some to mean *Shelah*, Judah's youngest and only surviving son, by Shuah the Canaanitess. See 1 Chron. ii. 3.

³ Joel was the governor of the city, and Judah his deputy.

⁴ These priests seem to have resided constantly in Jerusalem of their own choice, besides those who attended by rotation at the temple.

⁵ Some consider this to be the officer who in the New Testament is called the 'captain of the temple' (Acts v. 24),

and who had the superintendence of its secular matters.

⁶ The Hebrew term here used sometimes refers to *wealth*, and in other cases to *moral excellence*.

⁷ Some think that these Levites acted as judges and officers in the country districts. But it seems more probable that they were purveyors who had the charge of providing the sacrifices and other necessaries.

⁸ This may refer to David; but it is more likely that the king of Persia is intended. See Ezra vi. 10.

⁹ Some translate this, 'by the king's authority;' others, 'on the king's part;' which would seem to mean that Pethaliah heard all causes in civil matters between the king and the people, such as about his tribute, or any grievance of which they complained.

32 Beth-el, and *in* their villages, *and* at Anathoth, Nob, Ananiah, Hazor, Ramah,
35 Gittaim, Hadid, Zeboim, Neballat, Lod, and Ono, ^r the valley of craftsmen.
36 And of the Levites *were* divisions¹ *in* Judah, *and* in Benjamin.

A list of the priests and Levites who returned from Babylon.

12 NOW these *are* the ^s priests and the Levites² that went up with Zerubbabel the
2 son of Shealtiel, and Jeshua: ^t Seraiah, Jeremiah, Ezra,³ Amariah, ^u Malluch,
4 Hattush, ^v Shechaniah, ^y Rehum, ^z Meremoth, Iddo, ^a Ginnetho, ^b Abijah, ^c Miamin,
7 ^d Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah, ^e Sallu, Amok, Hilkiyah,
Jedaiah. These *were* the chief of the priests and of their brethren in the days
of ^f Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and*
Mattaniah, ^g which was over the thanksgiving, he and his brethren. Also Bak-
9 bukiah and Unni, their brethren, *were* over against them in the watches.

10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat
11 Joiada, and Joiada begat Jonathan, and Jonathan begat Jaddua.⁴

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah,
13 Meraiah; of Jeremiah, Hananiah; of Ezra, Meshullam; of Amariah, Jehohanan;
15 of Melicu, Jonathan; of Shebaniah, Joseph; of Harim, Adna; of Meraioth,
17 Helkai; of Iddo, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of
18 Miniamin, of Moadiah, Piltai; of Bilgah, Shammua; of Shemaiah, Jehonathan;
20 and of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber;
21 of Hilkiyah, Hashabiah; of Jedaiah, Nethanel.

22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were*
recorded chief of the fathers: also the priests, to the reign of Darius⁵ the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the
24 ^h chronicles, even until the days of Johanan the son of Eliashib. And the chief
of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their
brethren over against them,⁶ to praise *and* to give thanks, ⁱ according to the
commandment of David ^k the man of God, ^l ward over against ward. Mattaniah,
and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the
ward at the thresholds of the gates. These *were* in the days of Joiakim the son
of Jeshua, the son of Jozadak, and in the days of Nehemiah ^m the governor, and
of Ezra the priest, ⁿ the scribe.

25 ^h chronicles, even until the days of Johanan the son of Eliashib. And the chief
of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their
brethren over against them,⁶ to praise *and* to give thanks, ⁱ according to the
commandment of David ^k the man of God, ^l ward over against ward. Mattaniah,
and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the
ward at the thresholds of the gates. These *were* in the days of Joiakim the son
of Jeshua, the son of Jozadak, and in the days of Nehemiah ^m the governor, and
of Ezra the priest, ⁿ the scribe.

26 ward at the thresholds of the gates. These *were* in the days of Joiakim the son
of Jeshua, the son of Jozadak, and in the days of Nehemiah ^m the governor, and
of Ezra the priest, ⁿ the scribe.

27 AND⁷ at ^o the dedication of the wall of Jerusalem they sought the Levites out
of all their places, to bring them to Jerusalem, to keep the dedication with glad-
ness; ^p both with thanksgivings, and with singing, *with* cymbals, psalteries, and
28 with harps. And the sons of the singers gathered themselves together, both out
of ^q the plain country round about Jerusalem, and from the villages of ^r Netophathi;
29 also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for
30 the singers had builded them villages round about Jerusalem. And the priests
and the Levites purified themselves, and purified the people, and the gates, and
the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two
great *companies* of them that gave thanks, *wherof* ^s one went on the right hand
32 upon the wall ^t toward the dung gate: and after them went Hoshaiah, and half
33 of the princes of Judah, and Azariah, Ezra, and Meshullam, Judah, and Ben-
35 jamin, and Shemaiah, and Jeremiah, and *certain* of the priests' sons ^u with
trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of
36 Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph: and his
brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethanel, and Judah,
Hanani, with ^v the musical instruments of David the man of God, and Ezra the
scribe before them. ^w And at the fountain gate, which was over against them,

37 scribe before them. ^w And at the fountain gate, which was over against them,

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37 scribe before them. ^w And at the fountain gate, which was over against them,

^r 1 Chr. 4. 14.

^s Ezra 2. 1, 2.

^t see ch. 10. 2—8.

^u or, Melicu, ver. 14.

^v or, Shebanah, ver. 11.

^y or, Harim, ver. 15.

^z or, Meremoth, ver. 15.

^a or, Ginnethon, ver. 16.

^b Lk. 1. 5.

^c or, Miamin, ver. 17.

^d or, Moadiah, ver. 17.

^e or, Sallu, ver. 20.

^f Ezra 3. 2; Hag. 1.

^g 1; Zec. 3. 1.

^h ch. 11. 17.

^A 1 Chr. 9. 14, etc.

ⁱ 1 Chr. ch. 23; ch. 25;

ch. 26.

^k see refs. Deu. 33. 1:

2 Chr. 8. 14.

^l Ezra 3. 11.

^m ch. 8. 9.

ⁿ Ezra 7. 6, 11.

^o Deu. 20. 5; Ps. 30.

title.

^p 1 Chr. 25. 6; 2 Chr.

5. 13; 7. 6.

^q ch. 6. 2.

^r 1 Chr. 2. 54.

^s see ver. 38.

^t ch. 2. 13; 3. 13.

^u Num. 10. 2—10.

^v 1 Chr. 23. 5.

^w ch. 2. 11; 3. 15.

1 Or, classes.

2 Not all of them, but only the most distinguished are here named. Comp. ch. vii. 39—45, and Ezra ii. 36, etc.

3 Not Ezra the scribe, but a priest of the same name of the preceding generation.

4 We have here a list of the high priests for several generations after the Jews returned from Babylon. If this Jaddua were, as is said by Josephus, the high priest who went out to meet Alexander the Great on his approach to Jerusalem, then vers. 10, 11 must have been added after Nehemiah's time, by a later hand.

5 If this list of chief priests reaches down only to Nehemiah's days, then the king here mentioned must be

Darius Nothus, the immediate successor of Artaxerxes Longimanus; but if 'Jaddua,' in this verse, be the high priest of the time of Alexander, then 'Darius' must be Darius Codomannus, whom Alexander conquered.

6 The sacred music of the Hebrews is involved in much obscurity; but it is evident that their psalms or hymns were sung alternately by opposite choirs, one of which usually performed the hymn itself, while the other sang a particular distich, which was interposed at stated intervals. See Exod. xv. 20, 21; 1 Sam. xviii. 7; Ezra iii. 11; Psa. xx., cxii., cxxxvi., etc.

7 This seems to have occurred after Nehemiah's return from Persia. See ch. xiii. 1, 4, 6.

they went up by ^z the stairs of the city of David, at the going up of the wall, above the house of David, even unto ^a the water gate eastward.

38 ^b And the other *company of them that gave thanks* went over against *them*,¹ and I after them, and the half of the people upon the wall, from beyond ^c the tower of the furnaces even unto ^d the broad wall; ^e and from above the gate of Ephraim, and above ^f the old gate, and above ^g the fish gate, ^h and the tower of Hananeel, and the tower of Meah, even unto ⁱ the sheep gate: and they stood still in ^k the prison gate.

40 So stood the two *companies of them that gave thanks* in the house of God, and I, and the half of the rulers with me: and the priests; Eliakim, Maaseiah, 42 Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets; and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah *their* overseer. 43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

Appointment of officers of the temple; reformation of various abuses.

44 ^l AND at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law² for the priests and Levites: for 45 Judah rejoiced for the priests and for the Levites that waited. And both the singers and the porters kept the ward of their God, and the ward of the purification,³ ^m according to the commandment of David, and of Solomon his son. For 46 in the days of David ⁿ and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: ^o and they sanctified *holy things* unto the Levites; ^p and the Levites sanctified *them* unto the children of Aaron.

13 On that day ^q they read in the book of Moses in the audience of the people; and therein was found written, ^r that the Ammonite and the Moabite should not 2 come into the congregation of God for ever; because they met not the children of Israel with bread and with water, but ^s hired Balaam against them, that he 3 should curse them: ^t howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, ^u that they separated from Israel all ^x the mixed multitude.

4 And before this, Eliashib the priest, ^y having the oversight of the chamber of 5 the house of our God, *was* ^z allied unto Tobiah:⁴ and he had prepared for him a great chamber, ^a where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, ^b which was commanded *to be given* to the Levites, and the singers, and the porters; and the 6 offerings of the priests. But in all this *time* was not I at Jerusalem: ^c for in the two and thirtieth year of Artaxerxes king of Babylon⁵ came I unto the king; and 7 after certain days⁶ obtained I leave of the king: and I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in ^d preparing him a chamber 8 in the courts of the house of God. And it grieved me sore: therefore I cast forth 9 all the household stuff of Tobiah out of the chamber. Then I commanded, and they ^e cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

10 And I perceived that ^f the portions of the Levites had ^g not been given *them*: for the Levites and the singers, that did the work, were fled every one to ^h his 11 field. Then ⁱ contended I with the rulers, and said, ^k Why is the house of God forsaken?⁷ And I gathered them together, and set them in their place. ^l Then brought all Judah the tithe of the corn and the new wine and the oil unto 13 the treasuries [*or*, storehouses]. ^m And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next

^z ch. 3. 15.

^a ch. 3. 26; 8. 1, 3, 16.

^b see ver. 31.

^c ch. 3. 11.

^d ch. 3. 8.

^e ch. 8. 16; 2 Ki. 14. 13.

^f ch. 3. 6.

^g ch. 3. 3.

^h ch. 3. 1.

ⁱ ch. 3. 32.

^k Jer. 32. 2.

^l ch. 13. 5, 12, 13; 2 Chr. 31. 11, 12.

^m 1 Chr. ch. 25 and 26.

ⁿ 1 Chr. 25. 1, etc.; 2 Chr. 29. 30.

^o Num. 18. 21—29.

^p Num. 18. 26.

^q ch. 8. 3, 8; 9. 3; Deu. 31. 11, 12; 2 Ki. 23. 2; 1s. 34. 16; 1k. 4. 16—19.

^r Deu. 23. 3, 4.

^s Num. 22. 3—6; Jos. 24. 9, 10.

^t Num. 23. 8—11; 24. 10; Deu. 23. 5.

^u ch. 9. 2; 10. 28.

^x Ex. 12. 38.

^y ch. 12. 41.

^z ch. 6. 17, 18.

^a ch. 12. 44.

^b Num. 18. 21, 24.

^c ch. 5. 14.

^d vers. 1, 5.

^e 2 Chr. 29. 5, 15, 16, 18.

^f ch. 10. 37; 12. 47.

^g Mal. 3. 8.

^h Num. 35. 2.

ⁱ vers. 17, 25; ch. 5. 6

—13; Pro. 28. 4.

^k ch. 10. 39; Mal. 3. 8

—11.

^l ch. 10. 37—39; 12. 41.

^m ch. 12. 44; 2 Chr. 31. 12.

1 There appears to have been a double procession of the princes and priests; one company, headed by Ezra, going to the right, and the other, with Nehemiah at their rear, going to the left: thus making a circuit of the wall in different directions, until they met on the opposite side of the city, when they marched in a body to the temple.

2 That is, appointed by the law.

3 Boothroyd renders this clause, 'They observed what related to the worship of God, and to their purification.'

4 The enemies of the Jews, finding their open hostility unavailing, sought to gain their ends by forming alliances with their leading men. Tobiah's influence was so great

that the Jews did not venture to enforce the law of separation in his case.

5 The kings of Persia reigned over Babylon and all the regions which had before been subject to the kings of Babylon.

6 How long Nehemiah remained in Persia is uncertain; but from the height to which these evils had attained during his absence, it seems probable that it must have been for several years. Nehemiah's second administration lasted probably about ten years, till about 405 B. C.

7 The prophet Malachi appears to refer to these abuses. See Mal. i. 9—14; iii. 7—12.

- to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted ⁿ faithful, and their office *was* to distribute unto their brethren.
- 14 ^o Remember me, O my God, concerning this, and wipe not out my good deeds ¹ that I have done for the house of my God, and for the offices thereof.
- 15 In those days saw I in Judah *some* treading wine presses ^p on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, ^q which they brought into Jerusalem on the sabbath day:
- 16 and I ^r testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold
- 17 on the sabbath unto the children of Judah, and in Jerusalem. ^s Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day? ^t Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ^u ye bring more wrath upon Israel by profaning the sabbath.
- 19 And it came to pass, that when the gates of Jerusalem ^x began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: ^y and *some* of my servants set I
- 20 at the gates, *that* there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or
- 21 twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.
- 22 And ^z I commanded the Levites that ^a they should cleanse themselves, and *that* they should come *and* keep the gates, to ^b sanctify the sabbath day.
- ^c Remember me, O my God, *concerning* this also, and ^d spare me according to the greatness [*or*, multitude] of thy mercy.
- 23 In those days ² also saw I Jews *that* ^e had married wives of Ashdod, of Ammon,
- 24 and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.
- 25 And I ^f contended with them, and ^g cursed them, and ^h smote certain of them, and ⁱ plucked off their hair, and made them ^k swear by God, *saying*, ^l Ye shall not give your daughters unto their sons, nor take their daughters unto your
- 26 sons, or for yourselves. ^m Did not Solomon king of Israel sin by these things? yet ⁿ among many nations was there no king like him, ^o who was beloved of his God, and God made him king over all Israel: ^p nevertheless even him did out-
- 27 landish women cause to sin. Shall we then hearken unto you to do all this great evil, to ^q transgress against our God in marrying strange wives?
- 28 And *one* of the sons ^r of Joiada, the son of Eliashib the high priest, *was* ^s son-
- 29 in-law to Sanballat the Hironite: therefore I chased ³ him from me. ^t Remember them, O my God, because they have defiled the priesthood, and ^v the covenant of the priesthood, and of the Levites.
- 30 ^u Thus cleansed I them from all strangers, and ^x appointed the wards of the
- 31 priests and the Levites, every one in his business; and for ^y the wood offering, at times appointed, and for the firstfruits. ^z Remember me, O my God, for good.

ⁿ ch. 7. 2; 2 Ki. 12. 15; 1 Cor. 4. 2.

^o vers. 22, 31; ch. 5. 19.

^p Ex. 20. 8—11.

^q ch. 10. 31; Jer. 17. 21—27.

^r ver. 21.

^s ver. 11.

^t Jer. 17. 21—23.

^u 1. 26, 18, 28; Num. 32. 11.

^v Le. 23. 32.

^w ch. 7. 3; Jer. 17. 19—22.

^x ch. 7. 64, 65.

^y ch. 12. 30.

^z Deu. 5. 12.

^a vers. 11, 31.

^b Ps. 25. 6, 7.

^c ch. 10. 30; Ezra 9. 2.

^d ver. 11; Pro. 28. 4.

^e ch. 5. 13.

^f Deu. 25. 2, 3.

^g 1s. 50. 6.

^h ch. 10. 29, 30; Ezra 10. 5.

ⁱ Ex. 34. 16.

^j 1 Ki. 11. 1, etc.

^k 1 Ki. 3. 13; 2 Chr. 1. 12.

^l 2 Sam. 12. 21, 25.

^m 1 Ki. 11. 4, etc.

ⁿ Ezra 10. 2.

^o ch. 12. 10, 22.

^p ver. 4.

^q ch. 2. 19.

^r ch. 6. 14.

^s Num. 16. 9, 10; Mal. 2. 4—8, 11, 12.

^t ch. 10. 30.

^u ch. 12. 1, etc.

^v ch. 10. 31.

^w vers. 11, 22.

1 Nehemiah's prayer, in ver. 22, shows that his happy consciousness of the service which by Divine grace he had been enabled to render, was accompanied with an humble sense of his need of sparing mercy.

2 This reform is supposed to have been from twelve to twenty years after a like reform by Ezra. See Ezra, ch. x.

3 Josephus says that this expelled priest was named Manasseh; that he went to his father-in-law Sanballat, who built a temple for him upon Mount Gerizim, in opposition to that at Jerusalem; and that this was the origin of the religious rivalry, and extreme hatred between the Samaritans and the Jews. See John iv. 20.

NOTE ON THE STATE OF THE JEWS AFTER THE CAPTIVITY.

IDOLATRY, the master sin of the Jewish nation, appears to have been effectually cured by the captivity in Babylon. It is not, indeed, to be supposed that all the exiles who there learned the folly of worshipping idols became spiritual worshippers of Jehovah; but it is evident that, on their restoration to their own land, there was much of the vitality of religion amongst them, and their hearts were turned to Him who had chastened them for their good. Towards the close of the government of Nehemiah, the ardour of religious feeling began to decline; and it appears, from the prophecies of Malachi, that this declension increased. A severe persecution under Antiochus Epiphanes was made, by the grace of God, the means of rekindling, for a short time, the almost extinguished spark of spiritual life. But the people gradually fell into new

ways of perverting religion; by laying all the stress on its *external* parts, to the neglect of the *weighty* and *substantial*—making it to consist in the strict observance of rites and ceremonies, instead of real piety and holiness of heart and life; also by speculating and refining upon the the Divine commandments, till their true intent and meaning were quite lost; and, further, by setting up the authority of human traditions, and the doctrines and commandments of men; so making the word of God of none effect. And this was the general state of religion among them for several centuries before the coming of Christ; though they still continued steadfast in the outward worship of the true God. See, further, the sketch of the history of the Jews between the Old and New Testaments, at the end of the Old Testament.

THE BOOK OF ESTHER.

THE book of Esther derives its name from one of the principal personages whose actions it records. It is not, however, a biography, but a narrative of interesting and important public transactions; and it appears to be an extract from those official memoirs of the Persian court to which a distinct reference is made in ch. x. 2. The Asiatic sovereigns, as is well known, and as this book attests (ch. ii. 23; vi. 1), caused annals of their reigns to be kept; and from such national records this fragment of sacred history was probably translated by the inspired writer. Assuming this to have been so, it accounts for the omission of the name of God in this book, and for the minuteness of some of the details given respecting the court and empire of the Persian king (ch. i., ii., etc.), and the names of his ministers and officers, and even of Haman's sons (ch. i. 10, 14; ix. 7—10); also for Mordecai being frequently designated by the epithet of 'the Jew,' and the whole nation being always mentioned in the third and never in the first person. It supplies a reason, also, for the numerous parentheses which we find containing explanations which would be necessary for a Jewish reader; and it explains the abrupt termination of the narrative by one sentence relating to the power of Ahasuerus, and another concerning Mordecai's greatness. But the prominence which is given to Divine Providence (though the name of God is not expressly mentioned), and the high-toned moral suggestions which are occasionally made (see particularly ch. iv. 14) indicate the enlightened piety of the writer, and favour the supposition that Mordecai himself, or some other pious Jew, was at this time the royal annalist.

The authority of this book has always been acknowledged by the Jews, by whom it is held in the highest estimation. Its truth and genuineness are attested by the continued observance amongst the Jews, even to the present day, of the feast of Purim, the origin of which is here described (ch. ix. 20—28), and which is mentioned also in 2 Maccabees xv. 36. It holds an important place in the history of the people 'of whom, as concerning the flesh, Christ came'—as recording a most remarkable preservation of the nation in a time of imminent peril, of which we have no account elsewhere, but which is probably referred to in Heb. xi. 34, where mention is made of those who 'by faith escaped the edge of the sword.' Its internal evidence appears peculiarly striking when it is compared with the apocryphal addition given in some Bibles. The book itself is extant in Hebrew; the apocryphal addition is found only in Greek. In the former, everything exactly corresponds with the time at which it professes to have been written, and the narrative is simple, natural, and consistent; in the latter, persons and events are mentioned which did not exist till the Persian empire was overthrown; and it abounds with repetitions, and even contradictions. And whilst the sacred name is omitted in the genuine book, it is worthy of remark that it occurs in the very first sentence of the apocryphal addi-

tions, and is repeated no less than eight times in the course of five verses. So that it would seem as if Divine Providence had permitted these additions to be handed down in order to set in a clearer light the antiquity, genuineness, and intrinsic value of the book itself.

The events related in this book have been referred, by different critics, to the reign of almost every Persian king, from Cyaxares to Artaxerxes III. Many, following the Septuagint and Josephus, suppose 'Ahasuerus' to be Artaxerxes Longimanus. But it appears impossible to conceive that the king, who, in the twelfth year of his reign, gave his ready consent to a decree for the extirpation of all the Jews in his empire (see ch. iii. 7), was the same man who, in the seventh year of his reign (only five years previously, according to this supposition), made to the Jewish nation the large grant of favours and privileges contained in the commission to Ezra (see Ezra vii. 11—28). Other facts in this history give rise to similar difficulties; and, upon the whole, it appears most likely that the Ahasuerus here mentioned was Xerxes I., the invader of Greece; whose character, as made known to us from other sources, entirely corresponds with the facts here related. This supposition is further supported by the circumstance that some historians state that his son and successor, Artaxerxes Longimanus, had a Jewish mother. The principal dates also concur with remarkable periods in the life of Xerxes; the feast in ch. i. corresponds in point of time with the great council which he convened to decide upon the invasion of Greece; and the events in ch. ii. coincide with the period of his return, when he is said by Herodotus to have given himself up to unbounded personal indulgence. It does not, however, appear that either Esther or Mordecai can be satisfactorily identified with any persons mentioned in secular history.

The two foregoing books have shown God's mercy towards the Jews who returned from Babylon to their own land: from this we learn that those also who remained in heathen countries were the objects of his watchful care. It exhibits, also, the wonderful manner in which He who sees and 'declares the end from the beginning' provides for the execution of his purposes; exercising an absolute though unseen control even over the results of men's free actions. It shows, further, how easy it is for him to 'put down the mighty from their seats,' and to 'exalt them of low degree;' and teaches us how safe it is to put our trust in God, and to walk humbly with him. It is thus excellently adapted to repress pride and vain glory, to administer comfort under trial, and to confirm faith and hope.

The contents of this book are as follows: The elevation of Esther to be queen in the place of Vashti (ch. i., ii.); Haman's plot for the destruction of the Jews (iii.); their consequent distress; the defeat of Haman's plot; the triumph of the Jews over their enemies; and the institution of the festival commemorating their deliverance (iv.—x.)

Ahasuerus's great feast; deposition of Vashti.

1 NOW it came to pass in the days of ^a Ahasuerus, (this *is* Ahasuerus which reigned, ^b from India even unto Ethiopia, ^c *over* an hundred and seven and 2 twenty provinces:) *that* in those days, when the king Ahasuerus ^d sat on the 3 throne of his kingdom, which *was* in ^e Shushan the palace, in the third year of his reign, he ^f made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him: 4 when he showed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days.²

^a Ezra 4. 6; Dan. 9. 1.

^b ch. 8. 9.

^c Dan. 6. 1.

^d 1 Ki. 1. 46.

^e Ne. 1. 1.

^f ch. 2. 18; Ge. 40. 20;

Mk. 6. 21.

¹ Herodotus (Hist. vii. 9. 61—98) expressly mentions the 'Indians and Ethiopians' as being subjects of the Persian empire when Xerxes was preparing to invade Greece.

² We have accounts in other ancient writings of equally protracted feasts; and the custom still obtains to some extent in Persia.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, 6 in the court of the garden of the king's palace; *where were* white, green, and blue *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: ⁵ the beds¹ *were of* gold and silver, upon a pavement of red, and blue, and white, and black marble [*or*, of porphyre, and marble, and alabaster, and stone of blue colour]. And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,²) and royal wine in abundance, according 8 to the state of the king. And the drinking *was* according to the law; ⁴ none did compel:³ for so the king had appointed to all the officers of his house, that they 9 should do according to every man's pleasure. Also Vashti the queen made a feast for the women⁴ *in* the royal house which *belonged* to king Ahasuerus.

⁵ see ch. 7. 8; Eze. 23. 41; Am. 2. 8; 6. 4.

⁴ Jer. 35. 8; Hab. 2. 15, 16.

10 On the seventh day, when ¹ the heart of the king was merry with wine, he commanded Mehuman, Biztha, ² Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the 11 king, to bring Vashti the queen before the king with the crown royal, to show 12 the people and the princes her beauty: for she *was* fair to look on. But the queen Vashti refused⁵ to come at ¹ the king's commandment by *his* chamberlains. Therefore was the king very wroth, and his anger burned in him.

¹ 2 Sam. 13. 28; Pro. 20. 1.
² ch. 7. 9.

¹ Pro. 19. 12; 20. 2.

13 Then the king said to the ³ wise men, ² which knew the times,⁶ (for so *was* the 14 king's manner toward all that knew law and judgment: and the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the ³ seven princes of Persia and Media, ² which saw the king's face, and which sat 15 the first in the kingdom;) What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

³ Jer. 10. 7; Dan. 2. 12; Mt. 2. 1.
² 1 Chr. 12. 32.

³ Ezra 7. 11.
² 2 Ki. 25. 19.

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the 17 people that *are* in all the provinces of the king Ahasuerus. For *this* deed of the queen shall *come* abroad unto all women, so that they shall ⁷ despise their husbands in their eyes, when it shall be reported, The king Ahasuerus com- 18 manded Vashti the queen to be brought in before him, but she came not. *Like- wise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much 19 contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, ⁷ that it be not altered, That Vashti come no more before king Ahasuerus; and 20 let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall ⁸ give to their husbands honour, both to great and small.

⁷ Eph. 5. 33

⁷ ch. 8. 8; Dan. 6. 8, 12, 15, 17.

⁸ Eph. 5. 33; Col. 3. 18; 1 Pet. 3. 1—7.

21 And the saying pleased the king and the princes; and the king did according 22 to the word of Memucan: for he sent letters into all the king's provinces, 'into every province according to the writing thereof, and to every people after their language, that every man should ⁸ bear rule in his own house, and that *it* should be published according to the language of every people.⁷

⁷ ch. 8. 9.

⁸ Eph. 5. 22—21; 1 Tim. 2. 12.

Esther is chosen queen.

2 AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and ² what was decreed against her. 2 Then said the king's servants that ministered unto him,⁸ Let there be fair young 3 virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of ⁹ Hegai the king's chamberlain, keeper of the women; and let their things for purification be

⁸ ch. 1. 12—21.

⁹ or, *Hegai*, ver. 8.

1 Rather, 'couches;' on which the guests reclined at their meals, as was usual among the ancients.

2 That is, the vessels were replaced by new ones as soon as they were emptied.

3 Or it may be rendered, 'the drinking according to custom none did compel:' that is, the usual forms were not to be strictly enforced.

4 According to Eastern usages, women hold their feasts separately from the men. While the king's feast was in 'the court of the garden,' Vashti's was in the 'royal house,' conducted more privately.

5 Such an appearance as the king required would be, according to Oriental notions, a degradation to which a

woman of reputation would not be likely to submit.

6 That is, men well versed in political affairs. See 1 Chron. xii. 32.

7 Some render this clause, 'and should speak the language of his own people;' making his wife, though a foreigner, conform to it.

8 This narrative affords a sad illustration of the truth, that the higher men are raised in power and wealth, the lower they often sink in subjection to their own sensual appetites; making the gratification of these their chief pursuit. And it shows how much the gospel of Christ was needed to give woman her right place in society, and to restore marriage to its original purity.

4 given *them*: and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 Now in ^zShushan the palace there was a certain Jew, whose name was Mordecai, ^a the son of Jair, the son of Shimei, the son of Kish,¹ a Benjamite;

6 ^b who had been carried away from Jerusalem with the captivity which had been carried away with ^c Jeconiah king of Judah, whom Nebuchadnezzar the king of

7 Babylon had carried away. And he brought up Hadassah,² that is, Esther, ^d his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were ^e gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought³ also unto the king's house, to the

9 custody of Hegai, keeper of the women. And the maiden pleased him, and ^f she obtained kindness of him; and he speedily gave her her ^g things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the

10 best *place* of the house of the women. ^h Esther had not showed her people nor

11 her kindred: for Mordecai had charged her that she should not show *it*. And Mordecai walked every day before the court of the women's house,⁴ to know how Esther did, and what should become of her.

12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the

13 women;) then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's

14 house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that ⁱ she were called by name.

15 Now when the turn of Esther, ^k the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that

16 looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his

17 reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; ^l so that he set the royal

18 crown upon her head, and made her queen instead of Vashti. Then the king ^m made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release⁵ to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai

20 sat ⁿ in the king's gate. ^o Esther had not *yet* showed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.⁶

Mordecai discovers a conspiracy against the king.

21 IN those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ^p Bigthan and Teresh, of those which kept the door, were wroth,⁷

22 and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, ^q who told *it* unto Esther the queen; and Esther certified the king

23 *thereof* in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged⁸ on a tree: and it was written in ^r the book of the chronicles before the king.

¹ Apparently, therefore, of the Benjamite royal family of Saul.

² 'Hadassah' (*a myrtle*) was her Hebrew name; 'Esther' her Persian name.

³ It was not left to the choice of Esther, or of her guardian, whether she should be brought to the palace (ver. 3). A disclosure of her lineage might have kept her from being chosen as queen, but would not have saved her from concubinage. Every one whom the king thus took was considered a secondary wife; and her situation was not, according to the custom of those times and of those countries, deemed unlawful or dishonourable.

⁴ Mordecai was a keeper of the gate, an office held only by persons of some consideration.

⁵ This is understood by the Septuagint and the Chaldee to mean *a remission of tribute*. This was the practice of the Persian kings on such occasions.

⁶ Although the ancient Persians imposed a greater restraint on females than is practised among us, yet they seem not by any means to have gone so far in that respect as the Oriental nations do at present; so that Mordecai was able to maintain a correspondence with Esther.

⁷ The Sept. adds, 'because Mordecai was promoted.'

⁸ Probably 'impaled;' and so in other places.

^z ch. 1. 2.

^a 1 Sam. 9. 1.

^b 2 Ki. 24. 14, 15; 2 Chr. 36. 10, 20; Jer. 24. 1.

^c or, *Jehoiachin*, 2 Ki. 24. 6.

^d ver. 15.

^e ver. 3.

^f 1 Ki. 8. 50; Dan. 1. 9.

^g vers. 3, 12.

^h ver. 20.

ⁱ 1s. 45. 4.

^k ver. 7.

^l ch. 4. 14; Ps. 75. 6, 7.

^m ch. 1. 3.

ⁿ ver. 21; ch. 3. 2.

^o ver. 10.

^p or, *Bigthana*, ch. 6. 2.

^q ch. 6. 2.

^r ch. 6. 1.

Haman, being displeased, obtains a decree for the extirpation of the Jews.

3 AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the ¹Agagite, and advanced him, and set his seat above all the princes that *were* with him. And all the king's servants, that *were* in the king's gate, bowed, and revered Haman: ²for the king had so commanded concerning him. **3** But Mordecai bowed not, nor did *him* reverence. Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the ³king's commandment? **4** Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew. And when Haman saw that Mordecai ⁴bowed not, nor did him reverence, then was Haman ⁵full of wrath. **6** And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman ⁶sought to destroy all the Jews³ that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai. **7** In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, ⁷they cast Pur, that *is*, the lot, before Haman from day to day, and **8** from month to month, ⁸to the twelfth *month*, that *is*, the month Adar. And Haman said unto king Ahasuerus, There is a certain people ⁹scattered abroad and dispersed among the people in all the provinces of thy kingdom; and ¹⁰their laws *are* diverse from all people; neither keep they the king's laws: ¹¹therefore it is **9** not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver⁶ to the hands of those that have the charge of the business, to bring *it* into the king's **10** treasuries. And the king ¹²took ¹³his ring from his hand, and gave it unto Haman **11** the son of Hammedatha the Agagite, the Jews' enemy [*or*, oppressor⁵]. And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee. **12** ¹⁴Then were the king's scribes [*or*, secretaries] called on the thirteenth day of the first month; and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province ¹⁵according to the writing thereof, and *to* every people after their language; ¹⁶in the name of king **13** Ahasuerus was it written, and sealed with the king's ring.⁷ And the letters were ¹⁷sent by posts into all the king's provinces, to destroy, to kill,⁸ and to cause to perish, all Jews, both young and old, little children and women, ¹⁸in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month **14** Adar, and ¹⁹to take the spoil of them for a prey. ²⁰The copy of the writing for a commandment to be given in every province was published unto all people, **15** that they should be ready against that day. The posts⁹ went out, being

¹ Num. 24. 7; 1 Sam. 15. 8.
² ch. 2. 19.

³ ver. 5; Ex. 17. 14, 16; Deu. 25. 19; Ps. 15. 4.

⁴ ver. 2.

⁵ ver. 2; ch. 5. 9.
⁶ Dan. 3. 19.

⁷ Ps. 83. 4.

⁸ ch. 9. 21; Pro. 16. 33

⁹ 1.e. 26. 33.

¹⁰ Ezra 4. 12—15; Ac. 16. 20.

¹¹ Ge. 11. 42.
¹² ch. 8. 2, 8.
¹³ ch. 7. 6.

¹⁴ ch. 8. 9.

¹⁵ ch. 1. 22; 8. 9.

¹⁶ ch. 8. 8, 10; 1 Ki. 21. 8; Dan. 6. 8, 12.

¹⁷ ch. 8. 10.

¹⁸ ch. 8. 12, etc.

¹⁹ ch. 8. 11.
²⁰ ch. 8. 13, 11.

¹ Haman is supposed to have been an Amalekite, descended from the ancient kings of that people, whose royal title was Agag. See Numb. xxiv. 7.

² The Hebrew may be rendered, 'They knelt down, and fell prostrate before Haman.' This was the homage usually rendered to the Persian kings.

³ Haman's personal pique against Mordecai was doubtless connected with feelings of implacable hatred towards the nation who had been commissioned to exterminate the Amalekites, and had shattered the once celebrated power of Agag. See ver. 10; also Numb. xxiv. 7; Deut. xxv. 17—19; 1 Sam. xv. 2, 8; xxvii.

⁴ The Sept. adds, 'that he might destroy in one day the race of Mordecai: and the lot fell for the fourteenth of the twelfth month; that is, the month Adar.' The practice of casting lots to discover a lucky day for any important enterprise was, and still is, common in the East, particularly among the Persians. It must not be inferred from our translation that Haman had recourse to the lot every day during a whole year: but he determined by lot first which month of the year was most auspicious, and then which day of the month; and the lots fell upon the fourteenth day of the month Adar, which was nearly twelve months after the time at which the decision was given. The overruling providence of God was herein strikingly manifested; for this long interval allowed time to take the necessary measures for defeating the plot.

⁵ Such is the way in which princes are too often im-

posed upon by their favourites and flatterers; and it is thus that persecution has been usually excited against the people of God: they have been rendered odious by falsehood and misrepresentation, and then treated as the vilest of criminals.

⁶ A sum amounting to more than two millions of pounds sterling. This immense sum was promised for the purpose of gratifying a cruel revenge, and to compensate the king for the tribute of the slaughtered people; for that was the standard by which Haman and his despotic master estimated the worth of his subjects. Haman probably intended to reimburse himself from the spoil of the Jews.

⁷ A seal-ring bearing the cipher of the sovereign, and thus answering the purpose of both seal and signature.

⁸ It appears surprising that the king should have given his consent to so inhuman a proposal; but history shows, that when an arbitrary monarch has become the dupe of a wicked favourite, it frequently becomes the chief object of his life to gratify and aggrandize him, without regard to the lives of his subjects or the interests of his empire. To estimate rightly the peril of the Jews, it should be remembered that, at that period, the whole nation, including even those in Judea, were under the dominion of the Persian king.

⁹ Xenophon states (Cyp. viii. 6, 17, 18) that Cyrus had established a regular system of posts and couriers throughout the Persian dominions.

hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but ^p the city Shushan was perplexed.¹

Mordecai appeals to Esther, who endeavours to conciliate the king.

4 WHEN Mordecai perceived ^q all that was done, Mordecai ^r rent his clothes, and put on sackcloth ^s with ashes, and went out into the midst of the city, and ^t cried with a loud and a bitter cry; and came even before the king's gate: for none ^u might enter into the king's gate clothed with sackcloth.² And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and ^v many lay in sackcloth and ashes.

4 So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take ^w away his sackcloth from him; ^x but he received *it* not. Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what *it was*, and why ^y *it was*. So Hatach went forth to Mordecai unto the street of the city, which ^z *was* before the king's gate. And Mordecai ^{aa} told him of all that had happened unto him, and of ^{ab} the sum of the money that Haman had promised to pay to the ^{ac} king's treasuries for the Jews, to destroy them. Also he gave him ^{ad} the copy of the writing of the decree that was given at Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9,10 And Hatach came and told Esther the words of Mordecai. Again Esther spake ^{ae} unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into ^{af} the inner court, who is not called, ^{ag} *there is* one law of his to put *him* to death,³ except such ^{ah} to whom the king shall hold out the golden sceptre,⁴ that he may live: but I have not been called ^{ai} to come in unto the king these thirty days. And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, ^{aj} *Think* not with thyself that ^{ak} thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, ^{al} *then* shall there enlargement and deliverance arise⁵ to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth ^{am} whether thou art come to the kingdom for *such* a time as this?⁶

15,16 Then Esther bade *them* return Mordecai *this answer*, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink ^{an} three days,⁷ night or day: I also and my maidens will fast likewise;⁸ and so will I go in unto the king, which *is* not according to the law: ^{ao} and if I ^{ap} perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

5 Now it came to pass ^{aq} on the third⁹ day, that Esther put on *her* ^{ar} royal apparel, and stood in ^{as} the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate ^{at} of the house. And it was so, when the king saw¹⁰ Esther the queen standing in the court, *that* ^{au} she obtained favour in his sight: and ^{av} the king held out to

^p see ch. 8. 15; Pro. 23. 2.

^q ch. 3. 8—13.
^r Num. 14. 6; 2 Sam. 1. 11.
^s Jos. 7. 6; Eze. 27. 30.
^t Ge. 27. 34.

^u Is. 58. 5; Dan. 9. 3.

^x Ge. 37. 35; Ps. 77. 2.

^y ch. 3. 2—15.

^z ch. 3. 9.

^{aa} ch. 3. 14, 15.

^b ch. 5. 1.

^c Dan. 2. 9.
^d ch. 5. 2; 8. 4.

^e Mt. 16. 24, 25; John 12. 25.

^f Ge. 22. 14; Num. 23. 23; 1 Sam. 12. 22.

^g ch. 2. 17; Ge. 45. 4—8; Is. 49. 23.

^h ch. 5. 1.

ⁱ Ge. 43. 11.

^k ch. 4. 16.

^l ch. 1. 11.

^m ch. 4. 11; 6. 4.

ⁿ Ps. 116. 1; Pro. 21. 1.
^o ch. 4. 11; 8. 4.

¹ No one could be sure of his life, when a whole nation was sacrificed to please a favourite.

² Nothing was allowed to enter the palace which did not bear the aspect of joy and pleasure, or which could remind the king of misery or mortality; and this rule still prevails in the East.

³ This law, it is likely, was framed under the pretext of maintaining the king's dignity, and securing his person; but it would evidently serve to secure his ministers and favourites from detection, when exercising tyranny and oppression, by making them the only medium of access to the sovereign.

⁴ The *golden sceptre* of the Persian kings is referred to by Xenophon (Cyrop. viii. 7, 13).

⁵ Mordecai's pious confidence was doubtless founded upon the Divine promises which secured the preservation of the seed of Jacob. See particularly Jer. xxx. 16; xxxi. 36; Amos ix. 8.

⁶ Subsequent events showed that Mordecai had correctly interpreted the ways of Providence.

⁷ That is, abstaining from set meals, and from all 'pleasant food' (see Dan. x. 3); taking only what might be absolutely necessary to sustain life. Though *prayer* is not specified here or in ver. 3, it is evidently implied; prayer being always connected with fasting in Scripture. The efficacy of this humble and earnest appeal to their Divine Protector is seen in the next chapter.

⁸ Joining privately in the palace, as they were unable to attend the Jewish assemblies in the city.

⁹ That is, the last day of the fast. Esther, having worn the garb of mourning during the fast, now exchanged it for her royal attire.

¹⁰ In the Persian palaces, the principal apartment, called the 'inner court' (ch. iv. 11), is open in front; so that the king, unless when the throne was concealed by a curtain, could see any one entering the hall.

Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.¹ Then said the king unto her, *What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.*² And Esther answered, *If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.*³ Then the king said, *Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.*

And the king said unto Esther at the banquet of wine, *What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.* Then answered⁴ Esther, and said, *My petition and my request is; if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow⁵ as the king hath said.*

Haman's plan to destroy Mordecai; Mordecai's public honour.

THEN went Haman forth that day *joyful and with a glad heart.* But when Haman saw Mordecai in the king's gate, *that he stood not up, nor moved for him,*⁶ he was full of indignation against Mordecai. Nevertheless Haman *re-remained himself:*⁷ and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and *the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.* Haman said moreover, *Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.* *Yet all this availeth me nothing,*⁸ so long as I see Mordecai the Jew sitting at the king's gate. *Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet.* And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep,⁹ and he commanded to bring the book of records of the chronicles;¹⁰ and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

And the king said, *What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.* And the king said, *Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.* And the king's servants said unto him, *Behold, Haman standeth in the court.* And the king said, *Let him come in.*

So Haman came in. And the king said unto him, *What shall be done unto*

¹ ch. 7. 2; 9. 12.
² so Mk. 6. 23.

³ ver. 3.

⁴ Pro. 16. 9.

⁵ Job 20. 5.

⁶ ch. 3. 2, 5.

⁷ so 2 Sam. 13. 22.

⁸ ch. 9. 7, etc.

⁹ ch. 3. 1.

¹⁰ 1 Ki. 21. 4—6.

¹¹ 1 Ki. 21. 7, 25.

¹² ch. 7. 9.

¹³ ch. 6. 1.

¹⁴ ch. 7. 10; Ps. 7. 13—16; 9. 15.
¹⁵ ch. 2. 23.

¹⁶ ch. 2. 21.
¹⁷ or, Bigthan, ch. 2. 21.

¹⁸ see ch. 1. 11; 5. 1.
¹⁹ ch. 5. 14.

¹ In token of her thankful acceptance of the king's favour, and of her reverence and submission.

² This form of expression probably arose from the peculiar mode in which the ancient kings of Persia bestowed grants on their favourites; not by direct payments from the royal treasury, but by giving them a charge on the revenues of particular cities or provinces.

³ Esther's address and prudence appear in the method she took to ensure success. The court of the palace, where the king was surrounded by his attendants, was not a suitable place for the disclosure of so important and delicate an affair; nor was it likely that the king's sudden feelings would be so lasting as was necessary for her object.

⁴ Esther barely alludes to what the king had said, by repeating his words 'petition' and 'request;' and then, with feminine adroitness, avoids a direct answer, invites him and Haman to a second banquet, and promises *then* to divulge her wishes: a sure mode of keeping alive the king's curiosity; while at the same time it intimated that her petition was upon a matter of no ordinary importance.

⁵ This postponement (in which we may observe the concurrence of Esther's prudent arrangements with the secret purposes of God's special providence) gave room

for other important steps towards the final catastrophe. See vers. 12—14, and ch. vi. In the meantime, Esther's conduct still further ingratiated her with the king, and lulled the guilty favourite into fatal security.

⁶ It might have been imagined that Mordecai, when he saw the danger in which he and his whole nation were involved, would have tried to assuage Haman's resentment. But, having no reason to repent of his conduct, he would not thus displease God and dishonour himself. See ch. iv. 11.

⁷ Divine Providence restrained him, by means of his own passions, from immediate vengeance; his malice insisting upon a sweeter though tardier revenge.

⁸ The greatest earthly honours and pleasures will avail nothing to the satisfaction of those whose hearts are full of selfishness and pride. A loss or an affront which others would scarcely notice will torment them to madness.

⁹ See note on ch. v. 8.

¹⁰ The Persians took remarkable pains to preserve the remembrance of their exploits by written documents. Yet none of their ancient records are now extant except the few extracts preserved in the books of Ezra, Nehemiah, and Esther, and in the Greek historians.

the man whom the king delighteth to honour? Now Haman thought in his heart, ^lTo whom would the king delight to do honour more than to myself? 7 And Haman answered the king, For the man whom the king delighteth to 8 honour, let the royal apparel be brought which the king *useth* to wear, and ^mthe horse that the king rideth upon, and the crown royal which is set upon his head: 9 and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and ⁿproclaim before him, Thus shall it be done to the man whom the king delighteth to honour. ¹ 10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. 11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. 12 And Mordecai ^ocame again to the king's gate. ² But Haman ^phasted to his 13 house mourning, ^qand having his head covered. And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, ^rbut shalt surely fall before him.

Esther's successful application to the king; Haman is executed, and Mordecai advanced.

14 AND while they *were* yet talking with him, came the king's chamberlains, and ^shasted to bring Haman unto ^tthe banquet that Esther had prepared. 7 So the king and Haman came to banquet with Esther the queen. And the 2 king said again unto Esther on the second day ^uat the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom. 3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and 4 my people at my request: for we ^vare ^xsold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. ⁴ 5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, 6 and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy *is* this wicked Haman. 7 Then Haman ^ywas afraid before the king and the queen. And the king arising ⁵from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. 8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon ^zthe bed ⁶whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word 9 went out of the king's mouth, they ^acovered ⁷Haman's face. And ^bHarbonah, one of the chamberlains, said before the king, Behold also, ^cthe gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. 10 So ^dthey hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified. 8 On that day did the king Ahasuerus ^egive the house ⁸of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther 2 had told ^fwhat he *was* unto her. And the king took off ^ghis ring, ⁹which he had

^l ch. 3. 2, 3; 5. 11; Obad. 3.

^m 1 Ki. 1. 33.

ⁿ Ge. 41. 43.

^o ch. 2. 19; Ps. 131. 1, 2.
^p 2 Chr. 26. 20.
^q 2 Sam. 15. 30; Jer. 14. 3, 4.

^r Job 16. 2.

^s ch. 5. 13; Deu. 32. 35, 36.

^t ch. 5. 8.

^u ch. 5. 6.

^x ch. 3. 9; 4. 7, 8.

^y Ne. 6. 16.

^z ch. 1. 6.

^a Job 9. 24.

^b ch. 1. 10.

^c ch. 5. 14; Ps. 7. 16; Pro. 11. 5, 6.

^d ch. 9. 25; 1 Sam. 17. 51; Ps. 37. 35, 36; Pro. 11. 8; Dan. 6. 24.

^e Job 27. 13—17; Pro. 13. 22.

^f ch. 2. 7.

^g ch. 3. 10.

¹ Haman, thinking that he is devising honours for himself, while he cannot be accused of doing so, does it liberally, and even presumptuously.

² Returning calmly, after these extraordinary honours, to his former duties.

³ The fact that the queen was one of Haman's intended victims would tell more on such a king than the destruction of all the Jewish people; to which, indeed, he had before given his consent.

⁴ That is, damage in the loss of subjects and of revenue. Some suppose the meaning to be, 'If they had sold us for slaves, I would have kept silence, for that misery of ours would not have been so much to the king's damage.' Tyranny and persecution are as impolitic as they are unjust.

⁵ In modern times, in the court of Persia, it is a fatal signal of the king's displeasure when he rises abruptly and withdraws.

⁶ Or, 'by' or 'beside the couch;' in abject supplication and agony of spirit. The construction put upon this act by the king was evidently the effect of highly incensed feelings.

⁷ The custom of covering a malefactor's face still prevails in that country, and is the sure precursor of execution, which follows immediately.

⁸ That is, his mansion and all his property; which, upon the owner's condemnation and death, were confiscated to the king.

⁹ Investing Mordecai with the office of prime minister. The wisdom and spirit which he had displayed marked

taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.¹

Esther obtains a decree in favour of the Jews.

3 AND Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away ^h the mischief of Haman the Agagite, and ⁱ his device that he had devised against the Jews. Then ^j the king held out the ^k golden sceptre toward Esther. So Esther arose, and stood before the king, and said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters² devised by Haman the son of Hammedatha the Agagite, ^l which he wrote to destroy the Jews which *are* in all the king's provinces: for how can I endure to see ^m the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

^h ch. 3. 8—15; 7. 4.
ⁱ ch. 4. 11; 5. 2.

7 Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, ⁿ I have given Esther the house of Haman, and ^o him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, ^p in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, ^q may no man reverse.³

^k ch. 7. 4; Ne. 2. 3.

^j ver. 1; Pro. 13. 22.
^m ch. 7. 10.

ⁿ ch. 3. 12.

^o see ch. 1. 19; Dan. 6. 8, 12, 15.
^p ch. 3. 12.

9 ^r Then were the king's scribes called at that time in the third month, that *is* the month Siyan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* ^s from India unto Ethiopia, an hundred twenty and seven provinces, unto every province ^t according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

^q ch. 1. 1.

^r ch. 1. 22; 3. 12.

10 ^u And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders⁴ on mules, camels, *and* young dromedaries: wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and ^v to take the spoil of them for a prey.⁵

^s ch. 3. 12, 13; 1 Ki. 21. 8.

12 ^w upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

^t see ch. 9. 10, 15, 16.

^u ch. 3. 13, etc.; 9. 1.

13 ^x The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment.⁶ And the decree was given at Shushan the palace.

^v ch. 3. 11, 15.

15 And Mordecai went out from the presence of the king ^y in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple. And ^z the city of Shushan rejoiced and was glad. The Jews had ^a light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast ^b and a good day. And many of the people of the land ^c became Jews;⁷ for ^d the fear of the Jews fell upon them.

^y ch. 6. 8.

^z see ch. 3. 15; Pro. 11. 10, 11; 29. 2.
^a Ps. 18. 28; 97. 11; Is. 30. 29.

^b ch. 9. 17, 19, 22; 1 Sam. 25. 8; Ne. 8. 10.

^c Ps. 18. 43; Zec. 8. 20—23.

^d ch. 9. 2; Ge. 35. 5; Ex. 15. 16; Deu. 2. 25; 11. 25.

^e ch. 8. 12.
^f ch. 3. 13.

The Jews successfully resist their enemies.

9 NOW ^e in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, ^f when the king's commandment and his decree drew near to be put

him out as a person of no ordinary accomplishments, both moral and intellectual.

¹ Esther appointed him as her steward.

² Haman's death did not invalidate the murderous edict by which all the Jews in the Persian empire were doomed to the sword; and they had many enemies, who were eagerly looking forward to the day fixed by the decree for slaughter and spoliation: see ch. ix. 1.

³ The king's answer intimates the impossibility of granting literally Esther's request, to *reverse* or *revoke* the decree; and points out the expedient to be adopted in order to defeat its operation. As it was a fundamental principle of the Persian government that a law once enacted was irrevocable, the king was obliged to give a contradictory decree, which would be well known to convey his real wishes, authorizing the Jews to defend themselves if attacked.

⁴ These words are more accurately rendered, 'riders

on swift horses, and mules the offspring of mares.'

⁵ The Jews did not actually proceed so far (see ch. ix. 10, 15, 16), nor probably was it intended they should; but these powers were necessary, both to indemnify them and to intimidate their enemies.

⁶ Two months had elapsed since the issuing of Haman's letters; and the preparations which had been made by the enemies of the Jews would have to be met by counter-preparations on their part. Therefore, though nine months remained for the circulation of the new letters, there was no time to be lost.

⁷ That is, they became proselytes to the religion of the Jews. Some doubtless did this from conviction, because they had seen the hand of God so remarkably displayed on behalf of his people, and were led thereby to become sincere worshippers of Jehovah; others probably from interested motives, observing the favour which the Jews enjoyed at court.

in execution,¹ in the day that the enemies of the Jews hoped to have power over them,² (though it was turned to the contrary, that the Jews ^g had rule over them that hated them;) the Jews ^h gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as ⁱ sought their hurt: and no man could withstand them; for ^k the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai ^l waxed greater and greater.

Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha, ^m the ten sons of Haman³ the son of Hammedatha, the enemy of the Jews, slew them; ⁿ but on the spoil laid they not their hand.⁴

On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace,⁵ and the ten sons of Haman; what have they done in the rest of the king's provinces? now ^o what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also ^p according unto this day's decree,⁶ and let Haman's ten sons ^q be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. For the Jews that *were* in Shushan ^r gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; ^s but on the prey they laid not their hand.

But the other Jews that *were* in the king's provinces ^t gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand⁷ (^u but they laid not their hands on the prey) on the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and ^x gladness. But the Jews that *were* at Shushan assembled together ^y on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day*⁸ of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar ^z a *day* of gladness and feasting, ^a and a good day, and of ^b sending portions one to another.

Institution of the feast of Purim; Mordecai's greatness.

AND Mordecai ^c wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerns, *both* nigh and far, to stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, ^d as the days wherein the Jews rested from

^g Deu. 32. 36; 2 Sam. 22. 41; Is. 14. 2.
^h ver. 16; ch. 8. 11.

ⁱ Ps. 71. 13, 24.
^k ch. 8. 17.

^l 2 Sam. 3. 1; 1 Chr. 11. 9; Pro. 4. 18.

^m ch. 5. 11; Job 18. 19; 27. 13—15; Ps. 21. 10.
ⁿ vers. 15, 16; ch. 8. 11; Ge. 14. 23.

^o ch. 5. 6; 7. 2.

^p ch. 8. 11.

^q 2 Sam. 21. 6, 9.

^r ver. 2; ch. 8. 11.

^s vers. 10, 16.

^t ver. 2; ch. 8. 11; Le. 26. 7, 8.

^u see ch. 8. 11.

^x ver. 22; ch. 8. 17; Deu. 16. 11, 14.
^y vers. 11, 15.

^z Deu. 16. 11, 14.

^a ch. 8. 17.
^b ver. 22; Ne. 8. 10, 12.

^c Ex. 17. 14.

^d Ex. 13. 3—8.

¹ As the king's second decree did not annul the former, the enemies of the Jews still had legal permission, on the day fixed in Haman's letters, to destroy them and to seize their property. But by this very means the Divine plan for the punishment of the enemies of the chosen people was accomplished.

² It might have been supposed that the declared favour of the king, and the elevated position of Mordecai, would have effectually prevented the contemplated attack: but there was probably a large party in the empire who were hostile to the Jews; whilst others would be tempted by the prospect of a rich booty. Trusting, therefore, in their superior numbers, and in their legal impunity for any excesses they might commit, when the appointed day arrived, they attacked the Jews, who stood entirely on the defensive.

³ As their names are mentioned, it is likely that they had been advanced to high offices during their father's administration.

⁴ This was probably owing to express instructions from Esther and Mordecai; and it reflects honour on their religion, their wisdom, and their humanity.

⁵ That is, 'Shushan the royal city.' The total number of slain there was 800. These were probably bitter

enemies of the Jews; who, enraged at Haman's disgrace and death, had taken advantage of the first decree to attempt to avenge him.

⁶ As the Jews do not appear to have shown a cruel or revengeful spirit, it may reasonably be inferred that this measure was necessary in order to put down the malignant party, and to strike terror into the minds of inveterate enemies.

⁷ It is not improbable that the Jews were remarkably preserved in the midst of imminent danger, for there is no mention of any of them being slain on this occasion. As they simply, with the king's sanction, stood in defence of their lives, slaying only those who attacked them, and universally declined to enrich themselves with the spoil, they must be allowed to have acted in an unexceptionable manner. The ancient Jewish writers say that many of those who perished were Amalekites.

⁸ The Jews throughout the provinces, having obtained a complete victory over their enemies on the 13th, held festivals on the 14th; but those in the capital, being still engaged in hostilities on that day, did not keep their feast till the 15th. They therefore determined, on Mordecai's recommendation, that the festival should in future continue during both those days.

their enemies, and the month which was ^e turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting
 23 and joy, and of ^f sending portions¹ one to another, and gifts to the poor.² And
 24 the Jews undertook to do as they had begun, and as Mordecai had written unto
 25 them; because Haman the son of Hammedatha, the Agagite, the enemy of all the
 26 Jews, ^g had devised against the Jews to destroy them, and had cast Pur, that is,
 the lot, to consume them, and to destroy them; but ^h when *Esther* came before
 the king, he commanded by letters that his wicked device, which he devised
 against the Jews, should ⁱ return upon his own head, and that he and his sons
 26 should be hanged on the gallows. Wherefore they called these days Purim³
 after the name of Pur [*i. e.* lot]. Therefore for all the words of ^k this letter, and
 of ^l that which they had seen concerning this matter, and which had come unto
 27 them, the Jews ordained, and took upon them, and upon their seed, and upon all
 such as ^m joined themselves unto them, so as it should not fail, that they would
 keep these two days according to their writing, and according to their *appointed*
 28 time every year; and *that* these days *should be* ⁿ remembered and kept through-
 out every generation, every family, every province, and every city; and *that*
 these days of Purim should not fail from among the Jews, nor ^o the memorial of
 them perish from their seed.
 29 Then *Esther* the queen, ^p the daughter of Abihail, and Mordecai the Jew, wrote
 30 with all authority, to confirm this ^q second letter of Purim. And he sent the
 letters unto all the Jews, to ^r the hundred twenty and seven provinces of the
 31 kingdom of Ahasuerus, *with* words of peace and truth, to confirm these days of
 Purim in their times *appointed*, according as Mordecai the Jew and *Esther* the
 queen had enjoined them, and as they had decreed for themselves and for their
 32 seed, the matters of ^s the fastings and their cry.⁴ And the decree of *Esther*
 confirmed these matters of Purim; and it was written in the book.
 10 And the king Ahasuerus ^t laid a tribute⁵ upon the land, and *upon* ^u the isles⁶ of
 2 the sea. And all the acts of his power and of his might, and the declaration of
 the greatness of Mordecai, ^v whereunto the king advanced him, *are* they not
 3 written ^w in the book of the chronicles of the kings of Media and Persia? For
 Mordecai the Jew *was* ^x next unto king Ahasuerus,⁷ and great among the Jews,
 and accepted of the multitude of his brethren, ^y seeking the wealth of his people,
 and speaking peace to all his seed.

e Ps. 30. 11.

f ver. 19; Ne. 8. 11.

g ch. 3. 6, 7.

h vers. 13, 14; ch. 7. 5, etc.; 8. 3, etc.

i ch. 7. 10; Ps. 7. 16; 109. 17, 18; 141. 10.

k ver. 20.

l ch. 8. 17; Is. 56. 3, 6; Zec. 2. 11.

m Ex. 12. 17; Ps. 78. 5—7.

n Ex. 13. 8, 9.

o ch. 2. 15.

p see ver. 20; ch. 8. 10.

q ch. 1. 1.

r ch. 4. 3, 16.

s ch. 1. 1.

t Ge. 10. 5; Ps. 72. 10; Is. 24. 15.

u ch. 8. 15; 9. 4.

v ch. 2. 23.

w Ge. 41. 40; 1 Sam. 23. 17; 2 Chr. 28. 7.

x Ne. 2. 10; Ps. 122. 8, 9.

1 It is customary in the East, when a feast is made, to send portions to those who are unable to attend, especially to relatives and friends in affliction.

2 The Jews have set a praiseworthy example in relieving their poor on occasions of national rejoicing.

3 'Purim' is the plural of 'Pur,' which signifies *lot*; the name being taken from the circumstance of Haman having cast lots to fix the day of their destruction: see note on ch. iii. 7. This national commemoration has been ever since observed by the Jews. At this festival, the whole book of *Esther* is read twice in the synagogues. The feast is celebrated with the greatest hilarity; alms are given to the poor; and relations and friends send presents to each other. Psa. cxviii. is supposed to have been written at this time: see note on its title.

4 That is, their *prayer*; referring to ch. iv. 3, 16. Or

the words may be understood prospectively, and may be translated thus: 'adding fasting and prayer.'

5 We have no account here of the purposes to which this tribute was applied, nor of the wars which Ahasuerus carried on against the Greeks and the Egyptians. Scripture history extends to the affairs of heathen nations only so far as they are connected with those of the people of God.

6 These are supposed to be the isles of the Ægean Sea, which had been conquered by Darius Hystaspis.

7 Like Joseph in the court of Pharaoh, Obadiah in that of Ahab, Daniel in that of Belshazzar, and Nehemiah in that of Artaxerxes. Such men cannot alter the frame of the government, nor prevent much evil; but they may keep themselves from sin, and be the instruments of effecting much good.

NOTE ON THE VARIATIONS IN NUMBERS MENTIONED IN THE HISTORICAL BOOKS.

In the different records of the same events contained in the preceding books, variations in the numbers will have been observed. Some of these have already been explained in notes upon the passages in which they occur. But it is important further to observe that, in Hebrew and Greek, as in some other languages, numbers are expressed by the letters of the alphabet; and some of these are so much alike that the smallest possible alteration, such as would change *e* into *e*, may convert 3 into 50, or 4 into 200, or 8 into 400. In some cases, too, the addition of a dot or a line may multiply greatly the numerical power of a letter. In all cases of any real importance something may be found in the context, or in other parts, to guide us towards correctness; and in no case do these discrepancies affect any religious doctrine, or weaken the evidence of the truth of Scripture. On the contrary, they rather strengthen it;

for their existence forbids the supposition that the manuscript authorities have been tampered with in order to produce a rigid uniformity; whilst their limited extent shows how jealously God's providence has guarded his saving truth from sustaining any real injury by human inadvertence and error.

With reference to the numbers of armies mentioned in the history, which appear sometimes exceedingly large, it is to be remembered that in Eastern nations every person capable of bearing arms was compelled to join the host when the monarch pleased; that Oriental sovereigns seem to have prided themselves on the numbers rather than the discipline of their troops; and that the enumeration probably often includes the followers of the camp, who in the East are sometimes far more numerous than those armed for battle.

CHRONOLOGICAL SUMMARY OF THE HISTORY OF THE ISRAELITES,

FROM THE EXODUS OUT OF EGYPT TILL THE BIRTH OF CHRIST.

YEARS B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
1619	Departure of the Israelites out of Egypt.	CECROPS at Athens (?).
1579	MOSES dies. JOSHUA.	
1557	Joshua dies. From that time till 1159, OTHNIEL, EHUD, DEBORAH and BARAK, GIDEON, ABIMELECH, TOLA, JAIR, JEPHTHAH, IBZAN, ELON, ABDON, SAMSON.	CHUSAN, king of Mesopotamia.
1159	ELI.	1194-84 Trojan War (?).
1119	SAMUEL.	1124 Dorian migration (?).
1099	SAUL.	NAHASH, king of Ammon.
1057	DAVID reigns at Hebron | ISH-BOSHETH at Mahanaim.	CODRUS at Athens (?).
1050	David reigns at Jerusalem over all Israel. Prophets <i>Nathan</i> and <i>Gad</i> . David brings up the ark, and places it in Zion. extends his kingdom from Egypt to the Euphrates.	HIRAM I. (Abibal), king of Tyre; HADADEZER of Aram-zobah; TOI of Hamath; HANUN of Ammon.
1017	SOLOMON succeeds. Prophet <i>Nathan</i> .	PSINACHES in Egypt; HADAD and GENUBATH in Edom (?); REZON in Damascus.
1014	Commencement of the building of the temple.	HIRAM of Tyre; PSENSENES in Egypt.
1007	Completion of the temple; and beginning of the palace-building.	
994	Dedication of the temple. Prophet <i>Ahijah</i> .	Homeric age (?).
977	Solomon dies. Division of the kingdom.	SESONCHIS (Shishak) in Egypt.
	<i>Kingdom of Judah.</i>	
977	REHOBOAM (reigns 17 years). Prophet <i>Shemaiah</i> .	
973	Jerusalem plundered by.....	Shishak.
960	ABIJAM (3 years). War between Judah and..	TABRIMMON in Syrian Damascus.
958	ASA (41 years).	OSORKON (Zerah?) in Egypt.
953	Victory over Zerah.	BEN-HADAD I. in Syrian Damascus.
932	War between Judah and.. Judah is aided by..... Prophets <i>Azariah</i> and <i>Hananî</i> .	Syrian Damascus.
917	JEHOSHAPHAT (25 years) fights in alliance with....	ETHBAAL (Itobal) of Tyre and Sidon. BEN-HADAD II. of Syrian Damascus.
900	is victorious over Ammon and Moab. fights in alliance with.... Prophets <i>Jehu</i> , <i>Jehaziel</i> , and <i>Eliczer</i> .	Moab.
892	JEHORAM (8 years) having previously married Athaliah, daughter of .. Edom revolts. The Philistines and Arabians plunder Jerusalem.	
885	ANAZIAH (1 year) fights in alliance with....	Joram unsuccessfully against Joram killed by Jehu.
884	Ahaziah and..... ATHALIAH'S usurpation (6 years).	
878	JOASH (40 years). Prophet <i>Joel</i> (?).	
856	Repairing of the temple. Gath taken, and Jerusalem threatened by.....	Hazael. Hazael. Hazael.
	<i>Kingdom of Israel.</i>	
	JEROBOAM (reigns 22 years). Prophet <i>Ahijah</i> .	
	
	Israel.	
956	NADAB (2 years).	
955	BAASHA (24 years). Prophet <i>Jehu</i> .	
	
	Israel.	
932	ELAH (2 years).	
931	ZIMRI. Civil war (4 years).	
927	OMRI alone (6 years).	
926	Samaria made the capital.	
920	AHAB (22 years) marries JEZEBEL, daughter of	
	
	Ahab unsuccessfully against.. Prophets <i>Elijah</i> and <i>Micaiah</i> .	
897	AHAZIAH (2 years). Revolt of Moab.	
896	JEHORAM (12 years). Jehoram against	
	
	Ahab. Prophet <i>Elisha</i> .	
	
	Joram unsuccessfully against Joram killed by Jehu.	
884	JEHU (28 years). The country east of Jordan conquered by..... Prophet <i>Jonah</i> .	
856	JEHOAHAZ (17 years). Israel greatly reduced by.....	
	

CHRONOLOGY OF THE ISRAELITES.

YEARS B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.		CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.	
840	The Syrians invade Judah.	840	Jehoash (16 years)	
839	AMAZIAH (29 years)		defeats the Syrians three times under.....	BEN-HADAD III.
	besieges Edom ; is defeated by.....	....	Jehoash, who as conqueror enters Jerusalem.	
		825	JEROBOAM II. (41 years)	
811	UZZIAH (52 years)		restores the boundary of Israel, by war with the Syrians.	
	fortifies the Edomite sea- port Elath.			
	Prophet <i>Amos</i> .	784	Interregnum (10 years).	
			Prophet <i>Hosea</i> .	776
		774	ZECHARIAH (6 months).	The first Olympiad.
		773	SHALLUM (1 month).	
			MENAIHEM (10 years).	
			Israel tributary to the.....	....
		762	PEKAHIAH (2 years).	Assyrians under PHUL.
759	JOTHAM (16 years).	760	PEKAH (20 years).	
	Prophets <i>Micah</i> and <i>Isaiah</i> (till reign of Manasseh?).			
743	AHAZ (16 years)			753
	obtains against.....	....	Israel and the.....	Building of Rome.
	the help of the.....	....	.....	747
	Prophet <i>Oded</i> .			NABONASSAR in Babylon.
	Ahaz is dependent on Assyria.		Transportation of many of the people to.....	....
		740	Interregnum (9 years).	....
		731	HOSHEA (9 years)	734
			tributary to the.....	Assyria.
			attempts to free himself by an alliance with...	Syracuse founded.
727	HEZEKIAH (29 years)	724	Samaria besieged by.....	....
	conquers the Philistines.	722	Samaria taken ;	....
			Israel led captive into.....	....
			The land peopled by As- syrian colonists.	....
714	Judah invaded by.....			716
				GYGES in Lydia.
				715
				NUMA POMPILIUS.
713	Destruction of the Assyrian army.			....
	Embassy from.....			SENNACHERIB.
698	MANASSEH (55 years).		More Assyrian colonists are sent into Israel by.....	....
				TIRHAKAH (Tearkon, or Ta- racos) of Egypt makes war with Sennacherib.
643	AMON (2 years).		Prophet <i>Nahum</i> (?).	709
641	JOSIAH (31 years).			DEIOCES in Media.
629	Prophet <i>Jeremiah</i>.			....
	Prophet <i>Zephaniah</i> .			MERODACH-BALADAN in Ba- bylon.
624	Finding of the book of the law; and suppression of idolatry ex- tending to the cities of Samaria.			....
610-9	Josiah falls in battle against Necho, king of Egypt.			ESAR-HADDON
	Jehoiahaz (3 months).			671-17
	Jehoiakim (11 years).			PSAMMETICUS in Egypt.
606-5	Judah made tributary by Nebuchadnezzar. Date usually fixed for commencement of the seventy years' subjection to Babylon.			658
	Prophet <i>Habakkuk</i> .			Byzantium founded.
599-8	Jehoiachin (3 months). Jerusalem taken by the Chaldeans. Je- hoiachin in exile.			637
	ZEDEKIAH (Mattaniah) reigns, under the Chaldeans (11 years).			Cyrene settled by Greeks.
594	<i>Ezekiel</i> appears as prophet, thirty years after Josiah's reformation, at the river Chebar in Babylonia.			....
589	Zedekiah applies to.....			625
	Commencement of the siege of Jerusalem by the Chaldeans.			NABOPOLASSAR independent in Babylon.
588	Jeremiah in prison.			623
				DRACO's laws at Athens.
				617
				ALYATTES in Lydia.
				616
				NECHO reigns in Egypt.
				610
				Eclipse of Thales.
				606
				Capture of Nineveh by the Medes and Babylonians.
			
				The Egyptians defeated by the Chaldeans at Carehe- mish.
				NEBUCHADNEZZAR, king of Babylon.
				600
				PSAMMIS, king of Egypt.
				595
				HOPHRA (Apries), king of Egypt.
				594
				SOLOON at Athens.
			
				Hophra.

CHRONOLOGY OF THE ISRAELITES.

YEARS B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
587	Destruction of Jerusalem; Zedekiah taken prisoner; transportation of the people to Babylon. GEDALIAH is appointed governor by Nebuchadnezzar, and is killed by Ishmael; the people flee into Egypt. Prophet <i>Obadiah</i> (?).	Nebuchadnezzar captures Tyre under ETHIBAAL II.
574	Ezekiel's visions, fifty years after Josiah's reformation.	570 Birth of Pythagoras. 569 AMASIS, king of Egypt. EVIL-MERODACH. 560 PISISTRATUS at Athens. NERIGLISSAR at Babylon.
561	Jehoiachin's captivity at Babylon relieved by..... <i>Daniel's</i> prophetic visions.	555 BELSHAZZAR. 538 Capture of Babylon by Cyrus. DARIUS rules in Babylon.
	PALESTINE, a province of PERSIA.	
536	Return of exiles to Jerusalem under Zerubbabel in the Rebuilding of the temple begun.	534 TARQUIN at Rome. 529 525 Cambyses conquers Egypt.
521	Building of temple stopped by	
520	Temple recommenced in the	
517	Prophets <i>Haggai</i> and <i>Zechariah</i> . Temple completed.	
	Invasion of Greece	510 Tarquin expelled from Rome. 509 Rome's first treaty with Carthage. 498 Battle of Lake Regillus. 494 Roman tribunes appointed. 490 Battle of Marathon. 486 Egypt revolts from Persia; and is reconquered, 484.
	XERXES I. (Ahasuerus of the book of Esther)	485
	3rd year, great feast	482
	Invasion of Greece	480
	7th year, return. ESTHER made queen	479 478
	12th year, Haman's plot and death	473
	ARTAXERXES I. (Artaxerxes of Ezra vii.)	464 461
457	Ezra's journey to Jerusalem with a large company, and a commission from Artaxerxes.	PERICLES at Athens.
444	Nehemiah, at Jerusalem, governor for twelve years, till the year 432.	453 Roman decemvirs. Herodotus the historian. 443 Censors at Rome. 431 Peloponnesian war begins. 430 Plague at Athens. 429 Pericles dies.
	XERXES II.	425
	SOODIANUS	424
	DARIUS II. (Nothus)	423
420	The Prophet <i>Malachi</i> concludes the Old Testament Scriptures.	Socrates, Xenophon, and Thucydides at Athens.
409	Manassch builds a temple on Mount Gerizim.	
	ARTAXERXES MNEMON	405 404 401 400 388 387 371 359
366	Jeshua killed in the temple by his brother Johanan, the high priest.	DIONYSIUS in Sicily. Athens taken by Lysander. Retreat of the ten thousand. Death of Socrates. Rome taken by the Gauls. Peace of Antalcidas. Battle of Leuctra.
	OCHUS	312
	ARSES (or AROGUS)	338
	DARIUS CODOMANNUS	337 336 335 334 333
	conquered by and again	
332	Jaddua the high priest averts Alexander's anger.	326 2nd Samnite war.

CHRONOLOGY OF THE ISRAELITES.

YEARS B. C.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
	PALESTINE under the GREEKS and ROMANS.	
320	Palestine seized by	323
	Many Jews carried to	
314	Palestine seized by	
301	reverts to	298
292	Death of Simon the Just.	3rd Samnite war.
		284
		280
		247
		221
217	Onias keeps out of the temple . .	213
		204
203	Palestine seized by	198
		187
176	The temple preserved from the attempts of	
		175
170	Jerusalem captured by pollutes the temple.	
	Great numbers of the Jews slain or sold as slaves.	168
167	Martyrdom of the Maccabees.	
165	Jerusalem recovered by JUDAS MACCABEUS.	
161	JONATHAN succeeds Judas.	
		146
141	SIMON frees the Jews from foreign rule.	
129	subjugates the Edomites.	
109	takes Samaria, and obtains possession of Galilee.	
135	JOHN HYRCANUS.	
107	ARISTOBULUS.	111
106	ALEXANDER JANNÆUS	
94	subdues the Gileadites and Moabites.	90
		82
79	ALEXANDRA.	81
70	Hyrcanus and Aristobulus dispute the succession to the office of High Priest.	
63	POMPEY, appealed to by both, subjugates Judea.	66
		62
		61
54	Crassus plunders the temple.	58
		48
47	ANTIPATER appointed governor by Cæsar.	
43	HEROD and PHASAEL.	42
40	Jerusalem taken by the Parthians, and Phasael slain.	41
37	Herod retakes Jerusalem.	31
17	Herod begins to rebuild and beautify the temple.	27
4	BIRTH OF CHRIST (common era of A. D. commences four years later).	

In consulting the above Table, it is necessary to bear in mind the following remarks:—

I. The separate column of dates of contemporaneous occurrences in heathen nations does not commence until the 1st Olympiad (B. C. 776), as there is scarcely a single event, before that epoch, the date of which can be ascertained, except those which are fixed by the Bible History. Some dates in this column, such as those of the building of Rome, and of the early kings, are given according to the usual chronology; the questions which have been raised respecting many of the facts themselves not coming within the scope of this work.

II. With respect to the events of Sacred History, it will be observed that the earlier dates in this Table differ from both Usher and Hales, being founded upon a computation referred to in the Preface to the Book of Judges, which places the date of the departure from Egypt about 29 years later than the period assigned by Hales.

III. In comparing the dates found in the Books of Kings and of Chronicles respectively, and even in different parts of the same Books, we meet with difficulties which our present knowledge does not enable us completely to remove. But so near an approach to correctness is attainable as to leave a question with respect to barely ten years in about four hundred. For, besides the aid rendered by the

various readings of ancient versions, we have the following helps:—(1.) The careful mention of the year of a contemporary sovereign in which each of the kings began to reign frequently furnishes a clue to a correct date, notwithstanding a few errors of transcription. (2.) The length assigned to the life or reign of a king is sometimes corrected by that ascribed, with self-evident truth, to his successor. (3.) Great assistance is derived from remembering the well-known ancient principle of computation, by which a *part* of a year was counted as a *whole*. It will be seen that this is successfully applied to the adjustment of the greater number of the reigns in both Israel and Judah. (4.) Some periods are settled by the facts of the history. Thus Ahaziah king of Judah, and Jehoram king of Israel, being both slain about the same time by Jehu, the date of their death and of his accession forms a starting point in the chronology, both upwards and downwards. Somewhat similar is the ascertained agreement of the destruction of Samaria with a certain year in the reign of Hezekiah. From all this it results that the era of the co-existence of the two kingdoms of Judah and Israel, though presenting many intricacies which render perfect exactness unattainable, yet affords so many checks upon any serious error that there is peculiar certainty as to its general chronology.





GENERAL REMARKS

ON THE

POETICAL BOOKS, AND ON HEBREW POETRY.

THIS division of the Holy Scriptures comprises Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Some portions of these are earlier in date, and others later, than many parts of the historical books; but they are classed together as being almost wholly in Hebrew verse. They are not, however, the only poetical books of Scripture; for the writings of the Prophets are also, for the most part, in this form.

The chief excellence of the Hebrew poetry is undoubtedly to be found in the sublime sentiments and the great moral and spiritual truths by which it is pervaded. It possesses also the elevation of style, the emphatic collocation of words, the animation and richness of thought, and the force and delicacy of feeling, which distinguish the best poetry of all languages; and, like Eastern poetry in general, it surpasses that of the Western world in the boldness of its figures and metaphors.

Hebrew poetry, being of comparatively limited extent, does not present so many varieties as are to be found in other literature; but three species are clearly distinguishable:—1. *Lyrical*. Its earliest productions, like those of other nations, seem to have been of this class, the expressions of excited feeling, which were intended to be sung with musical accompaniment (see Exod. xv. 1—18; Judg. v.) Of this kind are the greater part of the Psalms, the Lamentations of Jeremiah, and the Song of Solomon. 2. *Didactic* poetry; of which species are the books of Job, the Proverbs, Ecclesiastes, and some of the Psalms. And, 3. *Prophetic* poetry; comprising the writings of the sixteen Prophets.

As to the *external form* of Hebrew poetry, and the laws which governed its construction, various opinions have been held at different periods. It was at one time supposed to consist of *syllabic metres* similar to those of the Greek and Roman poets; but this theory was based upon a partial examination, and has been proved to be altogether inapplicable to the poetry of the Hebrew Scriptures in general. It is equally certain that *rhyme* did not usually enter into its composition, though some of the poets evidently delighted in the occasional occurrence of similar sounds: and it is now generally agreed that its chief external characteristic is PARALLELISM or *verse-rhythm*, which consists in such an arrangement of the words composing the sentence, or verse, that when complete it resolves itself into two or more symmetrical members, generally of nearly equal length, between which there is a certain relation of resemblance, correspondence, or contrast, either as to thought or language, or both. The juxtaposition in which the several propositions, or sets of ideas, are thus placed, is capable of being beautifully modified by poetical art. In the simplest construction of the parallelism, the first member, forming the *rise* of the verse, is succeeded by its counterpart which forms the *fall*. Sometimes the second member is an echo or an expansion of the first, expressing the same sentiments in a varied form. In other cases, the proposition being too long for one member is extended through two or more, the first breaking off abruptly at an important part of the sentence (as in Psa. cx. 5); or an accessory sentence is subjoined in a second member (as in Psa. cxli. 10); or, to deepen the impression, the main idea is expressed in contrast or in comparison with some other. It is worthy of notice, that this peculiar characteristic of Hebrew poetry is one which is not lost in translation, and is therefore specially valuable in a book designed to be published in all the languages of the earth.

Different classifications of this poetical parallelism have been proposed. The following, which is substantially that of bishop Lowth, is given not as the best, but as the one most generally adopted.

1. The first kind is that in which the responsive, or second clause, repeats the first with some diversity of words or thought. This is denominated by Lowth *synonymous*, because the two lines frequently 'correspond one to another by expressing the same sense in different but equivalent terms.' It is called by others *cognate*, as expressing the close relationship, without absolute identity, between the two members of the sentence; and by others, again, *gradational*, as describing the progression of thought or expression which is often observable in the second clause. This species of parallelism is the most frequent of all. It prevails chiefly in the Psalms, and shorter poems. The following are examples. Psa. xix. 1:

The heavens declare the glory of God:
And the firmament showeth his handywork.

Psa. cxii. 1:

Blessed is the man that feareth Jehovah,
That delighteth greatly in his commandments.

2. A second form of parallelism is the *antithetic*; in which the idea contained in the second clause is contrasted with that in the first, either in expression or in sense. This is found mostly in the book of Proverbs.

3. A third form is the *synthetic*, or *constructive*; in which a new thought is added in the second member of the verse, which yet is so expressed that it corresponds in form with the first; the parallelism in this case being merely *rhythmical*, and not one of meaning. As examples, see Job iii. 3—9; Psa. cxlviii. 7—13; Isa. i. 5—9; lviii. 5—8. This kind of parallelism occurs very frequently in the Scriptures, especially in the Prophets.

There are numerous parallel *triplets*, both of the synonymous and the synthetic class: as Psa. i. 1; lxxvii. 18, 19; xciii. 3, 4. There are also many *double parallelisms* of all the three classes: as Psa. xxxvii. 1, 2; ciii. 11, 12; Prov. xi. 24; Isa. i. 3, 19, 20; ix. 10; Hab. iii. 17, 18. In stanzas of four lines, sometimes the members have an *alternate* correspondence, the first line answering to the third, and the second to the fourth: as in Psa. xxxiii. 13, 14; xl. 7; xlv. 3; Isa. i. 15; ix. 10; xxx. 16.

'Each kind of parallelism admits many subordinate varieties; and, in combinations of verses, the several kinds are perpetually intermingled; circumstances which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought.'—*Jebb*.

The parallelism affords important aid in interpretation by exhibiting the salient points of the passage in their true relation. It is especially useful where the construction is complicated or elliptical, or where uncommon words occur, as one member of a sentence which is clear contributes much towards determining the sense of another which is ambiguous.

Another artificial form which sometimes appears in Hebrew poetry is an *alphabetical* arrangement, the initial letters of the successive lines or stanzas following the order of the letters of the alphabet. This is found in Psa. xxv., xxxiv., xxxvii., xli., cxii., cxix., cxlv.; in Lam. i.—iv; and in Prov. xxxi. 10—31. This device was perhaps intended to assist the memory: it is found chiefly in poems consisting of detached sentiments.

THE BOOK OF JOB.

THE book of Job derives its name from the venerable patriarch on whose eventful history it is founded. It presents many interesting subjects of inquiry, some of which are confessedly difficult and obscure. Only the more important of these will be briefly noticed here.

That Job was a real person, and that the events of his life here narrated actually occurred, may be inferred from the manner in which he is spoken of in other passages of Scripture (Ezek. xiv. 14; James v. 11): and this conclusion is sustained by the particular details given of persons, places, etc.

The country in which Job dwelt is not easily determined. Some consider it to have been in Idumea, or Arabia Deserta; others fix it in Mesopotamia.

We have still greater difficulty in ascertaining the time at which Job lived. Many circumstances, however, lead us to conclude that it was before the departure of the Israelites from Egypt. Some suppose it to have been at a still earlier period, even before the age of Abraham. In support of this opinion it is alleged:—that, (1.) The long life of Job, extending to two hundred years, agrees only with the lives of the patriarchs between Peleg and Abraham. (2.) The manners and customs described are those of the earliest ages. (3.) The religion of Job, requiring sacrifice, but without a distinct priesthood or sacred place, is such as prevailed in patriarchal times. (4.) The worship of the sun and moon is the only form of idolatry spoken of (ch. xxxi. 26—28), and this was unquestionably the most ancient. (5.) There is no allusion to the Mosaic law, or to the Divine interpositions on behalf of the Israelites in their deliverance from Egypt and their journey to Canaan; which are constantly used by the other sacred writers to illustrate the character and government of Jehovah. (6.) Neither is there any reference to the destruction of Sodom and Gomorrah, which, as a direct and signal judgment of the Almighty occurring in this vicinity, would hardly have been omitted in an argument of this kind. Some, on the other hand, think that they have detected allusions to the overthrow of the cities of the plain (ch. xv. 34; xviii. 13; xx. 26); and adduce the coincidence of many names occurring in this book with those of some of Abraham's descendants through Ishmael and Esau as indications of a rather later age. It is worthy of notice, that, if Job lived between the deluge and the call of Abraham, we have an additional proof that God has never left the world without witnesses to his truth.

Considerable difference of opinion has prevailed also respecting the *author* of this book. Some have supposed that it was written by Job himself, or by Elihu; others have ascribed it to Moses; whilst some eminent critics, on account of certain peculiarities of language and style, as compared with those of some other Hebrew poems, regard it as the production of an inspired poet about the time of Solomon: but it appears, upon the whole, more probable that it was written not very long after the events occurred. Whoever may have been its author, we have sufficient evidence of its Divine authority from the testimony borne by our Lord and his apostles to the inspiration of the whole collection of the Old Testament, in which it was included. See General Preface, p. iv.

The poetical form, in which the greater part of this book is written, was most in accordance with the genius of the country and of the age of Job, and afforded an opportunity for expressing the sentiments of the speakers in the most terse, beautiful, and impressive manner.

The book opens with a description of the character and sufferings of the patriarch. He is a man of large possessions, highly honoured by all who know him, and of unimpeachable uprightness before God. Satan having

asserted that his religion is mere selfishness, is permitted to deprive him of his children, and of all his possessions. The faith of the patriarch, however, sustains him under every trial. To the loss of property, and to domestic bereavements, is then added the infliction of a most painful and loathsome disease. Still Job keeps his integrity, and piously submits to God's chastening hand.

In this state of things, three of his friends come to condole with him. The overwhelming calamities which have come upon so good a man appear to confound them. His case is contrary to all their views and maxims with respect to God's way of dealing with the righteous; and when he breaks out into the language of complaint and despair, cursing the day of his birth, and implying that God acted arbitrarily in sending afflictions, they come at once to the conclusion, that, so far from being upright and holy, as they had supposed, he must be a wicked man and a hypocrite. This, therefore, originates an important discussion with reference to the principles on which the Divine government in this world is conducted; whether a life of piety is not invariably attended with prosperity, and whether extraordinary sufferings are not demonstrative of corresponding guilt.

Eliphaz leads the way in the argument, and is followed by his two companions. They hold that there is a strict retribution in the present life, and that it is reasonable to infer what a man's character is, from the present dealings of God with him; and they insinuate that Job's extraordinary calamities must be a punishment for peculiar wickedness. They reprove him for impatience and irreverent complaints of God; and exhort him to repentance and reformation as a certain means of regaining his former prosperity.

Job replies to each of the speakers, boldly denying their charges. He maintains that God, in distributing good and evil, acts according to his sovereign pleasure, and that prosperity and adversity are no evidence of character; and appeals to indisputable facts in proof of the long life and success of the wicked. He complains bitterly of the treatment of his friends, who, instead of offering him consolation, aggravate his distress by false accusations; and expresses his earnest desire to carry his cause at once before God, in whom he still confides.

His friends are greatly offended at his sentiments, and attempt to vindicate the conduct of God towards him; repeating their charges with increasing warmth and asperity, and even accusing him of particular crimes. But the more they press their arguments, the more confidently does Job assert his innocence, and appeal to God to vindicate his character; until they are reduced to silence.

Elihu then, who appears to have been an attentive listener, comes forward to reason with Job. His leading principle is, that *afflictions are for the good of the sufferer*; and that, if the afflicted hearken to the counsel which God thus sends, and turn from their sins, they will find their sufferings to be sources of great benefit. He re-proves Job for justifying himself rather than God; and vindicates the character and government of the Most High. To illustrate his views, and to show the necessity of submission, he concludes with a sublime description of the greatness and majesty of God.

After this, the Lord himself addresses Job; not condescending to enter into any particular explanation of his conduct; but, from the consideration of his infinite and unsearchable wisdom and greatness, as seen even in the works of creation and providence, convincing Job of presumption, ignorance, and guilt, in arraignment the dispensations of his providence.

Job, subdued and humbled, confesses that he is vile. His confession is accepted, and his general course approved.

His three friends are rebuked; Job is directed to make intercession for them; and prosperity is heaped upon him more largely than ever.

Whilst the course and result of the argument are sufficiently clear, the *object* of the book has long been a subject of controversy. Perhaps the following remarks may set this in the right point of view. In asserting that the religion of one of the best of men was only a refined selfishness, 'the accuser of the brethren' had impugned the fundamental principle of true piety. God, therefore, permits this to be put to the severest test by the removal of everything that could be supposed to have produced a mercenary religion; and the result is, that Satan's falsehood is completely refuted. For whilst Job too passionately maintains his innocence of those egregious sins with which his friends had erroneously connected his unusual sufferings, and thus loses some of the consolation which he might have enjoyed, he is so far from turning away from God, and renouncing the desire of his favour, that he only asks to obtain from him a hearing, fully assured that 'the Judge of all the earth' will 'do right,' and that it shall ultimately be well with those who trust in him (ch. xix. 23—26). Herein Job speaks of Him 'the thing that is right,' and in the end is accepted and honoured as a true believer (ch. xlii. 7, 8). Thus *the nature and power of confiding faith in God* are illustrated, and it is shown that *the principle of real piety was the same* under the patriarchal dispensation as under those economies which are blessed with larger revelations of the Divine will.

In connection with this, believers in all ages are taught that in the most inscrutable acts of God's sovereignty, his Divine justice, wisdom, and love are engaged. So that however difficult it may sometimes be to discover why afflictions are sent, the righteous ought to bear them with patient resignation, and to maintain unimpaired their confidence in the all-wise Disposer of events, who sends such trials in mercy, and will give to them a happy issue. 'Behold,' says the apostle James, 'we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.'

We are also warned against hastily judging our brethren, and reminded of the bad effects of warm controversies on religious subjects. Job and his friends, though all pious men, disputed till they became angry, censured and condemned each other, departed in opposite directions from the truth, and uttered many irreverent things about the

Divine character and government. They lost their temper, and would have lost their labour, and have been more at variance than ever, if the controversy had not been decided by the intervention of the highest authority.

This book also shows the opinions which prevailed, in the early ages of the world, on an important question connected with the Divine government, which often tried the faith of believers (see Psa. lxxiii.; John ix. 2): why the good are afflicted, and the wicked are often prosperous. And while we see, on the one hand, the great superiority of the views of Divine Providence here expressed to anything which can be found in the writings of the Greek and Roman sages, we see also, on the other, how much cause we have for gratitude on account of the clearer and fuller revelation we enjoy.

It should be observed, that, although the inspiration of the book of Job is undoubted, it is clear that when he or his friends utter erroneous opinions, or argue incorrectly by drawing wrong inferences from right principles, we are not to consider *their* sentiments as the voice of inspiration. Their arguments and expressions must be compared with the law of God, and with the nature of true religion as exhibited in other portions of God's word, and especially as manifested in the example and spirit of Him who was the only *perfect* Being who ever appeared in our nature.

GENERAL ANALYSIS OF THE BOOK.

- I. The HISTORICAL INTRODUCTION in prose (ch. i., ii.)
- II. The ARGUMENT or CONTROVERSY in poetry, in five divisions.
 1. The *first series* of the controversy, comprising Job's complaint (ch. iii.); speech of Eliphaz (iv., v.); answer of Job (vi., vii.); speech of Bildad (viii.); answer of Job (ix., x.); speech of Zophar (xi.); answer of Job (xii.—xiv.)
 2. The *second series*, consisting of the speech of Eliphaz (ch. xv.); answer of Job (xvi., xvii.); speech of Bildad (xviii.); answer of Job (xix.); speech of Zophar (xx.); answer of Job (xxi.)
 3. The *third series*, comprising the speech of Eliphaz (ch. xxii.); answer of Job (xxiii., xxiv.); speech of Bildad (xxv.); answer of Job (xxvi.—xxxv.)
 4. The speech of Elihu (ch. xxxii.—xxxvii.)
 5. The close of the discussion, by the address of the Almighty (ch. xxxviii.—xli.); and Job's response and penitential confession (xlii. 1—6).
- III. The CONCLUSION in prose (ch. xlii. 7—17).

Job's prosperity; his afflictions, and submission.

- 1** THERE was a man ^a in the land of Uz, whose name was ^b Job; and that man was ^c perfect ¹ and upright, and one that ^d feared God, and eschewed evil. And there ^e were born unto him ^f seven sons and three daughters. His substance ² also was ³ seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, ³ and a very great household; so that this man was ⁴ the greatest of all the men of the east.
- 4** And his sons went and feasted in *their* houses, every one his day; ⁵ and sent and ⁶ called for ⁶ their three sisters to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and ⁷ sanctified ⁷ them, and rose up early in the morning, ⁸ and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and ⁸ cursed ⁸ God in their hearts. Thus did Job continually.
- 6** Now ⁹ there was a day ⁹ when the sons of God ⁹ came to present themselves

^a Ge. 10. 23; 22. 20, 21, Huz; Jer. 25. 20.
^b Eze. 14. 14; Jam. 5. 11.
^c ver. 8; ch. 2. 3; 23. 11, 12; Ge. 6. 9; 17. 1; 2 Ki. 20. 3; 1. k. 1. 6.
^d Pro. 8. 13; 16. 6.
^e ch. 42. 13.
^f ch. 42. 12.
¹ ch. 29. 9, 10, 25.
² Ge. 35. 2; Ex. 19. 10; 1 Sam. 16. 5.
³ ch. 42. 8; Ge. 8. 20; Ex. 18. 12.
⁴ Ge. 6. 5; 1 Ki. 21. 10, 13; Jer. 17. 9; Mk. 7. 21—23.
⁵ ch. 2. 1.
⁶ ch. 38. 7; 1 Ki. 22. 19; Ps. 104. 4.
⁷ Ps. 103. 20; Mt. 18. 10.

¹ His general conduct was thoroughly consistent with his knowledge and professed piety.

² Heb., 'cattle;' in which the wealth of nomadic tribes mainly consists.

³ She-asses are very valuable in the East, on account of their milk.

⁴ Heb., 'sons of the East;' an expression often used in Scripture to denote the inhabitants of Arabia, eastward of Palestine.

⁵ These were periodical family festivals held in each other's houses; perhaps on their respective birthdays.

⁶ The sisters lived, according to the custom of the East, with their mother.

⁷ Or, 'prepared them to offer sacrifice.' See refs. Job feared that their festivity might have thrown his sons off their guard, leading them perhaps to forget God while enjoying his bounties.

⁸ The word here used commonly means to *bless*; hence sometimes to *dismiss*, and probably to *forget* or *renounce*. So in ver. 11, and ch. ii. 5, 9.

⁹ Sometimes called 'saints' (holy ones); more generally 'angels' (messengers). The first name refers to

7 before the LORD, and Satan¹ [the adversary^o] came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ^p going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, ^q Hast thou considered my servant Job, that ² there is none like him in the earth, ^r a perfect and an ^s upright man, one that feareth God, and ^t escheweth evil? Then Satan answered the LORD, and said, 10 "Doth Job fear God for nought? ^v Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? ^x thou hast blessed the work of his hands, and his substance [or, cattle] is increased in the land. 11 ^y But put forth thine hand now, and touch all that he hath, and he will ^z curse thee to thy face. And the LORD said unto Satan, ^a Behold, all that he hath is in thy power; only upon himself ^b put not forth thine hand. So Satan went forth from the presence of the LORD.

13 And there was a day ^c when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the ^d Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. 16 While he was yet speaking, there came also another, and said, The fire³ of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The ^e Chaldeans⁴ made out three bands,⁵ and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brether's house: and, behold, there came a great wind from the wilderness,⁶ and smote the four corners of the house, and it fell upon the young men,⁷ and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, ^g and rent his mantle, and ^h shaved⁸ his head, and ⁱ fell down upon the ground, and worshipped, and said, ^k Naked came I out of my mother's womb, and naked shall I return thither: the LORD ^l gave, and the LORD hath ^m taken away; ⁿ blessed be the name of the LORD.⁹ ^o In all this Job sinned not, nor charged God foolishly.

2 Again ^p there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And ^q Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that ^r there is none like him in the earth, ^s a perfect and an upright man, one that feareth God, and escheweth evil? and still he ^t holdeth fast his integrity, although ^u thou movedst me against him, ^v to destroy him without cause. And Satan answered the LORD, and said, Skin for skin,¹⁰ yea, ^x all that a man hath will he give for his life. ^y But put forth thine hand now, and touch his ^z bone and his flesh, and he will curse thee to thy face. ^a And the LORD said unto Satan, Behold, he is in thine hand; ^b but [or, only] save his life. 7 So went Satan forth from the presence of the LORD, and smote Job with sore boils¹¹ 8 ^c from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; ^d and he sat down among the ashes. 9 Then said ^e his wife unto him, ^f Dost thou still ^g retain thine integrity? Curse

^o 1 Ki. 22. 19—22; 1 Chr. 21. 1; Zec. 3. 11; Rev. 12. 9, 10.
^p ch. 2. 2; Mt. 12. 43; 1 Pet. 5. 8; Rev. 20. 8.
^q ch. 2. 3; Num. 12. 7, 8; Ps. 89. 20.
^r ver. 1.
^s Ps. 18. 23; John 1. 47.
^t Ps. 31. 14.
^u ch. 21. 14, 15.
^v Ge. 15. 1; Deu. 33. 27—29; Ps. 5. 12, 34. 7; Is. 5. 2; 1 Pet. 1. 5.
^w Ps. 107. 38; 128. 1—4; Pro. 10. 22.
^x ch. 2. 5; 19. 21.
^y see ver. 21; Is. 8. 21; Mal. 3. 13, 11.
^z 1 Ki. 22. 22; John 19. 11.
^a see Ge. 22. 12; 37. 22; Est. 2. 21.
^b ver. 4; Ecc. 9. 12.
^c Ge. 10. 7, 28; Is. 45. 14; Eze. 23. 42.
^d Ge. 11. 28; Hab. 1. 6.
^e vers. 4, 13.
^f Ge. 37. 29; Num. 14. 6; Ezra 9. 3.
^g Is. 15. 2; Jer. 7. 29.
^h Deu. 9. 18; 2 Sam. 12. 16; Mt. 26. 39; 1 Pet. 5. 6.
ⁱ Ps. 49. 17; Ecc. 5. 15; 12. 7; 1 Tim. 6. 7.
^j 1 Pet. 5. 19; Jam. 1. 17.
^k Ps. 39. 9; Is. 42. 24; Mr. 20. 15.
^l 1 Sam. 3. 18; 2 Ki. 20. 19; Ps. 31. 1; Eph. 5. 20; 1 Thes. 5. 18.
^m ch. 2. 10; Jam. 1. 4, 12; 1 Pet. 1. 7.
ⁿ ch. 1. 6.
^o ch. 1. 7.
^p ch. 1. 1, 8.
^q ch. 13. 15; 27. 5, 6.
^r ch. 1. 11.
^s ch. 9. 17.
^t Mt. 16. 26.
^u ch. 1. 11.
^v ch. 19. 20.
^w ch. 1. 12.
^x Ps. 28. 10, 11; 1 Cor. 10. 13.
^y Is. 1. 6.
^z ch. 42. 6; 2 Sam. 13. 19; Est. 1. 3; Eze. 27. 30; Jon. 3. 6; Mt. 11. 21.
^a Ge. 3. 6; 1 Ki. 11. 4.
^b ch. 21. 15.
^c ver. 3; 2 Ki. 6. 33; Mal. 3. 14.

their origin, the second to their character, the third to their office.

1 For a similar mode of representation, see 1 Kings xxii. 19, and note; and Zech. iii. 1. These passages teach us that even Satan is subject to the control of God.

2 Rather, 'for,' indicating the cause of the question.

3 Lightning (Exod. ix. 23).

4 Predatory inroads of the Chaldeans are mentioned in Gen. xi. 28: see also Hab. i. 6—11.

5 For the purpose of surrounding the camels. See Gen. xiv. 15; Judg. vii. 16, 21; 1 Sam. xi. 11.

6 Rather, 'from beyond the wilderness;' having had all the desert to blow over. Such winds are very violent. See Isa. xxi. 1; Jer. iv. 11; Zech. ix. 14.

7 Or, 'young people;' including Job's sons and daughters.

8 Divesting himself, as a mourner, of whatever was deemed ornamental.

9 Job looked beyond the immediate instruments or

second causes of his afflictions, and found consolation in the belief that an infinitely wise and merciful Sovereign presided over his affairs. What a triumph over Satan's devices!

10 This is a proverbial expression, of which the meaning is doubtful. Some consider the sense to be property for person; skins forming a valuable part of an Arab's property. Most recent commentators, however, regard it as meaning 'one equal thing for another;' that is, while Job has preserved to him what is equivalent to property and children—his own life—no wonder he retains his integrity. Satan's inference is, that Job's piety had not yet been subjected to the severest test.

11 This is generally supposed to have been a species of leprosy, called *elephantiasis*. The nature and effects of the disease may be learned from other passages. See ch. ii. 6; vii. 4, 5; xiii. 14, 28; xvi. 8, 16; xvii. 1; xix. 20; xxx. 17, 30.

- 10 God,¹ and die. But he said unto her, ^hThou speakest as one of the foolish² women speaketh. What? ⁱshall we receive good at the hand of God, and shall we not receive evil?³ ^kIn all this did not Job ^lsin with his lips.
- 11 Now when Job's three ^mfriends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the ⁿTemanite,⁴ and Bildad the ^oShuhite, and Zophar the ^pNaamathite: for they had made an appointment
- 12 together to come ^qto mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not,⁵ they lifted up their voice,⁶ and wept; and ^rthey rent every one his mantle, and ^ssprinkled dust upon their
- 13 heads toward heaven. So they ^tsat down with him upon the ground ^useven days⁷ and seven nights, and ^xnone spake a word⁸ unto him: for they saw that *his* grief was very great.

Job's complaint.

- 3 AFTER this opened Job his mouth, and cursed his day.⁹ And Job spake, and said,

- 3 ^yLet the day perish wherein I was born,
And the night *in which* it was said,—There is a man child conceived.
- 4 Let that day be ^zdarkness;—^alet not God regard it from above,
Neither let the light shine upon it.
- 5 Let darkness and ^bthe shadow of death¹⁰ stain it;
^cLet a cloud dwell upon it;—let the blackness of the day terrify it.
- 6 *As for* that night, let darkness seize upon it;
Let it not be joined unto the days of the year,
Let it not come into the number of the months.
- 7 Lo, let that night be solitary,—let no joyful voice come therein.
- 8 Let them curse it that curse the day,—^dwho are ready to raise up their mourning.¹¹
- 9 Let the stars of the twilight thereof be dark;—^elet it look for light, but *have* none;
Neither let it see the dawning of the day:
- 10 Because ^fit shut not up the doors of my *mother's* womb,
Nor hid sorrow from mine eyes.
- 11 ^gWhy died I not from the womb?
Why did I *not* give up the ghost when I came out of the belly?¹²
- 12 ^hWhy did the knees prevent¹³ me?—or why the breasts that I should suck?
- 13 For now should I have lain still and been quiet,
I should have slept: then had I been at rest,
- 14 With kings and counsellors of the earth,
Which ⁱbuilt desolate places¹⁴ for themselves;
- 15 Or with princes that had gold,—who filled their houses with silver:
- 16 Or ^kas an hidden untimely birth I had not been;
As infants *which* never saw light.
- 17 There ^lthe wicked cease *from* troubling;—and there the weary be ^mat rest.
- 18 *There* the prisoners rest together;—ⁿthey hear not the voice of the oppressor.
- 19 ^oThe small and great are there;—and the servant *is* free from his master.
- 20 ^pWherefore is light given to him that is in misery,
And life unto the ^qbitter *in* soul;
- 21 Which ^rlong for death, but it *cometh* not;
And dig for it more than ^sfor hid treasures;
- 22 Which rejoice exceedingly, *and* are glad, when they can find the grave?
- 23 *Why is light given* to a man ^twhose way is hid,—^uand whom God hath hedged in?

1 This might be translated, either 'Praise God, and die!' *i. e.* Go on as you have done, serving God under the loss of your property and family, and you will lose all that you have left, your life; or rather, 'Bid farewell to (*i. e.* renounce) God, and die.' See note on ch. i. 5.

2 This often means 'wicked.' See Gen. xxxiv. 7.

3 That is, 'Shall we recognise God only in the bestowment of blessings, and not also in the allotment of sorrow?'

4 These personal and geographical names, as well as those in ch. i. 1, 15, 17, give some clue to the scene of the history. See refs. and Preface. These friends of Job seem to have been not only persons of distinction, but also men of wisdom and piety, though in the ensuing debate they expressed many erroneous views.

5 So altered was his appearance by disease and suffering.

6 See note on Ezra iii. 13.

7 A usual time of mourning among Orientals. See refs.

8 They were astonished at Job's sufferings, and unable to offer any consolation in consequence of the views they entertained of their cause.

9 Overcome by his sufferings, Job uttered expressions which cannot be vindicated. We must, however, remember that the light he enjoyed, and the sources of comfort open to him, were far inferior to those which we possess.

10 An expression denoting the deepest darkness. It occurs very frequently in this book.

11 Rather, 'who are skilful in calling up Leviathan;' *i. e.* by their incantations.

12 That is, 'If I must be born, why did I not immediately perish; and why, if this might not be, did not my parents refuse to nourish me?' (ver. 12).

13 That is, 'anticipate my wants.'

14 Or, 'lonely places'—sepulchres.

^h 2 Sam. 19. 22; Mt. 16. 33.
ⁱ ch. 1. 21; Lam. 3. 38-41; John 18. 11; Rom. 12. 12; Heb. 12. 9-11; Jam. 5. 10, 11.
^k ch. 1. 22.
^l Ps. 39. 1; Jam. 3. 2.
^m Pro. 17. 17.
ⁿ Ge. 36. 11; Jer. 19. 7.
^o Ge. 25. 2.
^p Jos. 15. 41.
^q ch. 42. 11; Ge. 37. 35; John 11. 19; Ro. 12. 15; 1 Cor. 12. 26; Heb. 13. 3.
^r ch. 1. 20.
^s see refs. Jos. 7. 6; Lam. 2. 10; Eze. 27. 30; Ac. 22. 23.
^t Ezra 9. 3; Ne. 1. 4.
^u Ge. 50. 10; 1 Sam. 31. 13.
^x ch. 4. 2.

^y ch. 10. 18, 19; Jer. 15. 10; 20. 14, 15.

^z Joel 2. 2.
^a Deu. 11. 12.

^b ch. 10. 21, 22; 16. 16; 28. 3; Ps. 23. 4; 44. 19; 107. 10, 14; Is. 9. 2; Jer. 13. 16; Am. 5. 8.
^c Eze. 34. 12.

^d 2 Chr. 35. 25; Jer. 9. 17, 18; Am. 5. 16.
^e ch. 30. 26.

^f Jer. 20. 17.

^g ch. 10. 18.

^h Ge. 30. 3; Is. 66. 12.

ⁱ ch. 15. 28; Is. 22. 16; Mt. 27. 59, 60.

^k Ps. 58. 8.

^l 2 Thes. 1. 6, 7.

^m Is. 57. 1, 2; Heb. 4. 9, 11; Rev. 14. 13.

ⁿ ch. 39. 7.

^o ch. 30. 23; Ecc. 8. 8; Lk. 16. 22, 23; Heb. 9. 27.

^p Jer. 20. 18.

^q 1 Sam. 1. 10; 2 Ki. 4. 27; Pro. 31. 6.

^r 1 Ki. 19. 4; Jon. 4. 3; Rev. 9. 6.

^s Pro. 2. 4.

^t Is. 40. 27.

^u ch. 12. 14; 19. 8; Lam. 3. 7, 9; 11os. 2. 6.

- 24 * For my sighing¹ cometh before I eat,
And ² my roarings are poured out like the waters.
25 For the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.
26 I was not in safety, neither had I rest, neither was I quiet;—yet trouble came.

The first speech of Eliphaz.

- 4 THEN ² Eliphaz the Temanite ^a answered and said,²
2 *If* we assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
3 Behold, ^b thou hast instructed many,—and thou ^c hast strengthened the weak hands.
4 Thy words have upholden him that was falling,
And thou ^d hast strengthened ^e the feeble knees.
5 But now ^f it is come upon thee, and ^g thou faintest;
It toucheth thee, and thou art troubled.
6 *Is not this*³ ^h thy fear, ⁱ thy confidence,—thy hope, and ^k the uprightness of thy ways?
7 Remember, I pray thee, ^l who *ever* perished, being innocent?⁴
Or where were the righteous cut off?
8 Even as I have seen, ^m they that plow iniquity, and sow wickedness, reap the same.
9 ⁿ By the blast of God they perish,
And ^o by the breath of his nostrils are they consumed.
10 The roaring of the lion,⁵ and the voice of the fierce lion,
And ^p the teeth of the young lions, are broken.
11 ^q The old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.
12 Now a thing was secretly brought to me,—and mine ear received a little thereof.⁶
13 ^r In thoughts from the visions of the night,—when ^s deep sleep falleth on men,
14 Fear came upon me, and ^t trembling,—which made all my bones to shake.
15 Then ^u a spirit passed before my face;—the hair of my flesh stood up:
16 It stood still, but I could not discern the form thereof:
An image ^v was before mine eyes,—*there was* silence, and I heard a voice,⁷ *saying*,
17 ^x Shall mortal man be more just than God?
Shall a man be more pure than his Maker?⁸
18 Behold, he ^y put no trust in ^z his servants;—and his angels he charged with folly:⁹
19 ^a How much less *in* them that dwell in ^b houses of clay,¹⁰
^c Whose foundation *is* in the dust,—*which* are ^d crushed before the moth!¹¹
20 ^e They are destroyed from morning to evening:¹²
They perish for ever ^f without any regarding it.
21 ^g Doth not their excellency¹³ *which is* in them go away?
^h They die, even without wisdom.
5 Call now, if there be any that will answer thee;
And to which of ⁱ the saints¹⁴ wilt thou turn?
2 For ^k wrath killeth the foolish man,—and ^l envy¹⁵ slayeth the silly one.
3 ^m I have seen the foolish taking root:—but suddenly I cursed¹⁶ his habitation.

* Ps. 102. 9.

y Ps. 22. 1, 2; 32. 3.

z ch. 2. 11.

a ch. 2. 13.

b Ge. 18. 19; Pro. 15. 7.
c Ezra 6. 22; Is. 35. 3.d Is. 35. 3.
e Heb. 12. 12.
f ch. 3. 25, 26.
g Pro. 24. 10.h ch. 1. 1, 9.
i ch. 13. 15; Pro. 3. 26; 14. 26.
k ch. 1. 8; 27. 5. 6.
l Ps. 37. 25; 2 Pet. 2. 9.

m Ps. 7. 14—16; Pro. 22. 8; Hos. 8. 7; 10. 13; 2 Cor. 9. 6; Gal. 6. 7, 8.

n see refs. Ex. 15. 8.
o ch. 1. 19; 15. 30; Is. 11. 4; 30. 33; 2 Thes. 2. 8.

p Ps. 58. 6.

q Ps. 34. 10.

r ch. 33. 14—16; see ref. Ge. 20. 3; Num. 12. 6.

s Ge. 15. 12.
t Hab. 3. 16.
u Ps. 104. 4; Mt. 14. 26; Lk. 24. 37.

x ch. 9. 2; 35. 2; Ro. 3. 4.

y ch. 15. 15; 25. 5; 2 Pet. 2. 4; Jude 6.

z Ps. 103. 20, 21.

a ch. 15. 16.
b ch. 10. 9; 13. 12;
c Ge. 2. 7; 2 Cor. 4. 7; 5. 1.

d ch. 14. 2; Ps. 39. 11.

e Ps. 90. 5, 6.

f ch. 18. 17; 20. 7; 2 Chr. 21. 20.

g Ps. 39. 5, 11; 49. 11.

h ch. 36. 12; Ps. 49. 20.

i Deu. 33. 2, 3.

k Pro. 27. 4; Jon. 4. 9.

l Ge. 30. 1; 1 Sam. 18. 8, 9.

m Ps. 37. 35, 36; 92. 7; Jer. 12. 1—3.

1 Or, 'my sighing comes in the place of my daily food;' *i. e.* is my daily food (Psa. xlii. 4; lxxx. 6).

2 Eliphaz, after apologizing for speaking, expresses his surprise at hearing complaints from Job, who had so often encouraged others (vers. 2—5); asks why he does not confide in his uprightness, since no innocent man can perish (6—11); refers to a communication made to him in a vision to show how wrong Job was in arraigning his Maker (12—21); asserts that man has no reason to complain, since the cause of affliction is in himself (ch. v. 1—7); and concludes by exhorting Job to cast himself upon God, whose greatness and goodness are shown both in nature and in the government of the world (8—16), and by showing the happy consequences of submission to Divine chastisements (17—27).

3 Rather, 'Is not thy fear (*i. e.* thy piety) thy confidence—and the uprightness of thy ways thy hope?'

4 This sentence contains the essential principle on which the whole argument of Job's friends is based.

5 Unjust, cruel men are often compared in the Scriptures to wild beasts. See Psa. x. 9, etc. In vers. 10, 11, five different names are given to the lion in the Hebrew; showing how common those animals once were in that

region, although they are seldom found there now.

6 Heb., 'whisper thereof.'

7 Or, 'I heard a still voice;' as in 1 Kings xix. 12.

8 The argument is, that if Job were to deny his guilt, it would be in effect affirming that God was punishing the innocent. All that was spoken in this vision was in itself true, yet the use made of it by Eliphaz was wrong.

9 As even the most exalted spirits are imperfect, compared with the infinite perfection of the Deity, how much more so is man!

10 That is, bodies made of dust.

11 This may mean either, 'sooner than is the moth;' or, 'just as the moth is crushed.'

12 That is, all day long.

13 Literally, 'their cord is torn away;' referring either to life under the figure of a tent (as in Isa. xxxviii. 12), or to the sinews, nerves, etc., of the body.

14 Or, 'holy ones;' meaning probably the angels.

15 Or, 'indignation.' Some suppose the meaning to be, that indignant complaints against God are destructive to the complainant. Others apply the words 'anger' and 'indignation' to God.

16 That is, 'I regarded it as cursed.' The wicked

- 4 " His children are far from safety,—and ° they are crushed in the gate,¹
 P Neither *is there* any to deliver *them*.
- 5 Whose harvest the hungry eateth up,—and taketh it even out of ° the thorns,²
 And ° the robber swalloweth up their substance.
- 6 Although³ affliction cometh not forth of the dust,
 ° Neither doth trouble spring out of the ground;
- 7 Yet man is ° born unto trouble,—as the sparks⁴ fly upward.
- 8 I would ° seek ° unto God,—and unto God would I commit my cause :
- 9 ° Which doeth great things and unsearchable;—marvellous things without number :
- 10 ° Who giveth rain upon the earth,—and sendeth waters upon the fields :
- 11 ° To set up on high ° those that be low ;
 That those which mourn may be exalted to safety.
- 12 ° He disappointeth the devices of the crafty,
 So that ° their hands cannot perform *their* enterprise.
- 13 ° He taketh the wise in their own craftiness :
 And the counsel of the ° froward is carried headlong.
- 14 ° They meet with darkness in the day-time,
 And grope in the noon-day as in the night.
- 15 But ° he saveth the poor from the sword,
 From their mouth,⁵ and from the hand of the mighty.
- 16 ° So the poor hath hope,—and iniquity stoppeth her mouth.
- 17 ° Behold, happy *is* the man whom God correcteth :
 Therefore despise not thou the chastening of the Almighty :
- 18 ° For he maketh sore, and bindeth up:—he woundeth, and his hands make whole.
- 19 ° He shall deliver thee in six troubles :
 Yea, in seven⁶ ° there shall no evil touch thee.
- 20 ° In famine he shall redeem thee from death :
 And ° in war from the power of the sword.
- 21 ° Thou shalt be hid from ° the scourge of the tongue :⁷
 ° Neither shalt thou be afraid of destruction when it cometh.
- 22 At destruction⁸ and famine thou shalt laugh :
 ° Neither shalt thou be afraid of the beasts of the earth.
- 23 ° For thou shalt be in league with the stones of the field :
 And ° the beasts of the field shall be at peace with thee.⁹
- 24 And thou shalt know that thy tabernacle *shall be* in peace ;
 And ° thou shalt visit thy habitation, and shalt not sin.¹⁰
- 25 Thou shalt know also that ° thy seed *shall be* great,
 And thine offspring ° as the grass of the earth.
- 26 ° Thou shalt come to *thy* grave in a full age,
 Like as a shock of corn cometh in his season.
- 27 Lo this, we have ° searched it, so it *is*;—hear it, and know thou *it* ° for thy good.

Job's reply.

- 6 BUT Job answered and said,¹¹
- 2 Oh that my grief were thoroughly weighed,
 And my calamity laid in the balances together !¹²
- 3 For now it would be heavier ° than the sand of the sea :
 Therefore ° my words are ° swallowed up.¹³

° Ps. 119. 155; 127. 5.

° ch. i. 19.

P Ps. 103. 12.

Q 2 Chr. 33. 11.

r ch. 18. 9.

s Is. 45. 7; Lam. 3. 38, 39; Am. 3. 6.

t ch. 14. 1; Ge. 3. 17—19; 1 Cor. 10. 13.

u ch. 8. 5; 22. 21, 27; Ps. 50. 15.

x Ps. 37. 5; 2 Tim. 1. 12.

y ch. 9. 10; 37. 5; Ps. 40. 5; 72. 18; 86. 10; 145. 3; Ro. 11. 33.

z ch. 28. 26; Ge. 7. 4; Ps. 65. 9, 10; 147. 8; Jer. 5. 24; 10. 13; 51. 16; Ac. 14. 17.

a 1 Sam. 2. 7, 8; Ps. 91. 14; 113. 7; Eze. 17. 24.

b Mt. 5. 4; Jam. 4. 6—16.

c ch. 12. 16, 17; Ne. 4. 15; Ps. 33. 10; Is. 8. 10.

d Ps. 21. 11; 76. 5.

e Est. 6. 4—11; 7. 10; Ps. 9. 15; 1 Cor. 3. 19.

f Ps. 18. 26; Pro. 3. 32; 8. 13.

g Deu. 28. 29; Pro. 4. 19; Is. 59. 10; Am. 8. 9.

h Ps. 10. 14, 17, 18; 35. 10; 109. 31; 140. 12.

i 1 Sam. 2. 9; Ps. 9. 18; 63. 11; 107. 42.

k Ps. 94. 12; Pro. 3. 11, 12; Heb. 12. 5—11; Jam. 1. 12; Rev. 3. 19.

l see refs. Deu. 32. 29; Is. 30. 26.

m Ps. 34. 19; 91. 3—7; Pro. 21. 16; 1 Cor. 10. 13.

n Ps. 91. 7—10.

o Ps. 33. 19; 34. 9, 10; 37. 19; Pro. 10. 3; Is. 33. 16; 65. 13; Hab. 3. 17, 18; 2 Cor. 1. 8—10.

p Ps. 27. 3; 91. 5; 144. 10.

q Ps. 31. 20; Is. 54. 17; Ps. 55. 21; 57. 4; Jam. 3. 5—8.

r Ps. 91. 5—7.

s Is. 11. 9; 35. 9; 65. 25; Eze. 31. 25.

t Ps. 91. 12; Hos. 2. 18.

u Le. 26. 6.

v Deu. 28. 6; Ps. 91. 10.

z ch. 43. 13—16; Ps. 112. 2; 128. 3—6.

a Ps. 72. 16.

b ch. 42. 16, 17; Ps. 91. 16; Pro. 9. 11; 10. 27.

c Ps. 111. 2.

d Deu. 10. 13.

e Pro. 27. 3.

f Ps. 77. 4.

g ch. 37. 19, 20.

man, however prosperous he may appear, is quickly cut down.

1 That is, condemned in the *place of judgment*, which was usually held at the gate of the city.

2 That is, even the least cultivated part is stripped; none is left.

3 Rather, 'For;' and so in ver. 7, for 'yet' read 'for.'

4 Heb., 'sons of the flash.' Many of the best commentators, following the ancient versions, regard this as a poetical phrase for *swiftly flying birds*. In either case, an *innate tendency* is referred to, and is used to represent the *internal* cause of misery in man.

5 That is, the mouths of their enemies. The figure is taken from rapacious animals, to which unjust and oppressive rulers are frequently likened.

6 That is, in any succession of troubles; a definite number being put for an indefinite.

7 A *slandrous* tongue, which inflicts a severe wound on the peace and reputation.

8 Rather, 'devastation.'

9 The meaning is, that both the animate and inanimate creation should be at peace with him.

10 This may mean either, 'thou shalt not wander,' having everything needful at home; or, 'thou shalt miss nothing.' If the latter be the meaning, the whole line may be read, 'Thou shalt review thy pasture, and shalt miss nothing.'

11 In his reply, Job attempts to justify his complaints on the ground of his severe sufferings (vers. 2—7); repeats his desire for death, asserting that his strength was insufficient to bear his trials (8—13); charges his friends with aggravating his afflictions (14—23); and calls upon them to reconsider his case (24—30). Turning from them, he complains of the misery of life (vii. 1—6); entreats God to consider its brevity (7—10); and remonstrates with him for so deeply afflicting him (11—21).

12 That is, they would balance each other; my complaining would not be found greater than the case warrants.

13 Rather, 'For now it (my calamity) is heavier than the sand of the sea; hence my words are vehement.'

- 4 ^h For the arrows of the Almighty *are* within me,
The poison whereof drinketh up my spirit:
ⁱ The terrors of God do set themselves in array against me.
- 5 Doth the wild ass bray when he hath grass?—or loweth the ox over his fodder? ¹
- 6 ^k Can that which is unsavoury be eaten without salt?
^l Or is there *any* taste in the white of an egg? ²
- 7 The things *that* my soul refused to touch *are* as my sorrowful ³ meat.
- 8 Oh that I might have my request;
And that God would grant *me* the thing that I long for!
- 9 Even ^m that it would please God to destroy me;
ⁿ That he would let loose his hand, ⁴ and cut me off!
- 10 ^o Then should I yet have comfort;—yea, I would harden myself in sorrow: ⁵
Let him not spare;—for ^p I have not concealed the words of ^q the Holy One.
- 11 ^r What *is* my strength, that I should hope?
And what *is* mine end, that I should prolong my life? ⁶
- 12 *Is* my strength the strength of stones?—or *is* my flesh of brass?
- 13 *Is* not my help in me?—and ^s *is* wisdom driven quite from me? ⁷
- 14 'To him that is afflicted pity *should be showed* from his friend;
But he forsaketh the fear of the Almighty.
- 15 ^t My brethren have dealt deceitfully as a brook, ⁸
And ^u as the stream of brooks they pass away;
16 Which are blackish ⁹ by reason of the ice,—and wherein the snow is hid:
17 What time they wax warm, they vanish:
When it is hot, they are consumed out of their place.
- 18 The paths ¹⁰ of their way are turned aside;—they go to nothing, and perish.
- 19 The troops of ^v Tema ¹¹ looked,—the companies of ^w Sheba waited for them.
- 20 They were ^a confounded because they had hoped;
They came thither, and were ashamed. ¹²
- 21 For now ^b ye are nothing; ¹³ ye see *my* casting down, and ^c are afraid.
- 22 Did I say, 'Bring unto me?—or, Give a reward for me of your substance?'
23 Or, Deliver me from the enemy's hand?
Or, Redeem me from the hand of the mighty? ¹⁴
- 24 ^d Teach me, and I will hold my tongue:
And cause me to understand wherein I have erred.
- 25 ^e How forcible are right words!—but what doth your arguing reprove?
- 26 Do ye imagine to reprove words, ¹⁵
And the speeches of one that is desperate, *which are* ^f as wind?
- 27 Yea, ye overwhelm the fatherless, ¹⁶—and ye ^g dig a pit for your friend.
- 28 Now therefore be content, look upon me;—for *it is* evident unto you if I lie
- 29 ^h Return, ¹⁷ I pray you, let it not be iniquity;
Yea, return again, ⁱ my righteousness *is* in it.
- 30 Is there iniquity in my tongue?—^h cannot my taste discern perverse things?
- 7 *Is there* not ^l an appointed time to man upon earth?
Are not his days also ^m like the days of an hireling? ¹⁸
- 2 As a servant earnestly desireth ⁿ the shadow, ¹⁹
And as ^o an hireling looketh for *the reward* of his work:
- 3 So am I made to possess ^p months of vanity,
And wearisome nights are appointed to me.

^h ch. 16. 12—14; Den. 32. 23, 42; Ps. 38. 2; Lam. 3. 12, 13.

ⁱ ch. 39. 15; Ps. 88. 15, 16.

^k Lc. 2. 13; Lk. 14. 34; Col. 4. 6.

^l ch. 34. 3.

^m see refs. ch. 3. 21.

ⁿ Ps. 32. 4.

^o ch. 3. 22.

^p ch. 23. 12; Ps. 40. 9, 10; 119. 13; Ac. 20. 20.

^q Lc. 19. 2; see refs. 1 Sam. 2. 2; Hos. 11. 9.

^r ch. 7. 5—7.

^s ch. 12. 2, 3; 13. 2.

^t ch. 2. 11; 19. 21; Pro. 17. 17; Gal. 6. 2.

^u ch. 19. 19; Ps. 38. 11; 41. 9; Jer. 9. 4, 5.

^v Jer. 15. 18.

^w Ge. 25. 15; Is. 21. 14.

^x Ge. 10. 7; 1 Ki. 10. 1; Ps. 72. 10; Ez. 27. 22, 23.

^y Jer. 11. 3, 4.

^b ch. 13. 4; Ps. 62. 9;

^c Is. 2. 22.

^d ch. 2. 11—13; Ps. 38. 11.

^e ch. 32. 11; Pro. 9. 9.

^f Pro. 12. 18; 25. 11.

^g Hos. 12. 1.

^h Ps. 7. 15; 57. 6; Jer. 18. 20, 22.

ⁱ ch. 17. 10.

^j ch. 27. 4—7.

^k ver. 6; ch. 12. 11; 34. 3.

^l ch. 14. 5, 13, 14; Ps. 39. 4.

^m ch. 11. 6; Lc. 25. 20.

ⁿ Jer. 6. 4.

^o Lc. 19. 13; Mt. 20. 8.

^p see ch. 29. 2.

1 That is, 'Does any one complain in prosperity? Think not that I am impatient without cause.'

2 The meaning is, 'Can any one take delight in what is distasteful? How can I feel satisfied with misery?'

3 Loathsome.

4 Job here speaks rashly; for who could for a single hour endure the wrath of the Almighty, if he let loose his hand against him and spared not?

5 Rather, 'I would exult in unsparing anguish.'

6 Or, 'suffer patiently;' as the Heb. phrase usually means.

7 This may be better read, 'Is not my help in me nothing, and deliverance driven from me?'

8 Job compares his friends to streams which are abundant in the winter, but are dried up in the heat of summer, and so have least water when it is most needed. The scene so graphically described in the following verses is often witnessed in Arabia.

9 That is, turbid.

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10 This verse is better translated, 'Caravans turn from their path (*i. e.* in search of these streams); they wander in the desert and perish.'

11 'The troops of Tema and Sheba' were the merchant-caravans which carried goods from those regions to the western parts of Asia. They knew well all the streams on their route, and directed their journeys by them.

12 That is, at being disappointed of water.

13 In other words, 'Ye are of no use to me.'

14 These interrogations mean, 'Did I ask any assistance from you?'

15 That is, mere words. See Isa. xxix. 21.

16 A phrase meaning 'the utterly helpless.'

17 From your unkindness: 'let there be no unfairness; yea return, for my right is herein;' *i. e.* my cause is just.

18 Or, 'a warfare;' man's life is a hard service; his days are days of labour.

19 As the slave panteth for the shade, *i. e.* the evening.

- 4 ^q When I lie down, I say,—When shall I arise, and the night be gone?
And I am full of ^r tossings to and fro unto the dawning of the day.
- 5 My flesh is ^s clothed with worms and clods of dust;
My skin is broken, and become loathsome.
- 6 ^t My days are swifter than a weaver's shuttle,—and are spent ^u without hope.
- 7 Oh remember that ^v my life is wind:—mine eye shall no more see good.
- 8 ^w The eye of him that hath seen me shall see me no *more*:
^x Thine eyes *are* upon me, and I *am* not.
- 9 As the cloud is consumed and vanisheth away:
So ^y he that goeth down to the grave shall come up no *more*.
- 10 He shall return no more to his house,—^z neither shall his place know him any more.
- 11 Therefore I will ^a not refrain my mouth;
I will speak in the anguish of my spirit;
I will ^b complain in the bitterness of my soul.
- 12 *Am* I a sea, or a whale,¹—that thou settest a watch over me?
- 13 ^c When I say, My bed shall comfort me,—my couch shall ease my complaint;
14 Then ^d thou scarest me with dreams,—and terrifiest me through visions:
15 So that my soul chooseth strangling,—and death rather than my life.²
- 16 ^e I loathe *it*; I would not live alway:—^f let me alone; for ^g my days *are* vanity.
- 17 ^h What *is* man, that thou shouldest magnify him?
And that thou shouldest set thine heart³ upon him?
- 18 And *that* thou shouldest visit⁴ him every morning,—and try him every moment?
- 19 ⁱ How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?⁵
- 20 ^m I have sinned; what shall I do unto thee, ⁿ O thou preserver of men?⁶
Why ^o hast thou set me as a mark against thee,⁷—so that I am a burden to myself?
- 21 And why dost thou not pardon my transgression,—and ^p take away mine iniquity?
For now shall I ^q sleep in the dust;
And thou shalt seek me in the morning, but I *shall* not *be*.⁸

Bildad's first speech.

- 8 THEN answered ^r Bildad the Shuhite, and said,⁹
- 2 How long wilt thou speak these *things*?
And *how long shall* the ^s words of thy mouth *be like* a strong wind?¹⁰
- 3 ^t Doth God pervert judgment?—or doth the Almighty pervert justice?
- 4 If ^u thy children have sinned against him,
And he have cast them away for their transgression;
- 5 ^x If thou wouldest seek unto God betimes,
And make thy supplication to the Almighty;
- 6 ^y If thou *wert*¹¹ pure and upright;—surely now ^z he would awake for thee,
And ^a make the habitation of thy righteousness prosperous.
- 7 ^b Though thy beginning was small,—yet thy latter end should greatly increase.
- 8 ^c For inquire, I pray thee, of the former age,
And prepare thyself to the search of their fathers:¹²
- 9 (For ^d we *are but of* yesterday, and know nothing,¹³
Because our days upon earth *are* a shadow:)
- 10 Shall not they teach¹⁴ thee, and tell thee,—and utter words out of their heart?
- 11 Can¹⁵ the rush¹⁶ grow up without mire?—can the flag grow without water?
- 12 ^e Whilst it *is* yet in his greenness, and not cut down,
It withereth before any *other* herb.

^q ch. 17. 12; Deu. 28. 67; Ps. 6. 6; 130. 6.
^r Ps. 109. 23.

^s ch. 2. 7, 8; 17. 14; Is. 14. 11.

^t ch. 9. 25; 16. 22; 17. 11; Ps. 90. 5, 6; 102. 11; 103. 15; 144. 4; Is. 38. 12; 40. 6; Jam. 4. 14.

^u ch. 6. 11; 17. 15.
^v Ps. 78. 39; 89. 47; Jam. 4. 14.

^w ch. 20. 9.

^x ch. 13. 27.
^y ch. 14. 10—14; 16. 22; 2 Sam. 12. 23; 14. 14.

^z ch. 8. 18; 20. 9; Ps. 103. 16.

^a ch. 21. 3; Ps. 39. 1, 3, 9; 40. 9.

^b ch. 10. 1; 1 Sam. 1. 10.

^c vers. 3, 4; ch. 9. 27.

^d Dan. 2. 1.

^e ch. 3. 20—22; 6. 9; 10. 1.

^f ch. 10. 20; 14. 6; Ps. 39. 10, 13.

^g Ps. 62. 9; Ecc. 6. 11, 12.

^h Ps. 8. 4; 144. 3; Heb. 2. 6.

ⁱ ch. 9. 18; Ps. 6. 3.

^m ch. 9. 29—31; 31. 33.

ⁿ Ne. 9. 6; Ps. 36. 6.

^o ver. 12; see refs. ch. 6. 4; Ps. 21. 12.

^p 2 Sam. 24. 10; Hos. 14. 2; John 1. 29.

^q ch. 3. 13; Dan. 12. 2.

^r ch. 2. 11.

^s ch. 15. 2.

^t ch. 34. 10—12, 17; Ge. 18. 25; Deu. 32. 4; 2 Chr. 19. 7; Eze. 18. 25; Dan. 9. 14; Ro. 3. 4—6.

^u ch. 1. 5, 18, 19.

^x ch. 5. 8; 11. 13; 22. 23, etc.; Is. 55. 6, 7; Jam. 4. 7, 10.

^y ch. 4. 6, 7; Pro. 15. 8.

^z Ps. 41. 23; 59. 4, 5; Is. 51. 9.

^a ch. 22. 23.

^b ch. 42. 12, 13; Pro. 4. 18.

^c ch. 15. 18; Deu. 4. 32; 32. 7; Ps. 41. 1.

^d ch. 7. 6; Ge. 47. 9; 1 Chr. 29. 15; Ps. 39. 5; 90. 4; 102. 11; 144. 4.

^e Ps. 129. 6, 7; Jer. 17. 6.

1 That is, restless and ungovernable; to be restrained by power only.

2 Literally, 'my bones;' *i. e.* my emaciated form.

3 Rather, 'fix thy attention upon him;' *i. e.* make him judicially of such importance.

4 That is, with sufferings.

5 This is a proverbial expression for a *short interval*.

6 Or, 'Though I have sinned, what evil have I done to thee, O thou watcher of men?' meaning that his sins were not so flagrant as to require exemplary punishment.

7 Rather, 'a mark to thee;' *i. e.* to thy attacks.

8 If any favour be shown me, it must be done soon.

9 Bildad infers, from the heavy calamities of Job and of his children, that they had been heinous sinners (vers. 2—7); appeals to the testimony of antiquity to prove the close connection between sin and suffering (8—19); and describes, in contrast, the happiness of the righteous

(20—22). There is some truth in his affirmations respecting the dealings of God with the upright and with the wicked; but his argument, like that of Eliphaz, rests upon an unsound foundation, and the implied application to Job and his family was unjust and cruel.

10 Spurning all restraint.

11 Or, 'If thou be;' that is, 'if thou join reformation with prayer.'

12 Fathers of the former age; still more remote antiquity.

13 The brevity of human life, as compared with that of former ages, implied a more limited experience.

14 Referring to Job's words, ch. vi. 24.

15 Vers. 11—19 probably give some well-known adages of the ancients, referred to in vers. 8, 10.

16 See notes on Gen. xli. 2; Exod. ii. 3. This proverb probably originated in Egypt; it illustrates the luxuriant prosperity and sudden destruction of the ungodly.

- 13 So *are* the paths of all that forget God;—and the hypocrite's¹ hope shall perish:
 14 Whose hope shall be cut off,—and whose trust *shall be* ^ε a spider's web.
 15 ^h He shall lean upon his house, but ⁱ it shall not stand:
 He shall hold it fast, but it shall not endure.
 16 ^h He is green before the sun,—and ^t his branch shooteth forth in his garden.
 17 ^m His roots are wrapped about the heap,—and seeth the place of stones.²
 18 ⁿ If he destroy him from his place,³
 Then *it* shall deny him, *saying*, I have not seen thee.
 19 Behold, ^o this is the joy⁴ of his way,—and ^p out of the earth shall others grow.
 20 Behold, ^q God will not cast away a perfect man,
 Neither will he help the evil doers:
 21 Till he fill thy mouth with ^r laughing, and thy lips with rejoicing.
 22 They that hate thee shall be ^s clothed with shame;
 And the dwelling place of the wicked shall come to nought.

Job's reply.

- 9 THEN Job answered and said,⁵
 2 I know *it is* so⁶ of a truth:—but how should 'man be just with [*or*, before] God?
 3 " If he will contend with him,—^x he cannot answer him one of a thousand.⁷
 4 ^y He is wise in heart, and mighty in strength:
 Who hath ^z hardened *himself* against him, and hath prospered?
 5 Which ^a removeth the mountains, and they know not:⁸
^b Which overturneth them in his anger.
 6 Which ^c shaketh the earth out of her place,—and ^d the pillars thereof tremble.
 7 Which ^e commandeth the sun, and it riseth not;—and ^f sealeth up⁹ the stars.
 8 ^g Which alone spreadeth out the heavens,¹⁰
 And ^h treadeth upon the waves of the sea.
 9 ⁱ Which maketh Arcturus,¹¹ Orion,¹² and Pleiades,¹³
 And the chambers of the south.¹⁴
 10 ^k Which doeth great things past finding out;—yea, and wonders without number.
 11 'Lo, he goeth by me, and I see *him* not:
 He passeth on also, but I perceive him not.
 12 ^m Behold, he taketh away, ⁿ who can hinder him?
 Who will say unto him, What doest thou?
 13 *If* God will not withdraw his anger,—^o the proud helpers¹⁵ do stoop under him.
 14 How much less shall I answer him,—and choose out my words *to reason* with him?
 15 ^p Whom, though I were righteous, *yet* would I not answer,
 But ^q I would make supplication to my judge.
 16 If I had called, and he had answered me;
^r Yet would I not believe that he had hearkened unto my voice.
 17 For ^s he breaketh me with a tempest,
 And ^t multiplieth my wounds ^u without cause.
 18 He will not suffer me to take my breath,—but ^v filleth me with bitterness.
 19 If *I speak* of strength, lo, ^y he is strong:

¹ Rather, according to the meaning of the word, 'the hope of the polluted.'

² Or, 'That wraps its roots about a heap of stones.' The figure is that of a plant which springs up luxuriantly even in stony ground, before the intense heat approaches. See refs. Some, however, say that the term rendered 'stones' signifies also a fountain or spring.

³ Or, 'when it is rooted up from its place.' The import of the figure is, Although a wicked man flourish, his prosperity is uncertain and short-lived.

⁴ Evidently sarcastic: Such is the joy of the wicked!

⁵ Job, in his answer to Bildad, admits the omnipotence and sovereignty of God, and the sinfulness, weakness, and subjection of man (ch. ix. 2—20); and maintains that in this life affliction equally befalls the righteous and the wicked; passes to the contemplation of his own trials, desiring, yet fearing to discuss them with God (21—35); expostulates with Him (x. 1—17); and concludes by wishing for death (18—22). This reply of Job displays contending emotions. Fear, hope, confidence, despair, and a sense of the severity of his sufferings, by turns agitate his mind. Thus expressions of acquiescence in the Divine sovereignty (ix. 4—15) are succeeded by the language of fretfulness (vers. 16—21; also ch. x.)

⁶ Alluding to the general position which had been

maintained, that God would not pervert justice.

⁷ That is, 'for one of his innumerable offences.'

⁸ A poetical form of expression, meaning *suddenly*; as in Psa. xxxv. 8; Cant. vi. 12. In the sublime description which follows, the earth (vers. 5, 6), the heavenly bodies (7—9), universal nature (10), and lastly man (11—13), are declared to be under God's control.

⁹ Hides their light. Where we use locks, the ancients often employed seals (Dan. vi. 17; Matt. xxvii. 66). So in ch. xxxvii. 7, to 'seal up the hand' of men is to hinder them from any development of activity.

¹⁰ Or, 'boweth the heavens.' Comp. Psa. xviii. 9; descriptive, with the preceding clause, of a storm, when the sky seems to *descend*.

¹¹ Rather, 'Ursa Major;' the four stars of which were regarded by the Arabians as a bier, and the three of the tail as mourners, hence called 'sons' (ch. xxxviii. 32).

¹² Heb., 'Chesil,' meaning the 'rebel' or 'fool,' supposed to be a giant chained up in the sky. Hence the expression in ch. xxxviii. 31.

¹³ Heb., 'a cluster.'

¹⁴ That part of the heavens of which but little is visible in our hemisphere.

¹⁵ This probably means men who, relying on their strength and power, take part with the enemies of God.

f ch. 11. 20; 13. 16; 15. 34; 18. 14; 20. 5; 27. 8—10; Ps. 112. 10; Pro. 10. 28; Is. 33. 14; Mt. 24. 51.
 g Is. 59. 5, 6.
 h ch. 27. 18.
 i ch. 18. 14; Ps. 52. 5; Mt. 7. 26, 27.
 k ch. 21. 7—15; Ps. 37. 35; 73. 3—9, 12.
 l ch. 5. 3; Jer. 12. 1, 2.
 m ch. 18. 16; Is. 5. 21; Mt. 13. 20, 21; Jude 12.
 n ch. 7. 10; 20. 9; Ps. 37. 10, 36; 73. 18, 19; 92. 7.
 o ch. 20. 5.
 p 1 Sam. 2. 8; Ps. 75. 7; 113. 7; Eze. 17. 24.
 q ch. 4. 7; Ps. 37. 24, 37.
 r see refs. Ge. 17. 17.
 s Ps. 35. 26; 109. 29; 132. 18.
 t ch. 25. 4; Psa. 143. 2; Rom. 3. 20.
 u ch. 31. 14, 15; Is. 57. 16.
 x ver. 32; Ps. 19. 12.
 y ch. 36. 5; Ps. 101. 24; Dan. 2. 29.
 z ch. 15. 25, 26; Pro. 28. 14; 29. 1; Dan. 5. 20.
 a Hab. 3. 6, 10.
 b Nah. 1. 5, 6.
 c Is. 2. 19, 21; 13. 13; 24. 19, 20; Ilag. 2. 6, 21; Heb. 12. 26.
 d ch. 26. 11; 1 Sam. 2. 8.
 e Ex. 10. 21, 22; Am. 8. 9; Mt. 24. 29.
 f Is. 13. 10; Ezra 32. 7; 1 k. 21. 25.
 g ch. 37. 18; Ge. 1. 6; Ps. 33. 6; 104. 2, 3; Is. 42. 5.
 h Ps. 93. 3, 4; Mt. 14. 15—20.
 i ch. 38. 31, etc.; Ge. 1. 16; Am. 5. 8.
 k see refs. ch. 5. 9; Ps. 71. 15.
 l ch. 23. 8, 9; 35. 14; Ps. 77. 19; 1 Tim. 6. 16.
 m ch. 23. 13; Is. 45. 9; Jer. 18. 6; Dan. 4. 35; Ro. 9. 20.
 n ch. 11. 10.
 o ch. 26. 12; 40. 9—12; Is. 30. 7.
 p ch. 10. 15; 1 Cor. 4. 4.
 q see refs. ch. 5. 8.
 r Ex. 6. 9; Ps. 126. 1; Lk. 24. 41.
 s ch. 16. 11; Ps. 42. 7; 83. 15; Jer. 23. 19.
 t ch. 1. 14—19; 2. 7.
 u ch. 2. 3; 16. 17; 31. 6; Ps. 25. 3.
 v Lam. 3. 15.
 y ver. 4; Ps. 62. 11.

- And if of judgment, who shall set me a time to plead?
- 20 ^a If I justify myself, ^a mine own mouth shall condemn me :
If I say, I am perfect, it shall also prove me perverse.
- 21 *Though I were perfect, yet* ^b would I not know¹ my soul:—I would despise my life.
- 22 This is one thing, therefore I said it,²—^c He destroyeth the perfect and the wicked.
- 23 If the scourge slay suddenly,—he will laugh at³ the trial of the innocent.
- 24 ^d The earth is given into the hand of the wicked :
^e He covereth the faces of the judges thereof;—if not, where, *and* who is he? ^f
- 25 Now ^f my days are swifter than a post :⁵—^g they flee away, they see no good.
- 26 They are passed away as the swift ships :⁶—^h as the eagle that hasteth to the prey.
- 27 ⁱ If I say, I will forget my complaint,
I will leave off my heaviness, and comfort *myself* :
- 28 ^k I am afraid of all my sorrows,—I know that thou ^l wilt not hold me innocent.
- 29 If I be wicked, why then labour I in vain?⁷
- 30 ^m If I wash myself with snow water,—and make my hands never so clean ;⁸
- 31 Yet shalt thou plunge me in the ditch,—and ⁿ mine own clothes shall abhor me.
- 32 For ^o he is not a man,⁹ as I am, that I should answer him,
And ^p we should come together in judgment.
- 33 ^q Neither is there any daysman¹⁰ betwixt us,
That might lay his hand upon us both.
- 34 ^r Let him take his rod away from me,—and let not his fear terrify me :
35 *Then* would I speak, and not fear him ;—but *it is* not so with me.
- 10 My ^s soul¹¹ is weary of my life ;—I will leave my complaint upon myself ;¹²
^t I will speak in the bitterness of my soul.
- 2 I will say unto God, “ Do not condemn me ;
Show me wherefore thou contendest with me.
- 3 *Is it* good¹³ unto thee that thou shouldst oppress,
That thou shouldst despise ^u the work of ^v thine hands,
And shine upon the counsel of the wicked ?
- 4 Hast thou eyes of flesh ?¹⁴—or ^w seest thou as man seeth ?
- 5 *Are* ^x thy days as the days of man ?—*are* thy years as man’s days,
- 6 That thou inquirest after mine iniquity,—and searchest after my sin ?
- 7 ^y Thou knowest that I am not wicked ;¹⁵
And ^z there is none that can deliver out of thine hand.
- 8 ^{aa} Thine hands have made me and fashioned me together round about ;¹⁶
Yet thou dost destroy me.
- 9 ^{ab} Remember, I beseech thee, that ^{ac} thou hast made me as the clay ;
And wilt thou bring me ^{ad} into dust again ?
- 10 ^{ae} Hast thou not poured me out as milk,¹⁷—and curdled me like cheese ?
- 11 Thou hast clothed me with skin and flesh,
And hast fenced me with bones and sinews.
- 12 Thou hast granted me life and favour,—and thy visitation hath preserved my spirit.
- 13 And these *things* hast thou ^{af} hid in thine heart :¹⁸—I know that this *is* with thee.
- 14 If I sin, then ^{ag} thou markest me,—and thou wilt not acquit me from mine iniquity.
- 15 If I be wicked, ^{ah} woe unto me ;
^{ai} And *if* I be righteous, yet will I not lift up my head.

^z ver. 2 ; Ps. 130. 3.
^a ch. 15. 5, 6.

^b Pro. 28. 26 ; Jer. 17. 9.
^c Ecce. 9. 1—3 ; Eze. 21. 3, 4.

^d ch. 21. 7—10 ; Ps. 17. 14.

^e 2 Sam. 15. 30 ; 19. 4 ; Jer. 14. 4.

^f see refs. ch. 7. 6, 7 ; Est. 8. 14.

^g Ps. 39. 5, 11 ; 89. 47.

^h Pro. 23. 5 ; Jer. 4. 13 ; Hab. 1. 8.

ⁱ ch. 7. 13 ; Jer. 8. 18.

^k ch. 21. 6 ; Ps. 119. 120.

^l ch. 14. 16, 17 ; Ex. 20. 7.

^m Jer. 2. 22 ; 4. 14.

ⁿ Is. 64. 6 ; Phil. 3. 8, 9.

^o ch. 33. 12 ; Num. 23. 19 ; 1 Sam. 16. 7 ;

Ecce. 6. 10 ; Is. 45. 9 ; Jer. 49. 19 ; Ro. 9. 20.

^p Ps. 143. 2.

^q ver. 19 ; 1 Sam. 2. 25 ; 1 John 2. 1, 2.

^r ch. 13. 20—22 ; 23. 15 ; 33. 7 ; Ps. 39. 10.

^s see refs. ch. 3. 21 ;

ch. 6. 8, 9 ; 7. 16.

^t ch. 7. 11.

^u Ps. 143. 2.

^x ch. 14. 15 ; Ps. 138. 8 ; Is. 64. 8 ;

^y ch. 8. 20.

^z see refs. ch. 9. 32.

^a Ps. 90. 2—4 ; Heb. 1. 12 ; 2 Pet. 3. 8.

^b Ps. 139. 1, 2.

^c see refs. Deu. 32. 39.

^d Ps. 119. 73.

^e ch. 7. 7.

^f Ge. 2. 7 ; 3. 19 Is. 64. 8.

^g Ps. 22. 15.

^h Ps. 139. 14—16.

ⁱ Ro. 11. 33.

^k ch. 13. 26, 27 ; 14. 16, 17 ; Ps. 139. 1.

^l Ps. 9. 17 ; Is. 3. 11.

^m ch. 9. 12, 15, 20, 21.

1 ‘I would not take care of my life.’ See Gen. xxxix. 6 ; Psa. i. 6.

2 Or, ‘It is the same thing [whether I live or not] ; therefore I said it,—for he destroyeth,’ etc.

3 That is, ‘he will disregard.’ When calamity is abroad, the innocent suffer equally with the wicked. By this, Job means to show that a man’s character cannot be inferred from God’s dealings with him.

4 ‘He blinds the eyes of its judges. If not, who, I pray, is it?’ Job here asserts that God inflicts calamities on the innocent, and exalts the wicked and unjust. See Psa. lxxiii. for a similar state of feeling, and its corrective.

5 A runner, or courier.

6 This may mean either, ‘boats of reeds,’ of papyrus (see Isa. xviii. 2), which were used on the Nile, and were celebrated for their swiftness ; or, ‘ships of hostility or war,’ which were built for speed.

7 Rather, ‘I am held guilty ; why then labour I to prove my innocence in vain?’

8 Literally, ‘If I cleanse my hands with soap,’ or alkali ; i. e. ‘should I use the best means to purify myself.’

9 That is, the contest is unequal.

10 This word signifies an arbiter, or umpire, appointed to decide in a disputed cause. The laying his hand upon both refers probably to some ancient ceremony, expressive of the power which his office gave him over both parties. Job alludes to this to show the inequality of the contest.

11 What Job had declared he would say, if he were freed from his sufferings, he is now induced to utter from bitterness of soul.

12 That is, I will freely indulge my complaints.

13 That is, ‘Is it *pleasing* to thee to oppress?’

14 These questions imply, that as God is omniscient and eternal, his conduct might be expected to be very different from that of shortsighted, inexperienced man.

15 Not guilty of great crimes.

16 Referring to the mode in which the potter forms and finishes an earthen vessel.

17 This is a description of the origin and growth of the human frame.

18 The meaning is, ‘And yet thou hast purposed to inflict all these things upon me.’

16 *I am* full of confusion; therefore ^a see thou mine affliction; for it increaseth.
^o Thou huntest me as a fierce lion:
 And again thou showest thyself ^p marvellous upon me. ¹

17 Thou renewest thy witnesses ² against me,
 And increasest thine indignation upon me;—^q changes and ^r war ³ are against me.

18 ^s Wherefore then hast thou brought me forth out of the womb?
 Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been;
 I should have been carried from the womb to the grave.

20 ^t Are not my days few? ^u cease then,
 And ^x let me alone, that I may take comfort a little,

21 Before I go ^{whence} I shall not return,
^y Even to the land of darkness ^z and the shadow of death;

22 A land of darkness, as darkness *itself*;
 And of the shadow of death, without any order,
 And *where* the light is as darkness. ⁴

Zophar's first speech.

II THEN answered ^a Zophar the Naamathite, and said, ⁵

2 Should not the multitude of words be answered?
 And should a man full of talk be justified?

3 Should thy lies ⁶ make men hold their peace?
 And when thou mockest, shall no man ^b make thee ashamed?

4 For ^c thou hast said, My doctrine is pure,—and I am clean in thine eyes. ⁷

5 But oh that God would speak,—and open his lips against thee;

6 And that he would show thee the secrets of wisdom,
 That *they are* double to that which is!
 Know therefore that ^d God exacteth of thee *less* than thine iniquity *deserveth*. ⁸

7 ^e Canst thou by searching find out God?
 Canst thou find out the Almighty unto perfection?

8 *It is* ^f as high as heaven; what canst thou do?
^g Deeper than hell; ⁹ what canst thou know?

9 The measure thereof is ^h longer than the earth,—and broader than the sea.

10 ⁱ If he cut off, and ^k shut up, or gather together, ¹⁰—then ^l who can hinder him?

11 For ^m he knoweth vain men:—he seeth wickedness also;
 Will he not then consider *it*?

12 For ⁿ vain man ^o would be wise,—though man be born *like* a wild ass's colt. ¹¹

13 ^p If thou ^q prepare thine heart,—and ^r stretch out thine hands toward him;

14 If iniquity *be* in thine hand, ^s put it far away,
 And ^t let not wickedness dwell in thy tabernacles.

15 ^u For then shalt thou lift up thy face without spot; ¹²
 Yea, ^x thou shalt be stedfast, and shalt not fear:

16 Because thou shalt ^y forget *thy* misery,—and remember *it* as waters *that* pass away:

17 And *thine* age ^z shall be clearer than the noonday;
 Thou shalt shine forth, thou shalt be as the morning. ¹³

^a Ex. 3. 7; Ps. 25. 18; 119. 53.
^o Is. 38. 13; Lam. 3. 10.
^p Deu. 28. 59.

^q Ps. 55. 19.
^r ch. 16. 9—14; 19. 6—11.
^s ch. 3. 10, 11.

^t see ch. 7. 6, 7, 16; 8. 9; Ps. 39. 5.
^u Ps. 39. 13.
^x ch. 7. 16, 19, 21.

^y ch. 3. 5; Ps. 88. 12.
^z Ps. 23. 1.

^a ch. 2. 11.

^b Thes. 3. 14.

^c ch. 6. 10; 10. 7.

^d see refs. Ezra 9. 13.
^e ch. 5. 9; 37. 23; Ps. 77. 19; Ecc. 3. 11; Is. 40. 28; Ro. 11. 33.
^f ch. 22. 12.
^g Ps. 139. 6—8; Am. 9. 2.

^h ch. 28. 24.
ⁱ ch. 5. 18; 9. 12, 13; 12. 14; Is. 14. 27; Rev. 3. 7.

^k Deu. 32. 30.
^l ch. 9. 12.
^m ch. 22. 13, 11; Ps. 10. 11, 14; 35. 22; 91. 11; Hos. 7. 2.

ⁿ Ps. 73. 22; 92. 6; Ecc. 3. 18; Ro. 1. 22.
^o ch. 5. 13; 1 Cor. 3. 18—20.
^p ch. 5. 8; 8. 5, 6; 22. 21.

^q 1 Sam. 7. 3; 2 Chr. 19. 3; Ps. 78. 8.
^r Ps. 68. 31; 88. 9; 143. 6.

^s ch. 34. 32.
^t Ps. 101. 2, 3.
^u ch. 10. 15; 22. 26; Ge. 4. 5, 6; Ps. 119. 6; 1 John 2. 28; 3. 21.

^x Ps. 27. 1, 2; 46. 1, 2.
^y Ge. 41. 51; Is. 65. 16.
^z Ps. 37. 6; 112. 4; Pro. 4. 18; Is. 58. 9, 10.

1 Vers. 15, 16 may be better rendered thus: 'If I be wicked, woe unto me; and if I be righteous, I cannot lift up my head: I am full of shame, beholding my affliction. And if it (my head) be lifted up, thou huntest me as a fierce lion, and showest thyself powerful in afflictions.'

2 By new calamities: see ch. xvi. 8; Mal. iii. 5.

3 Or, 'Changes and a host;' *i. e.* host after host.

4 'A land of midnight darkness, death-shade, and confusion; where the light is as midnight.' This is a poetical description of the region of departed spirits, according to the popular ideas entertained at the time.

5 Zophar, the third of Job's friends, is more vehement than the others. He severely censures Job's self-justification, asserting that his crimes deserve severe punishment (vers. 2—6); shows the vanity of opposing God's will (7—12); and urges Job to repentance by the temporal benefits which would result from it (13—20).

6 Rather, 'vauntings.'

7 This is exaggerated. Job admitted his imperfection, while he maintained his innocence of the charges laid against him.

8 Rather, 'For there is double to his wisdom (*i. e.*

his wisdom is very great); and know that God hath overlooked part of thine iniquity.' Some suppose 'the secrets of wisdom' to refer to the Divine administration in the future life; and consider the following clause to mean that the goodness of God in rewarding the righteous, and his justice in punishing the wicked, far exceed anything known in this world.

9 Heb., 'Sheol,' the invisible world; which is usually represented as of inconceivable depth and extent. See Isa. xiv. 9.

10 Rather, 'If he arrest and shut up (imprison), and bring to judgment, then,' etc.

11 Or, 'But empty man doth not regard it, nor lay it to heart; yea, as a wild ass-colt man is born.' This is a striking image of what is wild, untamed, and rebellious. See Jer. ii. 24. The passage shows the views entertained of human nature in an early age of the world.

12 Or, 'Surely then thou shalt lift up thy face unstained,' or *unclouded*.

13 Rather, 'And thy life shall arise [clearer] than noon; darkness shall be as the morning.' See Isa. lviii. 10. For the contrary idea, see ch. iii. 4, 5, 9, etc.

- 18 And thou shalt be secure, because there is hope;
Yea, thou shalt dig¹ *about thee*, and ^a thou shalt take thy rest in safety.
- 19 Also thou shalt lie down, and none shall make *thee* afraid;
Yea, ^b many shall ^c make suit unto thee.
- 20 But ^d the eyes of the wicked shall fail,—and they shall not escape,
And ^e their hope *shall be as* the giving up of the ghost.

Job's reply.

12 AND Job answered and said,²

- 2 No doubt but ye *are* the people,—and wisdom shall die with you!
- 3 But ^f I have understanding as well as you;—I *am* not inferior to you:
Yea, who knoweth not such things as these?
- 4 ^g I am *as* one mocked of his neighbour,
Who ^h calleth³ upon God, and he answereth him:
The just upright *man is* laughed to scorn.
- 5 ⁱ He that is ready to slip with *his* feet
Is as a lamp⁴ despised in the thought of him that is at ease.
- 6 ^k The tabernacles of robbers prosper,—and they that provoke God are secure;
Into whose hand God bringeth *abundantly*.⁵
- 7 But ^l ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee:
- 8 Or speak to the earth, and it shall teach thee:
And the fishes of the sea shall declare unto thee.
- 9 Who knoweth not in all these—that ^m the hand of the LORD hath wrought this?
- 10 ⁿ In whose hand *is* the soul of every living thing,—and ^o the breath of all mankind.
- 11 ^p Doth not the ear try words?—and the mouth taste his meat?⁶
- 12 ^q With the ancient *is* wisdom;—and in length of days understanding.
- 13 ^r With him⁷ *is* wisdom and strength,—he hath ^s counsel and understanding.
- 14 Behold, ^t he breaketh down, and it cannot be built again:
He ^u shutteth up a man, and there can be no opening.
- 15 Behold, he ^v withholdeth the waters, and they dry up:
Also he ^w sendeth them out, and they overturn the earth.
- 16 ^z With him *is* strength and wisdom:—^a the deceived and the deceiver *are* his.⁸
- 17 He leadeth counsellors away spoiled,⁹—and ^b maketh the judges fools.
- 18 ^c He looseth the bond of kings,—and girdeth their loins with a girdle.
- 19 ^d He leadeth princes¹⁰ away spoiled,—and overthroweth the mighty.
- 20 ^e He removeth away the speech of the trusty,
And taketh away the understanding of the aged.
- 21 ^f He poureth contempt upon princes,—and weakeneth the strength of the mighty.¹¹
- 22 ^g He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.^h
- 23 ⁱ He increaseth¹² the nations, and destroyeth them:
He enlargeth the nations, and straiteneth them *again*.
- 24 ^j He taketh away the heart¹³ of the chief of the people of the earth,
And ^k causeth them to wander in a wilderness *where there is* no way.
- 25 ^l They grope in the dark without light,
And he maketh them to ^m stagger like a drunken *man*.
- 13** Lo, mine eye hath seen all *this*,—mine ear hath heard and understood it.
- 2 ⁿ What ye know, *the same* do I know also:—I *am* not inferior unto you.
- 3 ^o Surely I would speak to the Almighty,—and I desire ^p to reason with God.
- 4 But ^q ye *are* forgers of lies,—^r ye *are* all physicians of no value.

^a Le. 26. 5, 6; Ps. 3. 5; 4. 8; Pro. 3. 24—26.

^b ch. 42. 8, 9.

^c Ps. 15. 12.

^d Le. 26. 16; Deu. 28. 65.

^e ch. 8. 13, 14; 18. 11; Pro. 10. 24; 11. 7.

^f ch. 13. 2.

^g ch. 16. 10; 17. 2, 6;

21. 3; 30. 1.

^h ch. 16. 20; Ps. 91. 15.

ⁱ Pro. 14. 2.

^k ch. 21. 7; Ps. 17. 14;

37. 1, 35; 73. 11, 12;

92. 7; Jer. 12. 1;

Mal. 3. 15.

^l Ps. 6. 6; Is. 1. 3;

Jer. 8. 7.

^m Den. 8. 17, 18; Jer.

27. 5, 6.

ⁿ Num. 16. 22; Dan.

5. 23; Ac. 17. 28.

^o Ge. 2. 7; Ps. 104. 29.

^p ch. 31. 3; 1 Cor. 10.

15; Phil. 1. 10; Heb.

5. 14.

^q ch. 8. 8; 32. 7.

^r see refs. ch. 9. 4;

36. 5; Ps. 147. 5; Jer.

10. 12.

^s Pro. 8. 14.

^t ch. 9. 12, 13; 11. 10.

^u 1 Sam. 26. 8; Is. 22.

22; Rev. 3. 7.

^v Ge. 8. 1, 2; 1 Ki. 8.

35. 36; 17. 1; Jer.

14. 22.

^w Ge. 6. 17; 7. 11, etc.;

Am. 5. 8.

^z ver. 13.

^a 1 Ki. 22. 22, 23.

^b 2 Sam. 15. 31; 17. 14,

23; Is. 19. 12—14;

29. 14; 1 Cor. 1. 19,

20.

^c 2 Chr. 33. 11—14;

Jer. 52. 31—34; Dan.

2. 21.

^d Jos. 10. 21, 42.

^e ch. 32. 9; Is. 3. 1—3.

^f Ps. 107. 40; Is. 3. 1—

3; 23. 9; 24. 21, 22;

Dan. 2. 21; 4. 32.

^g Ps. 44. 21; Dan. 2.

22; Mt. 10. 26; 1

Cor. 2. 10; 4. 5.

^h ch. iii. 5.

ⁱ Ps. 107. 38; Is. 9. 3;

26. 15.

^j ch. 17. 4.

^k Ps. 107. 4, 40.

^l see refs. ch. 5. 14;

Den. 28. 29.

^m Ps. 107. 27; Is. 19.

14.

ⁿ ch. 12. 3.

^o ch. 23. 3; 31. 35.

^p Is. 1. 18—20.

^q Ps. 119. 69.

^r ch. 6. 21; 16. 2.

1 'Search;' without finding any cause of alarm.

2 Job, in replying to Zophar, refers also to the arguments of Eliphaz and Bildad. He begins by expressing contempt for his friends, who, though not wiser than himself, had presumed thus to teach him (vers. 2—5); affirms again that God deals sovereignly with men (ver. 6), shows that he can speak of God's might and supremacy in strains as sublime as those of his friends (7—25; xiii. 1, 2); appeals from their charges to the Almighty (3—27); and closes with a touching description of the brevity of life (xiii. 28; xiv.)

3 That is, I whom God once heard and answered and treated with scorn.

4 A man brought very low by adversity is regarded as an almost extinguished lamp; *i. e.* with equal displacency.

5 Some render, 'who have God in their hand;' *i. e.*

who have no other God than their own will and power.

6 Or, 'Doth not the ear try words as the palate tastes food;' and so I will exercise my own judgment upon the wise sayings you have quoted, for they are not worthy of God's inscrutable wisdom (vers. 12, 13).

7 That is, with God.

8 All are alike under his control.

9 Rather, 'Stripped;' *i. e.* captives (Isa. xx. 4).

10 Or, 'priests.' See note on Gen. xli. 45.

11 Rather, 'looseth the girdle of the strong.' See ver. 18, and Isa. v. 27.

12 'Increaseth' refers to *power*; 'enlargeth' to *extent*.

13 Or, 'understanding;' the heart being spoken of as the seat of intellect. God withholds discernment from the leader of a people whom he has appointed to be conquered and to be carried into captivity.

- 5 Oh that ye would altogether hold your peace!—and ^s it should be your wisdom.
 6 Hear now my reasoning,—and hearken to the pleadings of my lips.
 7 'Will ye speak wickedly for God?—and talk deceitfully for him?
 8 Will ye accept his person?¹—will ye contend for God?
 9 Is it good that he should search you out?
 Or as one man mocketh another, do ye *so* mock him?²
 10 He will surely ^u reprove you,—if ye do secretly accept persons.
 11 ^x Shall not his excellency make you afraid?—and ^y his dread fall upon you?
 12 Your ^z remembrances *are* like unto ashes,—your bodies ^a to bodies of clay.³
- 13 Hold your peace, let me alone,—that I may speak, and let come on me what *will*.
 14 Wherefore ^b do I take my flesh in my teeth,⁴—and ^c put my life in mine hand?⁵
 15 ^d Though he slay me, yet will I trust in him:
^e But I will maintain mine own ways before him.⁶
 16 He also *shall be* ^f my salvation:—for ^g an hypocrite shall not come before him.
 17 Hear diligently my speech,—and my declaration with your ears.
 18 Behold now, I have ordered *my* cause;—^h I know that I shall be justified.
 19 ⁱ Who is he *that* will plead with me?
 For now, if I hold my tongue, I shall give up the ghost.⁷
 20 ^k Only do not two *things*⁸ unto me:—then will I not ^l hide myself from thee.
 21 ^m Withdraw thine hand far from me:—and let not thy dread make me afraid.
 22 Then call thou, and I will answer:—or let me speak, and answer thou me.
- 23 How many *are* mine iniquities and sins?
ⁿ Make me to know my transgression and my sin.
 24 ^o Wherefore hidest thou thy face,—and ^p holdest me for thine enemy?
 25 ^q Wilt thou break a leaf driven to and fro?—and wilt thou pursue the dry stubble?
 26 For thou writest bitter things against me,
 And ^r makest me to possess the iniquities of my youth.
 27 ^s Thou puttest my feet also in the stocks,
 And ^t lookest narrowly unto all my paths;
 Thou settest a print⁹ upon the heels of my feet.
- 28 And he, as a rotten thing, consumeth,¹⁰—^u as a garment that is moth eaten.
 14 Man *that is* born of a woman is of ^x few days, and ^y full of trouble.
^z He cometh forth like a flower, and is cut down:
 2 ^a He fleeth also as a shadow, and continueth not.
 3 And ^b dost thou open thine eyes¹¹ upon such an one,
 And ^c bringest me into judgment with thee?
 4 Who ^d can bring a clean *thing* out of an unclean?—not one.
 5 ^e Seeing his days *are* determined,—the number of his months *are* with thee,
 Thou hast appointed his bounds that he cannot pass;
 6 ^f Turn from him, that he may rest,
 Till he shall accomplish,¹² ^g as an hireling, his day.
- 7 For there is hope of a tree, if it be cut down, ^h that it will sprout again,
 And that the tender branch thereof will not cease.
 8 Though the root thereof wax old in the earth,
 And the stock thereof die in the ground;
 9 *Yet* through the scent¹³ of water it will bud,—and bring forth boughs like a plant.

^s Pro. 17. 28.^t ch. 17. 5; 32. 21;
36. 4.^u ch. 42. 7, 8; Ps. 50.
20, 21.^x Jer. 5. 22.^y Is. 8. 13.^z ch. 18. 17; Ps. 34. 16.^a see refs. ch. 4. 19.^b ch. 18. 4.^c see refs. Judg. 12. 3.^d Ps. 23. 4; Pro. 14.

32; Ro. 8. 38, 39.

^e ch. 23. 4—7; 27. 5.^f Ex. 15. 2; Ps. 27. 1;

62. 6, 7.

^g see refs. ch. 8. 13, 14.^h ch. 40. 7, 8.ⁱ ch. 33. 6; Is. 50. 8.^k ch. 9. 31, 35; 33. 7.^l Ge. 3. 8—10.^m ch. 10. 20; Ps. 39. 10.ⁿ Ps. 139. 23, 21.^o Deu. 32. 20; Ps. 13.

1; 44. 24; 88. 14;

Is. 8. 17.

^p ch. 16. 9; 19. 11; 33.

10; Deu. 32. 42; Ru.

1. 21; Lam. 2. 5.

^q Is. 42. 3; Mt. 12. 20.^r ch. 20. 11; Ps. 25. 7.^s ch. 33. 11.^t ch. 10. 6; 14. 16, 17.^u ch. 4. 19; Hos. 5. 12.^x see refs. ch. 7. 1, 6.^y ch. 5. 7; Ecc. 2. 23.^z ch. 8. 9; Ps. 90. 5, 6,

9; 102. 11; 103. 15,

16; 141. 4; Is. 40. 6—

8; Jam. 1. 10, 11; 1.

14; 1 Pet. 1. 24.

^a see refs. ch. 8. 9.^b ch. 7. 17, 18; Ps. 111.

3.

^c Ps. 143. 2.^d ch. 15. 14—16; 25.

4—6; Ge. 5. 3; Ps.

51. 5; John 3. 6;

Ro. 5. 12; Eph. 2. 3.

^e ver. 14; see refs. ch.

7. 1.

^f ch. 7. 16, 19; 10. 20;

Ps. 39. 13.

^g ch. 7. 1, 2.^h ver. 11.

1 That is, 'Will ye be partial?' The principles of truth and justice need never be neglected in vindicating God.

2 Or, 'Will it be good for you if he shall search you out; or, as men are deceived, can you deceive Him?'

3 Rather, 'Your memorable sayings will be like ashes; your bulwarks (*i. e.* of argument) as bulwarks of clay.'

4 That is, 'incur every danger.' The figure is taken from wild beasts that carry off their prey in their teeth.

5 This phrase, which occurs frequently elsewhere (see Judg. xii. 3; 1 Sam. xix. 5; xxviii. 21; Psa. cxix. 109), means 'incur extreme danger.' Job is willing to risk all consequences to have the cause of his sufferings cleared up.

6 The present Heb. text should be rendered, 'Lo! let him slay me; I have no hope: but I will explain my ways before him:' *i. e.* I have no hope of prolonged existence; but I desire to vindicate my character before I die. But many read as in the English version.

7 Job had nothing left to sustain him but the consciousness of his integrity; and if he yield that, he must

expire. Some render, 'Who is he that can convict me in judgment? for then will I be silent, and expire.'

8 Yet vouchsafe unto me two things—freedom from severe affliction, and such a mild manifestation of the Deity as shall not overwhelm me (ver. 21). 'Then call me to trial, and I will answer,' etc.

9 This probably refers to some ancient custom not now known.

10 Or, 'yet he (*i. e.* man, see next verse) like rottenness decays:' meaning, how disproportioned the severity to the feebleness of him who is so treated! This thought is continued in the next verse.

11 That is, in order to observe, or watch closely.

12 Rather, 'enjoy;' meaning, Leave him alone that he may be quiet, so as to enjoy his appointed term on earth. The following verses (7—12) adduce a reason for this; man having no future life in this world when he may enjoy it.

13 The plant is represented as inhaling the vital influence from the water.

- 10 But man dieth, and wasteth away ;
Yea, man giveth up the ghost, and ⁱ where *is* he ?
- 11 As the waters fail from the sea,¹—and the flood decayeth and drieth up :
12 ^k So man lieth down, and riseth not :
^l Till² the heavens *be* no more, they shall not ^m awake,
Nor be raised out of their sleep.
- 13 Oh that thou wouldest hide me in the grave,³
That thou wouldest keep me secret, ⁿ until thy wrath be past,
That thou wouldest appoint me a set time, and ^o remember me !
- 14 If a man die, ^p shall he live *again* ?
^q All the days of my appointed time ^r will I wait, ^s till my change come.
- 15 'Thou shalt call,⁴ and I will answer thee :
^t Thou wilt have a desire to the work of thine hands.
- 16 ^x For now thou numberest my steps :—dost thou not watch over my sin ?
17 ^y My transgression *is* sealed⁵ up in a bag,—and thou sewest up mine iniquity.
- 18 And⁶ surely the mountain falling cometh to nought,
And the rock is removed out of his place.
- 19 The waters wear the stones :
Thou wastest away the things which grow *out* of the dust of the earth ;⁷
And thou ^z destroyest⁸ the hope of man.
- 20 Thou prevailest for ever against him, and he passeth :
Thou changest his countenance, and sendest him away.
- 21 His sons come to honour, and ^a he knoweth *it* not ;
And they are brought low, but he perceiveth *it* not of them.
- 22 But his flesh upon him shall have pain,—and his soul within him shall mourn.⁹

The second speech of Eliphaz.

- 15 THEN answered Eliphaz the Temanite, and said,¹⁰
- 2 Should a wise man utter vain knowledge,—^b and fill his belly with the east wind ?¹¹
3 ^c Should he reason with unprofitable talk ?
Or with speeches wherewith he can do no good ?
4 Yea, thou castest off fear,—and ^d restrainest prayer before God.¹²
5 For thy mouth uttereth thine iniquity,—and thou chooseth the tongue of the crafty.
6 ^e Thine own mouth condemneth thee, and not I :
Yea, thine own lips testify against thee.
- 7 *Art* thou¹³ the first man *that* was born ?—^f or wast thou made before the hills ?
8 ^g Hast thou heard the secret¹⁴ of God ?—and dost thou restrain wisdom to thyself ?
9 ^h What knowest thou, that we know not ?
What understandest thou, which *is* not in us ?
10 ⁱ With us *are* both the grayheaded and very aged men,
Much elder¹⁵ than thy father.
11 *Are* the consolations of God small with thee ?—is there any secret thing with thee ?¹⁶

i ch. 7. 7—10.

k ch. 30. 23.

l ch. 19. 25—27 ; Ps. 102. 26 ; Is. 51. 6 ; 65. 17 ; 66. 22 ; Mt. 24. 35 ; Ac. 3. 21 ; Ro. 8. 20 ; 2 Pet. 3. 7—11 ; Rev. 20. 11 ; 21. 1 ; m ch. 3. 13 ; Dan. 12. 2 ; n Is. 12. 1 ; 26. 20, 21. ; o Ps. 106. 4 ; Lk. 23. 42.

p Eze. 37. 1—14 ; Mt. 22. 29—32 ; Ac. 26. 8 ; 1 Cor. 15. 42—44.

q ver. 5.

r ch. 13. 15 ; Ps. 27. 14 ; 40. 1, 2 ; Lam. 3. 25, 26.

s ver. 7 ; 1 Cor. 15. 51, 52 ; Phil. 3. 21.

t ch. 13. 22.

u ch. 10. 3 ; Pa. 138. 8 ; 1 Pet. 4. 19.

v ch. 10. 6, 14 ; 13. 27 ; 31. 4 ; 34. 21 ; Ge. 16. 13 ; 2 Chr. 16. 9 ; Ps. 56. 8 ; 139. 1—3 ; Pro. 5. 21 ; Jer. 32. 19.

y Deu. 32. 34 ; Hos. 13. 12.

z ch. 19. 10.

a Ps. 30. 6 ; Ecc. 2. 18 ; 9. 5 ; Is. 63. 16.

b Hos. 12. 1.

c Mt. 12. 36, 37 ; Col. 4. 6.

d 1 Chr. 10. 13, 14.

e ch. 9. 20 ; Mt. 12. 37 ; Lk. 19. 22.

f ch. 38. 4 ; Ps. 90. 2 ; Pro. 8. 25.

g Deu. 29. 29 ; Ps. 25. 14 ; Jer. 23. 18 ; Ro. 11. 34 ; 1 Cor. 2. 11.

h ch. 13. 2.

i ch. 32. 6, 7.

1 The term 'sea' is applied, in the Hebrew Scriptures, to the Lake of Tiberias, the Dead Sea, and the flooding rivers Nile and Enphrates. This figure is peculiarly applicable in the parched countries of the East.

2 Evidently meaning, they shall never appear again on earth. Some suppose that the form of words indicates a belief in the general resurrection. See ch. xix. 23—27.

3 Heb., 'Sheol.' On comparing this verse with the preceding, it appears that Job did anticipate another and happier world.

4 Rather, 'Do thou call, and I will answer thee: show compassion to the work of thine hands.'

5 See note on ch. ix. 7, and 2 Kings xii. 10. The sense is, that Job's sins were accurately estimated, so that none might be lost.

6 This appears to be another illustration of the truth mentioned in vers. 10, 12, 'that man never returns to the earth.'

7 Or, 'The flood sweepeth over the dust of the earth;' *i. e.* inundates the land.

8 Rather, 'So thou destroyest.'

9 This may be translated, 'But his flesh suffers for himself, and his soul mourns over himself;' *i. e.* he notices not the grief or sufferings of others.

10 The second series of the controversy now begins, in which the speakers become more excited and violent, but say little against Job that is new. Eliphaz commences by charging Job's effusions with vanity and impiety (vers. 2—13); he opposes Job's affirmation of his innocence and of the too great severity of his punishment (14—16); and describes, in the sayings of wise men of former times, the overwhelming misery of the wicked (17—35).

11 The east wind is the most tempestuous and sultry wind in Western Asia; and is hence used metaphorically for anything destructive or injurious (Hos. xii. 1).

12 Rather, 'Yea, thou makest void the fear of God, and restrainest devotion before God:' meaning that Job's principles were fatal to holiness and piety; perhaps referring to ch. ix. 22—24; xii. 6.

13 Eliphaz refers to Job's claims of equal wisdom with his friends (ch. xii. 2, 3).

14 Counsel.

15 Job had himself stated (ch. xii. 12), that in length of days was understanding.

16 Rather, 'And words gently spoken towards thee.' The meaning of the whole verse is, 'Do you regard as worthless the Divine consolations and gentle reproofs which I have addressed to you?'

- 12 Why doth thine heart carry thee away?—and what do ^k thy eyes wink ^l at,
 13 That thou turnest thy spirit against God,
^l And lettest *such* words go out of thy mouth?
- 14 ^m What *is* man, that he should be clean?
 And *he which is* born of a woman, that he should be righteous?
- 15 ⁿ Behold, he putteth no trust in his saints;
 Yea, the heavens are not clean in his sight.
- 16 ^o How much more abominable and filthy *is* man,
^p Which drinketh iniquity like water?
- 17 I will show thee, hear me;—and that *which* I have seen I will declare;
 18 Which wise men have told ^q from their fathers,—and have not hid *it*:
 19 Unto whom alone the earth ² was given,—and ^r no stranger passed among them.
 20 The wicked man travaileth with pain all *his* days,
^s And the number of years is hidden to the oppressor.
- 21 A dreadful sound *is* in his ears:—^t in prosperity the destroyer shall come upon him.
 22 He believeth not that he shall return out of darkness,
 And he is waited for of the sword.
- 23 He ^u wandereth abroad for bread, *saying*, Where *is it*?
 He knoweth that ^x the day of darkness is ready at his hand.
- 24 Trouble and anguish shall make him afraid;
 They shall prevail against him, as a king ready to the battle.
- 25 For ^y he stretcheth out his hand against God,
 And ^z strengtheneth himself against the Almighty.
- 26 He runneth upon him, *even on his neck*,³—upon the thick bosses of his bucklers:
 27 ^a Because he covereth his face with his fatness,
 And maketh collops of fat on *his* flanks.⁴
- 28 And he dwelleth in desolate cities,⁵—*and* in houses which no man inhabiteth,
 Which are ready to become ^b heaps.
- 29 He shall not be rich, ^c neither shall his substance continue,
 Neither shall he prolong the perfection⁶ thereof upon the earth.
- 30 ^d He shall not depart out of darkness;—the flame shall dry up his branches,
 And ^e by the breath of his mouth⁷ shall he go away.
- 31 Let not him that is deceived ^f trust in vanity:
^g For vanity shall be his recompence.
- 32 It shall be accomplished ^h before his time,⁸—and his branch shall not be green.
 33 He ⁱ shall shake off his unripe grape as the vine,
 And shall cast off his flower as the olive.
- 34 For ^k the congregation⁹ of hypocrites *shall be* desolate,
 And fire shall consume the tabernacles of bribery.
- 35 ^l They conceive mischief, and bring forth vanity [*or*, iniquity],
 And their belly prepareth deceit.

Job's reply.

16 THEN Job answered and said,¹⁰

- 2 I have heard many such things:—^m miserable comforters *are* ye all.
 3 Shall vain words have an end?—or what emboldeneth ⁿ thee that thou answerest?
 4 I also could speak as ye *do*:—if your soul were in my soul's stead,
 I could heap up words against you,—and ^o shake mine head at you.
 5 *But* I would strengthen you with my mouth,
 And the moving of my lips should assuage *your grief*.
- 6 Though I speak, my grief is not asswaged:
 And *though* I forbear, what am I eased?
- 7 But now he hath made me weary:—thou hast made desolate all my company.
 8 And ^p thou hast filled me with wrinkles, *which* ^q is a witness *against me*:

^k Ps. 35. 19; Pro. 6. 13.

^l Jam. 1. 26; 3. 2—6.

^m see refs. ch. 14. 4;
 1 Ki. 8. 46; 2 Chr.
 6. 36; Ps. 14. 3;
 Pro. 20. 9; Ecc. 7.
 20; 1 John 1. 8, 10.
ⁿ see refs. ch. 4. 18.

^o ch. 4. 19; Ps. 14. 3;
 53. 3; Ho. 1. 23—30.
^p ch. 31. 7; Pro. 19.
 28.

^q ch. 8. 8.

^r Joel 3. 17.

^s Ps. 90. 3, 4, 12.

^t 1 Thes. 5. 3.

^u ch. 30. 3, 4; Ps. 59.
 15; 109. 10.
^v ch. 18. 5, 6, 12, 18;
 Ecc. 11. 8.

^y Le. 26. 23; Mal. 3. 13.

^z ch. 9. 4; Ps. 52. 7.

^a Deu. 32. 15; Ps. 17.
 10; 73. 7.

^b Jer. 9. 11; 26. 18.

^c ch. 20. 22—28; Ps.
 49. 16, 17.

^d ch. 10. 21, 22.

^e ch. 4. 9.

^f Ps. 62. 10; Is. 59. 4.

^g ch. 4. 8; Pro. 22. 8.

^h ch. 22. 16; Ps. 55. 23.

ⁱ Is. 33. 9.

^k see refs. ch. 8. 13.

^l Ps. 7. 14; Is. 59. 4;
 Hos. 10. 13; Jam. 1.
 15.

^m ch. 13. 4.

ⁿ 2 Ki. 19. 21; Ps. 22.
 7; 109. 25; Lam. 2.
 15.

^o ch. 10. 17; Ru. 1. 21.

1 A gesture of pride and insolence.

2 Rather, 'the land:' before they had become intermingled with and corrupted by other nations.

3 Rather, 'with his (*i. e.* the sinner's) neck, with the thick bosses of his bucklers;' *i. e.* with his head erect (Psa. lxxv. 5), and confiding in his strength. This is a very significant imago of daring impiety.

4 Giving himself up to a life of luxury.

5 His insatiable ambition causes desolation around him. See Isa. v. 8.

6 Or, 'possession.'

7 Of God's mouth; *i. e.* by Divine judgments.

8 Or, 'It shall not fill up its time.' Comp. 1'sa. lv. 23.

9 That is, 'the family:' perhaps referring to Job's bereavements and other calamities.

10 Job finds fault with his friends for distressing rather than comforting him (vers. 1—5); renews his complaint and protestations of uprightness, and his request to argue with God (6—22, xvii. 1—10); and closes by saying that his only hope is in the grave (11—16).

11 Rather, 'irritates.'

12 Perhaps, 'And my calamity seizes me as a witness.'

- And my leanness rising up in me beareth witness to my face.
- 9 ^p He teareth *me* in his wrath, who hateth me :¹
^q He gnasheth upon me with his teeth ;
^r Mine enemy sharpeneth his eyes upon me.
- 10 They have ^s gaped upon me with their mouth ;
 They ^t have smitten me upon the cheek reproachfully ;
 They have ^u gathered themselves together against me.
- 11 God ^x hath delivered me to the ungodly,
 And turned me over into the hands of the wicked.
- 12 I was at ease, but he hath broken me asunder,
 He hath also taken *me* by my neck, and ^y shaken me to pieces ;
- 13 And ^z set me up for his mark,—^a his archers compass me round about ;
 He cleaveth my reins asunder, and doth not spare,
 He poureth out my gall² upon the ground.
- 14 He breaketh me with breach upon breach,—he runneth upon me like a giant.
- 15 I have ^b sewed sackcloth upon my skin,—and ^c defiled my horn³ in the dust.
- 16 ^d My face is foul⁴ with weeping,—and ^e on my eyelids *is* the shadow of death ;
- 17 ^f Not for *any* injustice in mine hands :—also my prayer *is* pure.
- 18 O earth, ^g cover not thou my blood,⁵—and ^h let my cry have no place.⁶
- 19 Also now, behold, ⁱ my witness *is* in heaven,—and my record *is* on high.
- 20 My friends scorn me :—*but* mine eye poureth out tears unto God.⁷
- 21 ^k Oh that one might plead⁸ for a man with God,—as a man *pleadeth* for his neighbour !
- 22 When a few years are come,—then I shall ^l go the way *whence* I shall not return.
- 17 My breath is corrupt,⁹ my days are extinct,—^m the graves *are ready* for me.
- 2 ⁿ Are there not ⁿ mockers with me ?
 And doth not mine eye continue in their ^o provocation ?¹⁰
- 3 Lay down now, put me in a surety with thee ;
 Who *is* he *that* ^p will strike hands¹¹ with me ?
- 4 For thou hast hid their heart from understanding :
 Therefore shalt thou not exalt *them*.
- 5 ^q He that speaketh flattery to *his* friends,¹²
 Even ^r the eyes ^s of his children shall fail.
- 6 He hath made me also ^t a byword of the people ;—and aforetime I was as a tabret.¹³
- 7 ^u Mine eye also is dim by reason of sorrow,—and all my members *are* ^x as a shadow.
- 8 Upright *men* shall be astonied at this,¹⁴
 And the innocent shall stir up himself against the hypocrite.¹⁵
- 9 The righteous also ^y shall hold on his way,
 And he that hath ^z clean hands shall be stronger and stronger.¹⁶
- 10 But as for you all, ^a do ye return, and come now :
 For I cannot find *one* wise *man* among you.
- 11 ^b My days are past,—^c my purposes are broken off,—*even* the thoughts of my heart.
- 12 They change the night into day :—the light *is* short because of darkness.¹⁷
- 13 If I wait, the grave *is* mine house :—I have ^d made my bed in the darkness.
- 14 I have said to corruption, Thou *art* my father :
^e To the worm, *Thou art* my mother, and my sister.
- 15 And where *is* now my hope ?—as for my hope, who shall see it ?
- 16 They¹⁸ shall go down ^f to the bars of the pit,—when *our* ^g rest together *is* in the dust.

^p ch. 10. 16, 17.^q Ps. 35. 16 ; Lam. 2. 16.^r ch. 13. 24.^s Ps. 22. 13, 16, 17.^t 1 Ki. 22. 21 ; Lam. 3. 30 ; Mic. 5. 1 ; Mt. 26. 27.^u Ps. 35. 15 ; 94. 21.^x ch. 1. 13—19 ; 2. 7.^y Lam. 3. 11.^z ch. 7. 12, 20.^a ch. 6. 4.^b 1 Ki. 21. 27 ; 1s. 22. 12.^c ch. 30. 19 ; Ps. 7. 5 ; 75. 5, 10.^d Ps. 6. 6, 7 ; 31. 9.^e ch. 17. 7.^f ch. 11. 14 ; Ps. 7. 3—5.^g Ge. 4. 11 ; Ne. 4. 5.^h ch. 27. 9 ; Ps. 66. 18, 19.ⁱ Ro. 1. 9 ; 9. 1 ; 2 Cor. 1. 23.^k ch. 31. 35 ; Ecc. 6. 10 ; 1s. 45. 9 ; Ro. 9. 20.^l ch. 7. 9, 10 ; Ecc. 12. 5.^m Ps. 88. 3—5 ; 1s. 38. 10—14.ⁿ ch. 12. 4 ; 16. 20.^o 1 Sam. 1. 6, 7.^p Pro. 6. 1 ; 11. 15 ; 17. 18 ; 22. 26.^q ch. 32. 21, 22 ; Ps. 12. 2, 3 ; Pro. 29. 5.^r Deu. 28. 65 ; Lam. 4. 17.^s Ex. 20. 5.^t ch. 30. 9.^u ch. 16. 16 ; Ps. 6. 7 ; 31. 9 ; Lam. 5. 17.^x Ps. 109. 23.^y Pro. 4. 18 ; 1 Pet. 1. 5 ; 1 John 2. 19.^z Ps. 24. 4.^a ch. 6. 29.^b see refs. ch. 7. 6.^c Ecc. 9. 10.^d Ps. 139. 8.^e ch. 19. 26 ; 1s. 14. 11.^f ch. 18. 13 ; Ps. 88. 4.^g ch. 3. 17—19.

1 Rather, 'His anger tears and pursues me.' The cause of his sufferings is here boldly personified as a wild beast. Comp. ver. 12 ; ch. x. 16 ; Isa. xxxviii. 13 ; Lam. iii. 10.

2 Piercing the vitals.

3 See note on 1 Sam. ii. 1.

4 'Scalded : ' a striking description of the sufferings of one who is hunted to death.

5 Job, regarding himself as persecuted to death, claims the supposed right of a murdered person, calls on the earth not to conceal the crime (see Gen. iv. 11), and appeals to God as the vindicator of the victim.

6 That is, no place of rest ; let it always be heard.

7 When faith is most severely tried by man's unkindness and the darkness of providence, it will still turn, though with tears, to God.

8 Rather, 'Oh that he would give judgment for man (*i. e.* for *me*) with God, and for the son of man with his fellow (*i. e.* my opponents).'

9 'My spirit (or vital power) is spent.'

10 The connection is, 'My friends scorn me (see ch. xvi. 10), and mock and continually provoke me ; wherefore I pray God to bring me to trial' (ver. 3).

11 As an evidence of suretyship (Prov. vi. 1 ; xvii. 18 ; xxii. 26). This is an address to God : 'Lay down now a pledge : be my surety. My friends are not disposed to do me justice ; for,' etc. (ver. 4).

12 Rather, 'who betrayeth friends to the spoil.'

13 Rather, as Tyndale renders it, 'I am a jesting-stock among them.'

14 At this treatment of an upright man by his friends.

15 Or, 'shall be roused against the wicked.'

16 That is, Yet the righteous shall not be intimidated, but rather strengthened. Job probably includes himself, determining to hold fast his integrity.

17 Or, 'they put night for day ; yea, light is close to darkness ; ' *i. e.* the very day is darkened.

18 That is, *my hopes* ; those which you would have me cherish as to restoration in this life.

Bildad's second speech.

18 THEN answered Bildad the Shuhite, and said,¹

2 How long *will it be ere* ye make an end of words?²

^h Mark, and afterwards we will speak.

3 ⁱ Wherefore are we counted ^h as beasts,—*and* reputed vile in your sight?

4 ^l He teareth himself in his anger:³—shall the earth be forsaken for thee?
And ^m shall the rock be removed out of his place?

5 Yea, ⁿ the light of the wicked shall be put out,
And ^o the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle,
^p And his candle shall be put out with him.⁴

7 ^q The steps of his strength shall be straitened,
And ^r his own counsel shall cast him down.

8 For ^s he is cast into a net by his own feet,—and he walketh upon a snare.

9 The gin shall take *him* by the heel,—*and* ^t the robber⁵ shall prevail against him.

10 The snare *is* laid for him in the ground,—and a trap for him in the way.

11 ^u Terrors shall make him afraid on every side,—and shall drive him to his feet.

12 His strength shall be hungerbitten,—and ^v destruction *shall be* ready at his side.

13 It shall devour the strength of his skin:⁶

Even the firstborn of death⁷ shall devour his strength.

14 ^y His confidence shall be rooted out of his tabernacle,
And it shall bring him to ^z the king of terrors.

15 ^a It shall dwell in his tabernacle, because *it is* none of his:⁸
Brimstone⁹ shall be scattered upon his habitation.

16 ^b His roots shall be dried up beneath,—and above shall his branch be cut off.

17 ^c His remembrance shall perish from the earth,
And he shall have no name in the street.

18 He shall be driven from light into darkness,—and ^d chased out of the world.

19 ^e He shall neither have son nor nephew among his people,

^f Nor any remaining in his dwellings.

20 They that come after¹⁰ *him* shall be astonished at ^g his day,
As they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked,
And this *is* the place of *him* that ^h knoweth not God.

Job's reply.

19 THEN Job answered and said,¹¹

2 How long will ye vex my soul,—and break me in pieces with words?

3 These ⁱ ten times¹² have ye reproached me:

Ye are not ashamed *that* ye make yourselves ^h strange¹³ to me.

4 And be it indeed *that* I have erred,—^l mine error remaineth with myself.¹⁴

5 If indeed ye will ^m magnify *yourselves* against me,
And plead against me my reproach:¹⁵

6 Know now that ⁿ God hath overthrown me,—and hath compassed me with his net.

7 Behold, ^o I cry out of wrong, but I am not heard:
I cry aloud, but *there is* no judgment.

^h Pro. 18. 13.

ⁱ ch. 12. 7, 8; 17. 4, 10

^k Ps. 73. 22.

^l ch. 13. 11.

^m Is. 51. 10.

ⁿ ch. 20. 5; Pro. 4. 19;

13. 9; 20. 20; 24. 20.

^o Is. 50. 11.

^p ch. 21. 17; Ps. 18. 28.

^q ch. 20. 22.

^r ch. 5. 12, 13.

^s ch. 22. 10; Est. 7. 10;

Ps. 9. 15; 35. 8.

^t ch. 5. 5.

^u ch. 15. 21; 20. 25;

Ps. 73. 19; Jer. 6. 25;

20. 3; 46. 5; 49. 29.

^v ch. 15. 23.

^y ch. 8. 14; 11. 20; Ps.

112. 10; Pro. 10. 28.

^z ch. 21. 17; Ps. 55. 4;

Heb. 2. 15.

^a Zec. 5. 4.

^b ch. 29. 19; Is. 5. 24;

Hos. 9. 16; Am. 2. 9;

Mal. 4. 1.

^c ch. 13. 12; Ps. 34. 16;

109. 13; Pro. 2. 22;

10. 7.

^d Pro. 11. 32; Is. 17.

13.

^e Is. 11. 22; Jer. 22. 30.

^f ch. 20. 26—28.

^g Ps. 37. 13; Eze. 21.

25.

^h ch. 21. 14; Ps. 79. 6;

Jer. 9. 3; 10. 25;

Ro. 1. 28; 1 The. 1.

5; 2 The. 1. 8; Tit.

1. 16.

ⁱ Ge. 31. 7; 1. e. 26. 26;

Num. 14. 22.

^k Ge. 42. 7; Ps. 69. 8.

^l Eze. 18. 4.

^m Ps. 35. 36; 38. 16;

Mic. 7. 8.

ⁿ ch. 16. 11—14; Lam.

1. 3; Eze. 12. 13;

Hos. 7. 12.

^o Ps. 22. 2; Lam. 3. 8.

1 Bildad answers Job with great severity (vers. 2—4), and describes the fate of the wicked man (5—21).

2 Some render this clause, 'How long will ye lay snares for words?' *i. e.* use sophistical reasonings.

3 Rather, 'O thou that tearest thyself in anger.' Bildad charges Job with wishing that the settled principles of the Divine administration should be made to give way to his anger. But, he says (ver. 5), this shall not be: however the wicked may dislike it, they must suffer.

4 Rather, 'his lamp [suspended] above him shall be put out.'

5 Rather, 'the snare shall lay fast hold on him.' The language of vers. 7—11 is taken from the modes then practised of catching animals; six different words being used to describe various kinds of nets and snares.

6 'The bars of his skin;' *i. e.* the bones of his body.

7 That is, the *most dreadful disease*; as the 'first-born of the poor' (Isa. xiv. 30) are the *poorest*. It was doubtless intended that Job should apply all this to himself; the facts in his case being supposed by his friends to be just such as are here described. It is not surprising, there-

fore, that he was stung to the quick, as his reply shows.

8 Rather, 'There shall dwell in his tent some of them to whom it is (*or*, belongs) not;' *i. e.* strangers shall possess his dwelling (vers. 17, 19).

9 A frequent Scriptural image of desolation, possibly derived from the destruction of Sodom and Gomorrah. See Gen. xix. 24; Deut. xxix. 23; Psa. xi. 6.

10 This may mean either, *his juniors*, or *men of future ages*; 'they that went before,' being *his seniors*, or *contemporaries*; or, perhaps, *the men of the west*, and *they of the east*.

11 Job again complains of his friends, maintaining that the cause of his affliction must be found in God's sovereignty (vers. 2—6); describes his sufferings, and calls for pity (7—22); and declares his assurance of deliverance, and blessedness with God in a future life (23—29).

12 Many times. See note on Gen. xxxi. 7.

13 Rather, 'that ye oppress me.'

14 The meaning is, 'It is I who suffer by it; and I should therefore have your sympathy.'

15 That is, my sufferings with which ye reproach me.

- 8 ^p He hath fenced up my way that I cannot pass,
And ^q he hath set darkness in my paths.
- 9 ^r He hath stripped me of my glory,—and taken the crown *from* my head.
- 10 He hath ^s destroyed me on every side, and ^t I am gone:
And ^u mine hope hath he removed like a tree.
- 11 He hath also ^v kindled his wrath against me,
And ^w he counteth me unto him as *one of* his enemies.
- 12 ^x His troops ¹ come together, and ^a raise up their way against me,
And encamp round about my tabernacle.
- 13 ^b He hath put my brethren far from me,
And mine acquaintance are verily estranged from me.
- 14 My kinsfolk have failed,—and my familiar friends have forgotten me.
- 15 They that dwell ² in mine house, and my maids, count me for a stranger:
I am an alien in their sight.
- 16 I called my servant, and he gave *me* no answer;—I intreated him with my mouth.
- 17 ^c My breath is strange to my wife,
Though I intreated for the children's *sake* ³ of mine own body.
- 18 Yea, ^d young children despised me;—I arose, and they spake ⁴ against me
- 19 ^e All my inward ⁵ friends abhorred me:
And they whom I loved are turned against me.
- 20 ^f My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth. ⁶
- 21 ^g Have pity upon me, have pity upon me, O ye my friends;
^h For the hand of God hath touched me.
- 22 Why do ye ⁱ persecute me as God,—and ^k are not satisfied with my flesh?
- 23 Oh that my words were now written!—oh that they were printed in a book!
- 24 That they were graven with ^l an iron pen—and lead in the rock for ever!
- 25 For ^m I know *that* my redeemer liveth, ⁷
And *that* he shall stand at the latter *day* upon the earth:
- 26 And *though* after my skin *worms* destroy this *body*,
Yet ⁿ in my flesh shall I see God:
- 27 Whom I shall see for myself,—and mine eyes shall behold, and not another
Though my reins be consumed within me.
- 28 But ye should say, ⁸ ^o Why persecute we him,
Seeing the root of the matter is found in me?
- 29 Be ye afraid of the sword:—for wrath *bringeth* the punishments of the sword,
^p That ye may know *there is* a judgment.

Zophar's second speech.

20 THEN answered Zophar the Naamathite, and said, ⁹

2 Therefore do my thoughts cause me to answer,—and for *this* ^q I make haste.

¹ My numerous calamities attack me like an army, prepare their approaches and surround my tent.

² Rather, 'sojourn,' as guests, or hired servants.

³ Rather, 'And my intreating to the children of my body.' This is to be understood, not literally, but as a pathetic representation of his extraordinary sufferings.

⁴ An extreme indignity in Oriental countries. Comp. ch. xxix. 7—10.

⁵ Heb., 'men of my secret;' *i. e.* confidential friends.

⁶ A proverbial expression; perhaps derived from the prominence of the teeth, and the thinness and bloodlessness of the lips, in extremely emaciated persons.

⁷ Job now turns for comfort, under the harsh judgment of men, to his assured belief in a consolatory truth of universal and permanent importance, which he desires to have not only 'inscribed (not printed) in a book,' but also more lastingly and publicly recorded, by being engraven on a rock. It appears from the whole tenor of Job's recent language, that he had given up all hope of deliverance in this world, and regarded himself as a man who had been slain: see ch. xvi. 16—19; xvii. 11—16. And this is confirmed by his use of the word 'Göel,' or *redeemer*, the designation of the nearest kinsman, who was in Eastern usage 'the avenger of blood.' It is therefore to his hope of vindication in a *future life* that he here refers, encouraging himself in the conviction that after death he should joyfully behold his ever-living Vindicator, who would publicly appear and decide in his

favour. This suggests an analogy between the present passage and some in the book of Genesis, in which the expectation excited by God's earliest promises of the Great Redeemer (see Gen. iii. 15, and note) is expressed; though the terms employed are so general that their full meaning is recognised chiefly by the help of later indications, such as that in Heb. xi. 13—16. See Gen. iv. 4; xlix. 10, 18, and notes. The infrequency and indistinctness of such references in this book are in harmony with its character and age, and with the distant vision which the early patriarchs had of gospel blessings; for they 'saw them *afar off*.' The following is a literal rendering of this important passage: 'For I, I know that my Avenger liveth, and at the last over the dust he shall arise; and after they have destroyed my skin this [shall be]; and from my flesh I shall behold God; whom I, I shall behold for me (*i. e.* on my side), and my eyes shall see, and not a stranger: my reins in my bosom are consumed'—or (according to common metaphorical usage), 'my thoughts within me are fulfilled.'

⁸ In these words, Job probably refers to the firm conviction expressed in vers. 25—27. 'Since you (seem to) say, How shall we assail him, and what ground of accusation shall we find in him? be ye afraid,' etc.

⁹ Zophar replies with great heat; taking no notice of Job's professed confidence in God, but describing the accumulated calamities which will certainly overwhelm the wicked (vers. 2—29).

^p see refs. ch. 3. 23;

Ps. 88. 8.

^q Jer. 13. 16.

^r ch. 29. 7—14; 30. 1;

Ps. 89. 44.

^s ch. 1. 13—19; 2. 7;

Ps. 88. 13—18.

^t ch. 17. 11.

^u ch. 17. 15.

^v Ps. 89. 46; 90. 7.

^w ch. 13. 21; Lam. 2. 5.

^x ch. 16. 11.

^a ch. 30. 12.

^b Ps. 31. 11; 38. 11;

69. 8; 88. 8, 18.

^c ch. 2. 9, 10.

^d ch. 30. 1, 12; 2 Ki.

2. 23; Is. 3. 5.

^e Ps. 41. 9 55. 13, 14,

20.

^f ch. 30. 30; Ps. 38. 3;

102. 3, 5; Lam. 4. 8.

^g ch. 6. 14; Ro. 12. 15;

1 Cor. 12. 26.

^h ch. 1. 11; Ps. 38. 2.

ⁱ Ps. 69. 26.

^k Ps. 27. 2.

^l Jer. 17. 1.

^m ch. 33. 23, 21; Is. 54.

5.

ⁿ Ps. 16. 9, 11; 17. 15;

1 Cor. 13. 12; 1 John

3. 2.

^o ver. 22.

^p Ps. 58. 10, 11.

^q Ps. 31. 22; Pro. 14.

29; 29. 20; Ecc. 7. 9.

<p>3 I have heard ^r the cheek of my reproach,¹ And the spirit of my understanding² causeth me to answer.</p> <p>4 Knowest thou <i>not</i> this of old,—since man was placed upon earth, 5 ^s That the triumphing of the wicked <i>is</i> short, And ^t the joy of the hypocrite <i>but</i> for a moment? 6 ^u Though his excellency³ mount up to the heavens, And his head reach unto the clouds; 7 ^v Yet he shall perish for ever ^x like his own dung: They which have seen him ^y shall say, Where <i>is</i> he? 8 He shall fly away ^z as a dream, and shall not be found: Yea, he shall be chased away as a vision of the night. 9 ^a The eye also <i>which</i> saw him shall <i>see him</i> no more; Neither shall his place any more behold him. 10 His children shall seek to please the poor,⁴—and his hands ^b shall restore their goods. 11 His bones are full of ^c the sin of his youth, ^d Which shall lie down with him in the dust.</p> <p>12 Though wickedness ^e be sweet in his mouth,—<i>though</i> he hide it under his tongue; 13 <i>Though</i> he spare it, and forsake⁶ it not;—but keep it still within his mouth: 14 <i>Yet</i> his meat in his bowels is turned,—<i>it is</i> the gall of asps within him. 15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. 16 He shall suck the poison of asps:⁷—the viper's tongue shall slay him. 17 He shall not see⁸ ^f the rivers, the floods,—the brooks ^g of honey and butter. 18 That which he laboured for ⁱ shall he restore,—and shall not swallow <i>it</i> down: According to <i>his</i> substance <i>shall</i> the restitution <i>be</i>,⁹ And he shall not rejoice <i>therein</i>.</p> <p>19 Because he hath oppressed <i>and</i> hath forsaken the poor; <i>Because</i> he hath violently taken away an house which he builded not; 20 ^h Surely he shall not feel quietness in his belly,¹⁰ He shall not save of that which he desired.</p> <p>21 There shall none of his meat ^j be left;—therefore shall no man look for his goods. 22 ^m In the fulness of his sufficiency he shall be in straits: Every hand of the wicked¹¹ shall come upon him. 23 <i>When</i> he is about to fill his belly, <i>God</i> shall cast the fury of his wrath upon him, And shall rain <i>it</i> upon him ⁿ while he is eating.¹² 24 ^o He shall flee from the iron weapon, <i>And</i> the bow of steel¹³ shall strike him through. 25 It is drawn, and cometh out of the body;¹⁴ Yea, ^p the glittering sword¹⁵ cometh out of his gall:—^q terrors¹⁶ <i>are</i> upon him.</p> <p>26 All ^r darkness <i>shall be hid</i> in his secret places:¹⁷ ^s A fire not blown shall consume him; It shall go ill¹⁸ with him that is left in his tabernacle. 27 The heaven shall reveal his iniquity;—and ^t the earth shall rise up against him. 28 ^u The increase of his house¹⁹ shall depart, <i>And his goods</i> ^x shall flow away in the day of his wrath. 29 ^y This <i>is</i> the portion of a wicked man from God, And the heritage appointed unto him by God.</p>	<p>^r ch. 19. 29.</p> <p>^s ch. 5. 3; Ps. 37. 35, 36; 73. 18—20. ^t ch. 8. 13, 14, 19.</p> <p>^u Is. 14. 13, 11; Obad. 3, 1.</p> <p>^v Ps. 83. 10. ^y ch. 11. 10.</p> <p>^z Ps. 73. 20; 90. 5.</p> <p>^a ch. 7. 8—10; 8. 18; Ps. 37. 10, 36; 103. 16.</p> <p>^b ver. 18. ^c ch. 13. 26; Ps. 25. 7. ^d ch. 21. 26.</p> <p>^e Pro. 9. 17; 20. 17.</p> <p>^f Deu. 32. 33.</p> <p>^g Ps. 36. 8, 9; Jer. 17. 6—9; Rev. 22. 1. ^h Deu. 32. 13, 14; Ps. 81. 16. ⁱ vers. 10, 15.</p> <p>^j Ecc. 5. 13, 11; Is. 57. 20, 21.</p> <p>^k Jer. 17. 11; Lk. 16. 24, 25. ^m ch. 15. 29; 89. 7.</p> <p>ⁿ Num. 11. 33; Ps. 78. 30, 31; Mal. 2. 2. ^o Is. 24. 18; Jer. 48. 43; Am. 5. 19.</p> <p>^p ch. 16. 13. ^q ch. 15. 21; see refs. ch. 18. 11. ^r ch. 18. 5, 6. ^s Ps. 21. 9.</p> <p>^t ch. 16. 18. ^u ch. 27. 11—19. ^v Pro. 11. 4. ^y ch. 18. 21; 27. 13; 31. 2, 3; Ps. 11. 6; Ecc. 8. 13; Is. 3. 11.</p>
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1 Literally, 'the reproof of my shame;' *i. e.* 'which would cast shame on me.'

2 Rather, 'the emotion of my mind.'

3 Or, 'exaltation.'

4 Or, 'The poor shall oppress his children.'

5 Rather, 'Though his bones are full of his youthful vigour, yet with him they shall lie in the dust;' *i. e.* he shall be cut off prematurely. The word here (and in ch. xxxiii. 25; Psa. lxxxix. 45; Isa. liv. 4) rendered 'youth' may, however, be translated 'hidden;' and then it will mean 'secret sins,' as in Psa. xc. 8.

6 Rather, 'let it not go;' *i. e.* swallow it not. All this is a forcible illustration of the truth that though sin may be pleasant in the commission, it will certainly be bitter in the consequences.

7 There are two kinds of serpents in Arabia, still bearing names similar to the Hebrew words here used, whose bite causes death in a quarter of an hour.

8 That is, possess. So in Psa. xxxiv. 12; Lam. iii. 1.

9 Literally, 'As the wealth of his restitution;' *i. e.* wealth belonging to others, and soon to be restored.

10 Vers. 20, 21 may be rendered thus: 'Because he knew no quietness in his belly; and in his rapacity nothing escaped: there is nothing remaining for his voracity; therefore his prosperity endureth not.'

11 Or, 'the wretched.' The sufferings which he inflicted upon others shall come upon himself.

12 Rather, 'It shall come to pass that to fill his belly God shall send upon him the fury of his wrath, and shall ruin it upon him for his food.'

13 Rather, 'copper,' probably wood strengthened with this metal. The bow was a deadly weapon to the fugitive.

14 'He draweth it (*i. e.* the arrow, a natural act on the part of a wounded man), and it cometh out of the body.'

15 Literally, 'the glittering thing,' *i. e.* the arrow.

16 That is, terrors of death.

17 Meaning, perhaps, 'within him;' 'a fire not blown (or self-ignited) shall consume him.' Beside external ills, there shall be inward wretchedness. Many, however, suppose 'the fire' to refer to lightning.

18 Or, 'It (the fire) shall devour him that is left,' etc.

19 The wealth laid up in his house.

Job's reply.

21 BUT Job answered and said,¹

2 Hear diligently my speech,—and let this be your consolations.²

3 Suffer me that I may speak;—and after that I have spoken, ² mock on.

4 As for me, ^a is my complaint to man?

And if *it were so*, why should not my spirit be troubled?³

5 Mark me, and be astonished,—^b and lay *your* hand upon *your* mouth.⁴

6 Even ^c when I remember I am afraid,—and trembling taketh hold on my flesh.

7 ^d Wherefore⁵ do the wicked live,—become old, yea, are ^e mighty in power?

8 Their seed is established in their sight with them,

And their offspring before their eyes.

9 Their houses *are* safe from fear,—^f neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not;—their cow calveth, and ^g casteth not her calf.

11 They send forth their little ones like a flock,—and their children dance.

12 They take the timbrel and harp,—and rejoice at the sound of the organ.⁶

13 They ^h spend their days in wealth,—and in a moment⁷ go down to the grave

14 ⁱ Therefore⁸ they say unto God, Depart from us;

For we desire not the knowledge of thy ways.

15 ^k What *is* the Almighty, that we should serve him?

And ^l what profit should we have, if we pray unto him?

16 Lo, ^m their good *is* not in their hand:

ⁿ The counsel of the wicked is far from me.⁹

17 ^o How oft¹⁰ is the candle of the wicked put out?

And *how oft* cometh their destruction upon them?

God ^p distributeth sorrows in his anger.

18 ^q They are as stubble before the wind,—and as chaff that the storm carrieth away.

19 God layeth up his iniquity ^r for his children:

^s He rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction,

And ^t he shall drink of the wrath of the Almighty.

21 For what pleasure¹¹ *hath* he in his house after him,

When ^u the number of his months is cut off in the midst?

22 ^v Shall *any* teach God knowledge?¹²—seeing ^x he judgeth those that are high.

23 One dieth in his full strength,—being wholly at ease and quiet.

24 His breasts¹³ are full of milk,—and his ^y bones are moistened with marrow.¹⁴

25 And another dieth in the bitterness of his soul,—and ^z never eateth with pleasure.¹⁵

26 They shall ^a lie down alike in the dust,—and the worms shall cover them.

27 Behold, I know your thoughts,

And the devices *which* ^b ye wrongfully imagine against me.¹⁶

28 For ye say, ^c Where *is* the house of the prince?¹⁷

And where *are* the dwelling places of the wicked?

29 Have ye not asked them that go by the way?—and do ye not know their tokens,¹⁸

1 Job, after a short appeal to the feelings of his friends (vers. 2—6), replies again to their main argument; maintaining that the wicked are often eminently prosperous in this world, and that man is incompetent to judge of the dispensations of God from present appearances (7—34).

2 Comfort me, not by speaking, but by listening.

3 This is the reason why his friends should be patient with him; his controversy was not so much with them as with God, and having such an antagonist it was not surprising that his spirit was troubled.

4 In silent amazement at the mysterious visitations which have come upon me, the remembrance of which makes me tremble (ver. 6).

5 Job directly controverts the assertions of his friends, adding facts which accord with human experience. See ch. xv. 21—24; xviii. 19; xx. 9, 10, 27, 28. The answer to the question here proposed is found in ver. 30.

6 Properly, 'pipe;' all these are instruments of mirthful music.

7 Without lingering disease like Job's.

8 All this they enjoy, and *yet* they say unto God, etc.

9 Rather (as a reply to his friends), 'Lo! is not their good in their hand?' (*i. e.* have they not here constant felicity?) but, though this is the case, 'far from me be the counsel of the wicked.'

10 Implying that this seldom happens. Having described the prosperity of the wicked, Job asks how often the ills which his friends had spoken of, and which he enumerates in vers. 16—21, did in fact befall them.

11 Rather, 'What interest?' *i. e.* If, as you say, the wicked are punished in their children, their punishment is not their own. After death, their connection with their posterity ceases.

12 Job implies that his friends had irreverently attempted to teach God. He then states his own views.

13 The Hebrew word here rendered 'breasts' is not found elsewhere. Some render it 'milk-pails;' others 'cattle-layers;' but probably the meaning is, 'His sinews are full of moisture.'

14 Literally, 'The marrow of his bones is moistened;' *i. e.* fresh, vigorous. This is opposed to ch. xx. 11.

15 Literally, 'eateth good;' *i. e.* enjoys it.

16 The meaning is, I know you will persist in your charges against me, and say, Where can the dwellings of prosperous oppressors be found?

17 Both here and in Isa. xiii. 2, the word rendered 'prince,' or 'noble,' is used in a bad sense for *tyrant*.

18 Or, 'proofs.' You may inquire of travellers, who have had many opportunities of observation, for the proofs of what I say.

² ch. 16. 10; 17. 2.

^a ch. 7. 11—21; 10. 1, 2.

^b see refs. Judg. 18. 19; Ps. 39. 9.

^c Ps. 77. 3; 119. 120.

^d see refs. ch. 12. 6; Ps. 17. 10, 14; 73. 3, 12; Hab. 1. 16.

^e Ps. 37. 35.

^f ch. 9. 34; Ps. 73. 5; Mic. 6. 9; Mk. 5. 29.

^g Ex. 23. 26.

^h ch. 36. 11.

ⁱ ch. 22. 17; Jer. 9. 6.

^k ch. 31. 9; Ex. 5. 2.

^l ch. 35. 3; Mal. 3. 14.

^m Ps. 52. 7; Ecc. 8. 8.

ⁿ ch. 22. 18; Ge. 49. 6.

^o Ps. 1. 1; Pro. 1. 10.

^p see refs. ch. 18. 5.

^q Ps. 32. 10; 90. 7—9; Lk. 12. 46.

^r Ex. 15. 7; Ps. 1. 4; 35. 5; Is. 17. 13; 29. 5; Hos. 13. 3.

^s Ex. 20. 5.

^t Deu. 32. 41.

^u Ps. 75. 8; Is. 51. 17; Jer. 25. 15, 16; Rev. 14. 10; 19. 15.

^v ch. 14. 5; Ps. 55. 23.

^w ch. 40. 2; Is. 40. 13, 14; 45. 9; Ro. 11. 34; 1 Cor. 2. 16.

^x Is. 40. 22, 23.

^y Pro. 3. 8; 15. 30; 17. 22.

^z ch. 3. 20; 9. 25; 20. 23; Ps. 141. 4.

^a ch. 20. 11; Ecc. 9. 2.

^b ch. 32. 3.

^c ch. 20. 7.

- 30 ^d That the wicked is reserved¹ to the day of destruction?
They shall be brought forth to the day of wrath.
- 31 Who shall declare his way ^e to his face?
And who shall repay him *what* he hath done?
- 32 Yet shall he be brought to the grave,²—and shall remain in the tomb.³
- 33 The clods of the valley shall be ^f sweet unto him,
And ^g every man shall draw after him,—as *there are* innumerable before him.⁴
- 34 ^h How then comfort ye me in vain,
ⁱ Seeing in your answers there remaineth falsehood?

The third speech of Eliphaz.

22 THEN Eliphaz the Temanite answered and said,⁵

- 2 ^k Can a man be profitable unto God,
As he that is wise may be profitable unto himself?⁶
- 3 ^l Is it any pleasure to the Almighty, that thou art righteous?
Or *is it gain to him*, that thou makest thy ways perfect?
- 4 Will he reprove⁷ thee for fear of thee?—^m will he enter with thee into judgment?
- 5 ⁿ Is not thy wickedness great?—and thine iniquities infinite?
- 6 For thou hast ^o taken a pledge from thy brother for nought,
And ^p stripped the naked of their clothing.
- 7 Thou hast not given water to the weary to drink,
And thou ^q hast withholden bread from the hungry.⁸
- 8 But *as for* the mighty man,⁹ he had the earth;—and the honourable man dwelt in it.
- 9 Thou hast sent widows away empty,
And the arms of ^r the fatherless have been broken.
- 10 Therefore ^s snares *are* round about thee,—and ^t sudden fear troubleth thee;
- 11 Or ^u darkness, *that* thou canst not see;—and abundance of ^x waters cover thee.
- 12 ^v Is not God in the height of heaven?¹⁰
And behold the height of the stars, how high they are!
- 13 And thou sayest, ^w How doth God know?—can he judge through the dark cloud?
- 14 ^a Thick clouds *are* a covering to him, that he seeth not;
And he walketh in the circuit of heaven.¹¹
- 15 Hast thou marked ^b the old way—which wicked men have trodden?
- 16 Which ^c were cut down out of time,¹²
^d Whose foundation was overflown with a flood:¹³
- 17 ^e Which said unto God, Depart from us:
And ^f what can the Almighty do for them?¹⁴
- 18 Yet ^g he filled their houses with good *things*:
But ^h the counsel of the wicked is far from me.¹⁵

^d Pro. 16. 4; Nah. 1. 2; 2 Pet. 2. 9.

^e Ps. 59. 21; Gal. 2. 11.

^f ch. 3. 17, 18.

^g ch. 30. 23; Heb. 9.

^h ch. 16. 2.

ⁱ ch. 13. 4.

^k ch. 35. 7; Ps. 16. 2; 1 K. 17. 10; Ro. 11. 35.

^l 1 Chr. 29. 17; Ps. 117. 11; Pro. 1. 20.

^m ch. 9. 19, 32.

ⁿ ch. 15. 5, 6.

^o ch. 21. 3, 9; Ex. 22. 26, 27; Deut. 21. 10, etc.; Eze. 18. 12.

^p ch. 24. 10.

^q see ch. 31. 17; Deut. 15. 7, etc.; 1s. 58. 7, 10; Eze. 18. 7, 16; Mt. 25. 42.

^r ch. 31. 16—18, 21; Ex. 22. 22; 1s. 10. 2; Eze. 22. 7.

^s ch. 18. 8—10; 19. 6.

^t ch. 13. 21.

^u ch. 18. 6, 18; 19. 8.

^v ch. 27. 20; Ps. 42. 7; 63. 1, 2; 73. 10; 124.

^w Ps. 115. 3, 16; Ecc. 5. 2.

^x Ps. 10. 11; 59. 7; 73. 11; 94. 7—9; Eze. 8. 12.

^y ch. 34. 22; Ps. 139. 11, 12; Jer. 23. 24.

^z Ge. 6. 5, 11.

^a ch. 15. 32; Ps. 55. 23; 102. 21; Ecc. 7. 17.

^b Ge. 7. 11; 2 Pet. 2. 5.

^c ch. 21. 14, 15.

^d Ps. 4. 6; Mal. 3. 14.

^e ch. 12. 6.

^f ch. 21. 16.

1 The argument is, He is not punished here, as you maintain; for (ver. 31) who dares to accuse and resist him now? This passage clearly intimates that Job expected a state of retribution after death.

2 Literally, 'graves;' the family burying-place. The prosperity of the wicked in this world sometimes outlasts his life. He may be brought with funeral honours to the tomb of his fathers, and his monument remain amidst the verdure of the garden (ver. 33). Comp. 1 Kings xvi. 6, 28; 2 Kings xxi. 18; and note on 1 Sam. xxv. 1.

3 Literally, 'and over the tomb shall watch;' *i. e.* either his memory shall be preserved by a sepulchral monument, or, men shall watch over his tomb. It is opposed to Bildad's assertion in ch. xviii. 17.

4 Some refer these expressions to the long procession of a public funeral preceding and following the corpse. But the meaning probably is, that in this he only resembles his predecessors, and that many are encouraged by his prosperity to follow his example.

5 In the third series of the controversy, which commences here, Job's friends seem to have become greatly exasperated. Eliphaz charges him with specific crimes, on account of which, he says, these calamities have come upon him (vers. 2—11); refers him to signal Divine judgments (12—20); and then exhorts him to repentance, on the advantages of which he expatiates (21—30).

6 Or, 'Nay, surely it is *himself* that the wise man profits,' not God. Eliphaz *with truth* asserts, that as God can be neither profited nor injured by men, it cannot be

for any such reason that he favours some and afflicts others; but he thence *erroneously* infers that the cause of the difference in treatment must be found in their difference of character.

7 The word perhaps means 'come to trial.'

8 In the East, this would be felt to be a severe accusation; hospitality being regarded as a duty of the highest importance (Deut. xxvi. 11, etc.)

9 Heb., 'man of arm;' *i. e.* strength. See ver. 9. Job is here meant; and he is charged with having obtained land unjustly. Such acts of violence are especially condemned in the law of Moses (Exod. xxii. 21; Deut. xxiv. 17, 19; xxvii. 19).

10 Eliphaz now declares what he regards as the source of Job's crimes—the practical atheism of regarding God as a Being too exalted to observe human affairs.

11 Not noticing the earth and its affairs (Ezek. viii. 12).

12 That is, before the time; prematurely. This probably refers to the wicked antediluvians; who held the views now imputed to Job, and perished miserably in the deluge.

13 'A flood was poured upon their foundation;' it washed it away.

14 Or, 'And what does the Almighty to them? He fills their houses,' etc. This seems to be a sarcastic reference to Job's words in ch. xxi. 14—16. Eliphaz adduces the foregoing case to refute Job's assertion that God makes the wicked prosperous in the present life.

15 These were Job's words (ch. xxi. 16), which Eliphaz repeats, apparently as being in his opinion more agreeable to the doctrines maintained by himself.

- 19 ⁱThe righteous see *it*,¹ and are glad :—and the innocent laugh them to scorn.
 20 Whereas ^kour substance is not cut down,
 But the remnant of them the fire consumeth.²
- 21 ^lAcquaint now thyself with him, and ^mbe at peace :
 Thereby good shall come unto thee.
- 22 Receive, I pray thee, the law from his mouth,
 And ⁿlay up his words in thine heart.
- 23 ^oIf thou return to the Almighty, thou shalt be built up,
 Thou shalt³ put away iniquity far from thy tabernacles.
- 24 Then shalt thou ^play up gold as dust,
 And the *gold* of ^qOphir as the stones of the brooks.
- 25 Yea, ^rthe Almighty shall be thy defence,—and thou shalt have plenty of silver.
- 26 For then shalt thou have thy ^sdelight in the Almighty,
 And ^tshalt lift up thy face unto God.
- 27 ^uThou shalt make thy prayer unto him, and he shall hear thee,
 And thou shalt ^vpay thy vows.
- 28 Thou shalt also ^wdecree⁴ a thing,—and it shall be established unto thee :
 And ^xthe light shall shine upon thy ways.
- 29 ^aWhen *men* are cast down, then thou shalt say, *There is lifting up* ;⁵
 And ^bhe shall save the humble person.
- 30 He shall deliver the island⁶ of the innocent :
 And it is delivered by the pureness of thine hands.⁷

Job's reply.

23 THEN Job answered and said,⁸

- 2 Even to-day is my complaint bitter :—my stroke is heavier than my groaning.
 3 ^cOh that⁹ I knew where I might find him !—*that* I might come *even* to his seat !
 4 I would order *my* cause before him,—and fill my mouth with arguments.
 5 I would know the words *which* he would answer me,
 And understand what he would say unto me.
- 6 ^dWill he plead against me with *his* great power ?
 No ; but he would put *strength* in me.¹⁰
- 7 There¹¹ the righteous might dispute with him ;
 So should I be delivered for ever from my judge.
- 8 ^eBehold, I go forward, but he *is* not *there* ;
 And backward, but I cannot perceive him :
- 9 On the left hand, where he doth work,—but I cannot behold *him* :
 He ^fhideth himself on the right hand,—that I cannot see *him* :
- 10 But¹² he ^gknoweth the way that I take :
 When ^hhe hath tried me, ⁱI shall come forth as gold.
- 11 ^kMy foot hath held his steps,—his way have I kept, and not declined.
- 12 Neither ^lhave I gone back from the commandment of his lips ;
^mI have esteemed the words of his mouth more than my necessary *food*.¹³
- 13 But he *is* in one *mind*, and ⁿwho can turn him ?
 And *what* ^ohis soul desireth, even *that* he doeth.
- 14 For he performeth *the thing that is* ^pappointed for me :
 And many such *things are* with him.¹⁴

ⁱ Ps. 58. 10 ; 107. 42 ;
 Pro. 11. 10.
^k ch. 4. 7.

^l 1 Chr. 28. 9 ; John
 17. 3.
^m Is. 27. 5 ; Ac. 10. 25 ;
 Eph. 2. 14—17.

ⁿ Deu. 6. 6—9 ; Ps.
 119. 11 ; Pro. 4. 4, 21.
^o see refs. ch. 8. 5, 6 ;
 11. 13, 14.

^p 1 Ki. 10. 21 ; 2 Chr.
 1. 15.
^q 1 Ki. 10. 23.

^r Ge. 15. 1 ; Ps. 18. 2.

^s ch. 27. 10 ; Ps. 37. 4 ;
 Is. 58. 14.

^t ch. 11. 15 ; 1 John 3.
 20, 21.

^u Ps. 50. 14, 15 ; 66.
 18—20 ; Is. 58. 9.

^v Ps. 66. 13, 14 ; Ecc.
 5. 4.

^w Ps. 20. 4 ; 90. 17.

^x ch. 29. 3 ; Ps. 97. 11 ;
 Pro. 4. 18.

^a ch. 5. 19, etc. ; Ps. 9.
 2, 3.

^b Pro. 29. 23 ; Is. 57.
 15 ; Lk. 14. 11 ; Jam.
 4. 6 ; 1 Pet. 5. 5.

^c ch. 13. 3 ; 16. 21.

^d ch. 9. 19 ; Is. 27. 4,
 8 ; 57. 16.

^e ch. 9. 11.

^f Ps. 89. 46 ; Is. 8. 17 ;
 45. 15.

^g Ps. 1. 6 ; 139. 1—3 ;
 2 Tim. 2. 19.

^h ch. 1. 11, 12 ; 2. 5, 6 ;
 Deu. 8. 2 ; Ps. 17. 3 ;
 66. 10 ; Jam. 1. 2—4,
 12.

ⁱ ch. 42. 5—8.

^k Ps. 18. 21 ; 44. 18.

^l Heb. 10. 38, 39.

^m Ps. 19. 10 ; 119. 103,
 127 ; Jer. 15. 16 ;
 John 4. 32, 34.

ⁿ ch. 9. 12, 13 ; 12. 14 ;
 Num. 23. 19, 20 ; Ecc.
 3. 14 ; Ro. 9. 19 ;
 Jam. 1. 17.

^o Ps. 115. 3 ; 135. 6 ;
 Is. 14. 24 ; Dan. 4.
 35.

^p ch. 7. 3 ; Mic. 6. 9 ;
 1 Thes. 3. 3.

1 They see the destruction of the wicked.

2 This is given as the language of the righteous ; and may be better translated, 'Truly our enemies are destroyed, and their residue (*i. e.* goods) the fire devoureth.' The latter clause refers perhaps to ch. i. 16.

3 Rather, 'If thou put away iniquity from thy tabernacles, and cast to the dust precious ore, and gold of Ophir to the stones of the brooks, then the Almighty shall be thy precious ore, and treasures of silver to thee.' The meaning is, If thou wilt despise and reject riches as thy portion, then thou shalt have all-sufficiency in the Almighty.

4 Or, 'determine.'

5 That is, thou shalt have support or relief.

6 Rather, 'country ;' as in Isa. xx. 6. But it may be rendered, 'He (God) shall save the not innocent (the guilty) ; and he shall be delivered,' etc. : *i. e.* If thou art right in the sight of God, he will hear thy intercessions in behalf of the unworthy. See ch. xlii. 7, 8 ; Gen. xviii. 26 ; xx. 7.

7 An expression signifying integrity and uprightness.

8 Job repeats his desire to bring his cause before God ; but is in fear and darkness, and knows not where to find him (vers. 2—9) ; reasserts his innocence (10—12) ; yet shrinks from appealing to God, because he mysteriously hides himself and pursues his unalterable plans (13—17). He then replies to Eliphaz, describing the open oppressions of the wicked, and their secret sins ; and asserts that, though destined to future punishment, they are not treated in this life according to their deserts (ch. xxiv).

9 This language (vers. 3—5) describes the feelings of one who, when his character is attacked, conscious of uprightness, appeals to the Divine tribunal, as Job had already done (ch. xiii. 3 ; xvi. 21).

10 Or, 'Will he confound me by his omnipotence ? No, he will give heed to me :' showing clearly that Job still trusted in God.

11 Or, 'then ;' *i. e.* if I could obtain a hearing.

12 Rather, 'For he knoweth my way. If he tries me,' etc.

13 Rather, 'more than *my own purposes*.'

14 That is, are decreed by him.

- 15 Therefore am I troubled at his presence:—when I consider, I am afraid of him.
 16 For God ^q maketh my heart soft,¹—and the Almighty troubleth me :
 17 Because I was ^r not cut off before the darkness,
Neither hath he covered the darkness from my face.²
- 24 Why, seeing ^s times are not hidden from the Almighty,
 Do they that know him not see his days?³
 2 *Some* remove⁴ the ^t landmarks;—they ^u violently take away flocks, and feed *thereof*.
 3 They drive away the ass of the fatherless,—they ^x take the widow's ox for a pledge.
 4 They turn the needy out of the way :
^y The poor of the earth hide themselves together.
 5 Behold, ^z as wild asses in the desert, go they⁵ forth to their work ;
^a Rising betimes for a prey :
 The wilderness *yieldeth* food for them *and* for their children.
 6 They reap *every one* his⁶ corn in the field :
 And they gather the vintage of the wicked.
 7 They ^b cause⁷ the naked to lodge without clothing,
 That *they have* no covering in the cold.
 8 They are wet with the showers of the mountains,
 And ^c embrace the rock for want of a shelter.
 9 ^d They⁸ pluck the fatherless from the breast,—and take a pledge of the poor.⁹
 10 They cause *him* to go naked without clothing,
 And ^e they take away the sheaf *from* the hungry ;
 11 *Which*^f make oil within their walls,—and tread *their* winepresses, and suffer thirst.¹⁰
 12 ^g Men groan from out of the city,—and the soul of the wounded crieth out :
^h Yet God layeth not folly *to* them.¹¹
- 13 They are of those that ⁱ rebel against the light ;
^k They know not the ways thereof,—nor abide in the paths thereof.
 14 ^l The murderer rising with the light¹²
 Killeth the poor and needy,—and in the night is as a thief.
 15 ^m The eye also of the adulterer waiteth for the twilight,
ⁿ Saying, No eye shall see me :—and disguiseth *his* face.
 16 In the dark ^o they dig through houses,¹³
Which they had marked for themselves in the daytime :¹⁴—^p they know not the light.
 17 For the morning *is* to them even as the shadow of death :
 If *one* know *them*, *they are in* ^q the terrors of the shadow of death.¹⁵
- 18 He *is* swift¹⁶ as the waters ;—their portion is cursed in the earth :
 He beholdeth not the way of the vineyards.
 19 ^r Drought and heat consume the snow waters :
^s *So doth* the grave *those which* have sinned.
 20 The womb shall forget him ;—^t the worm shall feed sweetly on him ;
^u He shall be no more remembered ;—and ^x wickedness shall be broken as a tree.
 21 He evil entreateth the barren *that* beareth not :
 And ^y doeth not good to the widow.
 22 He draweth also the mighty with his power :
 He riseth up, and no *man* is sure of life.¹⁷

7 Ps. 22. 14.

r ch. 6. 9.

s Ac. 1. 7; 17. 17, 26.

t Deut. 19. 14; 27. 17; Pro. 22. 28; 23. 10; Hos. 5. 10.

u ch. 1. 15, 17; 5. 5.

x ch. 22. 6—9; Deut. 21. 6, 10, 12, 17.

y Pro. 28. 28.

z ch. 35. 5—8; Jer. 2. 21.

a ver. 14; Mic. 2. 1.

b ver. 10; ch. 22. 6; Ex. 22. 26, 27; Deut. 21. 12, 13; 1s. 58. 7.

c Lam. 4. 5.

d 2 Ki. 4. 1.

e Deut. 24. 10.

f Deut. 25. 4; Jer. 22. 13; Jam. 5. 4.

g Ecc. 4. 1.

h Ecc. 8. 11, 12; Ro. 2. 4—6; 2 Pet. 3. 15.

i 1 k. 12. 47, 48; John 9. 41; 15. 22—21; Jam. 4. 17.

k Pro. 4. 19; John 12. 35.

l Ps. 10. 8—10; Mic. 2. 1.

m Pro. 7. 9.

n ch. 22. 13, 14; Ps. 10. 11.

o Ex. 22. 2; Mt. 24. 43.

p John 3. 20.

q Jer. 2. 26.

r ch. 6. 17.

s Ps. 68. 2.

t ch. 19. 26.

u Pro. 10. 7; Ecc. 8. 10.

x ch. 18. 16, 17; Mt. 3. 10.

y ver. 3.

1 That is, faint. See Deut. xx. 3; Isa. vii. 4.

2 Rather, 'And because darkness hath covered my face.' The meaning is, I am not so much terrified by my calamities, dreadful as they are, as by my ignorance of the reasons why God afflicts me.

3 Rather, 'Why are not seasons (*i. e.* of judgment) appointed by the Almighty, and [why] do not those who know him behold his days?' (*i. e.* of vengeance). Job rightly regards the delay of the punishment of the wicked as being part of the same mysterious arrangement which delays his own vindication.

4 See note on Deut. xix. 14.

5 Meaning probably the houseless poor, mentioned in ver. 4, who have to seek food like wild animals.

6 The wicked man's. Finding no food in the desert, they are driven to seek it by working for their oppressors.

7 Rather, 'Naked, they lodge by night without clothing.'

8 That is, the wicked. Not less cruelly are those treated who have not fled to the desert.

9 Who can give nothing but what is actually necessary to him. See Exod. xxii. 26, 27. Or, perhaps, the clause

may be read as parallel to the former, 'They take [the child] as a pledge from the poor;' intending to enslave it. See Lev. xxv. 39; 2 Kings iv. 1. The hardships of these bond-slaves are depicted in the following verses.

10 Or, 'Hungry they carry the sheaf; within their walls (those of the oppressors) they press out the oil; they tread their winepresses, and suffer thirst.' They furnish in the midst of the abundance of others. See Luke xv. 16.

11 Or, 'From the city the dying groan, and the soul of the wounded cries out; yet God hears not their prayer.'

12 The earliest dawn.

13 Eastern houses are often made of mud or unburned brick; and thieves enter by digging through the walls. See Matt. vi. 19, 20.

14 Rather, 'In the day-time they shut themselves up.'

15 Or, 'For they know the terrors of death-shade' (thick darkness). They love the darkness which favours their crimes, and fear the light as much as others fear darkness.

16 The meaning is, You say that the wicked pass rapidly away, as snow-water is rapidly absorbed.

17 Rather, 'He draweth even the mighty into his power; when he riseth, there is no security of life.'

- 23 *Though* ^a it be given him *to be* in safety, ^a whereon he resteth ;
Yet ^b his eyes *are* upon their ways.¹
- 24 ^c They are exalted for a little while, but are gone and brought low ;
They are taken out of the way as all *other*,—and cut off as the tops of the ears of corn.²
- 25 And if *it be* not so now, who will make me a liar,
And make my speech nothing worth !³

Bildad's third speech.

- 25 THEN answered Bildad the Shuhite, and said,⁴
- 2 ^a Dominion and fear *are* with him,—he maketh peace⁵ in his high places.
- 3 ^c Is there any number of his armies ?—and upon whom doth not ^f his light arise ?
- 4 ^g How then can man be justified with God ?
Or ^h how can he be clean *that is* born of a woman ?
- 5 Behold even to the moon, and it shineth not ;
Yea, ⁱ the stars are not pure in his sight.
- 6 ^k How much less man, *that is* 'a worm !—and the son of man, *which is* a worm ?

Job's reply.

- 26 BUT Job answered and said,⁶
- 2 How hast thou helped *him that is* without power ?
How savest thou the arm *that hath* no strength ?
- 3 How hast thou counselled *him that hath* no wisdom ?
And *how* hast thou plentifully declared the thing as it is ?
- 4 To whom⁷ hast thou uttered words ?—and whose spirit came from thee ?
- 5 Dead *things* are formed from under the waters,—and the inhabitants thereof.⁸
- 6 ^m Hell⁹ is naked before him,—and destruction hath no covering.
- 7 ⁿ He stretcheth out the north over the empty place,¹⁰
And hangeth the earth upon nothing.
- 8 ^o He bindeth up the waters in his thick clouds ;—and the cloud is not rent under them.
- 9 He holdeth back the face¹¹ of his throne,—and spreadeth his cloud upon it.
- 10 ^p He hath compassed the waters with bounds,
Until the day and night come to an end.¹²
- 11 ^q The pillars of heaven¹³ tremble—and are astonished at his reproof.
- 12 ^r He¹⁴ divideth the sea with his power,
And by his understanding ^s he smiteth through the proud.
- 13 ^t By his spirit he hath garnished the heavens ;
His hand hath formed ^u the crooked serpent.
- 14 Lo, these *are* parts of his ways : but ^x how little a portion is heard of him !
But the thunder of his power who can understand ?¹⁵

Job's final reply continued.

- 27 MOREOVER¹⁶ Job continued his ^y parable,¹⁷ and said,
2 ^z As God liveth, ^a *who* hath taken away my judgment ;

^z Ps. 73. 3—12.
^a Ecc. 8. 11 ; Lk. 12. 16—20.
^b Ps. 10. 13, 14 ; 11. 4, 5 ; Pro. 5. 21 ; 15. 3 ; Ecc. 5. 8 ; Am. 8. 7 ; 9. 2.
^c ch. 20. 5 ; Ps. 37. 10, 35, 36.

^d ch. 9. 2—10 ; 26. 5—14 ; 1 Chr. 29. 11, 12 ; Jer. 10. 6, 7.
^e Ps. 103. 20, 21 ; 138. 2—4 ; Is. 40. 26 ; Dan. 7. 10 ; Mt. 26. 53 ; Rev. 5. 11.
^f Mt. 5. 15 ; Jam. 1. 17.
^g ch. 4. 17—19 ; see refs. ch. 9. 2 ; 15. 14, etc. ; Ps. 130. 3.
^h ch. 11. 4 ; Ps. 51. 5.
ⁱ ch. 15. 15.
^k ch. 4. 19.
^l Ps. 22. 6.

^m see refs. ch. 11. 8 ; Ps. 139. 8, 11 ; Pro. 15. 11 ; Heb. 4. 13.
ⁿ ch. 9. 8 ; Ps. 24. 2 ; 104. 2, etc.

^o Pro. 30. 4.

^p ch. 38. 8—11 ; Ps. 33. 7 ; 104. 6—9 ; Pro. 8. 29 ; Jer. 5. 22.

^q Ps. 18. 7.

^r Ex. 14. 21 ; Ps. 74. 13 ; Is. 51. 15 ; Jer. 31. 35.

^s Is. 2. 12 ; Dan. 4. 37 ; Jam. 4. 6.

^t Ge. 1. 2 ; Ps. 33. 6.
^u Is. 27. 1.

^x see refs. ch. 11. 7—9.

^y Num. 23. 7 ; Ps. 78. 2.
^z Num. 14. 21 ; Ru. 3. 13 ; 1 Sam. 14. 33 ; Jer. 4. 2 ; 5. 2 ; 12. 16.

^a ch. 31. 5 ; Is. 40. 27.

1 Rather, 'He (God) gives him (*i. e.* the wicked) security whereon he relies ; and his eyes are upon their ways : ' *i. e.* God guards and defends them.

2 Not before their time, but, like other men, in the maturity of old age (Psa. lxxiii. 4) ; without any extraordinary expressions of Divine anger.

3 A challenge to any to prove the contrary.

4 This short closing speech of Bildad's expresses good sentiments, but gives no answer to Job's arguments ; nor does it contain any new charge against him except an implied rebuke for having justified himself before God.

5 That is, He keeps all in perfect subjection.

6 Job briefly replies to Bildad, taunting him with the feebleness of his answer (vers. 2—4) ; and then showing that he is not behind his opponents in appreciating the power of God, whose operations he magnificently describes in the world of departed spirits, as well as on earth and in the material heavens (5—14).

7 Rather, 'With whom ; ' *i. e.* by whose assistance.

8 Rather, 'The mighty dead tremble beneath,—the waters and their inhabitants.'

9 The invisible world. The word rendered 'destruction' is 'Abaddon,' which occurs in Rev. ix. 11. It here means the *place of destruction*.

10 Or, 'emptiness.' This language seems to refer to the heavens, not to the earth. The 'north' is mentioned probably because the northern hemisphere of the heavens

was that which was visible to Job and his friends.

11 Or, 'hideth the appearance.' See Psa. xviii. 11.

12 Rather, 'to the confines of light and darkness : ' referring to the horizon.

13 The loftiest mountains, which seem to sustain the heavens.

14 Rather, 'By his power he quieteth the sea, and by his wisdom he smiteth its pride. By his breath the heavens become bright ; his hand pierces the fleeing serpent.' This probably refers to the constellation *Draco*, supposed by the ancients to occasion storms.

15 A magnificent close : 'Lo ! these are outlines of his ways ; and what a whisper of a word have we heard of him ! but the thunder of his power who can understand ?'

16 Job apparently paused for Zophar to reply ; but, as none of his friends spoke, he continued his discourse, the scope of which seems to be as follows : He first denies the two charges which had been brought against him—that he was ungodly and unholy (vers. 2—6), and that he maintained the impunity of the wicked (7—23). He then fortifies his position that outward prosperity is no evidence of piety, by showing that man may possess the two great elements of earthly comfort—namely, material wealth and human skill—without being able to discover and obtain true wisdom, which God has declared to be identical with true godliness (ch. xxviii.)

17 A poetic discourse.

- And the Almighty, *who* hath ^b vexed my soul;
 3 All the while my breath *is* in me,—and ^c the spirit of God *is* in my nostrils;
 4 My lips shall not speak wickedness,—nor my tongue utter deceit.
 5 God forbid that I should justify you:¹
 Till I die ^d I will not remove mine integrity from me.
 6 My righteousness I ^e hold fast, and will not let it go:
^f My heart shall not reproach *me* so long as I live.
 7 Let mine enemy be as the wicked,
 And he that riseth up against me as the unrighteous.²
 8 ^g For what *is* the hope of the hypocrite, though he hath gained,³
 When God taketh away his soul?
 9 ^h Will God hear his cry when trouble cometh upon him?
 10 ⁱ Will he delight himself in the Almighty?—^k will he always call upon God?⁴
 11 I will teach you by the hand of God:⁵
^l That which *is* with the Almighty will I not conceal.
 12 Behold, all ye yourselves have seen *it*;—why then are ye thus altogether vain?
 13 ^m This⁶ *is* the portion of a wicked man with God,
 And the heritage of ⁿ oppressors, *which* they shall receive of the Almighty.
 14 ^o If his children be multiplied, *it is* for the sword:
 And his offspring shall not be satisfied with bread.
 15 Those that remain of him shall be buried in death:⁷
 And ^p his widows shall not weep.
 16 Though he heap up silver as the dust,—and prepare raiment as the clay;⁸
 17 He may prepare *it*, but ^q the just shall put *it* on,
 And the innocent shall divide the silver.
 18 He buildeth his house as a moth,—and ^r as a booth *that* the keeper maketh.⁹
 19 The rich man shall lie down, but he shall ^s not be gathered:¹⁰
^t He openeth his eyes, and he *is* not.¹¹
 20 ^u Terrors take hold on him as waters,—^x a tempest stealeth him away in the night.
 21 ^y The east wind carrieth him away, and he departeth:
 And as a storm hurleth him out of his place.
 22 For *God* shall cast upon him, ^z and not spare:—he would fain flee out of his hand.
 23 ^a Men shall clap their hands at him,—and shall ^b hiss him out of his place.
 28 Surely there is a vein for the silver,—and a place for gold *where* they ^c find *it*.
 Iron is taken out of the earth,—and brass *is* molten *out of* the stone.¹²
 3 He setteth an end to darkness,¹³—and searcheth out all perfection:
 The stones of darkness, and the shadow of death.¹⁴
 4 The flood breaketh out from the inhabitant;—*even the waters* forgotten of the foot:
 They are dried up, they are gone away from men.¹⁵
 5 *As for* the earth, ^d out of it cometh bread:
 And under it is turned up as it were fire.¹⁶
 6 The stones of it *are* the place of sapphires:—and it hath dust of gold.
 7 *There is* a path which no fowl knoweth,¹⁷
 And which the vulture's eye hath not seen:
 8 The lion's whelps have not trodden it,—nor the fierce lion passed by it.

^b Ru. i. 20; 2 Ki. 4. 27.
^c Ge. 2. 7.

^d ch. 2. 9; 13. 15.

^e ch. 2. 3.

^f Ac. 21. 16; 1 John 3. 20, 21.

^g ch. 13. 16; 20. 5; Is. 33. 14; Mt. 16. 26; Lk. 12. 20.

^h ch. 35. 12; Ps. 18. 41; 66. 18; 109. 7; Pro. 1. 28; 28. 9; Is. 1. 15; Jer. 11. 11; 14. 12; Eze. 8. 18; Mic. 3. 4; John 9. 31; Jam. 4. 3.

ⁱ see ch. 22. 26, 27.
^k Lk. 18. 1; Ac. 10. 2; Eph. 6. 18.

^l Ps. 71. 17.
^m see refs. ch. 20. 29.

ⁿ ch. 21. 19, etc.; Ps. 12. 5.
^o Deu. 28. 41; Est. 9. 10; Hos. 9. 13.

^p Ps. 78. 61.

^q Pro. 13. 22; 28. 8; Ecc. 2. 26.

^r Is. 1. 8; Lam. 2. 6; Jon. 4. 5.
^s Jer. 8. 2; Mt. 3. 12.

^t ch. 20. 7—9.

^u ch. 18. 11; Ps. 18. 4.
^v ch. 20. 23.

^y Jer. 18. 17; Hos. 13. 15.

^z Deu. 29. 20.

^a Pro. 11. 10; Lam. 2. 15.

^b 1 Ki. 9. 8; Jer. 19. 8.
^c Ps. 12. 6; Pro. 17. 3; Zec. 13. 9; Mal. 3. 3.

^d Ge. 1. 11, 12; Ps. 104. 14, 15.

1 That is, 'acknowledge you to be correct.'
 2 'Let my wicked calumniators be treated as they say the wicked are treated.'
 3 Or, 'when God cuts him off, when He taketh,' etc.
 4 That is, 'Will the hypocrite act as I have done? No!'
 5 By appealing to what God has done.
 6 Many supply the word 'saying' after 'vain' (ver. 12); and regard vers. 13—23 as Job's account of the opinions of his opponents: but see note on ver. 1.
 7 This is probably the *generic* for the specific term 'pestilence:' and so in Jer. xv. 2; xliii. 11; Rev. vi. 8; xviii. 8.
 8 That is, in *quantity* as the clay. Numerous rich dresses form a great part of Oriental wealth.
 9 Frail and temporary, like the dwelling which the moth makes in a garment, or the fruit-watcher in a vineyard (Isa. i. 8).
 10 Or, 'buried.' This refers to the wicked.
 11 He is suddenly cut off.
 12 Rather, 'stone pours out copper;' *i. e.* from the heated ore melted copper runs forth. In this graphic description

of ancient mining, there may have been a reference to the neighbouring mines in Idumæa, in the Sinaitic peninsula, and in Egypt, which appear from existing monuments to have been worked as early as the time of Joseph. From Gen. iv. 22, we learn that even iron, the most difficult to work of all these metals, had been in use before the deluge.

13 Man penetrates into the darkest mines.

14 Rather, 'and thoroughly searches stones (ores) of darkness and the death-shade.'

15 This difficult verse is perhaps best rendered thus: 'They dig a channel from [the place] where they sojourn; forsaken of the feet they are suspended; they are wanderers from men.' If this be correct, it is a forcible description of the perilous and gloomy life of the miner.

16 Man, not content with the produce of the surface, digs into the bowels of the earth, and smelts the ore.

17 Rather, 'the way (*i. e.* to these subterranean regions) no rapacious bird knoweth,' etc. To obtain these hidden treasures, men penetrate into places which the acute vision of birds of prey has never seen, and which the feet of wild beasts have never trodden (vers. 7, 8).

9 He putteth forth his hand upon the rock ;¹
He overturneth the mountains by the roots.
10 He cutteth out rivers² among the rocks ;—and his eye seeth every precious thing.
11 He bindeth the floods from overflowing ;³
And *the thing that is hid* bringeth he forth to light.

12 ^e But where⁴ shall wisdom be found ?—and where *is* the place of understanding ?
13 Man knoweth not the ^f price thereof ;—neither is it found ^g in the land of the living.
14 ^h The depth saith, *It is not in me* :—and the sea saith, *It is not with me*.
15 It ⁱ cannot be gotten for gold,⁵—neither shall silver be weighed *for* the price thereof.
16 It cannot be valued with ^j the gold of Ophir,
With the precious onyx, or the sapphire.
17 The gold and the crystal⁶ cannot equal it :
And the exchange of it *shall not be for* ^k jewels of fine gold.
18 No mention shall be made of coral, or of pearls :
For ^l the price of wisdom *is* above rubies.
19 The topaz of Ethiopia shall not equal it,—neither shall it be valued with pure gold.

20 ^m Whence then cometh wisdom ?—and where *is* the place of understanding ?
21 Seeing it is hid from the eyes of all living,—and kept close from the ⁿ fowls of the air.
22 ^o Destruction and death say,—We have heard the fame thereof with our ears.

23 ^p God understandeth⁷ the way thereof,—and he knoweth the place thereof.
24 For he looketh to the ends of the earth,—and ^q seeth under the whole heaven ;
25 ^r To make the weight for the winds ;—and ^s he weigheth the waters by measure.⁸
26 When he ^t made a decree for the rain,—and ^u a way for the lightning of the thunder :
27 Then did he see it, and declare it ;—he prepared it, yea, and searched it out.⁹
28 And ^v unto man he said,¹⁰ Behold,
^x The fear of the LORD, that *is* wisdom ;—and ^y to depart from evil *is* understanding.

Job's final reply concluded.

29 MOREOVER Job continued his parable, and said,¹¹

2 Oh that I were ^z as *in* months past,—as *in* the days *when* God preserved me ;
3 ^a When his candle¹² shined upon my head,
And *when* ^b by his light I walked *through* darkness ;
4 As I was in the days of my youth,¹³
When ^c the secret¹⁴ of God *was* upon my tabernacle ;
5 ^d When the Almighty *was* yet with me,—*when* ^e my children *were* about me ;
6 When ^f I washed my steps with butter,
And ^g the rock poured me out rivers of oil !¹⁵
7 When I went out to ^h the gate through the city,
When I prepared my seat¹⁶ in the street :
8 The young men saw me, and hid themselves :—and the aged arose, *and* stood up.
9 The princes refrained talking,—and ⁱ laid *their* hand on their mouth.
10 The nobles held their peace,—and their ^k tongue cleaved to the roof of their mouth.
11 When the ear heard *me*, then ^l it blessed me ;
And when the eye saw *me*, it gave witness to me :
12 Because ^m I delivered the poor that cried,
And ⁿ the fatherless, and *him that had* none to help him.

1 Or, 'flint;' perhaps quartz, a very hard rock, in which gold is commonly found.

2 Either channels to take off the water, or galleries to reach the precious ores.

3 He keeps the water from oozing into the mine.

4 The earth's riches, and man's labour and skill, great as they are, cannot produce true wisdom, which must be sought from God's teaching.

5 Literally, 'treasured,' *i. e.* precious gold.

6 This probably means *glass*, of which the ancients had some very costly kinds. Glass-blowing is distinctly represented in the paintings of Beni-Hassan, which are supposed to have been executed about the time of Joseph.

7 Therefore he alone can reveal this to man.

8 He has adjusted even the most unstable things with admirable skill.

9 'He has made it (wisdom) thoroughly clear;' *i. e.* has explained it to man, who otherwise would never have known it.

10 This is the great result of the whole, and the *uniform tenor of the Divine communications to mankind*.

11 Job appears to have again looked for a reply to his argument; and, receiving none, he proceeds to utter his feelings in a discourse full of beautiful images: pathetically contrasting his former prosperity, in wealth, rank, beneficence, authority, and influence (ch. xxix.), with his present state of misery, arising both from the insults and ill-treatment of the most abject of men (xxx. 1—15), and from his bodily sufferings (16—31); and then earnestly protesting his entire innocence of the sins laid to his charge, particularly licentiousness (xxxi. 1—12), injustice (13—23), avarice, idolatry, etc. (24—40).

12 'Lamp;' a beautiful image of the Divine favour.

13 Rather, 'ripeness;' *i. e.* prosperity.

14 'When I enjoyed God's friendship.' See ch. xix. 19.

15 Rather, 'curdled milk.' These are ordinary images of abundance.

16 The place where he sat as an elder or chief. Vers. 7—10 indicate the courtesy of Oriental manners.

^c vers. 29, 28; Ecc. 7. 23—25.

^f vers. 15—19; Ps. 19. 10; Pro. 3. 14, 15.

^g vers. 21, 22.

^h ver. 22; Rom. 11. 33, 34.

ⁱ Pro. 3. 13—15; 8. 10, 11, 18, 19; 16. 16.

^j ch. 22. 24.

^k see Ex. 12. 35.

^l Pro. 3. 15.

^m ver. 12.

ⁿ ver. 7; Ecc. 10. 20.

^o see ch. 26. 6.

^p Ps. 147. 5; Ac. 15. 18; Ro. 11. 33.

^q 2 Chr. 16. 9; Pro. 15. 3.

^r Ps. 135. 7.

^s Is. 40. 12.

^t ch. 36. 26, 27; 38. 25; see refs. Ge. 2. 5;

7. 4.

^u ch. 37. 3—5.

^v Pro. 8. 4, 5, 32—36.

^x see refs. Deu. 4. 6; Ps. 111. 10; Pro. 1. 7; 9. 10; Ecc. 12. 13.

^y Ps. 34. 14; Pro. 16. 6, 17.

^z see ch. 7. 3.

^a ch. 18. 6; Ps. 18. 28.

^b Ps. 27. 1; 81. 11; Is. 2. 4.

^c Ps. 25. 14; 91. 1; Pro. 3. 32.

^d ch. 1. 10.

^e ch. 1. 2—5.

^f ch. 20. 17; Ge. 49. 11; Deu. 32. 13; 33. 24.

^g Ps. 81. 16.

^h 2 Sam. 18. 24; 19. 8; 1 Ki. 22. 10; Jer. 1. 15.

ⁱ see refs. ch. 21. 5.

^k Ps. 137. 6; Eze. 3. 26.

^l ch. 31. 20.

^m Ps. 72. 12; 82. 3, 4; Pro. 21. 13; 24. 11, 12; Jer. 22. 16.

ⁿ see refs. Ex. 22. 22.

- 13 ^o The blessing of him that was ^p ready to perish came upon me :
And I caused the widow's heart to sing for joy.
- 14 ^q I put on righteousness, and it clothed me :
My judgment *was* as a robe and a diadem.
- 15 I was ^r eyes to the blind,—and feet *was* I to the lame.
- 16 I *was* a father to the poor:—and ^s the cause *which* I knew not I searched out.¹
- 17 And I brake ^t the jaws of the wicked,—^u and plucked the spoil out of his teeth.
- 18 Then I said, ^v I shall die in my nest,²—and I shall multiply *my* days ^y as the sand.
- 19 ^z My root *was* spread out ^a by the waters,
And the dew lay all night upon my branch.
- 20 My glory *was* fresh in me,—and ^b my bow was renewed in my hand.
- 21 ^c Unto me *men* gave ear, and waited,—and kept silence at my counsel.
- 22 After my words they spake not again;—and ^d my speech dropped upon them.
- 23 And they waited for me ^e as for the rain;
And they opened their mouth wide *as* for ^f the latter rain.
- 24 *If* I laughed on them, they believed *it* not;³
And the light of my countenance they cast not down.
- 25 I chose out their way, and sat chief,—and dwelt as a king in the army,
As one *that* comforteth the mourners.
- 30 But now *they that are* ^g younger than I have me in derision,
Whose fathers⁴ I would have disdained to have set with the dogs of my flock.
- 2 Yea, whereto *might* the strength of their hands *profit* me,
In whom old age was perished?
- 3 For want and famine *they were* solitary;
Fleeing into the wilderness in former time desolate and waste.⁵
- 4 Who cut up mallows⁶ by the bushes,—and ^h juniper roots *for* their meat.
- 5 They were driven forth⁷ from among *men*,—(they cried after them *as after* a thief;)
- 6 To dwell in the cliffs of the valleys,—*in* caves of the earth, and *in* the rocks.
- 7 Among the bushes they brayed;—under the nettles⁸ they were gathered together.
- 8 *They were* children of fools,—yea, children of base men :
They were viler than the earth.⁹
- 9 ⁱ And now am I their song,—yea, I am their byword.
- 10 They ^j abhor me, ^k they flee far from me,—and spare not ^l to spit in my face.¹⁰
- 11 Because he ^m hath loosed my cord, and afflicted me.¹¹
They have also let loose the bridle before me.
- 12 Upon *my* right *hand* ⁿ rise the youth;¹²—they push away my feet,
And ^o they raise up against me the ways of their destruction.
- 13 They mar my path,—^p they set forward my calamity,—they have no helper.¹³
- 14 They came *upon me* ^q as a wide breaking in¹⁴ *of waters* :
In the desolation they rolled themselves *upon me*.
- 15 ^r Terrors are turned upon me :—they pursue my soul¹⁵ as the wind :
And my welfare passeth away as a cloud.
- 16 ^s And now my soul is poured out upon me ;
The days of affliction have taken hold upon me.
- 17 ^t My bones are pierced in me ^u in the night season :—and my sinews¹⁶ take no rest.
- 18 ^v By the great force *of my disease* is my garment changed :
It bindeth me about as the collar of my coat.¹⁷

^o Deu. 24. 13.^p ch. 31. 19.^q Deu. 24. 13; Ps. 132. 9; Is. 59. 17; 61. 10; Eph. 6. 11, etc.; 1 Thes. 5. 8.^r Num. 10. 31.^s Pro. 29. 7.^t Ps. 3. 7; 58. 6; Pro. 30. 14.^u Ps. 124. 6.^v Ps. 30. 6.^y Ge. 32. 12.^z ch. 18. 16.^a Ps. 1. 3; Jer. 17. 8.^b Ge. 49. 24.^c vers. 9, 10.^d Deu. 32. 2.^e Ps. 72. 6.^f Hos. 6. 3; Zec. 10. 1.^g ch. 19. 18.^h see Ge. 21. 15; 1 Ki. 19. 5.ⁱ ch. 17. 6; Ps. 35. 15; 69. 12; Lam. 3. 14, 63.^j ch. 19. 19.^k ch. 19. 13, 14.^l Num. 12. 14; Deu. 25. 9; Is. 50. 6; Mt. 26. 67; 27. 30.^m see ch. 12. 18, 21.ⁿ Is. 3. 12.^o ch. 19. 12.^p Ps. 69. 26; Zec. 1. 15.^q Ps. 18. 4.^r see ref. ch. 6. 4.^s Ps. 22. 14; 42. 4.^t Ps. 6. 2.^u ch. 7. 4; Ps. 22. 2.^v ch. 2. 7.

1 Rather, 'the cause of him who was unknown to me I searched out.'

2 A 'nest' is an image of quietness and comfort.

3 Rather, 'I smiled on them [who] had not confidence;' *i. e.* I cheered the dejected, and was not infected with their despondency.

4 If the fathers were worthless, much more the sons. The Orientals regard dogs as impure and vile; so that no language could express greater contempt than this. The following description somewhat resembles that in ch. xxiv. 4—8, and it seems to apply to the Horite aborigines of Scir, who had been subdued by invaders. See Gen. xiv. 6; Deut. ii. 12.

5 Rather, 'Emaciated by want and famine; gnawing yesterday in the wilderness, desolate and waste:'—persons who sought for food the roots and shrubs of the desert.

6 Or, 'pluck up saltwort' (salsola); which is found abundantly in this district, and is eaten by the poorest people.

7 Outcasts on account of their habits and crimes.

8 Heb., 'charul.' There is a plant called by the Arabs 'khardul,' a species of wild mustard, like our charlock, which springs up in uncultivated places, and is tall enough to conceal a horse and his rider.

9 Rather, 'they were expelled from the land.'

10 Which in the East is the grossest insult.

11 Or, 'For they loosen their cord [*i. e.* throw off restraint], and oppress me.'

12 Rather, 'brood;' *i. e.* a worthless rabble.

13 A proverbial designation of the lowest people. That *they* were able to do this greatly aggravated Job's grief.

14 Rather, 'Like a wide breach they come.' The reference is to the irruption of enemies through a breach in a wall.

15 Literally, 'my honour.'

16 Rather, 'my gnawers;' *i. e.* my gnawing pains.

17 Or, 'Through its great power it (disease) changes itself into my garment,' etc.; *i. e.* fastens itself upon me.

- 19 He hath ^v cast me into the mire,—and I am become like dust and ashes.
- 20 ^z I cry unto thee, and thou dost not hear me:—I stand up, and thou regardest me *not*.
- 21 Thou art become ^a cruel to me:
With thy strong hand thou opposest thyself against me.
- 22 ^b Thou liftest me up to the wind;
Thou causest me to ride ¹ upon it, and dissolvest my substance.²
- 23 For I know *that* thou wilt bring me *to* death,
And *to* the house ^c appointed for all living.
- 24 Howbeit he will not stretch out *his* hand to the grave;
Though they cry in his destruction.³
- 25 ^d Did not I weep for him that was in trouble?
Was *not* my soul grieved for the poor?
- 26 ^e When I looked for good, then evil came *unto me*:
And when I waited for light, there came darkness.
- 27 ^f My bowels boiled, and rested not:—the days of affliction prevented⁴ me.
- 28 ^g I went mourning without the sun:⁵—I stood up, *and* I cried in the congregation.
- 29 ^h I am a brother to dragons,⁶—and a companion to owls.
- 30 ⁱ My skin is black upon me,—and ^k my bones are burned with heat.
- 31 ^l My harp also is *turned* to mourning,
And my organ⁷ into the voice of them that weep.
- 31** I made a covenant with mine ^m eyes;⁸—why then should I ⁿ think upon a maid?
2 For what ^o portion of God *is there* from above?⁹
And *what* inheritance of the Almighty from on high?
3 *Is not* ^p destruction to the wicked?
And a ^q strange *punishment* to the workers of iniquity?
4 ^r Doth not he see my ways,—and count all my steps?
5 ^s If I have walked with vanity,—or if my foot hath hastened to deceit;¹⁰
6 Let me be ^t weighed in an even balance,—that God may ^u know mine integrity.
7 If my step hath turned out of the way,—and ^x mine heart walked after mine eyes,
And if any blot hath cleaved to mine hands;
8 *Then* ^v let me sow, and let another eat;—yea, let my offspring¹¹ be rooted out.
9 If mine heart have been ^z deceived by a woman,
Or *if* I have laid wait at my neighbour's door;
10 *Then* let my wife ^a grind unto another,—^b and let others bow down upon her.
11 For this *is* ^c an heinous crime;—yea, ^d it *is* an iniquity *to be punished by* the judges.
12 For it *is* ^e a fire *that* consumeth to destruction,¹²—and would root out all mine increase.
- 13 If I did despise the cause of ^f my manservant
Or of my maidservant, when they contended with me;
14 ^g What then shall I do when ^h God riseth up?
And when he ⁱ visiteth, ^k what shall I answer him?
15 ^l Did not he that made me in the womb make him?
And did not one fashion us in the womb?
- 16 ^m If I have withheld the poor from *their* desire,
Or have caused the eyes of the widow to fail;¹³
17 Or have eaten my morsel myself alone,—and the fatherless hath not eaten thereof;
18 (For from my youth he was brought up with me, as *with* a father,
And I have guided her¹⁴ from my mother's womb;¹⁵)
19 ⁿ If I have seen any perish for want of clothing,—or any poor without covering;
20 If his loins have not ^o blessed me,
And *if* he were *not* warmed with the fleece of my sheep;
21 If I have lifted up my hand ^p against the fatherless,

^y ch. 9. 31; Ps. 69. 1, 2.^z ch. 19. 7.^a ch. 10. 16, 17.^b ch. 21. 18; Is. 17. 13;
Jer. 4. 11, 12.^c ch. 4. 15; Ge. 3. 19;
2 Sam. 14. 14; Heb.
9. 27.^d Ps. 35. 13, 14; Rom.
12. 15.^e Jer. 8. 15.^f Jer. 4. 19; Lam. 1.
20; 2. 11.^g Ps. 38. 6; 42. 9; 43. 2.^h Ps. 102. 6; Mic. 1. 8.ⁱ Ps. 119. 83; Lam. 4.
8; 5. 10.^k Ps. 102. 3.^l Lam. 5. 15.^m Mt. 5. 28; 1 John 2.
16.ⁿ Pro. 6. 25; Jam. 1.
14, 15.^o ch. 20. 29; 27. 13.^p ch. 21. 30; Pro. 10.
29; 21. 15; 2 Thes.
1. 9.^q Is. 28. 21; Jude 7.^r ch. 14. 16; 34. 21;^s 2 Chr. 16. 9; Pro. 5.
21; 15. 3; Jer. 32. 19.^t Ps. 7. 3—5.^u see refs. 1 Sam. 2. 3.^v Ps. 1. 6.^x see Num. 15. 39;

Ecc. 11. 9; Eze. 6. 9;

Mt. 5. 29.

^y see refs. Le. 26. 16;

Deu. 28. 30, 38, etc.

^z Pro. 7. 21; 22. 14.^a Ex. 11. 5; Mt. 21. 41.^b 2 Sam. 12. 11; Jer.
8. 10.^c Ge. 20. 9; 26. 10; 39.
9; see refs. Ex. 20.
14.^d see ver. 28; Ge. 38.
24; Le. 20. 10; Deu.
22. 22.^e Pro. 6. 27.^f Le. 25. 43; Eph. 6.
9; Col. 4. 1.^g ch. 9. 32; 10. 2.^h Ps. 9. 12; 10. 12; 44.
21; 76. 9.ⁱ Hos. 9. 7; Jam. 2. 13.^k Ro. 3. 19.^l ch. 34. 19; Pro. 14.
31; 22. 2; Is. 58. 7;

Mal. 2. 10.

^m see ch. 22. 7, 9; 29.
11—16.ⁿ ver. 16; ch. 22. 6.^o see Deu. 24. 13.^p ch. 22. 9.

1 That is, to be borne upon it, like chaff.
2 Rather, 'and causest me to melt away with terror;' or, 'and destroyest my welfare.'
3 Or, 'Does not he who is in adversity stretch out his hand [for aid]? If any one is in desolation, is there not consequently a cry [for help]?' May not I, then, look for help, who have always extended it to others (ver. 25), and had good reason to expect prosperity? (ver. 26).
4 Or, 'have come rapidly upon me.'
5 Rather, 'I am become black, but not by the sun.'
6 Rather, 'monsters;' the animals of the desert; as are the 'ostriches' (not *owls*) in the next clause.
7 Or, 'pipe;' my joy is turned into grief.
8 He who knows his own heart will not only watch its

feelings, but will also guard every avenue of temptation.
9 Or, 'What is the portion that God would send from above,' if I had indulged wanton thoughts?
10 The connection (see vers. 1, 9) suggests especially the hateful artifices of the seducer.
11 Rather, 'productions;' *i. e.* of my ground.
12 So fearful are the effects of licentiousness.
13 Being disappointed of my help.
14 That is, the widow (ver. 16). Some regard vers. 16, 17 as a question, to which ver. 18 is the answer. But it is more natural to suppose that Job's earnestness led him to interpose a parenthetical assertion (ver. 18) before he had finished his sentence.
15 That is, 'from my earliest years.'

- When I saw my help in the gate :¹
 22 ^q Then let mine arm² fall from my shoulder blade,
 And mine arm be broken from the bone.
 23 For ^r destruction *from* God *was* a terror to me,
 And ^s by reason of his highness I could not endure.³
 24 ^t If I have made gold my hope,
 Or have said to the fine gold, *Thou art* my confidence ;
 25 ^u If I rejoiced because my wealth *was* great,
 And because ^v mine hand had gotten much ;
 26 ^y If I beheld the sun when it shined,—or the moon walking *in* brightness ;
 27 And ^z my heart hath been secretly enticed,—or my mouth hath kissed my hand :⁴
 28 This also *were* ^a an iniquity *to be punished by* the judge :
^b For I should have denied the God *that is* above.
 29 ^c If⁵ I rejoiced at the destruction of him that hated me,
 Or lifted up myself when evil found him :
 30 ^d Neither have I suffered ^e my mouth to sin—by wishing a curse to his soul.
 31 If the men of my tabernacle said not,
 Oh that⁶ we had of his flesh ! we cannot be satisfied.
 32 ^f The stranger did not lodge in the street :—*but* I opened my doors to the traveller.
 33 If I covered my transgressions ^g as Adam [*or*, after the manner of men],
 By hiding mine iniquity in my bosom :
 34 Did I fear⁷ a great ^h multitude,—or did the contempt of families terrify me,
 That I kept silence, *and* went not out of the door ?
 35 ⁱ Oh that one would hear me !
 Behold, my desire *is*, ^k that the Almighty would answer me,
 And *that* mine adversary had written a book.⁸
 36 Surely I would take it upon my shoulder,⁹—*and* bind it as a crown to me.
 37 I would declare unto him the number of my steps ;
^l As a prince¹⁰ would I go near unto him.
 38 If my land cry against me,¹¹ or that the furrows likewise thereof complain ;
 39 If ^m I have eaten the fruits thereof without money,
 Or ⁿ have caused the owners thereof to lose their life :
 40 Let ^o thistles¹² grow instead of wheat, and cockle instead of barley.
 The words of Job are ended.

32 So these three men ceased to answer Job, because he *was* ^p righteous in his own eyes.

The speech of Elihu.

- 2 THEN was kindled the wrath of Elihu the son of Barachel ^q the Buzite,¹³ of the kindred of Ram : against Job was his wrath kindled, because he justified himself
 3 rather than God. Also against his three friends was his wrath kindled,¹⁴ because
 4 they had found no answer, and *yet* ^r had condemned Job. Now Elihu had waited
 5 till Job had spoken, because they *were* elder than he. When Elihu saw that
there was no answer in the mouth of *these* three men, then his wrath was kindled.
 6 And Elihu the son of Barachel the Buzite answered and said,

1 'When I knew that my intimacy with the judges would secure for me impunity.'

2 Rather, 'Let my shoulder fall,' etc.

3 Rather, 'I could not do it.' He was deterred from crime by the fear of God.

4 An ancient mode of expressing veneration. Comp. 1 Kings xix. 18; Psa. ii. 12; Hos. xiii. 2. The worship of the heavenly bodies was one of the earliest forms of idolatry. See refs.

5 The sentiment of this verse is in beautiful accordance with the injunctions of the New Testament.

6 Rather, 'Who can show [a person who] is not satisfied with his food?'

7 This may be rendered as a continuation of the preceding, 'because I feared,' etc.; or, 'then let me be confounded at the great multitude,' etc.

8 The terms of this verse are all judicial, and are best rendered thus: 'Oh that he would give me a hearing! Lo! this is my defence; let the Almighty reply to me, and let my opponent write an accusation.'

9 As a badge of honour. See Isa. ix. 6; xxii. 22.

10 That is, 'boldly;' 'freely.' This shows a confidence

in God's justice and a consciousness of his own rectitude; the latter being carried perhaps somewhat too far.

11 Having been wrested from its owners (ver. 39).

12 Or, 'thorns.' 'Cockle' should rather be 'night-shade.'

13 Buz is mentioned in Jer. xxv. 23, with Tema and Dedan, as a part of Arabia. Some refer the name to a son of Nahor (see Gen. xxii. 21); which would agree with the opinion that Job lived not long after the time of Abraham. Elihu is not mentioned as having been present during the previous discussion; but it is very probable that he, as well as others, had been attracted by the controversy going on between Job and his friends.

14 Elihu was dissatisfied with the state in which the previous debates had left the argument; neither party having set God's providence in the right light. After rendering due respect to the claims of seniority, he gives his reasons for speaking, promising to be impartial (ch. xxxii.) He then addresses Job; blames him for his strong assertions of his own innocence and his complaints against God; and lays down as his first proposition the important principle, that suffering is disciplinary and corrective (ch. xxxiii.)

^q vers. 10, 40.

^r Is. 13. 6; Joel 1. 15.

^s ch. 13. 11.

^t Ps. 49. 6; 62. 10; Pro. 11. 28; 23. 5; Mk. 10. 24; 1 Tim. 6. 10, 17.

^u Jer. 9. 23; Lk. 12.

^v Deu. 8. 17.

^y Deu. 4. 19; 11. 16; 17. 3; Eze. 8. 16.

^z Deu. 13. 6.

^a ver. 11; see refs. Ex.

20. 3—5.

^b Jos. 21. 23; Pro. 30. 9.

^c 2 Sam. 4. 10, 11; Ps. 35. 13, 14; Pro. 17. 5; 24. 17, 18.

^d Mt. 5. 43, 44; Ro. 12.

14.

^e Ecc. 5. 6; Jam. 3. 6, 9, 10.

^f vers. 17, 18; Ge. 18. 2;

19. 2, 3; Judge. 19.

15, 20, 21; Mt. 25. 36;

Ro. 12. 13; Heb. 13.

2; 1 Pet. 4. 9.

^g Ge. 3. 7, 8, 12; Pro.

28. 13; Hos. 6. 7.

^h Ex. 23. 2; Pro. 29. 25.

ⁱ ch. 33. 6.

^k ch. 13. 22

^l Eph. 3. 12; 1 John 3. 19—21.

^m Jam. 5. 4.

ⁿ 1 Ki. 21. 13—16, 19.

^o Ge. 3. 18; Zeph. 2. 9.

^p ch. 6. 29; 13. 15; 27. 6; 33. 9.

^q Ge. 22. 21; Jer. 25. 23.

^r ch. 8. 6; 22. 5.

I *am* young, and ^sye *are* very old;
 'Wherefore I was afraid,—and durst not show you mine opinion.
 7 I said, "Days should speak,—and multitude of years should teach wisdom.
 8 But *there is* a spirit in man:
 And ^rthe inspiration of the Almighty giveth them understanding.
 9 ^vGreat¹ men are not *always* wise:²—neither do the aged understand judgment.
 10 Therefore I said, Harken to me;—I also will show mine opinion.
 11 Behold, I waited for your words;
 I gave ear to your reasons,—whilst ye searched out what to say.
 12 Yea, I attended unto you,—and, behold, *there was* none of you that convinced Job,
 Or that answered his words:
 13 ^zLest ye should say,³ We have found out wisdom.
 God thrusteth him down, not man.⁴
 14 Now he hath not directed *his* words against me:⁵
 Neither will I answer him with your speeches.
 15 They were amazed, they answered no more:—they left off speaking.
 16 When I had waited, (for they spake not,—but stood still, *and* answered no more;)
 17 *I said*, I will answer also my part,—I also will show mine opinion.
 18 For I am full of matter [*or*, words],—^athe spirit within me constraineth me.
 19 Behold, my belly *is* as wine *which* hath no vent;
 It is ready to burst like ^bnew bottles.⁶
 20 I will speak, that I may be refreshed:—I will open my lips and answer.
 21 Let me not, I pray you, ^caccept any man's person,
 Neither let me give flattering titles unto man.
 22 For ^dI know not to give flattering titles;
 In *so doing* my Maker would soon take me away.
 33 Wherefore, Job, I pray thee, hear my speeches,—and hearken to all my words.
 2 Behold, now I have opened my mouth,—my tongue hath spoken in my mouth.
 3 ^eMy words *shall be of* the uprightness of my heart:
 And ^fmy lips shall utter knowledge clearly.
 4 ^gThe Spirit of God hath made me,
 And the breath of the Almighty hath given me life.
 5 If thou canst answer me,—set *thy words* in order before me, stand up.
 6 ^hBehold, I *am* according to thy wish in God's stead:⁷
ⁱI also am formed out of the clay.
 7 ^kBehold, my terror shall not make thee afraid,
 Neither shall ^lmy hand be heavy upon thee.
 8 Surely thou hast spoken in mine hearing,
 And I have heard the voice of *thy words*,⁸ *saying*,
 9 ^mI am clean without transgression, I *am* innocent;
 Neither *is there* iniquity in me.
 10 Behold, ⁿhe⁹ findeth occasions against me,—^ohe counteth me for his enemy.
 11 ^pHe putteth my feet in the stocks,—^qhe marketh all my paths.
 12 Behold, *in this* thou art not just:
 I will answer thee, that ^rGod is greater than man.¹⁰
 13 Why dost thou ^sstrive against him?
 For ^the giveth not account of any of his matters.
 14 "For God speaketh once, yea twice,¹¹—*yet man* ^xperceiveth it not.
 15 ^vIn a dream,¹³ in a vision of the night,
 When deep sleep falleth upon men, in slumberings upon the bed;
 16 ^zThen he openeth the ears of men,—and ^asealeth¹² their instruction,

^s ch. 15. 10.^t Le. 19. 32; Ro. 13. 7;
^u 1 Pet. 5. 5.
^v ch. 8. 8—10; 12. 12.^x ch. 4. 12—21; 35. 11;
38. 36; 1 Ki. 3. 12;
4. 29; Pro. 2. 6; Ecc.
2. 26; Dan. 1. 17;
2. 21; Mt. 11. 25; 1
Cor. 2. 10—12; 2
Tim. 3. 16; Jam. 1.
5.
^y 1 Cor. 1. 26.^z Is. 5. 21; Jer. 9. 23;
1 Cor. 1. 27—29.^a Ps. 39. 3; Jer. 20. 9;
2 Cor. 5. 13, 14.^b Mt. 9. 17.^c Le. 19. 15; Deu. 1.
17; 16. 19; Pro. 21.
23; Mt. 22. 16.^d see refs. ch. 17. 5.^e ch. 27. 4.^f Ps. 37. 30; Pro. 15.
2, 7.
^g see refs. Ge. 2. 7.^h ch. 9. 34, 35; 13. 20,
21; 31. 35.ⁱ see refs. ch. 4. 19.^k ch. 9. 34; 13. 21.^l Ps. 32. 4.^m ch. 9. 17; 10. 7; 11.
4; 16. 17; 23. 10—
12; 27. 5, 6; 29. 14;
31. 1.ⁿ ch. 9. 30, 31; 10. 17;
13. 26.^o ch. 13. 24; 16. 9; 19.
11.^p ch. 13. 27; 14. 16;
31. 4.^q see refs. ch. 14. 16;
31. 4.^r ch. 9. 4; 40. 8, 9; 1
Cor. 10. 22.^s Is. 45. 9; Jer. 50. 24;
Ac. 5. 39.^t see refs. Deu. 29. 29;
Dan. 4. 35.^u ch. 40. 5; Ps. 62. 11;
Is. 28. 10.^v Is. 6. 9.^w ch. 4. 13; see refs.

Ge. 20. 3; Num. 12. 6.

^x ch. 36. 10, 15; Ps.
40. 6; Is. 48. 8; 50. 5.^y Ne. 9. 38; Ro. 15. 23.

1 That is, 'aged;' as in Gen. xxv. 23.

2 Wisdom is not an attribute of rank or station, or even of age and experience; it is the gift of God.

3 Or, 'Say not;' *i. e.* take care that you do not say.

4 This is the language of Elihu; not a continuation of what he ascribes to Job's friends.

5 He was therefore free from any such bias or unfriendly feeling as those might have who had been excited by dispute.

6 Or, 'like bottles (*i. e.* skins, see Josh. ix. 4) of new wine;' which are apt to burst. See Matt. ix. 17.7 Rather, 'I am as thy mouth (*i. e.* as thyself) to God:' *i. e.* in his sight we are equal.

8 Compare the words of Job, ch. x. 7; xiii. 15, 18;

xvi. 17; xxiii. 10; xxvii. 5; xxix. 12; xxxi. 1, etc.

9 Comp. ch. xiii. 24, 27; xix. 11; xxx. 21.

10 Rather, 'Lo! I answer thee; thou art not just in this, for God is greater than man.' Whilst God's authority is supreme, his wisdom and love exceed our conception, and therefore we should always acquiesce in his doings.

11 Though God gives no reasons for his conduct (ver. 13), yet its practical designs are evident. He communicates with man *individually* in two ways—by suggestive *dreams* (vers. 15—18), and by *afflictions* (vers. 19—22).

12 He impresses instruction on their hearts. Several examples of Divine truth communicated supernaturally during sleep are recorded in Scripture.

17 That he may ^b withdraw man *from his purpose*,—^c and hide pride from man.
 18 He ^d keepeth back his soul from the pit,¹—and his life from perishing by the sword.
 19 He is ^e chastened also with pain upon his bed,
 And the multitude of his bones with strong *pain* :
 20 ^f So that his life abhorreth bread,—and his soul dainty meat.
 21 ^g His flesh is consumed away, that it cannot be seen ;
 And ^h his bones *that* were not seen stick out.
 22 Yea, ⁱ his soul draweth near unto the grave,—and his life to the destroyers.
 23 If there be ^j a messenger² with him,—an interpreter, one ^k among a thousand,
 To show unto man ^l his uprightness :
 24 Then ^m he is gracious unto him, and saith,
 " Deliver him from going down to the pit :—^o I have found a ransom. ³
 25 His flesh shall be fresher than a child's :
 " He shall return to the days of his youth :
 26 ^q He shall pray unto God, and he will be favourable unto him :
 " And he shall see his face with joy :
 For ^r he will render unto man his righteousness.
 27 " He looketh upon men, and *if any* ^u say,
 I have sinned, and perverted *that which was right*,—and it ^x profited me not ;
 28 He will ^y deliver his soul from going into the pit,—and his life shall see the light.⁴
 29 Lo, ^z all these *things*—worketh God oftentimes with man,
 30 ^a To bring back his soul from the pit,
^b To be enlightened with the light of the living.
 31 Mark well, O Job, hearken unto me :—hold thy peace, and I will speak.
 32 If thou hast anything to say, answer me :—speak, for I desire to justify thee.
 33 If not, ^c hearken unto me :—hold thy peace, and I shall teach thee wisdom.

Speech of Elihu continued.

34 FURTHERMORE Elihu answered and said,⁵
 2 Hear my words, O ye wise *men* ;—and give ear unto me, ye that have knowledge.
 3 ^d For the ear trieth words,—as the mouth [*or*, palate] tasteth meat.
 4 Let us choose to us judgment :—let us know among ourselves what *is good*.
 5 For Job hath said, ^e I am righteous :—and ^f God hath taken away my judgment.
 6 ^g Should I lie against my right?—my wound *is incurable* without transgression.⁶
 7 What man *is like Job*,—^h *who* drinketh up scorning like water?⁷
 8 Which goeth in company with the workers of iniquity,
 And walketh with wicked men.⁸
 9 For ⁱ he hath said, It profiteth a man nothing
 That he should delight himself with God.
 10 Therefore hearken unto me, ye men of understanding :
^k Far be it from God, *that he should do* wickedness ;
 And *from the Almighty, that he should commit iniquity*.
 11 ^l For the work of a man shall he render unto him,
 " And cause every man to find according to *his ways*.
 12 Yea, ^m surely God will not do wickedly,
 Neither will the Almighty ⁿ pervert judgment.
 13 ^o Who hath given him a charge over the earth?
 Or who hath disposed the whole world?
 14 If he ^p set his heart upon man,⁹—*if* he ^r gather unto himself his spirit and his breath ;

^b Ge. 20. 6; Hos. 2. 6; Ac. 9. 2—6.
^c Deu. 8. 16; Is. 2. 11; 2 Cor. 12. 7.
^d Ro. 2. 4; 2 Pet. 3. 9, 15.
^e Deu. 8. 5; Ps. 94. 12, 13; 119. 71; 1 Cor. 11. 32.
^f Ps. 107. 18.
^g ch. 7. 5; Ps. 39. 11.
^h Ps. 22. 17; 102. 3—5.
ⁱ 1 Sam. 2. 6; Ps. 30. 3; 1s. 38. 10.
^j Judg. 2. 1; 2 Chr. 36. 15, 16; 11. 1. 13; Mal. 2. 7; 3. 1.
^k Ecc. 7. 28.
^l ch. 31. 10, 12; 35. 14; 36. 3; Ne. 9. 33; Ps. 119. 75; Eze. 18. 25—28; Dan. 9. 14.
^m ch. 5. 18; Ex. 33. 19; see refs. Ex. 34. 6; Mic. 7. 18, 19; Ro. 5. 20, 21.
ⁿ Ps. 71. 3; 86. 13; 1s. 38. 17; Zec. 9. 14.
^o Ps. 49. 7; Mt. 20. 28; 1 Tim. 2. 6; 1 Pet. 1. 18, 19.
^p Ps. 103. 5.
^q 2 Ki. 20. 2—5; Ps. 6. 1—9; 28. 1, 6; 50. 15; 91. 15; 1s. 30. 19; Jer. 33. 3.
^r Ps. 16. 11.
^s ch. 34. 11; Ps. 18. 20.
^t 2 Chr. 16. 9; Ps. 14. 2; Pro. 5. 21.
^u see refs. Le. 26. 40; 2 Sam. 12. 13; Pro. 28. 13; 1. k. 15. 21; 1 John 1. 9.
^x Mt. 16. 26; Ro. 6. 21.
^y vers. 18, 24; Ps. 56. 13; 1s. 38. 17.
^z vers. 14—17.
^a vers. 21, 28; Ps. 56. 13.
^b John 8. 12.
^c Ps. 34. 11.

^d ch. 6. 30; see refs. 12. 11.
^e ch. 11. 4; 29. 14; 33. 9.
^f ch. 27. 2.
^g ch. 9. 17.
^h ch. 15. 16.
ⁱ ch. 9. 22, 23, 30, 31; 35. 3; Mal. 3. 14.
^k ch. 8. 3; 36. 23; Ge. 18. 25; Deu. 32. 4; 2 Chr. 19. 7; Ps. 92. 15; Ro. 9. 14.
^l ch. 33. 26; Ps. 62. 12; Pro. 24. 12; Jer. 32. 19; Eze. 33. 20. Mt. 16. 27; Ro. 2. 6; 2 Cor. 5. 10; 1 Pet. 1. 17; Rev. 22. 12.
^m Pro. 1. 31; Gal. 6. 7, 8.
ⁿ Ps. 11. 7; 115. 17.
^o ch. 8. 3.
^p ch. 36. 23; 38. 1, etc.; Pro. 8. 23—30; 1s. 40. 13, 14.
^q ch. 7. 17.
^r Ps. 104. 29.

1 Or, 'That he may keep him back from the *grave*;' and so in vers. 24, 30, etc.
 2 Some refer this to Christ, others to an angel; but it is probably indefinite, applying to any faithful messenger whom God sends to explain to the afflicted his righteous dealings and merciful designs. When such a message is received with submission and repentance, the chastening has answered its end, and will be withdrawn.
 3 It is clear, from ch. i. 5, xlii. 8, that Job and his friends well knew that an atonement was necessary to make repentance or intercession acceptable to God.
 4 Or, 'He hath delivered my soul from the pit; and my life hath seen the light.' This is a continuation of the language of the penitent. After the confession of sin (ver. 27) comes praise to God (ver. 28).
 5 Receiving no reply, Elihu commences his second speech by addressing Job's friends (vers. 2—4); then

states the views of the sufferer (5—9); which he refutes by showing that God cannot govern unjustly, since, being under subjection to no one, he is absolute Sovereign (10—30); and concludes by appealing to Job (31—37). The main object of this speech is to show that God does make a difference between the righteous and the wicked.
 6 Rather, 'As respects my right, I should lie; my arrow is fatal without fault.' These are quoted as the words of Job.
 7 That is, he is full of irreverent language.
 8 He takes their part; by his sentiments referred to in ver. 9. Comp. ch. ix. 22; xxi. 7, etc.; xxiv. 1, etc.
 9 This may be rendered, 'If he set his heart upon himself (*i. e.* care only for himself), and gather to himself his spirit and his breath (*i. e.* cease to sustain the life of his creatures), all flesh,' etc. God, as the absolute Sovereign, is under no obligation to maintain his creatures; and were he to cease to do so, they would perish.

- 15 ^s All flesh shall perish together,—and man shall turn again unto dust.
- 16 If now *thou hast* understanding, hear this:—hearken to the voice of my words.
- 17 ^t Shall even he that hateth right govern?
And wilt thou condemn him that is most just?¹
- 18 ^u *Is it fit* to say to a king, *Thou art wicked?*—and to princes, *Ye are ungodly?*²
- 19 *How much less to him* that ^x accepteth not the persons of ^y princes,
^z Nor regardeth the rich more than the poor?
For ^a they all *are* the work of his hands.
- 20 ^b In a moment shall they³ die,
And the people shall be troubled ^c at midnight, and pass away:
And the mighty shall be taken away ^d without hand.⁴
- 21 ^e For his eyes *are* upon the ways of man,—and he seeth all his goings.
- 22 ^f *There is* no darkness, nor shadow of death,
Where ^g the workers of iniquity may hide themselves
- 23 For ^h he will not lay upon man more *than right*;
ⁱ That he should enter into judgment with God.⁵
- 24 ^k He shall break in pieces mighty men without number,⁶
^l And set others in their stead.
- 25 Therefore⁷ ^m he knoweth their works,
And he overturneth *them* ⁿ in the night, so that they are destroyed.
- 26 He striketh them as⁸ wicked men—^o in the open sight of others;
27 Because they ^p turned back from him,—and ^q would not consider any of his ways:
28 So that they ^r cause the cry of the poor to come unto him,
And he ^s heareth the cry of the afflicted.
- 29 ^t When he giveth quietness, who then can make trouble?⁹
And ^u when he hideth *his* face, who then can behold him?
^v Whether *it be done* against a nation, or against a man only:
30 That the hypocrite reign not,—lest ^y the people be ensnared.¹⁰
- 31 Surely ^z it is meet¹¹ to be said unto God,
^a I have borne *chastisement*, I will not offend *any more*;
32 *That which* ^b I see not teach thou me:—^c if I have done iniquity, I will do no more.
- 33 ^d *Should it be* according to thy mind? ^e he will recompense it,
Whether thou refuse, or whether thou choose; and not I:
Therefore speak what thou knowest.¹²
- 34 Let men of understanding tell me,—and let a wise man hearken unto me;¹³
- 35 ^f Job hath spoken without knowledge,—and his words *were* without wisdom.
- 36 My desire *is that* Job may be ^g tried unto the end
Because of his answers for wicked men.¹⁴
- 37 For he addeth rebellion unto his sin,—he ^h clappeth *his hands*¹⁵ among us,
And ⁱ multiplieth his words against God.

Speech of Elihu continued.

- 35 ELIHU spake moreover, and said,¹⁶
- 2 Thinkest thou this to be right, *that* thou saidst,
My righteousness *is* more than God's?¹⁷
- 3 For ^h thou saidst, What advantage will it be unto thee?¹⁸

1 The same argument is continued. It is contrary to our ideas that the Supreme Ruler should be unjust; and to our observation also, for he rebukes unjust rulers.

2 Or, 'Who (*i. e.* God) saith to a king, Wicked man! Ungodly! to princes. Who accepteth not,' etc. There is no reason why God, who is infinitely above both, should regard the rich more than the poor.

3 That is, ungodly princes and rich men.

4 That is, suddenly, and without any perceptible human instrumentality.

5 Or, 'For he will not repeatedly fix [his attention] on man, to bring him before God in judgment.' The meaning is, that God has no need of tedious investigation to detect sin.

6 Or, 'without searching out;' because he knows already. See ver. 23.

7 Rather, 'because.'

8 This should probably be rendered, 'because they are wicked.'

9 Or, 'who then can condemn?'

10 Rather, 'nor ensnare the people.'

11 This is the application of the preceding argument.

12 Rather, 'Shall God recompense according to thy

^r ch. 30. 23; Ge. 3. 19; Ps. 90. 3—10; Ecc. 12. 7.

^t Ge. 18. 25; 2 Sam. 23. 3.

^u see refs. Ex. 22. 28.

^x see refs. Deu. 10. 17;

Gal. 2. 6; Col. 3. 25.

^y ch. 12. 19, 21; Ps. 2.

2—4; Ecc. 5. 8.

^z ch. 36. 19.

^a see refs. ch. 31. 15.

^b Ps. 73. 19; Is. 30. 13;

Lk. 12. 20; Ac. 12. 21.

^c Ex. 12. 29, 30; Is. 37.

36; Mt. 25. 6.

^d 1 Sam. 21. 38; 26.

10; Is. 30. 30, 31.

^e see refs. ch. 14. 16;

Ps. 34. 15; Pro. 15.

3; Jer. 16. 17.

^f Ps. 139. 11, 12; Jer.

23. 24; Am. 9. 2, 3;

1 Cor. 4. 5; Heb. 4.

13.

^g ch. 31. 3; Pro. 10. 29.

^h vers. 10—12; ch. 11. 6.

ⁱ Jer. 2. 5; Ro. 9. 20.

^k Ps. 2. 9; 72. 4; Jer.

51. 20—23; Dan. 2.

21.

^l 1 Sam. 2. 30—36; 15.

28; Ps. 75. 7.

^m Ps. 33. 15; Is. 66. 14;

Hos. 7. 2.

ⁿ ver. 20.

^o Ex. 14. 30; Ps. 58.

10, 11; 1 Tim. 5. 20.

^p 1 Sam. 15. 11; Ps.

125. 5; Zeph. 1. 6;

Heb. 10. 38, 39.

^q Ps. 28. 5; Is. 5. 12.

^r ch. 24. 12; 35. 9; see

refs. Ex. 2. 23, 24.

^s Ex. 22. 23—27.

^t Is. 25. 3.

^u ch. 23. 8, 9; Ps. 13. 1.

^x 2 Ki. 18. 9—12.

^y 1 Ki. 12. 28, 30; 2

Ki. 21. 9.

^z ch. 40. 3—5; see refs.

Le. 26. 41; Mic. 7. 9.

^a Dan. 9. 7—14.

^b ch. 10. 2; Ps. 25. 4,

5; 32. 8; 139. 23, 24.

^c Pro. 28. 13; Eph. 4.

22.

^d ch. 18. 4; Is. 45. 9;

Ro. 9. 20.

^e ver. 11; Pro. 11. 31.

^f ch. 35. 16.

^g Jam. 5. 11.

^h ch. 27. 23.

ⁱ ch. 11. 2; 35. 16.

^k ch. 21. 15; 34. 9.

opinion? for thou rejectest [the opinions of others]; therefore thou shalt choose, and not I; and what thou knowest speak: *i. e.* It is your part, not mine, to explain the matter otherwise, since you accuse God of injustice.

13 Better, 'Men of understanding will say to me,—even a wise man who has heard me; Job hath spoken,' etc.

14 Or, 'among wicked men.' See note on ver. 8.

15 A mark of contempt and derision (ch. xxvii. 23).

16 In this third speech of Elihu, he first states Job's supposed opinions (vers. 2—4); and then replies to them, asserting that men, by their sins or by their uprightness, do not injure or profit God, but themselves; and therefore God has no interest in being partial (vers. 5—8); and that, though many cry out and are not heard, it is because they find fault with God, instead of seeking his help (9—16).

17 This should perhaps be rendered, 'My righteousness is before God;' *i. e.* I am upright in his sight. Elihu regarded this as the effect of many of Job's statements.

18 Or, 'For thou saidst, What advantage will it (*i. e.* uprightness) be to thee (*i. e.* Job); what profit shall I have [by it] more than by my sin?'

- And*, What profit shall I have, *if I be cleansed* from my sin?
 4 I will answer thee,—and ¹thy companions with thee.
- 5 ^m Look unto the heavens, and see ;
 And behold ⁿ the clouds *which* are higher than thou.
- 6 If thou sinnest, what doest thou ^o against him ?
 Or *if* thy transgressions be multiplied, what doest thou unto him ?
- 7 ^p If thou be righteous, what givest thou him ?
 Or what receiveth he of thine hand ?
- 8 ^q Thy wickedness *may hurt* a man as thou *art* ;
 And ^r thy righteousness *may profit* the son of man.
- 9 ^s By reason of the multitude of oppressions they make *the oppressed* to cry :¹
 They cry out by reason of the arm of the mighty.
- 10 But none saith, ^t Where *is* God my Maker,—^u who giveth songs in the night ;²
- 11 Who ^x teacheth us more than the beasts of the earth,
 And maketh us wiser than the fowls of heaven ?
- 12 ^y There they cry, but none giveth answer,—because of the pride of evil men.
- 13 ^z Surely God will not hear vanity,—neither will the Almighty ^a regard it.
- 14 ^b Although³ thou sayest thou shalt not see him ;
 Yet ^c judgment *is* before him ;—therefore ^d trust thou in him.
- 15 But now, ^e because *it is* not *so*, he hath ^f visited in his anger ;
 Yet he knoweth *it* not ^g in great extremity :
- 16 ^h Therefore doth Job open his mouth in vain ;
 He multiplieth words without knowledge.

Speech of Elihu concluded.

- 36** ELIHU also proceeded, and said,⁴
- 2 Suffer me a little, and I will show thee
 That *I have* yet to speak ⁱ on God's behalf.
- 3 I will fetch my knowledge from afar,—and will ^k ascribe righteousness to my Maker.
- 4 For truly ^l my words *shall* not be false :
 He that is ^m perfect⁵ in knowledge *is* with thee.
- 5 Behold, God *is* mighty, and ⁿ despiseth not *any* :
^o *He is* mighty in strength *and* wisdom.⁶
- 6 He ^p preserveth not the life of the wicked :—but ^q giveth right to the poor.
- 7 ^r He withdraweth not his eyes from the righteous :
 But ^s ^t with kings *are they* on the throne ;
 Yea, ^u he doth establish them for ever, and they are exalted.
- 8 And ^v if *they be* bound in fetters,—*and* be holden in ^x cords of affliction ;
- 9 Then ^y he showeth them their work,
 And their ^z transgressions that they have exceeded.⁸
- 10 ^a He openeth also their ear to discipline,
 And ^b commandeth that they return from iniquity.
- 11 If they obey and serve *him*,
 They shall ^c spend their days in prosperity,—and their years in pleasures.
- 12 ^d But if they obey not, they shall perish by the sword,
 And they shall ^e die without knowledge.
- 13 But ^f ^g the hypocrites in heart ^h heap up wrath :
ⁱ They cry not when he bindeth them.
- 14 ^j They die in youth,—and their life *is* among the unclean.

^l ch. 34. 8.

^m ch. 22. 12 ; 25. 5, 6 ;
ⁿ Ps. 8. 3, 4.

^o ch. 36.

^p Pro. 8. 36 ; Jer. 7. 19.

^q ch. 22. 2, 3 ; 1 Chr. 23. 11 ; Ps. 16. 2 ;
 Pro. 9. 12 ; Rom. 11. 35.

^r Jos. 7. 1 ; 22. 20 ;

Ecc. 9. 18 ; Jon. 1. 12.

^s ch. 42. 8 ; Ge. 18. 24,
 etc. ; Ps. 106. 23, 30 ;

Eze. 22. 30.

^t see refs. ch. 34. 28.

^u Is. 51. 13.

^v Ps. 42. 8 ; 77. 6 ; 119.

62 ; 149. 5 ; Ac. 16.

25.

^w Ge. 1. 26 ; Ps. 91. 12.

^x Ps. 18. 41 ; Pro. 1. 28.

^y ch. 27. 9 ; Pro. 15. 8.

29 ; Is. 1. 15 ; 58. 2 ;

Jer. 11. 11 ; Jam. 4. 3.

^z Am. 5. 22.

^a see refs. ch. 9. 11.

^b ch. 19. 7 ; Ps. 97. 2 ;

1. 30. 18.

^c Ps. 27. 12—11 ; 37. 5,

6 ; Is. 50. 10.

^d Num. 20. 12 ; Lk. 1.

20.

^e Ps. 89. 32.

^f ch. 4. 5.

^g ch. 34. 35—37 ; 38. 2.

^h ch. 33. 6.

ⁱ see refs. ch. 31. 10—

12.

^j see ch. 13. 4, 7 ; 21.

34.

^k ch. 37. 16.

^l ch. 10. 3 ; Ps. 22. 24 ;

138. 6.

^m see refs. ch. 9. 1 ; 12.

13, 16 ; 37. 23 ; Ps. 99.

4 ; 147. 5.

ⁿ ch. 21. 39 ; Ps. 55. 23.

^o Ps. 9. 12 ; 10. 14 ; 72.

4 ; Pro. 22. 22, 23.

^p see refs. 2 Chr. 16. 9 ;

Ps. 33. 18 ; 1 Pet. 3.

12.

^q Ge. 23. 6 ; 41. 40 ;

see refs. 1 Sam. 2. 8 ;

Ps. 113. 8.

^r Ps. 112. 6—9.

^s Ps. 107. 10.

^t Pro. 5. 22.

^u see ch. 10. 2 ; Ps. 94.

12 ; 119. 67, 71 ; Lk.

15. 17—19 ; 1 Cor. 11.

32.

^v Is. 59. 12.

^w ver. 15 ; see refs. ch.

33. 16, 23.

^x Pro. 1. 22, 23 ; 8. 1,

5 ; Is. 1. 16—20 ; 56.

6, 7 ; Jer. 7. 3—7 ;

Eze. 18. 30, 31 ; Hos.

14. 1.

^y ch. 21. 13 ; 22. 21—

29 ; Deu. 4. 30, 31 ;

Is. 1. 19.

^z Is. 1. 20 ; 3. 11.

^a ch. 4. 21.

^b see ch. 8. 13.

^c Ro. 2. 5.

^d ch. 27. 8—10.

^e see refs. ch. 15. 32.

¹ Rather, 'men cry aloud.' referring to ch. xxiv. 12 ; xxx. 20.

² As 'night' is a frequent emblem of *calamity*, to 'give songs in the night' means to give consolation in adversity. See Acts xvi. 25.

³ Vers. 14—16 may be rendered thus: 'How much less if thou sayest thou dost not regard him; the cause is before him, and thou shouldest wait for him. But now, as there is no infliction of his anger, and he takes not cognizance of [Job's] great arrogance, therefore Job opens his mouth rashly; without knowledge he multiplies words.'

⁴ To show how far God is above our comprehension, Elihu proceeds to take an extensive range, embracing God's providential dealings, especially in the protection and deliverance of the poor and afflicted (vers. 5—15). After applying this to Job (16—21), he celebrates the

power, wisdom, supremacy, justice, and eternity of God (22—26). He then refers to various remarkable displays of Divine power and majesty in the natural world; particularly in the formation of rain from vapours (27, 28), the functions of the clouds, thunder and lightning (vers. 29—33; ch. xxxvii. 1—5), snow and ice (6—10), and other mysterious processes of nature (11—22). And he concludes by asserting that God's moral attributes are perfect, though we may be unable to understand his more mysterious dispensations (23, 24).

⁵ That is, correct. Elihu means himself.

⁶ Rather, 'in strength of heart' or 'mind.'

⁷ Rather, 'And he [placeth them] with kings,' etc.: figuratively expressing the honours and rewards of righteousness.

⁸ Or, 'in which they have strengthened themselves.'

⁹ Rather, 'And the polluted in heart,' etc.

- 15 ^k He delivereth the poor in his affliction,—and ^l openeth their ears in oppression.
 16 Even so ¹ would he have removed thee out of the strait
^m Into a broad place, where *there is* no straitness;
 And ⁿ that which should be set on thy table *should be* full of ^o fatness.
 17 But ^p thou hast fulfilled the judgment of the wicked:
 Judgment and justice take hold *on thee*.
 18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke:
 Then ^q a great ransom cannot deliver thee.²
 19 ^r Will he esteem thy riches?—*no*, not gold, ^s nor all the forces of strength.³
 20 ^t Desire not the night,—when people are ^u cut off in their place.⁴
 21 Take heed, ^x regard not iniquity:—for ^y this hast thou chosen rather than affliction.
 22 Behold, ^z God exalteth⁵ by his power:—^a who teacheth like him?
 23 ^b Who hath enjoined him his way?—or ^c who can say, Thou hast wrought iniquity?
 24 Remember that thou ^d magnify his work,—which men behold.⁶
 25 Every man may see it;—man may behold *it* afar off.
 26 Behold, ^e God *is* great, and we ^f know *him* not,
^g Neither can the number of his years be searched out.
 27 For he ^h maketh small⁷ the drops of water:
 They pour down rain according to the vapour thereof:
 28 ⁱ Which the clouds do drop—and distil upon man abundantly.
 29 Also ^k can *any* understand the spreadings of the clouds,
 Or ^l the noise of his tabernacle?⁸
 30 Behold, he ^m spreadeth his light upon it,⁹—and ⁿ covereth the bottom of the sea.¹⁰
 31 For ^o by them¹¹ judgeth he the people;—he ^p giveth meat in abundance.
 32 ^q With clouds he covereth the light;
 And commandeth it *not to shine by the cloud* that cometh betwixt.¹²
 33 ^r The noise thereof showeth concerning it,—^s the cattle also concerning the vapour.¹³
 37 At this also my heart trembleth,—and is moved out of his place.
 2 Hear attentively ^t the noise of his voice,
 And the sound *that* goeth out of his mouth.
 3 ^u He directeth it under the whole heaven,
 And his lightning unto the ends of the earth.
 4 After it¹⁴ ^x a voice roareth:—he thundereth with ^y the voice of his excellency;
 And ^z he will not stay them¹⁵ when his voice is heard.
 5 God ^a thundereth marvellously with his voice.
^b Great things doeth he, which we cannot comprehend;
 6 For ^c he saith to the snow, Be thou *on* the earth;
 Likewise to the small rain, and to ^d the great rain of his strength.¹⁶
 7 ^e He sealet¹⁷ up the hand of every man;—^f that all men may know his work.
 8 Then the beasts ^g go into dens,—and remain in their places.
 9 Out of the south¹⁸ cometh ^h the whirlwind:—and cold out of the north.¹⁹
 10 ⁱ By the breath of God frost is given:—and the breadth of the waters is straitened.
 11 Also by watering he wear¹⁰eth the thick cloud:—he scattereth his bright cloud:²⁰
 12 And ^k it is turned round about by his counsels:

^k ver. 6.
^l ver. 10.

^m ch. 19. 8; Ps. 18. 19;
 31. 8; 118. 5.
ⁿ Ps. 23. 5; 63. 6; Isa.
 25. 6; 55. 2; Jer. 31.
 14.
^o Ps. 35. 8; 63. 5; Is.
 55. 2.
^p ch. 34. 8.

^q Ps. 49. 7.

^r Pro. 10. 2; 11. 4;
 Zeph. 1. 18.
^s Ps. 33. 16, 17.
^t ch. 3. 20, 21; 6. 9.
^u ch. 34. 20.
^x Ps. 66. 18.
^y see Heb. 11. 25; 1
 Pet. 3. 17.
^z 1 Sam. 2. 7, 8.
^a Is. 40. 13, 14; 48. 17;
 Ro. 11. 34; 1 Cor. 2.
 16.

^b see refs. ch. 34. 13.
^c ch. 34. 10.
^d Ps. 19. 1; 92. 4, 5;
 104. 24; Rev. 15. 3.
^e ch. 37. 5; Ps. 145. 3.
^f see refs. ch. 11. 7—9;
 Mt. 11. 27; 1 Cor. 2.
 13. 12.

^g Ps. 90. 2; 102. 24—
 27; Heb. 1. 12.
^h see refs. ch. 5. 10.
ⁱ ch. 37. 11—13; Pro.
 3. 20.

^k ch. 37. 16.
^l ch. 37. 2—5; Ps. 18.
 13; 39. 3—10.

^m ch. 37. 3; 38. 25.
ⁿ Ps. 18. 11—16; 101.
 5—9.

^o ch. 37. 13; 38. 23;
 Ge. 6. 17; 17. 17—21;
 19. 24; Jos. 10. 11;
 1 Sam. 2. 10.

^p ch. 38. 26, 27; Ps. 65.
 9—13; 104. 13—15;
 136. 25; Ac. 14. 17.

^q ch. 26. 9; Ex. 10. 21;
 Ps. 147. 8.
^r ver. 29; 1 Ki. 18. 41,
 45.

^s Jer. 14. 4—6; Joel
 1. 18.
^t see refs. ch. 36. 19.
^u Ps. 97. 4; Mt. 24. 27.

^x Ps. 29. 3—9; 68. 33.
^y Ex. 15. 7, 8.
^z ch. 36. 29—33.

^a 2 Sam. 22. 14, 15.
^b see refs. ch. 5. 9; 36.
 26; Rev. 15. 3.

^c Ps. 147. 16—18; 148.
 8.
^d Ge. 7. 10—12; Ezra
 10. 9; Pro. 28. 3.

^e ch. 5. 12.
^f Ps. 61. 9; 109. 27.
^g Ps. 104. 22.

^h Is. 21. 1; Zec. 9. 14.
ⁱ ch. 38. 29, 30; Ps.
 147. 16—18.

^k Ps. 65. 9, 10; Joel 2.
 23.

1 If thou wouldest obey and submit. See vers. 11, 15.

2 The general meaning of this difficult passage (vers. 17, 18) probably is, 'Thou hast taken the part of the wicked, with which God has connected punishment. When his anger is inflicted upon them, take care lest thou be cut off with the same stroke; for then there will be no redemption.'

3 This expression probably denotes all that gives power.

4 Or, 'Long not for the night to come up; [the night of] the nations below,' *i. e.* the dead. See John ix. 4.

5 Rather, 'is exalted.'

6 The Heb. perhaps means 'sing;' *i. e.* *praise*.

7 Rather, 'draws up,' by evaporation.

8 That is, thunder; the clouds being regarded as God's tent. See Psa. xviii. 11.

9 Or, 'upon (*i. e.* around) himself;' alluding to lightning.

10 That is, with water. His agency is seen in every part of creation.

11 That is, by the rain, tempest, etc., he dispenses both punishment and blessing.

12 Rather, 'He hideth the light in his hands (*i. e.* he graspeth the lightning as a concealed weapon), and commandeth it against the enemy (*or*, in striking).'

13 Some translate this verse thus: 'The noise makes known concerning it, the cattle also [announce] its coming up.' These are perhaps indications of the approaching tempest, whose effects are further described with inimitable beauty in the following verses, and from the midst of which God speaks.

14 That is, after the lightning.

15 This may mean either the lightnings, or, more probably, the thunderings; peal follows peal.

16 The rains in hot countries are sometimes excessively heavy—far exceeding anything that is known in our climate.

17 That is, he restrains. Very inclement weather stops the labours of the field, and keeps the beasts in their dens (vers. 7, 8).

18 Literally, 'from the chamber;' see ch. ix. 9. The whirlwind of the south is the hot Samiel. See Isa. xxi. 1.

19 Literally, according to most critics, 'scatterers,' or *north winds*; so called because they scatter the clouds. But some translate the word 'lodgings;' which is sustained by the parallelism.

20 Rather, 'Also with moisture he loadeth the cloud; he scattereth the cloud of his light' (*i. e.* the thunder-cloud). Thus rain falls.

That they¹ may 'do whatsoever he commandeth them
Upon the face of the world in the earth.
13 ^m He causeth it to come, whether for correction,—or ⁿ for his land, or ^o for mercy.
14 Hearken unto this, O Job :
^p Stand still, and ^q consider the wondrous works of God.
15 Dost thou know when² God disposed them,
And caused the light of his cloud to shine ?
16 ^r Dost thou know the balancings of the clouds,³
The wondrous works of ^s him which is perfect in knowledge ?
17 How thy garments *are* warm,—^t when he quieteth⁴ the earth by the south *wind* ?
18 Hast thou with him ^u spread out the sky,
Which is strong, and as a molten looking glass ?⁵
19 Teach us what we shall say unto him ;
For we cannot order our speech by reason of darkness.⁶
20 ^v Shall it be told him that I speak ?
If a man speak, surely he shall be swallowed up.⁷
21 And now *men* ^y see not the bright light which *is* in the clouds :
But the wind passeth, and cleanseth them.
22 ^z Fair weather cometh out of the north :—^a with God *is* terrible majesty.⁸
23 *Touching* the Almighty, ^b we cannot find him out :
^c *He is* excellent in power, and ^d in judgment,
And in plenty of justice : ^e he will not afflict.⁹
24 Men do therefore ^f fear him :—he respecteth not any *that are* ^g wise of heart.¹⁰

Jehovah's address to Job.

38 THEN the LORD answered¹¹ Job ^h out of the whirlwind, and said,
2 ⁱ Who *is* this¹² that darkeneth counsel—by ^k words without knowledge ?
3 ^l Gird up now thy loins like a man ;¹³
For I will demand of thee, and answer thou me.
4 ^m Where wast thou when I laid the foundations of the earth ?
Declare, if thou hast understanding.
5 ⁿ Who hath laid the measures thereof, if thou knowest ?
Or who hath stretched the line upon it ?
6 Whereupon are the foundations thereof fastened ?¹⁴
Or who laid the corner stone thereof ;
7 When the morning stars¹⁵ sang together,—and all ^o the sons of God shouted for joy ?
8 ^p Or *who* shut up the sea with doors,
When it brake forth, *as if* it had issued out of the womb ?
9 When I made the cloud the garment thereof,
And ^q thick darkness a swaddlingband for it,
10 And ^r brake up for it my decreed *place*,¹⁶—and set bars and doors.
11 And said, ^s Hitherto shalt thou come, but no further :
And here shall thy proud waves ^t be stayed ?

¹ Ps. 148. 8.
^m ch. 36. 31 ; Ex. 9. 18—25 ; 1 Sam. 12. 18, 19 ; Ezra 10. 9.
ⁿ ch. 38. 26, 27.
^o 2 Sam. 21. 19 ; 1 Ki. 18. 45 ; Job 1. 2, 23.
^p Ps. 46. 10 ; Hab. 2. 29.
^q ch. 36. 24 ; Ps. 111. 2.
^r ch. 36. 29.
^s ch. 36. 4.
^t Ps. 147. 18 ; 1 k. 12. 55.
^u see refs. ch. 9. 8 ; 1s. 44. 24.
^v Ps. 139. 1.
^y ch. 36. 22.
^z Pro. 25. 23.
^a 1 Chr. 29. 11 ; Ps. 68. 7, 8 ; 93. 1 ; 1s. 2. 10, 19 ; Hab. 3. 3—16.
^b see refs. ch. 11. 7 ; 1 Tim. 6. 16.
^c see refs. ch. 9. 4, 19 ; 1s. 28. 29.
^d Ps. 36. 6.
^e Lam. 3. 32, 33.
^f Ps. 130. 4 ; Mt. 10. 28.
^g Mt. 11. 25 ; 1 Cor. 1. 26 ; 3. 19.
^h Ex. 19. 16—19 ; 1 Ki. 19. 11 ; Eze. 1. 4 ; Nah. 1. 3.
ⁱ ch. 34. 35 ; 42. 3.
^k 1 Tim. 1. 7.
^l ch. 40. 7 ; see refs. 1 Ki. 18. 46.
^m see ch. 8. 9 ; Ge. 1. 1 ; Ps. 102. 25 ; 104. 5 ; Pro. 8. 29 ; 30. 4.
ⁿ 1s. 40. 12, 22.
^o ch. 1. 6.
^p ver. 10 ; Ge. 1. 9 ; Ps. 33. 7 ; 104. 9 ; Pro. 8. 29 ; Jer. 5. 22.
^q Ge. 1. 2.
^r ch. 26. 10.
^s Ps. 93. 3, 4 ; Mk. 4. 39—41.
^t Ps. 89. 9 ; 93. 4.

1 Rather, 'According as they [*i. e.* men] do whatsoever,' etc.
2 Rather, 'how?' by what means?
3 How are they suspended in the air?
4 Referring to the sultry stillness of summer heat, and its unpleasant effects upon the body.
5 Or, 'mirror;' made of molten and polished metal. The sky is often represented in ancient poetry as a vast solid concave mirror.
6 Only he who can explain the works of God may contend with him: we must be silent.
7 Or, 'Or shall a man say that he is destroyed?' How can any one dare to complain of him?
8 Rather, 'And now they see not the light shining among the clouds; but the wind passeth, and cleareth it (the sky). From the north cometh gold (a golden splendour); with God is terrible glory.'
9 Or, 'oppress;' *i. e.* he will not deal unjustly.
10 'Therefore men should fear him; for he will not regard any that are wise' [in their own opinion]. If men hope for God to regard them favourably, they must reverence him, and not indulge self-conceit.
11 At length, God himself interposes to put an end to the protracted controversy; but it is remarkable that, in this

sublime discourse, he gives no explanation of the difficulties which had so much embarrassed Job and his friends. He does not vindicate his proceedings, or state *why* the wicked often prosper and the righteous suffer; nor does he refer to the retributions of a future world. The great truth held up to view is, that there ought to be *entire confidence in a Being* whose works prove him to be *infinitely great and wise*. Various Divine operations in nature are introduced, relating to the earth and the ocean (ch. xxxviii. 4—18), the heavens (19—38), and the animal creation (39—41; xxxix. 1—30); and, as man is unable to give an explanation of these, it is declared to be awfully presumptuous to arraign God's moral government, and to complain of his secret counsels and purposes.
12 Probably referring to Job. See ver. 1.
13 That is, 'Prepare for thy greatest effort.'
14 Or, 'sunk.' The earth is poetically represented, in vers. 5, 6, as a building.
15 This word may be taken literally, as in Psa. cxlviii. 3; or figuratively, as in Isa. xiv. 12; and may refer to angels, and to the acclamations with which the foundation or completion of great edifices were celebrated. See Ezra iii. 10; Zech. iv. 7.
16 Rather, 'when I apportioned to it my limit.'

- 12 Hast thou ^a commanded the morning since thy days ;¹
And caused the dayspring to know his place ;
- 13 That it might ^x take hold of the ends of the earth,
That ^y the wicked might be shaken out of it ?²
- 14 It is turned as clay *to* the seal ;³—and they stand as a garment.⁴
- 15 And from the wicked their ^z light⁵ is withholden,
And ^a the high arm shall be broken.
- 16 Hast thou ^b entered into the springs of the sea ?
Or hast thou walked in the search of the depth ?⁶
- 17 Have ^c the gates of death been opened unto thee ?
Or hast thou seen the doors of ^d the shadow of death ?
- 18 ^e Hast thou perceived the breadth of the earth ?—Declare if thou knowest it all.
- 19 Where *is* the way *where* light dwelleth ?⁷
And *as for* darkness, where *is* the place thereof,
- 20 That thou shouldst take it to the bound thereof,
And that thou shouldst know the paths *to* the house thereof ?
- 21 Knowest thou *it*, ^f because thou wast then⁸ born ?
Or *because* the number of thy days *is* great ?
- 22 Hast thou entered into ^g the treasures of the snow ?
Or hast thou seen the treasures of the hail,
- 23 ^h Which I have reserved against the time of trouble,⁹
Against the day of battle and war ?
- 24 By what way is the light parted,
Which scattereth the east wind upon the earth ?¹⁰
- 25 Who ⁱ hath divided a watercourse for the overflowing of waters,¹¹
Or a way for the lightning of thunder ;
- 26 ^k To cause it to rain on the earth, *where* no man *is* ;
On the wilderness, wherein *there is* no man ;¹²
- 27 To satisfy the desolate and waste *ground* ;
And to cause the bud of the tender herb to spring forth ?
- 28 ^l Hath the rain a father ?¹³—or who hath begotten the drops of dew ?
- 29 ^m Out of whose womb came the ice ?
And the ⁿ hoary frost of heaven, who hath gendered it ?
- 30 The waters are hid as *with* a stone,—and the face of the deep is ^o frozen.
- 31 Canst thou bind the sweet influences¹⁴ of ^p Pleiades [*or*, the seven stars],
Or loose the bands¹⁵ of Orion ?
- 32 Canst thou bring forth Mazzaroth¹⁶ [*or*, the twelve signs] in his season ?
Or canst thou guide Arcturus¹⁷ with his sons ?
- 33 Knowest thou ^q the ordinances of heaven ?
Canst thou set the dominion¹⁸ thereof in the earth ?
- 34 ^r Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee ?
- 35 ^s Canst thou send lightnings, that they may go,—and say unto thee, Here we *are* ?
- 36 ^t Who hath put wisdom in the inward parts ?
Or ^u who hath given understanding to the heart ?¹⁹

^a Ge. 1. 5 ; Ps. 74. 16 ; 148. 5.^x Ps. 19. 4, 6.^y see ch. 24. 13—17 ; Ps. 104. 35.^z see refs. ch. 18. 5, 18.^a Ps. 10. 15 ; 37. 17.^b Ps. 77. 19.^c Ps. 9. 13.^d see refs. ch. 3. 5.^e Jer. 31. 37.^f ch. 15. 7.^g ch. 37. 6 ; Ps. 135. 7.^h see refs. ch. 36. 31 ; Ex. 9. 18, 22 ; Jos. 10. 11 ; Ps. 18. 13, 14 ; 78. 47, 48 ; 148. 8 ; Is. 28. 17 ; 30. 30 ; Eze. 12. 13 ; 13. 11, 13 ; Hag. 2. 17 ; Rev. 16. 21.ⁱ ch. 28. 26.^k Ps. 104. 10—11 ; 107. 35 ; Is. 41. 18, 19.^l see refs. ch. 5. 10 ; Jer. 14. 22.^m ch. 6. 16 ; Ps. 147. 17.ⁿ Ps. 147. 16.^o ch. 37. 10.^p ch. 9. 9 ; Am. 5. 8.^q Ge. 14. 18 ; Jer. 31. 35.^r 1 Sam. 12. 18 ; Am. 5. 8 ; Zec. 10. 1.^s see refs. Ex. 9. 23.^t ch. 32. 8 ; Ps. 51. 6 ; Ecc. 2. 26.^u Ex. 31. 3.¹ This means, 'in thy life-time.'² That is, the earth. The light, spreading to the ends of the earth, disperses the wicked (ch. xxiv. 13—17).³ Rather, 'It (the earth) turns itself as clay to the seal.' The objects upon the earth, before enveloped in darkness, at the return of light are rendered visible and prominent, like the impression formed by a seal.⁴ As if the earth were clothed in a beautiful robe.⁵ The night being the daytime of the wicked (*i. e.* their time for action), the light is to them as darkness. Comp. ch. xxiv. 13—17.⁶ Rather, 'into the depths of the ocean.'⁷ Or, 'Where is the way to the abode of light ?'⁸ When all these things were arranged.⁹ A season of judgment, when God inflicts great calamities upon a nation or community.¹⁰ Rather, 'In what way is light distributed, and how does the east wind spread itself over the earth ?'¹¹ Or, 'torrents of rain.'¹² Consequently, without man's agency.¹³ That is, 'Is it of human origin ?'¹⁴ Or, 'bands ;' referring to the cluster of the Pleiades, consisting of seven stars.¹⁵ See note on ch. ix. 9. The constellations Pleiades and Orion are mentioned here perhaps because of their connection with the seasons ; the former appearing in spring, and the latter in winter.¹⁶ See note on 2 Kings xxiii. 5.¹⁷ See note on ch. ix. 9. It is to be remembered that, if modern discoveries seem to explain some of these things, they only advance our knowledge a few steps further, and then we are met by questions as difficult to us as these were to Job.¹⁸ Referring to the influence of the heavenly bodies upon the seasons, etc.¹⁹ Some render this, 'Who hath put wisdom in the dark clouds ? or who hath given to meteors intelligence ?' But it is better to retain the old rendering ; taking it to mean, 'Who hath made thee wise enough to do these things ?' implying the answer, 'No one.'

37 Who can number the clouds in wisdom?— ^r or who can stay ¹ the bottles of heaven,	^r Ge. 8. 1; 9. 15.
38 When the dust groweth into hardness, ² —and the clods cleave fast together?	
39 ^y Wilt thou ³ hunt the prey for the lion?—or fill the appetite of the young lions,	^y Ps. 104. 21; 115. 15.
40 When they couch in <i>their</i> dens,—and abide in the covert to lie in wait?	
41 ^z Who provideth for the raven his food?	^z Ps. 147. 9; Mt. 6. 26.
When his young ones cry unto God,—they wander for lack of meat.	
39 Knowest thou ⁴ the time when the wild goats ⁵ of the rock bring forth?	
Or canst thou mark when ^a the hinds do calve?	^a Ps. 23. 9.
2 Canst thou number the months <i>that</i> they fulfil?	
Or knowest thou the time when they bring forth?	
3 They bow themselves, they bring forth their young ones,—they cast out their sorrows.	
4 Their young ones are in good liking, ⁶ they grow up with corn; ⁷	
They go forth, and return not unto them.	
5 Who hath sent out ^b the wild ass ⁸ free?	^b ch. 6. 5; Ps. 104. 11.
Or who hath loosed the bands of the wild ass?	
6 ^c Whose house I have made the wilderness,—and the barren land his dwellings.	^c ch. 24. 5; Jer. 2. 21; Hos. 8. 9.
7 He scorneth the multitude of the city,	
Neither regardeth he the crying of the driver.	
8 The range of the mountains <i>is</i> his pasture,	
And he searcheth after every green thing.	
9 Will the ^d unicorn ⁹ be willing to serve thee,— ^e or abide by thy crib?	^d Num. 23. 22; Deu. 33. 17.
10 Canst thou bind the unicorn with his band in the furrow?	^e Is. 1. 3.
Or will he harrow the valleys after thee?	
11 Wilt thou trust him, because his strength <i>is</i> great?	
Or wilt thou leave thy labour to him?	
12 Wilt thou believe him, that he will bring home thy seed,	
And gather <i>it</i> into thy barn?	
13 <i>Gavest thou</i> the goodly wings unto the ^f peacocks?	^f 1 Ki. 10. 22.
Or wings and feathers unto the ^g ostrich? ¹⁰	^g ch. 30. 23.
14 Which leaveth her eggs in the earth, ¹¹ —and warmeth them in dust,	
15 And forgetteth that the foot may crush them,	
Or that the wild beast may break them.	
16 She is ^h hardened against her young ones, as though <i>they were</i> not her's;	^h Lam. 4. 3.
Her labour is in vain without fear; ¹²	
17 Because God hath deprived her of wisdom,	
Neither hath he ⁱ imparted to her understanding. ¹³	ⁱ ch. 35. 11.
18 What time she lifteth up herself on high,— ^k she scorneth ¹⁴ the horse and his rider.	^k vers. 7, 22.
19 Hast thou given the horse strength?—hast thou clothed his neck with thunder? ¹⁵	
20 Canst thou make him afraid as a grasshopper? ¹⁶	
^l The glory of his nostrils <i>is</i> terrible. ¹⁷	^l ch. 41. 20, 21; Jer. 8. 16.
21 He paweth in the valley, and rejoiceth in <i>his</i> strength:	
^m He goeth on to meet the armed men.	^m Jer. 8. 6.

1 Or, 'pour out.' The Arabs still compare heavy clouds to water-skins.

2 Rather, 'is poured into mire;' the effect of rain.

3 There is here a transition from the inorganic to the organic creation—the region of life, instinct, and appetite, in which creatures are governed by other laws than those of matter. These nobler productions of Almighty power and wisdom are so depicted as to deepen our impressions of the littleness of man, in comparison with Him who made and sustains them all.

4 As the mere knowledge of these habits and properties of animals is easily acquired, 'knowing' seems to be used here, as elsewhere, in the sense of *watching over* and *providing for* them; and to 'number the months,' means to *appoint* the number. These animals are independent of man's care and control.

5 The mountain goat of the deserts of Idumea is extremely shy.

6 Rather, 'grow fat.'

7 Rather, 'they grow up *in the open country*.'

8 The wild ass was found anciently in Palestine, Syria, Arabia, and the neighbouring countries; but is now almost entirely confined to Tartary, parts of Persia and India, and Africa. It is exceedingly shy, vigilant, and fleet.

9 See note on Numb. xxiii. 22.

10 Rather, 'The wing of the ostriches exults! Is it the pinion and plumage of the stork?' The ostrich is contrasted with the stork, as being unable to fly, though remarkable for speed. Perhaps a further contrast is intended between the stork's care of her young, for which she is proverbial, and that neglect of them, suitable to a wandering desert life, which is attributed to the ostrich in the next verse.

11 The ostrich forms a nest in the sand of the desert, the heat of which supplies the want of continuous incubation.

12 Rather, 'without solicitude.' She has none of a mother's usual care for her young.

13 The folly of the ostrich is proverbial in the East. The instincts of some animals bear a nearer resemblance to human reason than those of others; yet every one of them has just those which best suit its nature and purposes.

14 The ostrich is so swift that it is scarcely possible to capture it by direct pursuit.

15 Rather, 'rage.' This highly poetical description of the war-horse (vers. 19—25) well accords with the accounts given by eyewitnesses of their fierce cries and bristled necks, when rushing to the attack.

16 Or, 'make him leap as a locust.' Comp. Joel ii. 4.

17 Or, 'The strength of his snorting is terrible.'

- 22 ^a He mocketh at fear, and is not affrighted ;
Neither turneth he back from the sword.
- 23 ^b The quiver rattleth against him,—the glittering spear and the shield.¹
- 24 He swalloweth the ground with fierceness and rage :
Neither believeth he that *it is* the sound of the trumpet.²
- 25 He saith among the trumpets, Ha! ha!³—and he smelleth the battle afar off,
The thunder of the captains, and the shouting.
- 26 Doth ^c the hawk fly by thy wisdom,—and stretch her wings towards the south?⁴
- 27 Doth ^d the eagle mount up at thy command,—and ^e make her nest on high ?
- 28 She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
- 29 From thence ^f she seeketh the prey,—and her eyes behold afar off.
- 30 Her young ones also suck up blood :—and ^g where the slain *are*, there *is* she.

Job's submission to the appeal of God.

- 40 MOREOVER the LORD answered Job, and said,
2 Shall he that ^a contendeth with the Almighty instruct *him*?⁵
He that reproveth God, let him answer it.
- 3 Then Job answered the LORD, and said,⁶
- 4 ^b Behold, I am vile ; ^c what shall I answer thee ?
^d I will lay mine hand upon my mouth.
- 5 Once have I spoken ; but ^e I will not answer :
Yea, twice ;⁷ ^f but I will proceed no further.

Jehovah's further address.

- 6 ^a THEN answered the LORD unto Job out of the whirlwind, and said,
7 ^b Gird up thy loins now like a man :
^c I will demand of thee, and declare thou unto me.
- 8 ^d Wilt thou also ^e disannul my judgment ?
Wilt thou condemn me, that thou mayest be righteous ?
- 9 ^f Hast thou an arm like God?—or canst thou thunder with ^g a voice like him ?
- 10 ^h Deck thyself now *with* ⁱ majesty and excellency ;
And array thyself with glory and beauty.
- 11 Cast abroad the rage of thy wrath :
And behold every one *that is* proud, and abase him.
- 12 Look on every one *that is* ^m proud, and bring him low ;
And ⁿ tread down the wicked ^o in their place.
- 13 Hide them in the dust together ;—and bind their faces in secret.⁸
- 14 Then will I also confess unto thee—^p that thine own right hand can save thee.
- 15 Behold now behemoth,⁹ ^q which I made with thee ;¹⁰—^r he eateth grass as an ox.
- 16 Lo now, his strength *is* in his loins,—and his force *is* in the navel of his belly.
- 17 He moveth his tail like a cedar :¹¹—the sinews of his stones are wrapped together.¹²
- 18 ^s His bones *are as* strong pieces¹³ of brass ;—his bones *are* like bars of iron.
- 19 He *is* the chief¹⁴ of the ways of God :
^t He that made him can make his sword¹⁵ to approach *unto him*.
- 20 Surely the mountains ^u bring him forth food,
^v Where all the beasts of the field play.¹⁶

^a vers. 16, 18 ; ch. 41. 33.

^b ch. 41. 26, 29.

^c Le. 11. 16.

^d Le. 11. 13.

^e Jer. 49. 16 ; Obad. 4.

^f ch. 9. 26.

^g Eze. 39. 17—19 ; Mt. 24. 28 ; Lk. 17. 37.

^h ch. 33. 13 ; Is. 45. 9.

ⁱ ch. 42. 6 ; Ezra 9. 6 ; Ps. 51. 4, 5 ; Is. 6. 5 ; 64. 6 ; Dan. 9. 5 ; Lk. 5. 8.

^j ch. 9. 31—35.

^k ch. 21. 5 ; 29. 9 ; Ps. 39. 9.

^l ch. 34. 31, 32 ; Ro. 3. 19.

^m Jer. 31. 18, 19.

ⁿ ch. 38. 1.

^o see ch. 38. 3.

^p ch. 42. 4.

^q Ps. 51. 4 ; Rom. 3. 4.

^r Is. 14. 27.

^s Ps. 89. 13 ; 1 Cor. 10. 22.

^t see refs. ch. 37. 4.

^u Ps. 93. 1 ; 104. 1.

^v 1 Chr. 29. 11.

^w Is. 2. 12 ; Dan. 4. 37.

^x Is. 10. 6.

^y ch. 36. 20.

^z Ps. 44. 3, 6.

^{aa} Ge. 1. 24—26.

^{ab} ch. 39. 8 ; Ps. 104. 14.

^{ac} Is. 48. 4.

^{ad} Is. 27. 1.

^{ae} Ps. 104. 14 ; 147. 8, 9.

^{af} Ps. 104. 26.

1 Rather, 'javelin.' Some suppose these to be the arms of his rider ; but ver. 22 suggests rather his disdain of the enemy's arms.

2 'Nor pauses through fear when the trumpet sounds.'

3 He neighs exultingly.

4 Referring to the migratory habits of the bird.

5 Rather, 'Will he who censured the Almighty contend? Will he who reproved God reply to this?' *i. e.* to the interrogations of the foregoing chapters. Job had complained of God's dispensations, as if he meant to contend with him (ch. xxiii. 3—7 ; xxxi. 35—37).

6 God replies to the demand of God by a penitential confession (vers. 3—5) ; after which God again addresses him, rebuking him (7, 8) ; and continuing the argument in proof of his own majesty and power as displayed in executing his judgments (9—14), and in the formation of the behemoth (15—24) and leviathan (ch. xli.)

7 That is, 'repeatedly.' Comp. ch. xxxiii. 14, 29. This confession of Job shows that a right view of the glorious perfections and wonderful works of God is fitted to produce a deep sense of our own sinfulness. See Isa. vi. 5.

8 Perhaps alluding to imprisonment, or to the covering of the faces of criminals. See note on Esther vii. 8.

9 This is generally thought to be the hippopotamus ; the word 'behemoth' being derived from an Egyptian word meaning *water-ox* : but some eminent critics and naturalists remark that the description does not altogether suit any one animal at present known ; and they suppose it to be a poetical representation of the larger pachydermatous animals, the elephant and hippopotamus being specially kept in view.

10 'That is, 'equally with thee.'

11 Probably alluding to the elevation and rigidity of the tail when the animal is enraged.

12 Rather, 'the sinews of his thighs are firmly twisted.'

13 Or, 'tubes.'

14 That is, chief in size and strength. So the word is used in Numb. xxiv. 20 ; Amos vi. 1, 6.

15 Rather, 'He that made him has furnished him with a sword ;' *i. e.* with means of attack and defence.

16 These animals not being carnivorous (see ver. 15), are not dreaded by others.

- 21 He lieth under the shady trees,¹—in the covert of the reed, and fens.
 22 The shady trees cover him *with* their shadow;
 † The willows of the brook compass him about.
- 23 Behold, he drinketh up a river, *and* hasteth not:
 He trusteth that he can draw up Jordan into his mouth.²
 24 He taketh it with his eyes:—*his* nose pierceth through snares.³
- 41 Canst thou draw out † leviathan⁴ with an hook?
 Or his tongue with a cord *which* thou lettest down?
 2 Canst thou † put an hook⁵ into his nose?—or bore his jaw through with a thorn?
 3 Will he make many supplications unto thee?—will he speak soft *words* unto thee?
 4 Will he make a covenant with thee?—wilt thou take him for a servant for ever?
 5 Wilt thou play with him as *with* a bird?—or wilt thou bind him for thy maidens?
 6 Shall the companions make a banquet of him?
 Shall they part him among the merchants?⁶
 7 Canst thou fill his skin with barbed irons?—or his head with fish spears?
 8 Lay thine hand upon him,—remember the battle, do no more.⁷
 9 Behold, the hope of him⁸ is in vain:
 Shall not *one* be cast down even at the sight of him?
 10 None *is* so fierce that † dare stir him up.
 Who then is able to stand before me?⁹
 11 † Who hath prevented me,¹⁰ that I should repay *him*?
 † *Whatsoever* is under the whole heaven is mine.
- 12 I will not conceal his parts, nor his power,—nor his comely proportion.
 13 Who can discover the face of his garment?
 Or who can come *to him* with his double bridle?¹¹
- 14 Who can open the doors of his face?—his teeth *are* terrible round about.
 15 *His* scales¹² *are* his pride,—shut up together *as with* a close seal
 16 One is so near to another,—that no air can come between them.
 17 They are joined one to another,—they stick together, that they cannot be sundered.
 18 By his neesings¹³ a light doth shine,
 And his eyes¹⁴ *are* like † the eyelids of the morning.
- 19 Out of his mouth go burning lamps,—*and* sparks of fire leap out.
 20 Out of his nostrils goeth smoke,—*as out* of a seething pot or caldron.
 21 His breath kindleth coals,—and a flame goeth out of his mouth.
 22 In his neck remaineth strength,—and sorrow is turned into joy before him.¹⁵
 23 The flakes¹⁶ of his flesh are joined together:
 They are firm in themselves; they cannot be moved.
 24 His heart is as firm as a stone;—yea, as hard as a piece of the nether *millstone*.¹⁷
- 25 When he raiseth up himself, the mighty are afraid:
 By reason of breakings they purify themselves.¹⁸
 26 † The sword of him that layeth at him cannot hold:¹⁹
 The spear, the dart, nor the habergeon [*or*, breastplate].
 27 He esteemeth iron as straw,—*and* brass as rotten wood.
 28 The arrow cannot make him flee:—slingstones are turned with him into stubble.
 29 Darts²⁰ are counted as stubble:—he laugheth at the shaking of a spear.

† Lc. 23. 40.

‡ Ps. 74. 14; 104. 26;
Is. 27. 1.

§ Is. 37. 29.

|| Ge. 49. 9.

¶ ch. 22. 2, 3; Ro. 11.
35.‡ Ex. 19. 5; Deu. 10.
14. Ps. 23. 1; 50. 12;
1 Cor. 10. 26, 28.

¶ ch. 3. 9.

¶ ch. 39. 21—24.

1 The wild lotus, which grows in marshy places.

2 Rather, 'Lo! a river overflows [but] he is not alarmed: he is unmoved, should the Jordan rush upon his mouth.' The Jordan is the nearest considerable river to Idumea, and is therefore poetically used to give force to the description.

3 Rather, 'Will any one, in his eyes (*i. e.* when he is on his guard), take him? When taken in snares, can any one pierce his nose?' *i. e.* insert a cord or ring to tame or lead him (Isa. xxxvii. 29).

4 Most probably the crocodile, or the great saurian reptiles in general.

5 Rather, 'a rope of rushes.'

6 Literally, 'Canaanites' (as in Isa. xxiii. 8; Prov. xxxi. 24), who were the great merchants of ancient times. This verse may be rendered, 'Do the companions (fishers in company) dig [pitfalls] for him?' Or, 'Do the companions (company of merchants) make merchandize of him?' The latter agrees best with the next clause.

7 Or, 'Thou wilt not do it again.'

8 That is, who attempts to attack him.

9 The meaning of this interrogation is, 'If one of God's

creatures is so formidable, how can man contend with Him?'

10 Or, 'anticipated me.'

11 Or, 'Who will uncover the surface of his clothing [of scales]? Within the doubling of his bridle [*i. e.* his rows of teeth] who will enter?'

12 Or, 'his strong pieces of shields.'

13 This highly figurative language (vers. 18—21) describes the terrible respiration of the animal rising out of the water.

14 As his eyes are the first part that appears above the water, they are used in Egyptian hieroglyphics to represent the dawn of day.

15 Rather, 'Strength dwells in his neck, and sorrow (fear) dances before him.'

16 Heb., 'hanging,' or soft parts, such as dewlaps. Where other animals have these his flesh is firmly compacted.

17 The nether or lower millstone was of harder material than the upper.

18 Rather, 'By terror they are bewildered.'

19 That is, can effect nothing.

20 Rather, 'Clubs.'

- 30 Sharp stones *are* under him :—he spreadeth sharp pointed things upon the mire.¹
 31 He maketh the deep to boil like a pot :—he maketh the sea like a pot of ointment.
 32 He maketh a path to shine after him ;—*one* would think the deep *to be* hoary.
 33 ⁵ Upon earth there is not his like,—who is made without fear.
 34 He beholdeth all high *things* :²—he *is* a king over all the children of pride.

Job's penitential confession.

42 THEN Job answered³ the LORD, and said,

- 2 I know that thou ⁴ canst do every *thing*,
 And *that* ⁵ no thought can be withholden from thee.
 3 ⁶ Who *is* he that hideth counsel without knowledge?⁴
 Therefore have I uttered that I understood not ;
⁷ Things too wonderful for me, which I knew not.
 4 Hear, I beseech thee, and I will speak :
⁸ I will demand of thee, and declare thou unto me.
 5 I have heard of thee by the hearing of the ear :—but now mine eye seeth thee.⁵
 6 Wherefore I ⁹ abhor *myself*,—and repent ¹⁰ in dust and ashes.

The conclusion of the history.

- 7 AND it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, ¹¹ My wrath is kindled against thee, and against thy two friends : for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.⁶ Therefore take unto you now ¹² seven bullocks and seven rams, and ¹³ go to my servant Job, and offer up for yourselves a burnt offering ; and my servant Job shall ¹⁴ pray for you :⁷ for him will I accept : lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.
 9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them. The LORD also accepted Job.
 10 ¹⁵ And the LORD turned the captivity⁸ of Job, when he prayed for his friends :
 11 also the LORD gave Job ¹⁶ twice as much as he had before. Then came there unto him ¹⁷ all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house : and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him :
¹⁸ every man also gave him a piece of money,⁹ and every one an *carring*¹⁰ of gold.
 12 So the LORD blessed ¹⁹ the latter end of Job more than his beginning : for he had ²⁰ fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. ²¹ He had also seven sons and three daughters.
 14 And he called the name of the first, Jemima ;¹¹ and the name of the second, Kezia ;¹²
 15 and the name of the third, Keren-happuch.¹³ And in all the land were no women found *so fair* as the daughters of Job : and their father ²² gave them inheritance¹⁴ among their brethren.
 16 After this ²³ lived Job an hundred and forty years, and saw his sons, and his
 17 ²⁴ sons' sons, *even* four generations. So Job died, *being* old and ²⁵ full of days.

8 ch. 40. 19.

¹ Ge. 17. 1 ; 18. 14 ; Mt. 19. 26 ; Mk. 10. 27 ; 14. 36 ; Lk. 18. 27 ;
² Ps. 44. 21 ; 139. 2 ;
 Jer. 17. 10.
³ ch. 38. 2.

⁴ Ps. 40. 5 ; 131. 1 ;
 139. 6.

⁵ ch. 38. 3 ; 40. 7.

⁶ see refs. ch. 40. 4 ;
 Eze. 20. 43 ; 36. 31.
⁷ 1 Ki. 21. 27 ; Dan. 9. 3.

⁸ ch. 32. 2, 3.

⁹ see Ge. 21. 28, 29 ;
 Num. 23. 1, 4.
¹⁰ Mt. 5. 23, 24.

¹¹ Ge. 20. 17 ; Jam. 5. 15, 16 ; 1 John 5. 16.

¹² Deu. 30. 3 ; Ps. 114. 7 ;
 126. 1.

¹³ ch. 8. 6, 7 ; Is. 40. 2.

¹⁴ see ch. 19. 13, 14.

¹⁵ Ge. 21. 22.

¹⁶ ch. 8. 7 ; Jam. 5. 11.

¹⁷ see ch. 1. 3.

¹⁸ ch. 1. 2.

¹⁹ Num. 27. 7 ; Jos. 15. 18, 19.

²⁰ ch. 5. 26 ; Pro. 3. 16.

²¹ Ge. 50. 23 ; Ps. 128. 6 ; Pro. 17. 6.

²² ch. 5. 26 ; Ge. 25. 8 ;
 35. 29 ; Ps. 91. 16.

¹ Rather, 'Under him are sharp potsherd; he spreadeth his threshing-sledge upon the mire;' alluding to the marks made by his scales on the mud.

² He looks down on everything as inferior to himself.

³ This closing chapter contains Job's confession (2—6) ; the Divine decision against his friends, and Job's intercession for them (7—9) ; and his own restored prosperity (10—16).

⁴ This is quoted from the words of God in ch. xxxviii. 2 (as ver. 4 is from ch. xxxviii. 3 ; xl. 7) ; Job thus acknowledging the truth of the charges. The language of contrite confession in reply contrasts beautifully with the authoritative tone of the quotations themselves, and as strikingly with the presumptuous manner in which Job had formerly spoken of God.

⁵ A figure derived from the superior clearness and accuracy of the knowledge obtained by sight. The more we know of God, the more shall we see and feel our own sinfulness.

⁶ Job had indeed expressed himself with unbecoming impatience, and even with irreverence, respecting God and his government, in the agony of mental and bodily suffering, and when provoked by the severe and unjust accusations of his friends ; but his views on the main points were correct, and his confidence in God, though

sorely shaken, never entirely failed. His friends, on the contrary, had maintained very erroneous views of Divine Providence in opposition to fact and reason, and had allowed their wrong notions to overpower every consideration of kindness and gentleness towards a suffering friend.

⁷ This is a beautiful instance of the duty and acceptableness of intercession for others. It also illustrates the nature of patriarchal worship ; and shows that in the earliest ages sacrifice was known to be essential to the acceptableness of prayer. See note on ch. xxxiii. 24. After the charges they had brought against Job, it was an appropriate humiliation to them to be indebted to his prayers.

⁸ He restored Job to his former prosperity.

⁹ See note on Gen. xxxiii. 19.

¹⁰ See note on Gen. xxiv. 22.

¹¹ Meaning, 'a dove.'

¹² That is, 'cassia;' an aromatic bark (Psa. xlv. 8) of most agreeable fragrance.

¹³ Meaning, 'horn of stibium,' or eye-paint ; probably on account of her beautiful eyes.

¹⁴ An evidence of Job's peculiar regard for them, and of his great wealth. Among the Hebrews, the daughter inherited only when there was no son (Numb. xxvii. 8).

THE BOOK OF PSALMS.

THIS book is entitled, in the Hebrew, 'The Book of Praises;' because many of these beautiful compositions are songs of praise, intended to be used in Divine worship. They derive from the Greek translation the name of 'Psalms,' being so denominated on account of their adaptation to instrumental music, to which many of the superscriptions refer.

They are commonly called 'The Psalms of David,' because he was the largest and most eminent contributor to the collection. It is probable that he also brought together all such as were extant in his time, and formed them into a book for use in public worship. This volume, and a similar one compiled by Asaph, appear to be referred to in the time of Hezekiah (2 Chron. xxix. 30). But many of the Psalms were written after these dates; and fresh collections were added to those already made, down to the period when the Old Testament canon of Scripture was completed. They thus formed five books, each concluding with a doxology, and comprising respectively, *Psa. i.—xli., xlii.—lxxii., lxxiii.—lxxxix., xc.—cvi., cvii.—cl*; but they were formed into one volume, and are referred to as such in the New Testament (Luke xx. 42; Acts i. 20). The authorship of these sacred poems will be noticed, so far as information is possessed, in the remarks on particular Psalms.

Most of the Psalms have titles prefixed to them, concerning the import of which expositors are by no means agreed. These inscriptions are undoubtedly very ancient; for they existed at the time when the Septuagint version was made; but they are not to be regarded as of equal authority with the text. Some of them are evidently not correct; but others are confirmed by internal evidence. In some instances they specify either the author, the subject, or the occasion of the Psalm; in others they appear to refer to the style of poetry or of music, or to the class of singers to whom they were allotted in the temple service. All knowledge of the temple music having been lost, it is exceedingly difficult, if not impossible, to explain all the terms employed in these inscriptions. Our translators have generally retained the Hebrew words. Explanations of them will be given in the notes, so far as the means exist of doing so.

The contents of the Psalms are very various. Some of them are utterances of *praise and adoration*, setting forth the majesty, power, wisdom, goodness, and faithfulness of God. Others are songs of *thanksgiving* for Divine favours. Many are *prayers* for pardoning mercy or sanctifying grace, or for deliverance from danger or affliction; while in others *intercession* is made for the church and for the world. Others are *didactic*; describing the excellency of God's law, the characters of good and bad men, and the results of their respective courses, both here and hereafter. Not a few are occupied with *religious experience*; recording the trials and vicissitudes of the spiritual life, with its hopes and fears, its conflicts and victories; sometimes penitential and mournful, at others triumphant and joyous; and frequently passing quickly from sorrowful prayer to grateful praise. Some of the Psalms are *historical*, preserving the remembrance of the most important events which befel the Jewish nation; and, as these events foreshadowed God's dealings with his church in subsequent ages, these historical Psalms have often a predictive bearing. Lastly, some are more directly and entirely *prophetic*, containing many illustrious predictions concerning our Lord Jesus Christ, and gospel times and blessings. These are among the earliest intimations of the exalted nature and dignity of the promised Messiah. The promise which had been made to Abraham (Gen. xxii. 18) spoke rather of the magnitude of the benefit than of the personal and official glory of

the Benefactor. But the Psalms make known the King set upon the holy hill of Zion—the promulgation of his law—the vain opposition of earthly potentates—his sceptre of righteousness—his everlasting priesthood—his Divine Sonship—his exalted nature—his death, and early resurrection—and his ultimately universal reign. (See especially *Psa. ii., xlv., lxxii., cx.*) The form in which these great promises were delivered, and the place which they held in both public and private worship, were eminently adapted to secure their remembrance, and to make them useful in the maintenance of faith and piety.

We derive from the Psalms much light as to the religious views and hopes of good men under the ancient dispensation. If we would know what insight they had into the signification of the Levitical institutions, the way of acceptance with God, and the good things prepared for his people, we cannot ascertain it better than from the expressions they used when pouring out their hearts to God in prayer and thanksgiving, and when meditating upon his works and ways. We see from what evils and dangers they asked for deliverance, for what special benefits they gave thanks, what particular blessings they most earnestly sought, and what pleas they urged in support of their petitions. And we may learn much from observing their eminently *devotional spirit and habits*, notwithstanding the comparative darkness of the dispensation under which they lived. We see how closely many of them walked with God; how they acknowledged him in all their ways, and delighted in his service. We meet with many indications of filial confidence and love, and holy joy in God; great steadfastness of faith in the midst of trials; and many expressions of tender and holy feeling. And the contemplation of all these may well stir us up to strive to excel their attainments in proportion to the superior light and privileges with which we are favoured.

The Psalms are for all time, and their use can never be outgrown while the world lasts; for whilst they abound in allusions to the affairs and circumstances of the former dispensation, in which they originated, they are yet so accordant with the ways of God as exhibited in the gospel, and with the spirit of the later and more glorious economy, that they are most loved, and used with greatest profit, by those who are most established in grace. To us, as to the ancient church, the Psalms are of unspeakable value as a guide and directory to communion with God; affording us divinely-approved examples of acceptable prayer and praise, and utterances of holy thought and feeling suitable to all the diversified circumstances of the Christian life. They have gladdened the hearts, elevated the hopes, and strengthened the faith of unnumbered thousands, of every age, clime, and colour; and will continue to maintain their hold on the sanctified affections of believers till time shall be no more.

The Psalms are more frequently cited in the New Testament than any other book; being quoted or referred to by our Lord and his apostles more than fifty times: and in the early ages of the Christian church they were held in such estimation that the whole book was frequently learned by heart. The Psalms have been well called, by an eminent expositor, 'an epitome of the Bible, adapted to the purposes of devotion.' In the language of this Divine book, the prayers and praises of the people of God have been offered up to the throne of grace from age to age. Even He who had the Spirit 'not by measure,' in whom were 'hidden all the treasures of wisdom and knowledge,' and who 'spake as never man spake,' found here his solace in his greatest agony, and at last breathed out his soul in the Psalmist's words.

PSALM I.

- 1 ¹ BLESSED ^a is the man that walketh not in the counsel of the ungodly,
Nor standeth in ^b the way of sinners,—^c nor sitteth in the seat of the ^d scornful. ²
- 2 But ^e his delight is in the law ³ of the LORD;
^f And in his law doth he meditate day and night.
- 3 And he shall be like a tree ^g planted by the rivers of water,
That ^h bringeth forth his fruit in his season;
His leaf also ⁱ shall not wither;—and whatsoever he doeth shall ^k prosper.
- 4 The ungodly ^{are} not so:—but ^{are} ^l like the chaff ⁴ which the wind driveth away.
- 5 Therefore the ungodly shall ^m not stand in the judgment, ⁵
ⁿ Nor sinners in the congregation of the righteous. ⁶
- 6 For ^o the LORD knoweth ⁷ the way ⁸ of the righteous:
But ^p the way of the ungodly shall perish.

PSALM II.

- 1 ⁹ WHY ^q do the heathen ¹⁰ rage,—and the people imagine a vain thing,
- 2 ^r The kings of the earth set themselves,—and ^s the rulers take counsel together,
Against the LORD, ¹¹ and against his ^t anointed? ¹² saying,
- 3 ^u Let us break their bands asunder,—and cast away their cords from us.
- 4 ^v He that sitteth in the heavens ^w shall laugh: ¹³
The Lord shall have them in derision.
- 5 Then shall he speak unto them in his wrath,—and vex them in his sore displeasure.
- 6 ^x Yet have I set [anointed] my king—^a upon my holy hill of Zion. ¹⁴
- 7 I will declare the decree:—the LORD hath said unto me,
^b Thou art my Son;—^c this day have I begotten ¹⁵ thee.
- 8 ^d Ask of me—and I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.
- 9 ^e Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's ^f vessel. ¹⁶

^a Pro. 1. 15; 4. 14, 15.
^b Ps. 36. 4; Mt. 7. 13.
^c Ps. 26. 4, 5; Jer. 15. 17.
^d Pro. 3. 34; 19. 29.
^e Ps. 112. 1; 119. 11, 35, 47, 48, 72, 92; Job 23. 12; Jer. 15. 16.
^f Ps. 104. 34; 119. 1, 15, 97—99; Jos. 1. 8.
^g Is. 44. 4; Jer. 17. 8; Eze. 19. 10; 47. 12.
^h Ps. 92. 14.
ⁱ John 15. 5, 6; Jude 12.
^k Ge. 39. 3, 23; Jos. 1. 7, 8; Ps. 128. 2; Is. 3. 10.
^l see refs. Job 21. 18.
^m Ps. 5. 5; Lk. 21. 36.
ⁿ Mal. 3. 18; Mt. 13. 49; 25. 32.
^o Ps. 37. 18—24; 142. 3; see refs. Job 23. 10; Nah. 1. 7; John 10. 14, 27.
^p Ps. 112. 10; 146. 9; Mt. 7. 13.
^q Ps. 46. 6; Is. 8. 9, 10; Ac. 4. 25—27.
^r Ps. 48. 4; Mt. 2. 16; Lk. 13. 31; 23. 11. 12.
^s Mt. 26. 3, 50.
^t 1 Sam. 10. 1; 16. 13; 1 Ki. 1. 39; 2 Ki. 11. 6. Ps. 45. 7; 89. 20; Is. 61. 1; John 1. 41; Ac. 10. 38; Heb. 1. 9.
^u Jer. 5. 5; Lk. 19. 14.
^v Ps. 11. 4; Is. 40. 22; Ps. 37. 13; 59. 8; Pro. 1. 26.
^w Ps. 89. 27, 36; 110. 1, 2; Is. 9. 6, 7; Rev. 14. 14.
^x Ps. 78. 68; 132. 13, 14; 2 Sam. 5. 7.
^y Ac. 13. 33; Ro. 1. 4; Heb. 1. 5; 5. 5.
^z Ps. 89. 27; John 1. 14; 3. 16.
^{aa} Ps. 22. 27; 72. 8; Dan. 7. 13, 14; John 17. 4, 5; 19. 15.
^{ab} Ps. 89. 23; Is. 30. 14; Jer. 19. 11; Rev. 2. 27; 12. 5; 19. 15.
^{ac} Mt. 25. 32—46; Lk. 19. 27; John 3. 19; 2 Thes. 1. 9; 2. 8; Heb. 2. 3; Rev. 2. 27; 12. 5; 19. 15.

1 Psalm i. was placed at the beginning as an introduction to the whole collection, probably on account of its general character. It exhibits the connection between piety and blessedness;—describing the characteristics of the godly man, both what he is not (ver. 1), and what he is (ver. 2); and his blessedness, both directly (ver. 3), and in contrast (vers. 4—6).

2 The terms here employed seem to denote a progression in wickedness;—first occasional conformity to the practices of sinners, then constant association with them, and, at last, haughty and presumptuous profanity.

3 The 'law' frequently means the whole revealed will of God. Habitual delight in the study and practice of this is an evidence of real piety.

4 Intrinsically worthless, and liable to easy and complete destruction.

5 That is, at the bar of God. 'Stand' is a forensic term, denoting to stand acquitted.

6 They shall not continue intermingled with the righteous, as at present. Whatever apparent confusion may now exist, the time is coming when an entire separation shall be made between the righteous and the wicked.

7 To 'know' sometimes in Scripture signifies to regard with interest, approbation, or affection. See Matt. vii. 23.

8 That is, his course of conduct.

9 Psalm ii. is a sublime vision, representing, 1. The nations in tumultuous revolt against the kingdom which Jehovah was establishing in the world (vers. 1—3). 2. Jehovah securely despising and severely threatening the rebels, and repeating his determination to sustain the Anointed King (4—6). 3. The Sovereign proclaiming his rights and power (7—9); upon which the psalmist exhorts all rulers to submit, pronouncing wrath on the disobedient, and a benediction on all who confide in the King (10—12). Few expressions in this Psalm can be applied to David without the greatest license of explanation; whilst all of them are true, without hyperbole, of Christ, to whom the psalm is expressly referred in Acts iv. 25; xiii. 33; Heb. i. 5; v. 5; Rev. ii. 27. The first of these passages clearly shows David to be its author.

10 Or, 'the nations;' and in the next clause the word is

also in the plural, 'peoples;' meaning large communities, or masses of mankind.

11 In Acts iv. 25—27, this is applied to the combination of Herod and Pilate—Jews and Gentiles—against Jesus Christ; but the terms are general, and may be applied to every combination against Christ and his religion. It need not be supposed that the rebellion is always avowedly against the Lord. Many of the worst efforts against the kingdom of God have been professedly for it.

12 Or, 'his Messiah;' which is a modified form of the Hebrew word here used, and corresponds to the Greek word 'Christ.' On official anointing, see note on Exod. xxx. 25. The name 'Messiah' was in use among the Jews, long before the incarnation of our Lord (see Dan. ix. 26), as a common designation of the expected Deliverer, to whom it was appropriated by this passage.

13 This highly figurative language must not be taken to represent the Most High as exulting over the crimes or miseries of mortals; but as a vivid expression of the perfect tranquillity with which Jehovah regards all the opposition of his enemies, however formidable it may appear to us. It suggests, too, the cheerful confidence with which the Christian should await the developments of God's providence respecting his church.

14 As the conquest of Zion, and the establishment of David's government there, were the first acts of his sovereignty over Israel, they afford a natural representation of the establishment of Messiah's kingdom; which, however, is to extend over the whole earth (ver. 8).

15 That is, I have announced thee as my only-begotten Son. (A similar mode of expression occurs in Jer. i. 10.) Hence the apostle Paul (Acts xiii. 33; Rom. i. 4) applies these words to the resurrection of Christ; that being the time when his humiliation was terminated, and he was declared to be the Son of God with power.

16 As the occasion of this royal proclamation was a rebellion, the Messiah here speaks of his power to punish rather than of his power to save; in accordance with the uniform doctrine of the New Testament, that those who reject the Divine Saviour will incur a sentence of aggravated condemnation. See refs.

PSALM II. 10—IV. 6.

- 10 Be wise now therefore, O ye kings:—be instructed, ye judges of the earth.
 11 ^s Serve the LORD with fear,—and rejoice ^h with trembling.
 12 ⁱ Kiss¹ the Son,—lest he be angry,
 And ye perish *from*² the way,—when³ ^j his wrath is kindled but a little.
^k Blessed *are* all they that put their trust in him.⁴

PSALM III.

A Psalm of David, ^l when he fled from Absalom his son.⁵

- 1 LORD, ^m how are they increased that trouble me?
 Many *are* they that ⁿ rise up against me.
 2 Many *there be* which say of my soul,—^o *There is no help*⁶ for him in God. Selah.⁷
 3 But thou, O LORD, *art* ^p a shield for⁸ me;
^q My glory, and ^r the lifter up of mine head.
 4 I cried unto the LORD with my voice,
 And ^s he heard me out of his ^t holy hill.⁹ Selah.
 5 ^u I laid me down and slept;—I awaked; for ^x the LORD sustained me.
 6 ^y I will not be afraid of ten thousands of people,
 That have set *themselves* against me round about.
 7 ^z Arise, O LORD;—save me, O my God:
^a For thou hast smitten all mine enemies *upon* the cheek-bone;
 Thou hast broken the teeth¹⁰ of the ungodly.
 8 ^b Salvation *belongeth* unto the LORD:—^c thy blessing *is* upon thy people. Selah.

PSALM IV.

To the chief Musician [*or, overseer*^d] on Neginoth,¹¹ A Psalm of David.¹²

- 1 HEAR me when I call, ^e O God of my righteousness: ¹³
^f Thou hast enlarged me *when I was* in distress;
 Have mercy upon me, and hear my prayer.
 2 O ye ^g sons of men, how long *will ye turn* ^h my glory¹⁴ into shame?
How long will ye love vanity, and seek after ⁱ leasing?¹⁵ Selah.
 3 But know that ^h the LORD hath set apart him that is godly¹⁶ for ^l himself:
^m The LORD will hear when I call unto him.
 4 ⁿ Stand in awe,¹⁷ and sin not:
^o Commune with your own heart upon your bed,¹⁸ and ^p be still. Selah.
 5 Offer ^q the sacrifices of righteousness,¹⁹—and ^r put your trust in the LORD.²⁰
 6 *There be* many that say, Who will show us *any* good?
^s LORD, lift thou up the light of thy countenance upon us.²¹

^f Ps. 89. 7; Heb. 12. 28.
^h Phil. 2. 12.
ⁱ Ge. 41. 40; 1 Sam. 10. 1; John 5. 23.
^j Rev. 6. 16, 17.
^k Ps. 34. 8; 84. 12; Pro. 16. 20; Is. 30. 18; Jer. 17. 7; Ro. 9. 33; 10. 11; 1 Pet. 2. 6.
^l 2 Sam. ch. 15—18.
^m 2 Sam. 15. 12; 16. 15; 17. 11—13.
ⁿ Mt. 10. 21.
^o Ps. 22. 7, 8; 42. 3, 10; 71. 11; 2 Sam. 16. 8; Mt. 27. 42, 43.
^p Ps. 28. 7; see refs. Ge. 15. 1.
^q Ps. 62. 7; Is. 45. 25; 60. 19.
^r Ps. 27. 6.
^s Ps. 34. 4, 6; 66. 17, 19; 91. 15; 116. 1; 138. 3; Jer. 29. 12, 13.
^t Ps. 2. 6; 43. 3; 99. 9.
^u see refs. Lev. 26. 6.
^x Ps. 66. 9; Is. 26. 3.
^y Ps. 27. 1—3; 46. 2; Ro. 8. 31.
^z Ps. 10. 12; 12. 5; 44. 23.
^a Ps. 54. 6; Job 16. 10; 29. 17; Lam. 3. 39.
^b Ps. 37. 39, 40; Pro. 21. 31; Is. 43. 11; Jer. 3. 23; Hos. 13. 4; Jon. 2. 9; Rev. 7. 10; 19. 1.
^c Ps. 59. 11.
^d Hab. 3. 19.
^e Is. 45. 24.
^f Ps. 18. 19; 31. 8; 40. 1—3.
^g Ps. 57. 4.
^h Ps. 3. 3; Hos. 4. 7.
ⁱ Ps. 5. 6.
^k Eph. 2. 10; 2 Thes. 2. 13; 2 Tim. 2. 19; 2 Pet. 2. 9.
^l Tit. 2. 14.
^m Ps. 34. 15; 55. 17.
ⁿ Ps. 33. 8; 119. 161; Pro. 3. 7; Eph. 4. 26.
^o Ps. 63. 6; 77. 6; Ecc. 4. 16; 2 Cor. 13. 5.
^p Ps. 46. 10.
^q Ps. 59. 14; 51. 19; Deu. 33. 19; 2 Sam. 15. 2; Heb. 13. 15, 16.
^r Ps. 37. 3; 62. 8.
^s see refs. Num. 6. 26.

1 That is, 'Do him homage; own him as your Sovereign:' a kiss being an ancient mode of expressing homage or veneration. See 1 Sam. x. 1; 1 Kings xix. 18; Job xxxi. 27; Hos. xiii. 2.

2 Rather, 'in the way;' the way of error which ye have chosen.

3 Or, 'For his wrath will within a little (i. e. shortly) be kindled.'

4 This clause exhibits the power of Messiah to make all his faithful subjects happy. To propose any mere earthly sovereign as the object of trust would be inconsistent with the whole tenor of Scripture. See Ps. cxlvi. 3; Jer. xvii. 5, 6.

5 The contents of psalm iii. correspond with the statement in the superscription as to its occasion. This and the two following psalms were probably written as evening and morning hymns, with reference to the first night of David's flight from Absalom (2 Sam. xvi., xvii.), when his life seemed to hang by a hair; for, had not God heard his prayer and defeated Ahithophel's counsel, he could hardly have escaped. These three psalms show the tranquillizing power of true religion in seasons of overwhelming calamity.

6 The rebellion of Absalom was a punishment for David's sin; and the success of the insurrection at first might seem to show that God had withdrawn his protection.

7 'Selah' is in all probability a musical term, meaning pause. But, as the pauses in music generally agreed with the pauses in sense, it often assists in ascertaining the right division of a psalm.

8 Or, 'around me;' a protection on every side.

9 This, in David's days, was Mount Zion, the place of the ark (see 2 Sam. vi. 12), where God visibly dwelt among his people.

10 The psalmist's enemies are represented as wild beasts eager to devour him, whose power of injuring he expected God would take away.

11 That is, 'stringed instruments:' see Hab. iii. 19.

12 See note on title of Ps. iii.

13 That is, 'Vindicator of my righteous cause.'

14 This probably refers to David's royal dignity, which God had given him, and from which his enemies were seeking to displace him.

15 Or, 'falsehood;' referring probably to the deceitful policy of Absalom and his abettors. See 2 Sam. xv. 4, 8.

16 One who lives under the influence of Divine love. The psalmist describes himself; feeling himself to be the subject, he believes himself to be also the object of the love of God.

17 The rendering of the Sept. is, 'Be ye angry, and sin not;' and is quoted by the apostle Paul in Eph. iv. 26. It may have been addressed either to David's comrades, exhorting them to keep their just indignation within bounds; or to his enemies, altogether condemning their rage.

18 That is, 'during the silence of the night;' a season well adapted for calm reflection.

19 Such sacrifices as proceed from, and are accompanied by, real piety.

20 Not in any expedients of human policy.

21 While the adversaries of David, and some of his supporters, were looking to human resources for security or enjoyment, he sought peace, and found it, in a con-

PSALM IV. 7—VI. 4.

7 Thou hast put 'gladness in my heart,
More than in the time *that* their corn and their wine¹ increased.

8 "I will both lay me down in peace, and sleep:
*For thou, LORD, only² makest me dwell in safety.

PSALM V.

To the chief Musician upon Nehiloth,³ A Psalm of David.⁴

1 "GIVE ear to my words, O LORD, consider *my meditation.⁵

2 Harken unto the "voice of my cry, ^bmy King, and my God:
For ^cunto thee will I pray.

3 ^dMy voice shalt thou hear in the morning, O LORD;
In the morning will I direct *my prayer* unto thee, and will look up.⁶

4 For ^ethou *art* not a God that hath pleasure in wickedness:
Neither shall ^fevil dwell with thee.

5 ^gThe foolish shall not stand in thy sight:—^hthou hatest all workers of iniquity.

6 ⁱThou shalt destroy them that speak ^kleasing:
^lThe LORD will abhor the bloody and deceitful man.

7 But as for me, I will come *into* thy house ^min the multitude of thy mercy:
And in thy fear will I worship ⁿtoward thy holy temple.⁷

8 ^oLead me, O LORD, in thy righteousness because of mine enemies;
^pMake thy way straight before my face.

9 For ^q*there is* no faithfulness in ^rtheir mouth;
Their inward part *is* very wickedness;
^sTheir throat *is* an open sepulchre;⁸—^tthey flatter with their tongue.

10 Destroy⁹ thou them, O God; ^ulet them fall by their own counsels;
Cast them out in the multitude of their transgressions;
For ^xthey have rebelled against thee.

11 But ^ylet all those that put their trust in thee ^zrejoice:
Let them ever shout for joy, because thou defendest them:
Let them also ^athat love thy name be joyful in thee.

12 For thou, LORD, ^bwilt bless the righteous;
With favour wilt thou ^ccompass him as *with* a ^dshield.

PSALM VI.

To the chief Musician on Neginoth ^eupon Sheminith¹⁰ [*or*, upon the eighth^f], A Psalm of David.¹¹

1 O ^gLORD, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.

2 ^hHave mercy upon me, O LORD; ⁱfor I *am* weak:
O LORD, ^kheal me; for ^lmy bones are vexed.¹²

3 ^mMy soul is also sore vexed:—but thou, O LORD, ⁿhow long?¹³

4 ^oReturn, O LORD, ^pdeliver my soul:—oh save me ^qfor thy mercies' sake!

¹ Is. 9. 3.

² Ps. 3. 5; see refs. Job 11. 18, 19.
³ see refs. Le 25. 14, 19.

⁴ Ps. 17. 1; 54. 2;
1 Pet. 3. 12.
⁵ Ps. 19. 4.
⁶ Ps. 3. 4.
⁷ Ps. 41. 4; 47. 6, 7;
74. 12; Is. 33. 22.
⁸ Ps. 65. 2.
⁹ Ps. 39. 5; 59. 16; 88.
13; 130. 6; Is. 26. 9.
¹⁰ Hab. 1. 13; Mal. 2. 17.
¹¹ Ps. 140. 13; Heb. 12.
14; Rev. 21. 27.
¹² Ps. 1. 5.
¹³ Ps. 6. 16—19; Hos.
9. 15.
¹⁴ Rev. 21. 8; 22. 15.
¹⁵ Ps. 4. 2.
¹⁶ Ps. 55. 23.
¹⁷ Ps. 51. 1; 63. 13, 16.
¹⁸ Ps. 28. 2; 132. 7; 138.
2; 1 Ki. 8. 29, 30, 35,
38.
¹⁹ Ps. 25. 5.
²⁰ Ps. 25. 4; 27. 11;
86. 11; Pro. 3. 5, 6.
²¹ Ps. 36. 1—4; 62. 4.
²² Jer. 4. 14; Mk. 7. 21,
22.
²³ Lk. 11. 44; Ro. 3. 13.
²⁴ Ps. 12. 2, 3; 62. 4;
Job 32. 21, 22.
²⁵ Ps. 9. 15, 16; 28. 4;
35. 1—8; 149. 9, 10;
2 Sam. 15. 31; 17. 14,
23; Est. 7. 10; Job
5. 12—14.
²⁶ Is. 1. 2.
²⁷ Ps. 40. 16; 70. 4;
Judg. 5. 31.
²⁸ Is. 65. 13.
²⁹ Ps. 69. 36; Ro. 8. 28;
1 Cor. 2. 9; Jam. 1.
12; 2. 5.
³⁰ Ps. 115. 13.
³¹ Ps. 32. 10.
³² see refs. Ps. 3. 3.
³³ Ps. 12, title.
³⁴ see 1 Chr. 15. 21.
³⁵ Ps. 38. 1; Jer. 10.
24; 46. 28.
³⁶ Ps. 41. 4.
³⁷ Ps. 38. 7, 8.
³⁸ Ps. 30. 2; see refs.
Ex. 15. 26; D-u. 32.
39.
³⁹ Ps. 32. 3; 38. 3; 51. 8.
⁴⁰ Ps. 31. 9; 77. 2, 3.
⁴¹ Ps. 13. 1, 2; 77. 7;
90. 13.
⁴² Ps. 80. 14; 90. 13;
Jer. 12. 15; Zec. 1. 16.
⁴³ Ps. 17. 13; 86. 13.
⁴⁴ Ps. 25. 7; Dan. 9. 18.

sciousness of the Divine favour. This prayer perhaps refers to the form of benediction in Numb. vi. 24—26.

¹ Corn, wine, and oil, being the principal products of Canaan, are often used to represent all earthly good. See Deut. xxxiii. 28; Hos. ii. 8.

² Some render this, 'Thou, Lord, makest me to dwell alone in safety;' supposing the words to allude to Numb. xxiii. 9 (on which see note); Deut. xxxiii. 28. But the common rendering agrees better with the context, and with the use of the word in Deut. xxxii. 12.

³ The word 'Nehiloth' is probably derived from a root signifying to *perforate*, denoting some kind of pipes.

⁴ See note on title to Ps. iii.; and compare ver. 10 with 2 Sam. xv. 31. Some, however, consider Psalm v. to refer to the persecution by Saul.

⁵ Holy desires are known to God, even when not expressed in words (Rom. viii. 26, 27).

⁶ Rather, 'look out;' as a watchman expecting deliverance. True faith is not content with the mere act of supplication, but waits, with earnest expectation, for an answer. See Mic. vii. 7; Hab. ii. 1; where the same word occurs.

⁷ See note on 1 Sam. i. 9. The psalmist confidently anticipates the blessing which he asks, and engages gratefully to acknowledge it.

⁸ The meaning seems to be, they are waiting to devour me, like a sepulchre opened to receive its victim.

⁹ These maledictions were not expressions of a malig-

nant spirit; but they proceeded from a righteous indignation against flagrant sin, and a deep sympathy with the cause of justice. If the various passages in which such imprecations occur be examined, proofs will be found in almost all of them that the psalmist regarded these evil-doers rather as enemies to God and his people than as personal enemies to himself. This is particularly obvious in this verse.

¹⁰ The term 'Sheminith' means *eighth*, and may denote an instrument with eight strings; or, which is more likely, music played with the lower notes. See notes on 1 Chron. xv. 20, 21, where 'Alamoth' and 'Sheminith' clearly signify different parts of music; the former answering probably to our *treble*, and the latter to the *bass*, or, perhaps, an octave below the *treble*.

¹¹ Psalm vi. is commonly reckoned as one of the penitential psalms of David, of which, according to the Jews, there are seven. If so, the occasion of its composition was probably the same as that of Ps. li. It was evidently written under the pressure of mental anguish, arising from a consciousness of the Divine displeasure, combined perhaps with bodily disease.

¹² Or, 'violently agitated.' The 'bones' are mentioned as the strength and framework of the body. The suffering was so intense as to affect the whole frame.

¹³ That is, 'How long wilt thou delay to help!' The incomplete sentence expresses strong emotion.

- 5 ^r For in death *there is* no remembrance of thee :¹
 ' In the grave who shall give thee thanks ?
- 6 ' I am weary with my groaning ;
 All the night make I my bed to swim ;²—I water my couch with ^u my tears.
- 7 ^r Mine eye is consumed³ because of grief ;
 It ^v waxeth old because of all mine enemies.
- 8 ^z Depart⁴ from me, all ye workers of iniquity ;
 For the LORD hath ^a heard the voice of my weeping.
- 9 ^b The LORD hath heard my supplication ;—the LORD will receive my prayer.
- 10 ^c Let all mine enemies be ashamed and sore ^d vexed :
 Let them ^e return *and* be ashamed suddenly.

PSALM VII.

^f Shiggaion⁵ of David, which he sang unto the LORD, ^g concerning the words [*or*, business] of Cush⁶ the Benjamite.

- 1 O LORD my God, ^h in thee do I put my trust :
ⁱ Save me from all them that persecute me, and deliver me :
- 2 ^h Lest he tear my soul like a lion,
ⁱ Rending *it* in pieces, while *there is* none to deliver.
- 3 O LORD my God, ^m if I have done this ;⁷—if there be ⁿ iniquity in my hands ;
 4 If I have rewarded evil unto him that was at peace with me ;
 Yea, ^o I have delivered⁸ him that ^p without cause is mine enemy :
- 5 Let the enemy persecute my soul, and take *it* ;
 Yea, let him tread down my life upon the earth,
 And ^q lay mine honour⁹ in the dust. Selah.
- 6 ^r Arise, O LORD, in thine anger,
^s Lift up thyself because of the rage of mine enemies :
 And ^t awake for me *to* ^u the judgment *that* thou hast commanded.
- 7 ^z So shall the congregation of the people compass thee about :
 For their sakes therefore return thou on high.¹⁰
- 8 The LORD shall ^v judge the people :
 Judge me, O LORD, ^z according to my righteousness,¹¹
 And according ^a to mine integrity *that is* in me.
- 9 Oh ^b let the wickedness of the wicked come to an end ;—but ^c establish the just :
^d For the righteous God trieth the hearts and reins.
- 10 My defence *is* of God,—which saveth the ^e upright in heart.
- 11 God judgeth¹² the righteous,—and God is angry *with the wicked* every day.
- 12 If he turn not, he will ^f whet his sword ;
 He hath bent his bow, and made it ready.
- 13 He hath also prepared for him the instruments of death ;
^g He ordaineth his arrows against the persecutors.
- 14 ^h Behold, he travaileth with iniquity,
 And hath conceived mischief,—and brought forth falsehood.¹³

^r Ps. 30. 9 ; 68. 10—12 ; 115. 17 ; 118. 17 ; Is. 38. 18, 19.
^s Ecc. 9. 10.
^t Ps. 69. 3.
^u Ps. 39. 12 ; 42. 3 ; Jer. 14. 17.
^v Ps. 38. 10 ; 88. 9 ; see refs. Job 17. 7.
^w Ps. 32. 3.
^z Ps. 119. 115 ; 139. 19 ; Mt. 7. 23 ; 25. 41 ; Lk. 13. 27.
^a Ps. 3. 4 ; 116. 8 ; Is. 39. 19.
^b see refs. Ps. 3. 4.
^c Ps. 5. 10 ; 7. 6 ; 35. 26 ; 40. 11, 15 ; 71. 13 ; 86. 17 ; 132. 18 ; Jer. 20. 11.
^d Ps. 2. 5.
^e Job 6. 29.
^f Hab. 3. 1.
^g 2 Sam. ch. 16.
^h Ps. 11. 1 ; 18. 2 ; 1 Pet. 4. 19.
ⁱ Ps. 3. 7 ; 31. 15 ; Jer. 15. 15 ; 20. 11.
^k Ps. 35. 15 ; Is. 38. 13.
^l Ps. 50. 22 ; Hos. 13. 7, 8.
^m 2 Sam. 16. 7, 8.
ⁿ Ps. 66. 18 ; 1 Sam. 21. 11.
^o 1 Sam. 24. 7, 10 ; 26. 9.
^p 1 Sam. 19. 4, 5 ; 20. 1.
^q see refs. Job 16. 15.
^r see refs. Ps. 3. 7 ; Is. 3. 13.
^s Ps. 94. 2 ; Is. 33. 10.
^t Ps. 44. 23 ; Is. 51. 9.
^u Ps. 76. 8, 9 ; 103. 6.
^v Ps. 48. 11 ; 58. 10, 11.
^w Ps. 26. 1 ; 35. 24 ; 1 Sam. 21. 25.
^x Ps. 18. 20—24.
^y Ps. 26. 11.
^z Ps. 10. 15, 18 ; 74. 10, 11, 22.
^a Ps. 37. 23.
^b see r-fs. 1 Sam. 16. 7 ; Rev. 2. 23.
^c Ps. 112. 2 ; 125. 4 ; Job 8. 6 ; Pro. 11. 20.
^d see refs. Deu. 32. 41 ; Hab. 3. 9.
^e Ps. 45. 5 ; 61. 7 ; see refs. Deu. 32. 23, 42.
^f see refs. Job 15. 35 ; Is. 33. 11.

1 The psalmist contemplates death, not as the close of his existence, but as putting an end to all opportunity of praising God among his fellow-men. See Isa. xxxviii. 18.

2 That is, 'with tears:' a hyperbolic expression, to denote intense anguish.

3 Or, 'grown dim,' with weeping.

4 This abrupt change from sorrow to joy shows the psalmist's confidence that his prayer had been heard, and would be answered. Many of the plaintive psalms end thus triumphantly. See Psa. xiii., xxxi.

5 'Shiggaion' denotes some particular kind of poem, as is evident from its use by Habakkuk, ch. iii. 1 ; but its meaning is doubtful. Some think it is merely 'a song ;' some, a dithyrambic or irregular ode ; others, an elegy ; whilst some refer it to the occasion of the composition.

6 'Cush' is the Hebrew name for Ethiopia. No person of this name is mentioned in the history of David ; but some think the designation to be enigmatical, significant of blackness of heart (see Jer. xiii. 23), and regard it as applying either to Saul or to Shimei, both of whom were Benjamites. In Psalm vii., David, praying to be saved from his foes (vers. 1, 2), protests his uprightness (3—5), intreats God's judicial interference (6—9), and expresses his reliance on God's retributive justice (10—13), which shall turn the plots of the wicked against themselves

(14—16) and call forth the praises of the righteous (17).

7 That is, 'the wickedness with which my enemies charge me ;' referring to 'the words of Cush : ' see title.

8 Rather, 'And [if] I have spoiled him,' etc.

9 This word is probably a poetical designation for *soul*, in like parallelism with which it is put in Gen. xlix. 6. See Psa. xvi. 9 ; lvii. 8 ; eviii. 1 ; and note on Job xxx. 15.

10 Or, 'Let the assembly of the nations [for judgment] surround thee ; and over it (the assembly) return thou to the lofty [throne].' In the preceding verse God had been invoked *as a judge* ; and his delay in interposing is compared to a king's absence, for the purpose of repose, from his tribunal, to which he is here entreated to return.

11 That is, *in this particular matter*—'according to my innocence of the charges brought against me.' The confessions of unworthiness made elsewhere plainly show that the psalmist laid no claim to absolute sinlessness.

12 That is, does him justice ; or it may be rendered, 'God is a righteous judge.' It is obvious that the object of God's anger, though not expressed in these lines, is the enemy (ver. 5), the wicked (ver. 9) ; of whom it is said, 'If he turn not, he (God) will sharpen,' etc.

13 Probably 'disappointment,' *i. e.* to himself ; a figurative representation of the way in which mischievous designs are made to injure their inventors. See vers. 15, 16.

PSALM VII. 15—IX. 6.

- 15 He made a pit,¹ and digged it,—ⁱ and is fallen into the ditch *which* he made.
 16 ^k His mischief shall return upon his own head,
 And his violent dealing shall come down upon his own pate.
 17 I will praise the LORD ^l according to his righteousness:²
 And will sing praise to the name of the LORD most high.

PSALM VIII.

To the chief Musician ^m upon Gittith,³ A Psalm of David.⁴

- 1 O LORD our Lord, how ⁿ excellent *is* thy name in all the earth!
 Who ^o hast set thy glory above the heavens.⁵
 2 ^p Out of the mouth of babes and sucklings hast thou ordained strength
 Because of thine enemies, that thou mightest still ^q the enemy and the avenger.⁶
 3 When I ^r consider thy heavens, ^s the work of thy fingers,⁷
 'The moon and the stars, which thou hast ordained;
 4 ^u What is man, that thou art mindful of him?
 And ^v the son of man, that thou visitest him?
 5 For ^w thou hast made him a little lower than the angels,⁸
^z And hast crowned him with glory and honour.
 6 ^a Thou madest him to have dominion over the works of thy hands;⁹
^b Thou hast put all *things* under his feet:
 7 All sheep and oxen,¹⁰—yea, and the beasts of the field;
 8 ^c The fowl of the air, and the fish of the sea,
 And *whatsoever* passeth through the paths of the seas.
 9 ^d O LORD our Lord,—how excellent *is* thy name in all the earth!

PSALM IX.

To the chief Musician upon Muth-labben,¹¹ A Psalm of David.¹²

- 1 I WILL praise *thee*, O LORD, ^e with my whole heart;
 I will show forth all thy marvellous works.
 2 I will be glad and ^f rejoice in thee:
 I will sing praise to thy name, O ^g thou Most High.
 3 When mine enemies are turned back,
^h They shall fall and perish at thy presence.
 4 For ⁱ thou hast maintained my right and my cause;
 Thou satest in the throne judging right.
 5 Thou hast rebuked the heathen,—thou hast destroyed the wicked,
 Thou hast ^k put out their name for ever and ever.
 6 O thou enemy,¹³ ^l destructions are come to a perpetual end:
 And thou hast destroyed cities;—their memorial is perished with them.

ⁱ Est. 7. 10; Job 4. 8;
 Ps. 9. 15; 10. 2; 35.
 8; 94. 23; 141. 10;
 Est. 7. 10; Job 4. 8;
 Pro. 5. 22; 26. 27;
 Ecc. 10. 8.
^k see refs. 1 Ki. 2. 32;
 Est. 9. 25.
^l Ps. 35. 28; 51. 14.

^m Ps. 81 and 81, title.

ⁿ Ps. 148. 13; Ex. 15.
 11.

^o Ps. 113. 4.

^p see Mt. 11. 25; 21.
 16; 1 Cor. 1. 27.
^q Ps. 44. 16.

^r Ps. 111. 2.

^s Ps. 33. 6; Ge. 1. 1.

^t Ps. 104. 19; Ge. 1.
 16—18.

^u Ps. 144. 3; Job 7.
 17; Is. 40. 17; Heb.
 2. 6, 7.

^v Is. 51. 12.

^w Heb. 2. 7, 9, 16.
^z Heb. 2. 9.

^a Ge. 1. 26, 28.

^b 1 Cor. 15. 24—27;
 Eph. 1. 22; Heb. 2. 8.

^c Ge. 1. 20—25.

^d ver. 1.

^e Ps. 86. 12; 111. 1.

^f Ps. 5. 11.

^g Ps. 56. 2; 83. 18.

^h Ps. 68. 1, 2.

ⁱ Ps. 16. 5.

^k Deu. 9. 14; Pro. 10. 7.

^l Ps. 46. 9.

1 Alluding to the method of catching wild beasts by pits covered over slightly with reeds or branches of trees.

2 That is, his *justice*; manifested in the deliverance of the *persecuted*, and in the destruction of the *persecutors*.

3 The word 'Gittith' probably means an instrument, or tune, brought from the city of Gath.

4 The allusions in ver. 3 have led many to suppose that David wrote Psalm viii. in his early life, when his nightly watches as a shepherd gave him frequent opportunities of observing the wonders of the heavens. The subject is the glory of God as manifested in nature, and especially in the capacities and the dignity which he has bestowed on man; who is here contemplated apart from his sinfulness, such as he was before he fell, and such as he is to be when restored by Christ; to whom, as the great representative of perfect human nature, the psalm is emphatically applicable. See Heb. ii. 6—9.

5 Or, 'Who diffusest thy glory abroad over the heavens.'

6 Or, 'vindictive.' Some take 'babes and sucklings' figuratively, referring to Matt. xi. 25. But it may be understood literally as meaning, 'The instinctive admiration of thy works which is shown even by very young children strongly rebukes those who would malignantly question thy being, or obscure thy glory.'

7 A figurative mode of representing the skill and delicacy of the work.

8 The Hebrew word 'Elohim' is used here, and in a few other places, apparently with some latitude, so as to be applied to any superhuman beings.

9 Alluding obviously to that dominion over the inferior creation which formed a part of man's original likeness to God. See Gen. i. 26. This dominion is fitly used to represent the authority of Him into whose hands, as Mediator, 'all power in heaven and on earth' has been committed. See Heb. ii. 7; 1 Cor. xv. 27; Eph. i. 22.

10 'Oxen' is a generic term for *larger cattle*. 'Beasts of the field' always, in Scripture, mean *wild beasts*.

11 Some take 'labben,' in this difficult title, as an anagram of *Nabal*; and render it, *on the death of the fool* (see 1 Sam. xxv. 25): others, slightly changing the Hebrew vowels, suppose the former part of the clause to denote *female voices*, or soprano; and the latter to mean, 'for *Ben*,' or '[the children of] *Ben*,' a Levitical singer mentioned in 1 Chron. xv. 18. But it is most likely that 'Muth-labben' is the title of another poem, in the style or to the tune of which this psalm was composed. See note on 2 Sam. i. 18. Thus it would mean, 'according to the song *Muth-labben* (Death of the Son).'

12 Psalm ix. was evidently written whilst the tabernacle was on Zion (ver. 11), and on occasion of some national danger, from which David was as yet only partially delivered. It suits the time of the great Syrian confederacy (see note on 2 Sam. viii. 13); for it combines praise for past victories (vers. 1—6, 11, 12, 15, 16) with trust in God for further help (7—10, 17, 18), and petitions for salvation from impending danger (13, 14, 19, 20).

13 Or, 'As to the enemy,' etc. 'Thou' in the second clause probably means Jehovah, as in ver. 5.

PSALM IX. 7—X. 9.

- 7 ^m But the LORD shall endure for ever :
ⁿ He hath prepared his throne for judgment.
- 8 And ^o he shall judge the world in righteousness,
 He shall minister judgment to the people in uprightness.
- 9 ^p The LORD also will be a refuge for the oppressed,—a refuge ^q in times of trouble.
- 10 And they that ^r know thy name will put their trust in thee :
 For thou, LORD, ^s hast not forsaken them that seek thee.
- 11 Sing praises to the LORD, ^t which dwelleth in Zion :
^u Declare among the people his doings.
- 12 ^v When he maketh inquisition for blood,¹ he remembereth them :
^w He forgetteth not the cry of the humble [*or*, afflicted].
- 13 ^x Have mercy upon me, O LORD ;
 Consider my trouble *which I suffer* of them that hate me,
^y Thou that liftest me up from the gates of death :
- 14 ^z That I may show forth all thy praise in the gates of ^a the daughter of Zion :
 I will ^b rejoice in thy salvation.
- 15 ^c The heathen are sunk down in the pit *that they made* :
 In the net which they hid is their own foot taken.
- 16 The LORD is ^d known *by* the judgment *which* he executeth ;
^e The wicked is snared in the work of his own hands. ^f Higgaion.² Selah.
- 17 ^g The wicked shall be turned into hell,—*and* all the nations ^h that forget God.
- 18 ⁱ For the needy shall not always be forgotten :
^j The expectation of the poor shall *not* perish for ever.
- 19 ^k Arise, O LORD ; ^l let not man prevail :—let the heathen be judged in thy sight.
- 20 ^m Put them in fear, O LORD :
 That the nations ⁿ may know themselves *to be but* men. Selah.

PSALM X.

- 1 ^o WHY ^p standest thou afar off, O LORD ?
 Why ^q hidest thou *thyself* in times of trouble ?
- 2 The wicked in ^r his pride doth persecute the poor :
^s Let them be taken in the devices that they have imagined.
- 3 For the wicked ^t boasteth of his heart's desire,
 And ^u blesseth the covetous, ^v whom the LORD abhorreth.⁴
- 4 The wicked, through the pride of his countenance, ^w will not seek *after* God :
 God is not in all his ^x thoughts⁵ [*or*, All his thoughts are, *There is no God*].
- 5 His ways are always grievous :⁶—^y thy judgments *are* far above out of his sight :
^z As *for* all his enemies, ^a he puffeth at them.
- 6 ^b He hath said in his heart, I shall not be moved :
^c For *I shall never be* in adversity.
- 7 ^d His mouth is full of cursing and deceit and fraud :
^e Under his tongue⁷ is mischief ^f and vanity [*or*, iniquity].
- 8 He sitteth in ^g the lurking places of the villages :
^h In the secret places doth he murder the innocent :
ⁱ His eyes are privily set against the poor.
- 9 ^j He lieth in wait secretly as a lion in his den :
 He lieth in wait ^k to catch the poor :

1 Heb., 'bloods.' The plural form of this word always refers to effusion of blood, and generally implies violence. The plural pronoun 'them,' in the next clause, may therefore refer to blood shed; but more probably to the 'afflicted' in the next clause. All unjust blood-shedding provokes God's judgments; which, though deferred, are not abandoned.

2 The word 'Higgaion' may mean *meditation*, being a direction (stronger than 'Selah' alone) to pause reverently and thoughtfully. But the use of the word in Psa. xcii. 3, with reference to the sound of the harp, makes it more likely that it was designed to call for instrumental music whilst the singers paused.

3 In the Septuagint, and some other ancient versions, Psalm x. is joined to the preceding; but there seems to be no sufficient reason for such an arrangement. Psalm ix. is one mainly of thanksgiving; this of complaint and distress, on account either of the incursions of enemies,

or of a disorganized state of society at home. Its style and position, however, make it probable that it proceeded from the same author. It contains a complaint of the pride and malice of the wicked (vers. 1—11); and a prayer for, with confidence in, Divine interposition (12—18).

4 Perhaps, 'And, making [unjust] gain, blesses [while he] despises Jehovah.' But the clause may be translated, 'and *curseth* and despiseth Jehovah;' rendering the word as in Job i. 5, 11; ii. 5, 9. See note on Job i. 5.

5 Or, 'The wicked in his pride [God] will not seek; No God [are] all his thoughts.' See ver. 13. All sin is practical atheism.

6 This word probably means 'enduring,' or 'firm;' and describes the sinner's fallacious security. For a season he is exempt from judgments, and his life is apparently prosperous. See Psa. lxxiii. 4—7.

7 This is supposed to allude to the poison of serpents, which is concealed beneath their teeth.

^m Ps. 90. 2; 102. 12, 26; Heb. 1. 11.
ⁿ Ps. 103. 19; Rev. 19. 2, 11.
^o Ps. 96. 13; 98. 9.

^p Ps. 32. 7; 37. 39; 46. 1, 91. 2; Deut. 31. 27.

^q Ps. 50. 15.
^r Ps. 5. 11; 91. 14.
^s Is. 46. 3, 4.

^t Ps. 132. 13, 14; Is. 12. 6.

^u Ps. 66. 2; 96. 10; 107. 22; Is. 12. 4—6.

^v Ge. 9. 5; Is. 26. 21.
^w Ps. 10. 14, 17; 22. 21; Ex. 3. 7, 9.

^x Ps. 119. 132.

^y Ps. 30. 3; 56. 13.

^z Ps. 79. 13.
^a See 2 Ki. 19. 21; Is. 37. 22; Mt. 21. 5.

^b Ps. 13. 5; 20. 5; 35. 9; 1 Sam. 2. 1; Is. 12. 2.

^c Ps. 7. 15, 16; 35. 8; 57. 6; 91. 23; 1 Ki. 2. 32; Pro. 5. 22; 22. 8; 26. 27.

^d Ps. 83. 17, 18; Ex. 7. 5; 14. 4, 10, 31; Jos. 2. 10, 11.

^e Ps. 11. 6; Pro. 12. 13.

^f Ps. 19. 11; 92. 3.
^g Pro. 13. 32; 2 Thes. 1. 7—9; Rev. 20. 15; 21. 8.

^h Ps. 50. 22; Job 8. 13; Jer. 18. 15.

ⁱ ver. 12; Ps. 12. 5; 102. 17.

^j Pro. 23. 18; 24. 14.
^k see refs. Ps. 3. 7.

^l 1 Sam. 2. 9; 2 Chr. 14. 11.

^m Ps. 83. 15.
ⁿ Is. 31. 3; Eze. 28. 2, 9.

^o Ps. 22. 1; Jer. 14. 8.
^p Ps. 27. 9; see refs. Job 13. 24.

^q see refs. Ps. 7. 16.

^r Ps. 91. 4; Ex. 15. 9; Is. 10. 7—11.

^s Pro. 28. 1; Ro. 1. 32.
^t Is. 57. 17; Jer. 22. 17; Hab. 2. 9; 1 K. 12. 15; 1 Cor. 6. 10; Col. 3. 5; 2 Pet. 3. 14, 15.

^u Ps. 14. 2.
^v Ps. 11. 1; 53. 1.

^w Pro. 24. 7; Is. 5. 12; 26. 11.

^x Ps. 12. 5.
^y Ps. 30. 6; Ecc. 8. 11; Is. 56. 12; Mt. 24. 48—51.

^z Rev. 18. 7.
^a Ps. 59. 12; Ro. 3. 14.

^b Job 20. 12.
^c Ps. 12. 2; 144. 8.

^d 1 Sam. 23. 23; Pro. 1. 11, 12.

^e Hab. 3. 14.
^f Ps. 17. 11; Jer. 22. 17.

^g Ps. 17. 12; Mic. 7. 2.

^h Jer. 5. 26; Hab. 1. 15.

- He doth catch the poor, when he draweth him into his net.¹
 10 ° He croucheth, *and* humbleth himself,—that the poor may fall by his strong ones.²
 11 He hath said in his heart, God hath forgotten :
 ° He hideth his face ; he will never see *it*.
 12 ° Arise, O LORD ; O God, ° lift up thine hand :—³ forget not the humble.³
 13 † Wherefore doth the wicked contemn God ?
 He hath said in his heart, Thou wilt not require *it*.
 14 ° Thou hast seen *it* ;
 For thou beholdest mischief and spite, ° to requite *it* with thy hand :
 The poor ° committeth himself unto thee ;—² thou art the helper of the fatherless.
 15 ° Break thou the arm of the wicked and the evil *man* :
 ° Seek out his wickedness *till* thou find none.
 16 ° The LORD *is* King for ever and ever :
 † The heathen are perished out of his land.
 17 LORD, ° thou hast heard the desire of † the humble :
 Thou wilt ° prepare their heart,—^h thou wilt cause thine ear to hear :
 18 To † judge the fatherless and the oppressed,
 That † the man of the earth may no more oppress.⁴

PSALM XI.

To the chief Musician, *A Psalm of David.*⁵

- 1 ° IN the LORD put I my trust :
 ° How say ye to my soul, Flee *as* a bird to your mountain ?⁶
 2 For, lo, ° the wicked bend *their* bow,
 ° They make ready their arrow upon the string,
 That they may privily shoot at the upright in heart.
 3 ° If the foundations⁷ be destroyed,—what can the righteous do ?
 4 ° The LORD *is* in his holy temple,⁸—the LORD's ° throne *is* in heaven :
 ° His eyes behold, his eyelids try, the children of men.
 5 The LORD † trieth the righteous :
 But ° the wicked and him that loveth violence his soul hateth.
 6 ° Upon the wicked he shall rain snares,⁹
 Fire and brimstone, and an horrible tempest :
 ° This *shall be* the portion of their cup.
 7 For the righteous LORD ° loveth righteousness ;
 ° His countenance doth behold¹⁰ the upright.

PSALM XII.

To the chief Musician ° upon Sheminith [*or*, upon the eighth], *A Psalm of David.*¹¹

- 1 HELP, LORD ; for ° the godly man ceaseth ;
 For ° the faithful fail from among the children of men.
 2 ° They speak vanity every one with his neighbour :
 † *With* flattering lips *and* with ° a double heart do they speak.
 3 The LORD † shall cut off all flattering lips,
And the tongue that speaketh † proud things :

° 1 Sam. 18. 21—26 ;
 2 Sam. 15. 5.

† see refs. Job 22. 13 ;
 Eze. 9. 9.

° see refs. Ps. 3. 7 ;
 † see refs. Ps. 7. 6 ;
 Mic. 5. 9.

° Ps. 9. 12.
 † Ps. 74. 10.

° Ps. 35. 22 ; Pro. 15. 3.

° see refs. Judg. 1. 7

° Ps. 55. 22 ; 2 Tim. 1. 12 ; 1 Pet. 4. 19.
 † Ps. 68. 5 ; see refs. Deu. 10. 18.

° Ps. 3. 7 ; 37. 17 ; Job 38. 15 ; Eze. 30. 21.
 † see refs. Ps. 7. 9.

° Ps. 29. 10 ; 115. 13 ;
 146. 10 ; Is. 33. 22 ;
 Jer. 10. 10 ; Lam. 5. 19 ; Dan. 4. 34 ; 6. 26 ; 1 Tim. 1. 17.

† Ps. 9. 5. 15.
 ° see refs. Ps. 9. 12. 18.

† 2 Chr. 33. 12. 13.

° 1 Chr. 29. 18 ; Pro. 16. 1 ; Ro. 8. 26.

° Ps. 102. 17 ; Is. 65. 24 ; 1 Pet. 3. 12.

† Ps. 82. 3 ; Is. 11. 4.

° Ps. 17. 14.

† Ps. 7. 1 ; 56. 11 ; Is. 26. 3. 4.

° see 1 Sam. 26. 19. 20.

° Ps. 37. 14 ; 64. 3. 4.

° Ps. 21. 12.

† Ps. 82. 5.

° Hab. 2. 20 ; Zec. 2. 13.

† Ps. 2. 4 ; 103. 19 ; Is. 66. 1 ; Mt. 5. 31 ; 23. 22 ; Ac. 7. 49 ; Rev. 4. 2.

° Ps. 33. 13 ; 34. 15. 16 ; 66. 7 ; see refs. 2 Chr. 16. 9.

† see refs. Ge. 21. 1 ; Zec. 13. 9 ; Mal. 3. 3 ; Jam. 1. 12 ; 1 Pet. 4. 12.

° see refs. Ps. 5. 4. 5.

° Ge. 19. 24 ; Job 18. 15 ; Eze. 38. 22.

° Ps. 75. 8 ; 1 Sam. 1. 4 ; 9. 23 ; Is. 51. 17 ; Jer. 25. 15 ; Hab. 2. 16 ; John 18. 11 ; Ps. 75. 8.

° Ps. 45. 7 ; 146. 8.

° Ps. 21. 6 ; 33. 18 ; 34. 15 ; Job 36. 7 ; 1 Pet. 3. 12.

° Ps. 6. title.

° Ge. 6. 12 ; Is. 1. 9 ; 57. 1 ; Mic. 7. 2.

† Pro. 20. 6.

° Ps. 10. 7.

† see refs. Ps. 5. 9 ; 28. 3 ; Jer. 9. 8 ; Ro. 16. 18.

° 1 Chr. 12. 33.

° Job 32. 22.

° 1 Sam. 2. 3 ; Ps. 17. 10. 43—47 ; 2 Ki. 19. 23—24, 27, 28 ; Dan. 4. 30, 31 ; 7. 8, 25.

¹ The wicked man is compared first to a lion, and then to a hunter, to show that he employs *craft* as well as *force*.

² Meaning probably his strong *claws* or *teeth*; recurring to the metaphor of a lion.

³ Or, 'afflicted.' The difference is not important, as the context here and in many other places shows that *humble sufferers* are spoken of.

⁴ Rather, 'so that he (*i. e.* the sinner already described) shall no longer terrify the feeble from the land;' dislodging them from their homes and possessions.

⁵ Psalm xi. was evidently composed by David at some period of danger; but whether during his persecution by Saul, or the rebellion of Absalom, is quite uncertain. In opposition to the timid counsels of desponding friends, who did but utter the doubting thoughts of his own heart, he expresses a firm confidence in the watchful care of Providence, and in the ultimate retribution of Divine rectitude. The general character of the psalm makes it applicable to all God's people in every season of danger and difficulty.

⁶ A refuge inaccessible to the archer (ver. 2).

⁷ This means, probably, the foundations of social order;

the principles of justice, and laws based upon them. When these are not respected, innocence ceases to afford protection, and society is hastening to dissolution.

⁸ This is David's animated reply to his desponding friends, and it well suggests the source of consolation which is provided for suffering integrity in every age.

⁹ Some render this word 'burning coals;' but it is better to retain the usual meaning. The verse contains a variety of figures expressive of the numerous ways in which God punishes the wicked. 'Snares' are a frequent metaphor with the psalmist for *inextricable difficulties*. See Psa. vii. 15; ix. 15; x. 9. 'Fire and brimstone' are familiar types of sudden and complete destruction; and refer doubtless to the great historical example of Sodom and Gomorrah. See Job xviii. 15; Ezek. xxxviii. 22.

¹⁰ He regards him with approbation and favour. See note on Psa. i. 6.

¹¹ Psalm xii. contains nothing to determine the particular occasion on which it was composed. It refers in general terms to the increase of the wicked in numbers and power, and it affords important instruction and encouragement whenever the interests of truth and godliness appear to be depressed.

PSALM XII. 4—XIV. 6.

- 4 Who have said, With our tongue will we prevail;
Our lips *are* our own: ¹ ^k who *is* lord over us?
- 5 ^l For the oppression of the poor, for the sighing of the needy,
^m Now will I arise, saith the LORD;
I will set *him* in safety *from him that* ⁿ puffeth at him.²
- 6 The words³ of the LORD *are* ^o pure words:
As silver tried in a furnace of earth, purified seven times.
- 7 ^p Thou shalt keep them, O LORD,
Thou shalt preserve them from this generation⁴ for ever.
- 8 The wicked walk on every side,—when the vilest men are exalted.⁵

^k Job 21. 14, 15; Jer. 41. 16, 17.

^l see refs. Ps. 10. 12.

^m Ex. 3. 7, 8; Is. 33. 10; Mic. 7. 8, 9.

ⁿ Ps. 10. 5.

^o Ps. 18. 30; 19. 8; 119. 140; 2 Sam. 22. 31; Pro. 30. 5.

^p Ps. 37. 28, 40; 145. 20.

PSALM XIII.

To the chief Musician [*or*, overseer], A Psalm of David.⁶

- 1 HOW long wilt thou forget me, O LORD? for ever?
⁷ How long wilt thou hide thy face from me?
- 2 How long shall I take counsel⁷ in my soul,—*having* ^r sorrow in my heart daily?
How long shall mine enemy be exalted over me?
- 3 ^s Consider *and* hear me, O LORD my God:
^t Lighten⁸ mine eyes, ^u lest I sleep the *sleep of death*;
- 4 ^v Lest mine enemy say, ^y I have prevailed against him;
And those that trouble me rejoice when I am moved.
- 5 But I have ^z trusted in thy mercy;—^a my heart shall rejoice in thy salvation.
- 6 I will sing unto the LORD,—because he hath ^b dealt bountifully with me.

⁷ Ps. 41. 24; 88. 14; 89. 46; Deu. 31. 17; Job 13. 24; Is. 59. 2.

^r Ps. 38. 17.

^s Ps. 9. 13; Lam. 5. 1.

^t Ps. 18. 28; Ezra 9. 8.

^u Jer. 51. 39, 57.

^v Ps. 25. 2; 35. 19; 38. 16.

^y Ps. 32. 10; 33. 21; 52. 8.

^z Ps. 33. 21.

^a Ps. 9. 14.

^b Ps. 116. 7; 119. 17.

PSALM XIV.

To the chief Musician, *A Psalm of David.*⁹

- 1 THE ^c fool hath said in his heart,¹⁰ *There is no God.*
^d They are corrupt, they have done ^e abominable works,
There is none that doeth good.
- 2 ^f The LORD looked down from heaven upon the children of men,¹¹
To see if there were any that did understand,¹² *and seek God.*
- 3 ^g They are all gone aside,—they are *all* together become filthy:
There is none that doeth good, no, not one.
- 4 ^h Have all the workers of iniquity no knowledge?
Who ⁱ eat up¹³ my people *as they eat bread*,¹⁴—and ^k call not upon the LORD.
- 5 ^l There were they in great fear:—^m for God *is* in ⁿ the generation of the righteous.
- 6 ^o Ye have shamed the counsel¹⁵ of the poor,—because the LORD *is* his ^p refuge.

^c Ps. 10. 4; 53. 1, etc.
^d Ps. 36. 1—4; Ge. 6. 5, 11, 12; Ro. 3. 10, etc.

^e Ro. 1. 21, etc.; Tit. 1. 16.

^f Ps. 33. 13, 14; 102. 19; Ge. 6. 12.

^g Ecc. 7. 29; Is. 59. 8; Ro. 3. 10—12.

^h Ps. 91. 8, 9; Is. 44. 19, 20.

ⁱ Jer. 10. 25; Am. 8. 4; Mic. 3. 3.

^k Ps. 79. 6; Is. 61. 7.

^l Ps. 53. 5.

^m Ps. 46. 5, 7, 11.

ⁿ Ps. 24. 6; 73. 15; 112. 2.

^o Ps. 3. 2; 4. 2; Ne. 4. 2—4; Is. 37. 10, 11.

^p Ps. 9. 9; 142. 5.

1 The meaning perhaps is, 'We will utter what we please.' If so, this forcibly describes the license of speech in which the wicked indulge.

2 Or, 'I will place in safety him that panteth for it.'

3 Rather, 'the sayings;' *i. e.* what Jehovah had said in the preceding verse. His promises are declared to be certainly true.

4 That is, this contemporary race of wicked men, whose number was so fearfully disproportionate to that of the righteous. See ver. 1.

5 This rendering of the Hebrew is free, but not incorrect. This verse probably describes the 'generation' mentioned in ver. 7; and the connection will be made apparent by supplying the word 'when' before 'the wicked,' etc. Many other interpretations have been given, but none of them appear satisfactory.

6 When Psalm xiii. was written, David had evidently been brought by outward hostility to the deepest dejection (vers. 1, 2); from which he here seeks (3, 4) and finds (5, 6) relief by earnest prayer. All this perhaps best agrees with the period of Saul's persecutions. It is a beautiful specimen of the way in which the soul of the believer is sometimes raised by devotion from the borders of despair to assured hope.

7 By anxiously thinking over many expedients, without finding any that would answer his purpose, the psalmist had only increased his sorrows.

8 That is, 'enlighten.' This may mean, 'Dispel my anxieties' (ver. 2); or, more probably, 'Deliver me from imminent destruction, lest I sleep,' etc. See note on 1 Sam. xiv. 27, where the same expression is used.

9 Psalm xiv. appears to refer to the oppression of ungodly and depraved men. The language of ver. 7 has led many to assign its date to the exile in Babylon. But it is clear, from Job xlii. 10, that no reliance can be placed upon such an argument; whilst the mention of Zion, with Jacob and Israel (ver. 7), seems to point to the time when Jerusalem was the metropolis of the whole nation, and the distinction between Judah and Israel was unknown. Many, therefore, refer the psalm to the period of Absalom's rebellion; but this is quite uncertain. Its description of the character of the wicked is so general as to be applied by the apostle Paul to *all mankind*. With some slight variations, Psa. liii. is the same as this; but which of the two is the original, and how the variations arose, are points which cannot now be determined with certainty.

10 To *himself*, if not to others. We have here a striking delineation of the close connection and mutual reaction of false principles and practical wickedness. Blinded by the foolish love of sin, men wish there were no God, and sometimes come to believe that what they wish is true; and then, all restraint being removed, they give unbridled license to their abominable desires.

11 See Gen. vi. 12; the language of which, as also of ch. xi. 5 and xviii. 21, is probably alluded to here.

12 Or, 'act wisely.' It is the proof of wisdom to seek God. See Job xxviii. 28, and refs.

13 That is, 'who oppress and persecute them.'

14 With the same indifference and unconcern.

15 Despising the invisible resources on which he relies. Those who forget God regard with contempt the hopes of one who trusts in the protection of an invisible Being.

7 ^q Oh that the salvation of Israel *were come* out of Zion!
^r When the LORD bringeth back the captivity of his people,
 Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

A Psalm of David.¹

1 LORD, ^s who shall abide² in thy tabernacle?—who shall dwell in ' thy holy hill?
 2 ^u He that walketh uprightly,—and ^v worketh righteousness,
 And ^w speaketh the truth in his heart.
 3 ^z *He that* backbiteth not with his tongue,—^a nor doeth evil to his neighbour,
^b Nor taketh up a reproach against his neighbour.
 4 ^c In whose eyes a vile person is contemned;
^d But he honoureth them that fear the LORD.
He that ^e sweareth to *his own* hurt, and changeth not.³
 5 ^f *He that* putteth not out his money to usury,⁴
^g Nor taketh reward against the innocent.
 He that doeth these *things* ^h shall never be moved.⁵

PSALM XVI.

ⁱ Michtam⁶ [*or*, A golden Psalm] of David.⁷

1 ^k PRESERVE me, O God:—^l for in thee do I put my trust.
 2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord:
^m My goodness *extendeth* not to thee;⁸
 3 ⁿ *But*⁹ to ^o the saints that *are* in the earth,
 And *to* the excellent, in whom *is* all my delight.
 4 ^p Their sorrows shall be multiplied *that* hasten *after* another god:
^q Their drink offerings of blood will I not offer,
^r Nor take up their names into my lips.
 5 ^s The LORD *is* the portion of mine inheritance and ^t of my cup:
^u Thou maintainest my lot.¹⁰
 6 The lines are fallen unto me in pleasant *places*;—yea, I have a goodly heritage.
 7 I will bless the LORD, who hath given me counsel:
^x My reins also instruct me ^y in the night seasons.¹¹
 8 ^z I have set the LORD always before me:
 Because ^a *he is* at my right hand,¹² ^b I shall not be moved.
 9 Therefore my heart is glad, ^c and my glory¹³ rejoiceth:
^d My flesh also shall rest in hope.
 10 ^e For thou wilt not leave ^f my soul in hell;¹⁴

^q Ps. 25. 22; 53. 6; see Ro. 11. 26.
^r Ps. 126. 1; Job 42. 10; Jer. 30. 18; Eze. 39. 25.

^s Ps. 24. 3—5.
^t see refs. Ps. 2. 6; 3. 4.
^u Ps. 84. 11; Is. 33. 15.
^v Ac. 10. 35; Ro. 2. 10;
 Eph. 2. 10; Heb. 11. 33; 1 John 2. 23.
^w Ps. 34. 12, 13; Zec. 8. 16; Eph. 4. 25.
^x Ps. 101. 5; see refs. Ex. 23. 1.
^y Is. 56. 2; Ro. 13. 10.
^z Ex. 23. 1.
^a Ps. 101. 4; Est. 3. 2.
^b Ps. 101. 6.
^c Jos. 9. 18—20; Judg. 11. 35; Mt. 5. 33.
^d see refs. Ex. 22. 25; Eze. 22. 12.
^e see refs. Ex. 23. 8.
^f Ps. 16. 8; 55. 22;
 Pro. 12. 3; Mt. 7. 24, 25; 2 Pet. 1. 10.

ⁱ so Ps. 56 to Ps. 60.
^k Ps. 17. 5, 8.
^l Ps. 9. 10; 25. 20; Is. 26. 3.
^m Ps. 50. 9, 10; Job 22. 2, 3; 35. 7, 8; Lk. 17. 10; Ro. 11. 35.
ⁿ Gal. 6. 10; Tit. 3. 8; Heb. 6. 10.
^o Ps. 30. 4; 2 Chr. 6. 41; Ac. 9. 13.
^p Ps. 32. 10; 97. 7; Jou. 2. 8.
^q Jer. 7. 18.
^r Ex. 23. 13; Jos. 23. 7; Hos. 2. 16, 17.
^s Ps. 73. 26; 119. 57; 142. 5; Deu. 32. 9; Jer. 10. 16; Lam. 3. 24.
^t see refs. Ps. 11. 6.
^u Ps. 9. 4.
^v Ps. 73. 21.
^w Ps. 17. 3; 63. 6; Is. 26. 9.
^x Ac. 2. 25—28.
^y Ps. 73. 23; 109. 31; 110. 5; 121. 5.
^z Ps. 15. 5.
^a Ps. 30. 12; 57. 8.
^b Job 19. 26, 27; Pro. 14. 32; Is. 26. 19.
^c Ps. 49. 15; Ac. 2. 27—31; 13. 35—38.
^d Le. 19. 28; Num. 6. 6.

¹ Psalm xv. is, with much probability, supposed to have been composed on the occasion of bringing up the ark of the covenant to Mount Zion, as described in 2 Sam. vi. 12—19, and 1 Chron. xv., xvi. The writer describes the qualifications and privileges of the inmates of God's house. As there has always been a strong propensity in men to substitute attention to ceremonial observances in place of the sanctity and rectitude of heart and conduct which God requires, the psalmist here, omitting all reference to the former, shows that the latter are essential to acceptable worship.

² This 'abiding' includes the idea of God's favour and protection, and of happy communion with Him. The image present to the psalmist's mind seems not so much that of a *worshipper* as of a *guest*.

³ That is, he departs not from any solemn agreement into which he has entered, though adherence to it may occasion him personal loss or suffering. See Lev. v. 4.

⁴ The Israelites were forbidden to lend money on usury (or interest) to their brethren, though they might do it to foreigners. See Deut. xxiii. 20.

⁵ That is, 'removed;' with allusion to the 'abiding' mentioned in ver. 1.

⁶ The word 'Michtam' is derived from a root which means to 'hide' or 'treasure up,' and is applied to gold; whence some critics suppose this title to be given to certain psalms on account of their *peculiar excellence*, or because they were written in *golden* letters: others render it 'secret,' and suppose that the psalms with this title have, more than others, an occult sense, or are specially adapted for use in *private* devotion: whilst others regard the word as another form of 'Michtab,' which is found as

a title to the song of Hezekiah (Isa. xxxviii. 9), and signifies 'a writing.'

⁷ We have inspired authority (see Acts ii. 25—31; xiii. 34—37) for ascribing Psalm xvi. to David, who expresses in it confiding dependence on Jehovah and delight in him, entire devotion to his service, and satisfaction with the lot assigned by his providence. The psalm, taken as a whole, is doubtless appropriate to devout believers in every age; but there are parts of it which rise far above their attainments, and find their fullest meaning only in the personal history and experience of our Lord Jesus Christ. To him, accordingly, the psalm is applied in the passages referred to above.

⁸ Rather, 'My good is not *besides* thee;' *i. e.* is wholly *in thee*. See Ps. lxxiii. 25.

⁹ Or (continuing ver. 2), I have said 'to the saints,' etc., 'all my delight is in them.' That is, My trust is in Jehovah, my delight is in his people.

¹⁰ This alludes to the Israelite's inheritance in Canaan, *allotted* to him by Jehovah, and marked out by the measuring lines (ver. 6).

¹¹ See note on Ps. iv. 4. The same subject occupied the psalmist's thoughts by night as by day.

¹² That is, as my guard or protector.

¹³ See note on Ps. vii. 5.

¹⁴ Heb., 'Sheol,' the unseen state of the dead. The language of these verses would be extravagantly hyperbolic, if it were not admitted that the psalmist connected his own future life with the resurrection of Christ, who, though he died, yet 'saw no corruption.' Such a prophetic reference is required also by the reasoning of the apostle Paul in Acts xiii. 35—37.

Neither wilt thou suffer ^s thine Holy One to see corruption.
 11 Thou wilt show me the ^h path of life:—ⁱ in thy presence is fulness of joy;
^k At thy right hand *there are* pleasures for evermore.

PSALM XVII.

A Prayer of David. 1

1 ¹ HEAR the right, ² O LORD,—^m attend unto my cry,
 Give ear unto my prayer, *that goeth* not out of feigned lips.
 2 ⁿ Let my sentence come forth ³ from thy presence;
 Let thine eyes behold ^o the things that are equal.
 3 ^p Thou hast proved mine heart;—^q thou hast visited *me* in the night;
^r Thou hast tried me, *and* ^s shalt find nothing;
^t I am purposed *that* my mouth shall not transgress. ⁴
 4 Concerning the works of men, ⁵
^u By the word of thy lips I have kept *me* from the paths of ^v the destroyer.
 5 ^w Hold up my goings in thy paths,—^x *that* my footsteps slip not. ⁶
 6 ^a I have called upon thee, for thou wilt hear me, O God:
^b Incline thine ear unto me, *and* hear my speech.
 7 ^c Show thy marvellous lovingkindness,—O thou that savest ^d by thy right hand
 Them which put their trust *in thee*—from those that rise up *against them*.
 8 ^e Keep me as the apple of the eye,—^f hide me under the shadow of thy wings, ⁷
 9 From the wicked that oppress me,
From my deadly enemies, who compass me about
 10 ^g They are inclosed in their own fat: ^h—with their mouth they ⁱ speak proudly.
 11 They have now ^j compassed us in our steps:
^k They have set their eyes bowing down to the earth; ⁹
 12 Like as a lion *that* is greedy of his prey,
 And as it were a young lion lurking in secret places.
 13 ^l Arise, O LORD, disappoint him, cast him down:
 Deliver my soul from the wicked, ^m *which is* thy sword [*or, by thy sword* ⁿ]: ¹⁰
 14 From men, *which are* thy hand [*or, From men by thine hand*], O LORD,
 From men of the world, ^o *which have* their portion in *this* life,
^p And whose belly ¹¹ thou fillest with thy hid *treasure*:
 They are full of children, ¹² and leave the rest of their *substance* to their babes.
 15 As for me, ^q I will behold thy face in righteousness:
^r I shall be satisfied, ¹³ when I awake, ^s with thy likeness. ¹⁴

PSALM XVIII.

To the chief Musician, *A Psalm* of David, ¹⁵ ^t the servant of the LORD, who spake unto the
 LORD the words of ^u this song in the day *that* the LORD delivered him from the hand of all
 his enemies, and from the hand of Saul: And he said,

1 I ^v WILL love thee, O LORD, ^w my strength.
 2 ^x The LORD *is* my rock, and ^a my fortress, and my deliverer;
 My God, my strength, ^b in whom I will trust;
^c My buckler, and ^d the horn of my salvation, *and* ^e my high tower.
 3 ^f I will call upon the LORD, ^g *who is* worthy to be praised:
^h So shall I be saved from mine enemies.

1 Expositors generally agree in referring Psalm xvii. to the period of Saul's persecution of David; but what the particular occasion was is not easily determined. On the grounds of his own uprightness (vers. 1—5), of God's former mercies (6, 7), and of the wickedness of his foes (8—12), David confidently prays for salvation (13—15).

2 In the matters here referred to, David was conscious of uprightness, and especially freedom from guile.

3 That is, Let it come forth to the view of others; so that my character may be vindicated.

4 Or, 'My mouth shall not exceed my thoughts;' *i. e.* thou shalt find no discrepance between my words and thoughts.

5 Their sinful courses. See Hos. vi. 7.

6 Or (continuing ver. 4), 'My steps have laid hold of thy paths; my feet have not swerved.' Comp. Job xxiii. 11.

7 In both parts of this verse there is an evident reference to Deut. xxxii. 10—12. See refs.

8 This is a common image in Scripture for moral and spiritual insensibility. See Psa. cxix. 70; Isa. vi. 10.

9 Or, 'to go astray in the land.'

10 That is, 'thy instrument of correction;' as the As-

^g Dan. 9. 24; Lk. 1. 35. Ac. 3. 14.
^h Ps. 21. 4; Is. 2. 3; Mt. 7. 11.
ⁱ Ps. 17. 15; 21. 6; Mr. 5. 8; 1 Cor. 13. 12; 1 John 3. 2; Rev. 22. 5.
^k Ps. 36. 8.

^l Ps. 110. 12.
^m 2 Chr. 7. 15; Ne. 1. 6.

ⁿ Ps. 37. 6.
^o Eze. 18. 25.
^p Ps. 66. 10; see refs. Deu. 8. 2.

^q Ps. 16. 7.
^r Ps. 26. 2; see refs. Job 23. 10; Zec. 13. 9; Mal. 3. 2, 3; 1 Pet. 1. 7.

^s 1 Sam. 24. 10—12.
^t Ps. 39. 1.

^u Ps. 119. 9—11; Mr. 4. 4, 7, 10; John 17. 17; Eph. 6. 17.

^v 1 Pet. 5. 8; Rev. 9. 11.
^w Ps. 119. 116, 117, 133; 1 Sam. 2. 9.

^x Ps. 18. 36; 94. 18.
^y Ps. 116. 2.

^z Ps. 13. 3; Is. 37. 17.
^{aa} Ps. 31. 21.

^{ab} Ps. 20. 6; 44. 3; Ex. 15. 6; Is. 41. 10.
^{ac} see refs. Deu. 32. 10.

^{ad} Ps. 61. 4; see refs. Ru. 2. 12; Mt. 23. 37.

^{ae} Ps. 73. 7—9; 119. 70; Deu. 32. 15; Job 15. 27.

^{af} Ps. 31. 18; 1 Sam. 2. 3.
^{ag} 1 Sam. 23. 26.

^{ah} Ps. 10. 8—10.

^{ai} see refs. Ps. 3. 7.
^{aj} Is. 10. 5; 13. 5; 37. 26.
^{ak} Ps. 7. 11—13.

^{al} Ps. 49. 17—19; 73. 12; Lk. 16. 25; Jam. 5. 5.

^{am} Job 12. 6; 21. 7.
^{an} 2 Cor. 3. 18; 1 John 3. 2.

^{ao} Ps. 4. 6, 7; 16. 11; 65. 4; Mr. 5. 6.

^{ap} Phil. 3. 21; 1 John 3. 2.

^{aq} Ps. 36. title.
^{ar} 2 Sam. 22.

^{as} Ps. 141. 1.
^{at} Ps. 28. 8; Is. 12. 2.

^{au} Ps. 31. 3; 71. 3; 91. 2; 144. 1, 2; see refs. Deu. 32. 4.

^{av} Ps. 91. 2, 3; 114. 2; Jer. 16. 19.

^{aw} Heb. 2. 13.
^{ax} Ps. 91. 4; Pro. 2. 7.

^{ay} 1 Sam. 2. 1; Lk. 1. 69.
^{az} ver. 51; Ps. 61. 3; 114. 2; Pro. 18. 10.

^{ba} Ps. 116. 2, 4, 13, 17.
^{bb} Ps. 76. 4; 106. 2; Rev. 4. 11; 5. 12.

^{bc} Ps. 59. 15; 55. 16; 76. 9; Joel 2. 32.
^{bd} Ho. 10. 13.

syrian king is called 'the rod of Jehovah's anger' (Isa. x. 5). But the marginal reading of our translators is more suitable to the context.

11 That is, 'appetite.' God often bestows the most coveted gifts of his providence upon the ungodly.

12 Or, 'Their children [also] are full (*i. e.* as well as themselves), and leave [in their turn] their superfluity to their babes:' their prosperity continuing from age to age.

13 Or, 'full;' the same word as in ver. 11. David evidently designs to contrast his own choice and portion with those of his enemies.

14 Rather, 'form' or 'presence.' Many refer this to the resurrection; but it may perhaps be understood of the daily renewed enjoyment of the assurance of Divine favour, which is often expressed by 'beholding God's face,' or 'being in his presence.'

15 We learn from 2 Sam. xxii. the occasion on which David composed this most sublime and beautiful ode. See note on 2 Sam. xxii. 1. It is a solemn and grateful retrospect of the deliverances and mercies of a most eventful life. 'Saul' is mentioned in this title, not as the last of David's enemies, but rather the chief.

4 ⁱ The sorrows¹ of death compassed me,
 And ^k the floods of ungodly men made me afraid.
 5 The sorrows of hell compassed me about: ^l the snares of death prevented² me.
 6 ^m In my distress I called upon the LORD, and cried unto my God:
ⁿ He heard my voice ^o out of his temple,
 And ^p my cry came before him, *even* into his ears.
 7 ^q Then the earth shook and trembled;
^r The foundations also of the hills moved and were shaken,—because he was wroth.
 8 There ^s went up a smoke out of his nostrils,³
 And ^t fire out of his mouth devoured:—coals were kindled by it.
 9 ^u He bowed the heavens also, and came down:—and ^v darkness *was* under his feet.
 10 ^w And he rode upon a cherub,⁴ and did fly:
 Yea, ^x he did fly upon the wings of the wind.
 11 He made darkness ^a his secret place;
^b His pavilion round about him *were* dark waters *and* thick clouds of the skies.
 12 ^c At the brightness *that was* before him his thick clouds passed,
 Hail *stones* and coals of fire.
 13 The LORD also ^d thundered in the heavens,
 And the Highest gave ^e his voice;—hail *stones* and coals of refs. of fire.
 14 ^f Yea, he sent out his arrows, and scattered them;
 And he shot out lightnings, and discomfited them.
 15 ^g Then the channels of waters were seen,
 And the foundations of the world were discovered
^h At thy rebuke, O LORD,—ⁱ at the blast of the breath of thy nostrils.
 16 ^k He sent from above, he took me,—^l he drew me out of many waters.⁵
 17 He delivered me from my strong enemy,
 And from them which hated me:—for ^m they were too strong for me.
 18 They prevented me in the day of my calamity:—but the LORD was my stay.
 19 ⁿ He brought me forth also into a large place;⁶
 He delivered me, because ^o he delighted in me.
 20 ^p The LORD rewarded me according to my righteousness;⁷
^q According to the cleanness of my hands hath he recompensed me.
 21 For I have kept the ways of the LORD,
 And have not wickedly departed from my God.
 22 For ^r all his judgments *were* before me,
 And ^s I did not put away his statutes from me.
 23 ^t I was also upright before him,—and I kept myself from mine iniquity.
 24 ^u Therefore hath the LORD recompensed me—according to my righteousness,
 According to the cleanness of my hands in his eyesight.
 25 ^v With the merciful thou wilt show thyself merciful;
^w With an upright man thou wilt show thyself upright;
 26 ^x With the pure thou wilt show thyself pure;
 And with the froward thou wilt show thyself froward.⁸
 27 For ^y thou wilt save the afflicted people;—but wilt bring down ^z high looks.
 28 ^a For thou wilt light my candle:⁹—the LORD my God will enlighten my darkness.
 29 For ^b by thee I have run through a troop:
 And by my God have I leaped over a wall.¹⁰
 30 *As for* God, ^c his way *is* perfect:—^d the word of the LORD is tried:¹¹
 He *is* a buckler ^e to all those that trust in him.

ⁱ Ps. 116. 3.
^k Ps. 69. 14, 15; Is. 59. 19.
^l Pro. 13. 14; 14. 27.
^m Ps. 116. 3, 4; Jon. 2. 2.
ⁿ Ps. 34. 6, 15, 17; Ex. 3. 7.
^o Ps. 27. 4; 1 Ki. 8. 29, 30; Hab. 2. 20.
^p 2 Chr. 30. 27; Jam. 5. 4.
^q Ps. 77. 18; 97. 4; Judg. 5. 4; Nah. 1. 5, 6; Hab. 3. 6—11; Mt. 27. 51.
^r Joh. 26. 11.
^s Ex. 15. 8; Job 4. 9; Is. 30. 33.
^t Is. 30. 27; Heb. 12. 29.
^u Ps. 144. 5; Is. 64. 1—3.
^v Ps. 97. 2; Ex. 20. 21; 1 Ki. 8. 12.
^w see refs. Ge. 3. 24; Ps. 99. 1; Eze. 9. 3.
^x Ps. 101. 3.
^y Ps. 27. 5.
^z Ps. 97. 2.
^a Ps. 97. 3, 4; Hab. 3. 4, 5.
^b Ex. 19. 6; see refs. 1 Sam. 2. 10; Is. 30. 30.
^c Ps. 29. 3—5; Eze. 10. 5.
^d Ps. 144. 6; Num. 24. 8; see refs. Den. 32. 23; Jos. 10. 10.
^e Ps. 106. 9; Ex. 15. 8.
^f Ps. 75. 6; 80. 16.
^g Job 4. 9.
^h Ps. 57. 3; 144. 7.
ⁱ Ps. 40. 2.
^j Ps. 35. 10.
^k Ps. 31. 8; 118. 5; Job 36. 16.
^l Ps. 37. 23.
^m Ps. 58. 11; 1 Sam. 24. 19, 20; Pro. 11. 18.
ⁿ Ps. 24. 4; 26. 26.
^o Ps. 119. 13.
^p Ps. 119. 112, 117.
^q 1 Sam. 26. 23.
^r see refs. Ru. 2. 12; 1 Sam. 26. 23.
^s 1 Ki. 8. 32.
^t Is. 26. 7; Eze. 18. 25.
^u Ps. 109. 17—19; 1.e. 26. 23, 24, 27, 28; Pro. 3. 34.
^v Ps. 9. 18; 34. 6, 19.
^w Ps. 101. 5; Pro. 6. 16, 17; Is. 2. 11, 12, 17; 10. 12.
^x Ps. 112. 4; Job 18. 6; 29. 3; Is. 60. 20.
^y Ps. 44. 5—7; 144. 1, 10.
^z see refs. Den. 32. 4.
^a Ps. 12. 6; 119. 140; Pro. 30. 5.
^b ver. 2; Ps. 17. 7.

1 Or, 'cords;' either bonds or snares. The expressions in vers. 4—16 are to be regarded as highly figurative; representing in poetical style the urgent distress of David's situation (comp. Jonah ii. 3); and then, in similar terms, describing the nature and efficacy of the Divine interposition, its promptitude, energy, majesty, and triumphant success. The images employed seem to be partly those of a thunderstorm, and partly those of an earthquake. Comp. Psa. civ. 6—8.

2 That is, 'were beforehand with me,' like a net or snare; and so in ver. 18.

3 Representing God's *wrath*.

4 See note on Gen. iii. 24. This description of Jehovah being borne on a cherub, signifies that he was coming in all his Divine majesty.

5 Those mentioned in ver. 4, on which see note.

6 As confinement or pressure is a common figure for *distress*, so *relief* from such distress is often represented as

a coming forth into an open place. See Psa. xxxi. 8; cxviii. 5.

7 David here shows the connection between personal holiness and Divine favour. His claim, as other psalms show, was not to perfect sinlessness, but to 'a conscience void of offence,' especially with respect to the accusations of his enemies. See note on Psa. xvii. 1.

8 This is an emphatic mode of saying that God's dealings with men correspond to their characters and behaviour; and is parallel to Matt. vii. 2; Gal. vi. 8.

9 Or, 'lamp.' A lamp lighted in the house is a common Hebrew figure for *prosperity*, as its extinction is for *distress*. See Job xviii. 5, 6; xxi. 17; Prov. xxiv. 20.

10 Referring to the walls of cities. Both clauses are descriptive of the military triumphs which the Divine assistance enabled him to achieve.

11 Meaning especially, that the promise of God, when tried, stands the test.

31 ^h For who is God save the LORD?—ⁱ or who is a rock save our God?
 32 *It is God that* ^k girdeth me with strength,—and maketh my way perfect.
 33 ^l He maketh my feet like hinds' feet,¹—and ^m setteth me upon my high places.
 34 ⁿ He teacheth my hands to war,—^o so that a bow of steel is broken² by mine arms.
 35 Thou hast also given me ^p the shield of thy salvation:
 And ^q thy right hand hath holden me up,—and thy gentleness³ hath made me great.
 36 Thou hast ^r enlarged my steps under me,—^s that my feet did not slip.
 37 ^t I have pursued mine enemies, and overtaken them:
 Neither did I turn again till they were consumed.
 38 I have wounded them that they were not able to rise:
 They are fallen under my feet.
 39 For ^u thou hast girded me with strength unto the battle:
^v Thou hast subdued under me those that rose up against me.
 40 Thou hast also given me the necks of mine enemies;
 That I might destroy ^y them that hate me.
 41 They cried, but *there was none to save them*:
^z *Even unto the LORD, but he answered them not.*
 42 Then did ^a I beat them small as the dust before the wind:
 I did ^b cast them out as the dirt in the streets.⁴
 43 ^c Thou hast delivered me from the strivings of the people:
 And ^d thou hast made me the head of the heathen:⁵
^e A people *whom* I have not known shall serve me.
 44 As soon as they hear of me, they shall obey me:
 The strangers ^f shall submit themselves unto me.
 45 ^g The strangers shall fade away,⁶—and be afraid out of their close places.

46 ^h The LORD liveth; and blessed *be* my rock;
 And let ⁱ the God of my salvation be exalted.
 47 *It is God that* avengeth me,—^k and subdueth the people under me.
 48 He delivereth me from mine enemies:
 Yea, ^l thou liftest me up above those that rise up against me:
 Thou hast delivered me from the violent man.
 49 ^m Therefore will I give thanks unto thee, O LORD, among the heathen,
 And sing praises unto thy name.
 50 ⁿ Great deliverance giveth he to his king;—and showeth mercy to ^o his anointed.
 To David, and to his seed ^p for evermore.

^h Ps. 85. 8; Is. 45. 5, 21, 22.
ⁱ see refs. Den. 32. 31, 39.
^k Ps. 91. 2; Is. 45. 5.
^l 2 Sam. 2. 18; Hab. 3. 19.
^m Deu. 32. 13; 33. 29.
ⁿ Ps. 144. 1.
^o Jer. 49. 35.
^p Deu. 32. 29.
^q Ps. 17. 7.
^r Ps. 4. 1.
^s Pro. 4. 12.
^t Ps. 3. 7; 9. 3.

^u ver. 32.

^v 1 Chr. 22. 18.

^y Ps. 34. 21.

^z Job 27. 9; 35. 12, 13; Pro. 1. 28; Is. 1. 15; Jer. 11. 11; 11. 12; Eze. 8. 18; Mic. 3. 4; Zec. 7. 13.
^a 2 Ki. 13. 7; Is. 41. 2.
^b Is. 10. 6; Zec. 10. 5.
^c 2 Sam. 2. 9, 10; 3. 1; 5. 1—7.
^d 2 Sam. ch. 5, ch. 8, ch. 10.
^e Is. 52. 15; 55. 5.

^f Ps. 66. 3; 81. 15; Deu. 33. 29.
^g Mic. 7. 17.

^h Jer. 10. 10.

ⁱ Ps. 25. 5; 68. 20.

^k Ps. 47. 3.

^l Ps. 59. 1.

^m Ps. 30. 12. Ro. 15. 9.

ⁿ Ps. 2. 6; 78. 70, 71; 144. 10; 1 Sam. 2. 10; 16. 1.
^o Ps. 89. 20—37.
^p 2 Sam. 7. 13.

^q Ps. 33. 6; Ge. 1. 6—8, 14, 15; Is. 40. 22, 26; Jer. 10. 11, 12; Ro. 1. 19, 20.

^r Ro. 10. 18.

^s Ge. 1. 14—18.

^t Is. 61. 10; 62. 5; John 3. 29.
^u Eccl. 1. 5.

PSALM XIX.

To the chief Musician, A Psalm of David.⁷

1 THE ¹ heavens declare the glory of God;
 And the firmament showeth his handywork.
 2 Day unto day uttereth⁸ speech,—and night unto night showeth knowledge.
 3 *There is no speech nor language,—where* their voice is not heard.⁹
 4 ² Their line¹⁰ is gone out through all the earth,
 And their words to the end of the world.
³ In them hath he set a tabernacle for the sun,
 5 Which is as ⁴ a bridegroom coming out of his chamber,
⁵ *And* rejoiceth as a strong man to run a race.¹¹

1 That is, very swift. See note on 2 Sam. i. 19.
 2 Rather, 'a bow of brass is bent by my arms.' This is mentioned as an indication of extraordinary strength. In the Homeric legends, Ulysses is represented as leaving a bow behind him at home which no one but himself could bend.
 3 That is, 'condescending kindness;' the kindness of a superior to his inferiors.
 4 These terms usually refer to contemptuous treatment.
 5 Such was the extraordinary prosperity with which God crowned the latter years of David's life. Rebellion was at last entirely suppressed; surrounding nations were made tributary; and more distant tribes hastened to pay him homage. As Jehovah had promised to David that his kingdom should be raised to the highest glory under the Messiah, part of this description was doubtless intended to refer to the future triumphs of Christ and his gospel, and is so used by the apostle Paul in Rom. xv. 9.
 6 That is, 'like withering plants.' Of course such only of 'the strangers' are meant as refused submission. See ver. 44.

7 In this beautiful psalm, David passes, by abrupt but natural transitions, from the glory of the Creator in his material works (vers. 1—6), to the spiritual power and excellence of His revealed word (7—11); and finally, as the great object of the whole, to the bearing of the word upon his own experience as a sinner and as a believer (12—14).
 8 Literally, 'poureth forth;' marking the fulness of the testimony. The idolatry of the heathen nations is consequently inexcusable. See Rom. i. 19—21.
 9 Or, 'There is no speech nor language; their voice is not heard;' *i. e.* they bear a silent, though most significant, witness.
 10 Some, following the ancient versions, regard this word as meaning a musical chord, and render it 'sound.' But others give it the usual meaning, 'measuring line.' The testimony is coextensive with the earth. This is applied, by the apostle Paul, to illustrate the universality of gospel blessings. See Rom. x. 18.
 11 Suggesting to every beholder the ideas of lively cheerfulness and un failing power.

- 6 ^x His going forth *is* from the end of the heaven,—and his circuit unto the ends of it:
And there is nothing hid from the heat thereof.
- 7 ^y The law ¹ of the LORD *is* ^z perfect, converting ² the soul:
^a The testimony of the LORD *is* sure, ^b making wise the simple.
- 8 The statutes of the LORD *are* ^c right, ^d rejoicing the heart:
^e The commandment of the LORD *is* pure, ³ ^f enlightening the eyes.
- 9 The fear ⁴ of the LORD *is* clean, enduring for ever:
The judgments of the LORD *are* true and ⁵ righteous altogether:
- 10 More to be desired *are they* than gold, ^h yea, than much fine gold:
ⁱ Sweeter also than honey and the honeycomb.
- 11 Moreover ^k by them is thy servant warned:
And ^l in keeping of them *there is* great reward.
- 12 ^m Who can understand *his* errors? ⁵—ⁿ cleanse thou me from ^o secret *faults*.
- 13 ^p Keep back thy servant also from ^q presumptuous *sins*;
^r Let them not have dominion over me:
Then shall I be upright,—and I shall be innocent from the great transgression. ⁶
- 14 ^s Let the words of my mouth, and the meditation of my heart,
Be acceptable in thy sight, O LORD, my strength [rock ^t], and my ^u redeemer.

PSALM XX.

To the chief Musician, A Psalm of David. 7

- 1 THE LORD hear thee in ^x the day of trouble;
^y The name of ^z the God of Jacob defend thee.
- 2 Send thee help from ^a the sanctuary,—and strengthen thee out of Zion.
- 3 Remember all thy offerings,—and accept thy burnt sacrifice. ⁸ Selah.
- 4 ^b Grant thee according to thine own heart,—and fulfil all thy counsel.
- 5 We will ^c rejoice in thy salvation,
And ^d in the name of our God we will set up *our* banners:
The LORD fulfil all thy petitions.
- 6 Now know I that the LORD saveth ^e his anointed;
^f He will hear him from his holy heaven
With the saving strength of his right hand.
- 7 ^g Some *trust* in chariots, and some in horses:
^h But we will remember the name of the LORD our God.
- 8 They are brought down and fallen:—ⁱ but we are risen, and stand upright.
- 9 ^k Save, LORD:—let ⁹ the king hear us when we call.

PSALM XXI.

To the chief Musician, A Psalm of David. 10

- 1 ¹ THE king shall joy in thy strength, O LORD;
And ^m in thy salvation how greatly shall he rejoice!
- 2 ⁿ Thou hast given him his heart's desire,
And hast not withholden the request of his lips. Selah.

^x Job 25. 3.

^y Ps. 111. 7.
^z Ps. 18. 30.
^a Ps. 93. 5; 111. 7; 2 Sam. 23. 5.
^b Ps. 119. 130; 2 Tim. 3. 15—17.
^c Ps. 119. 128; Ne. 9. 13.
^d Ps. 119. 14, 24, 54, 92, 111, 143; Jer. 15. 16.
^e see refs. Ps. 12. 6.
^f Ps. 13. 3; 119. 98—100, 105, 130; Pro. 6. 23.
^g Ps. 119. 7, 62, 75, 137, 138.
^h Ps. 119. 72, 127; Job 28. 15—17; Pro. 8. 10, 11, 19.
ⁱ Ps. 119. 103; Job 23. 12; Pro. 24. 13, 14.
^k Ps. 119. 11; Pro. 6. 22, 23; 1 Cor. 4. 14.
^l Ps. 119. 165; Pro. 11. 18; 29. 18; Is. 3. 10—Mt. 6. 18; 1 Tim. 4. 8; Jam. 1. 25.
^m Ps. 40. 12; Job 6. 24; Jer. 17. 9.
ⁿ Ps. 51. 5—10; 65. 3; Le. 4. 2, etc.
^o Ps. 90. 8.
^p Ge. 20. 6; 1 Sam. 25. 32—34, 39.
^q see refs. Ex. 21. 14.
^r Ps. 119. 133; Ro. 6. 12, 14.
^s Ps. 5. 1, 2; 51. 15; 119. 108.
^t Ps. 18. 1.
^u Job 19. 25; Is. 43. 14; 44. 6; 47. 4; 1 Thes. 1. 10; Tit. 2. 14; 1 Pet. 1. 18, 19.
^x Ps. 46. 1; Jer. 30. 7.
^y Ps. 9. 10; Ex. 34. 5—7; Pro. 18. 10; Is. 50. 10.
^z Ps. 46. 7; Ge. 32. 27—29; Ex. 3. 15.
^a Ps. 73. 17; 1 Ki. 6. 16; 2 Chr. 20. 8.
^b Ps. 21. 2; 37. 4; 145. 19; John 16. 23; 1 John 5. 14, 15.
^c Ps. 9. 14; 13. 5; 21. 1; Is. 12. 1—3; 25. 9; Hab. 3. 18.
^d Ps. 60. 4; Ex. 17. 15; 1 Sam. 17. 45.
^e Ps. 2. 2; 18. 50; 28. 8.
^f 1 Ki. 8. 30, 43.
^g Ps. 33. 16, 17; 1 Sam. 13. 5; Pro. 21. 31; Is. 31. 1.
^h 2 Chr. 20. 12; 32. 8.
ⁱ Ps. 125. 1; Jer. 17. 7, 8.
^k Ps. 118. 25; Mt. 21. 9.

1 The variety of names given to the word of God in vers. 7—9 is evidently intended, as in *Psa. cxix.*, to bring out its value as a whole, and in all its parts and bearings; but it is unnecessary to attach a distinct shade of meaning to each of the words employed.

2 Rather, 'restoring the soul;' as the same Hebrew word is rendered in *Psa. xxiii. 3.* See also *Ruth iv. 15;* *Lam. i. 11, 16.* The effects of the word of God in restoring the cheerful tone of the soul, when depressed by calamity, seem principally intended.

3 Free from all taint of error or iniquity.

4 That is, the law, considered as that which leads or teaches men to fear God. See *Deut. xvii. 19.*

5 The Hebrew word here rendered 'errors' denotes sins of inadvertence or infirmity, as distinguished from wilful and high-handed sins, such as are deprecated in the next verse. See *Lev. iv. 2, 27;* *Numb. xv. 27,* where a kindred word is used.

6 Rather, 'from great transgression;' not referring to any particular offence.

7 Psalm *xx.* was evidently written while the ark was on Mount Zion (ver. 2), and probably was suggested by some of David's wars against the nations on the north and east of Palestine, who trusted in horses and chariots (comp.

ver. 7 with *1 Chron. xix. 6.*) It contains, however, nothing to confine it to any particular occasion; and was probably designed for a general war-psalm, indicating the object and spirit of the pious Israelite when he fought under his Divinely-appointed king. The first part (vers. 1—5) appears to have been sung by the whole assembly; the prayers thus offered are then regarded as accepted, and the king, or some one representing him, utters ver. 6 alone; after which the whole assembly probably sang the remainder (vers. 7—9).

8 It was customary with the Israelites, when entering on a campaign or a battle, to offer sacrifices to Jehovah. See *1 Sam. xiii. 8, 9.* Both the *burnt sacrifices* and the *meat-offering* are here mentioned as being presented on such occasions. See *Lev. i. 3;* *ii. 1,* and notes.

9 The Sept. and Vulg. render, 'O Lord! save the king: hear us when we call.'

10 As the preceding psalm was to be used before battle, so Psalm *xxi.* appears to be a thanksgiving for victory; probably composed about the same time. The psalmist's mind is clearly beyond his present triumphs to anticipate the permanent exaltation of the kingdom under the rule of the Messiah (vers. 4—6), to whom the ancient Jews applied it.

- 3 For thou preventest¹ him with the blessings of goodness :
^oThou settest a crown of pure gold on his head.
- 4 ^pHe asked life of thee, and thou gavest *it* him,²
^q*Even* length of days for ever and ever.
- 5 His glory *is* great in thy salvation :—honour and majesty hast thou laid upon him.
- 6 For ^rthou hast ^smade him most blessed for ever :
 'Thou hast made him exceeding glad with thy countenance.
- 7 "For the king trusteth in the LORD,
 And through the mercy of the Most High he ^xshall not be moved.
- 8 Thine hand shall ^yfind out all thine enemies :
 Thy right hand shall find out those that hate thee.
- 9 ^zThou shalt make them as a fiery oven in the time of thine anger :³
 The LORD shall ^aswallow them up in his wrath,—^band the fire shall devour them.
- 10 ^cTheir fruit shalt thou destroy from the earth,
 And their seed from among the children of men.
- 11 For they intended evil against thee :
 They ^dimagined a mischievous device,—*which* ^ethey are not able to perform.
- 12 ^fTherefore shalt thou make them turn their back :⁴
^hWhen thou shalt make ready *thine arrows* upon thy strings against the face of them.
- 13 ⁱBe thou exalted, LORD, in thine own strength
 So will we sing and praise thy power.

PSALM XXII.

To the chief Musician upon Ajeleth Shahar,⁴ A Psalm of David.⁵

- 1 MY ^kGod, my God, why hast thou forsaken me?⁶
 Why art thou so far from helping me, and from ^lthe words of my roaring?
- 2 O my God, I cry in the daytime, ^mbut thou hearest not ;
 And ⁿin the night season, and am not silent.
- 3 But thou art holy,⁷—O thou that inhabitest the ^opraises of Israel.
- 4 Our fathers trusted in thee :—they trusted, and thou didst deliver them.
- 5 ^pThey cried unto thee, and were delivered :
^qThey trusted in thee, and were not confounded.
- 6 But I *am* ^ra worm,⁸ and no man ;—^sa reproach of men, and despised of the people.
- 7 'All they that see me laugh me to scorn :
 They shoot out the lip, ^uthey shake the head, saying,
- 8 ^xHe trusted⁹ on the LORD *that* he would deliver him :
^yLet him deliver him, seeing he delighted in him.
- 9 ^zBut thou art he that took me out of the womb :
 Thou didst make me hope *when I was* upon my mother's breasts.
- 10 ^aI was cast upon thee from the womb :
 Thou art ^bmy God ^cfrom my mother's belly.
- 11 ^dBe not far from me ; for trouble is near ;—for *there is* none to help.
- 12 ^eMany bulls have compassed me :—strong *bulls* of Bashan¹⁰ have beset me round.
- 13 ^fThey gaped upon me *with* their mouths,—as a ravening and a roaring lion.
- 14 I am poured out like water,¹¹—^gand all my bones are out of joint :
^hMy heart is like wax ; it is melted in the midst of my bowels.

^o 2 Sam. 12. 30 ; 1 Chr. 20. 2.
^p Ps. 61. 5, 6 ; 119. 77.
^q Ps. 72. 17 ; 80. 29, 36 ; 91. 16 ; 2 Sam. 7. 19 ; Rev. 1. 18.
^r Ps. 4. 6, 7 ; 63. 2—5.
^s Ps. 72. 17 ; Ge. 12. 2.
^t Ps. 16. 11 ; 45. 7 ; Ac. 2. 28.
^u Ps. 13. 5.
^x Ps. 16. 8.
^y Ps. 18. title ; 72. 9 ; 1 Sam. 31. 3.
^z Mal. 4. 1.
^a Ps. 56. 1, 2 ; 106. 17.
^b Ps. 18. 8 ; Deu. 32. 22 ; Is. 26. 11 ; Nah. 1. 6.
^c Ps. 37. 28 ; 109. 13 ; 1 Ki. 13. 34 ; Job 18. 16—19 ; Is. 14. 20.
^d Ps. 2. 1 ; 31. 13.
^e Is. 7. 6, 7 ; 8. 9, 10.
^f Ps. 9. 3 ; 56. 9.
^g See Job 7. 20 ; 16. 12 ; Lam. 3. 12.
^h Ps. 7. 13 ; 18. 11.
ⁱ Ps. 57. 5, 11 ; 108. 2 ; 1 Chr. 29. 11.

^k Mt. 27. 46 ; Mk. 15. 34.
^l Ps. 32. 3 ; 38. 8 ; Job 3. 24 ; Heb. 5. 7.
^m Lam. 3. 8, 44.
ⁿ Lk. 6. 12.
^o Deu. 10. 21.

^p Ps. 99. 6.
^q Ps. 25. 2, 3 ; 31. 1 ; 71. 1 ; Is. 49. 23 ; Ro. 9. 33.
^r Job 25. 6 ; Is. 41. 14.
^s Ps. 69. 19, 20 ; Is. 49. 7 ; 53. 3 ; John 1. 48.
^t Mt. 9. 24 ; 27. 39 ; Mk. 15. 29 ; Lk. 23. 55.
^u Ps. 41. 11 ; 109. 25 ; Job 16. 4 ; Mt. 27. 49.
^x Mt. 27. 43.
^y Ps. 91. 14 ;
^z Ps. 71. 6.
^a Is. 46. 3, 4 ; 49. 1 ; Lk. 2. 40, 52.
^b John 20. 17.
^c Jer. 1. 5 ; Gal. 1. 15.
^d Ps. 10. 1 ; 35. 22 ; 71. 12.
^e Ps. 68. 30 ; see refs. Deu. 32. 14 ; Am. 4. 1 ; Mt. 27. 1 ; Ac. 4. 27.
^f Ps. 35. 21 ; Job 16. 10 ; Lam. 2. 16 ; 3. 16.
^g Dan. 5. 6.
^h Jos. 7. 5 ; Job 23. 16 ; Mk. 14. 33, 34.

1 That is, 'thou meetest him in a friendly manner,' with help ; as in Deut. xxiii. 4.

2 If this psalm is viewed historically as a thanksgiving for the fulfilment of the prayers in the foregoing, it will show that David regarded, and taught his people to regard, his own life and kingdom, chiefly in their relation to the great promises given to him.

3 Rather, 'presence ;' whenever thou appearest.

4 That is, 'the hind of the morning.' Of the numerous explanations which have been given of this title, the most probable is that which takes it as the designation of a song to the melody of which the psalm was to be sung ; but some critics suppose the words to be a description of the subject of the psalm ; the 'hind' being a figure for persecuted innocence, and the 'morning' for deliverance after long distress. See the next note.

5 In Psalm xxii., David, speaking as a pious sufferer, earnestly pleads his relation to Jehovah (vers. 1—10), describes the persecution and anguish he endured (11—21), and then breaks out into praise for signal deliverance (22—31). In all this he doubtless had some reference to

his own experience of God's dealings with his people ; but he was led on by the Spirit of prophecy to point with particular significance to Him whose sufferings were at once most severe, and most important to the welfare of man.

6 Our Lord uttered these words when on the cross (see Matt. xxvii. 46), substituting for the Hebrew verb its Aramaic equivalent then in use.

7 God's moral perfections, here comprehensively called holiness, are the sure basis on which his servant rests.

8 A worm in the estimation of those who are worms themselves (see Job xxv. 6) ; and doubtless in his own.

9 Or, 'Let him trust in Jehovah ; let Him deliver him ; let Him save him, since He delights in him.' These were almost the very words derivatively addressed to our Saviour on the cross. See Matt. xxvii. 43.

10 Bashan was celebrated for producing wild cattle and other beasts of extraordinary size. These are metaphorical expressions for fierce and powerful enemies.

11 Language like this is used elsewhere (see Josh. vii. 5) to describe dismay and fear ; here it seems rather descriptive of extreme debility and exhaustion.

- 15 ⁱ My strength is dried up like a potsherd;—and ^k my tongue cleaveth to my jaws; ^l And ^t thou hast brought me into ^m the dust of death.
- 16 For ⁿ dogs ² have compassed me:—^o the assembly of the wicked have inclosed me: ^p They pierced ³ my hands and my feet.
- 17 ^q I may tell all my bones:—^r they look *and* stare upon me.
- 18 ^s They part my garments among them,—and cast lots upon my vesture.
- 19 But ^t be not thou far from me, O LORD:—^u O my strength, haste thee to help me.
- 20 ^x Deliver my soul from the sword;—^y my darling ⁴ from the power of ^z the dog.
- 21 ^a Save me from the lion's mouth:
 ^b For thou hast heard ⁵ me from the horns of the unicorns.
- 22 ^c I will declare thy name unto ^d my brethren: ⁶
 ^e In the midst of the congregation ⁷ will I praise thee.
- 23 ^f Ye that fear the LORD, praise him;
 All ye the seed of Jacob, ^g glorify him;—and fear him, all ye the seed of Israel.
- 24 For ^h he hath not despised nor abhorred the affliction of the afflicted;
 Neither hath he hid his face from him;—but ⁱ when he cried unto him, he heard.
- 25 ^k My praise *shall be* of thee in the great congregation:
 ^l I will pay ⁸ my vows before them that fear him.
- 26 ^m The meek shall eat and be satisfied:
 ⁿ They shall praise the LORD that seek him:—your heart ^o shall live ⁹ for ever.
- 27 ^p All the ends of the world ¹⁰ shall remember and ^q turn unto the LORD:
 ^r And all the kindreds of the nations shall worship before thee.
- 28 ^s For the kingdom *is* the LORD's:—and he *is* the governor among the nations.
- 29 ^t All *they that be* fat ¹¹ upon earth shall eat and worship:
 ^u All they that go down ¹² to the dust ^x shall bow before him:
 And none can keep alive his own soul.
- 30 ^y A seed ¹³ shall serve him;—^z it shall be accounted to the Lord for a generation.
- 31 ^a They shall come, and shall declare ^b his righteousness
 Unto a people that shall be born, that he hath done *this*.

ⁱ Pro. 17. 22.
^k Ps. 69. 3; Job 29. 10; Lam. 4. 4; John 19. 28.
^l Mt. 27. 50; 1 Cor. 15. 3.
^m see refs. Ge. 3. 19; Job 10. 9.
ⁿ Phil. 3. 2; Rev. 22. 15.
^o Ps. 86. 14; Mt. 26. 57; 1 k. 22. 63, 71.
^p Zec. 12. 10; Mt. 27. 35; Mk. 15. 24; 1 k. 23. 33; John 19. 23, 37; 20. 25.
^q Job 33. 21.
^r Mt. 27. 36; 1 k. 23. 27, 35.
^s Mt. 27. 35; 1 k. 23. 34; John 19. 23, 24.
^t ver. 11; Ps. 10. 1.
^u Ps. 18. 1.
^x Ps. 17. 13.
^y Ps. 35. 17.
^z ver. 16.
^a 2 Tim. 4. 17.
^b see refs. Num. 23. 22; Is. 34. 7; Ac. 4. 27.
^c Ps. 40. 9; Heb. 2. 12.
^d Mt. 12. 48, 49; John 20. 17; Ro. 8. 29.
^e Ps. 40. 9.
^f Ps. 135. 19, 20.
^g Ps. 50. 23.
^h Ex. 3. 7.
ⁱ Ps. 34. 6; Heb. 5. 7.
^k Ps. 35. 18; 40. 9, 10; 111. 1.
^l Ps. 66. 13; 116. 14; Eccl. 5. 4.
^m Ps. 69. 32; Le. 7. 11—17; Is. 65. 13.
ⁿ Ps. 105. 3.
^o Ps. 69. 32; John 6. 51.
^p Ps. 2. 8; 72. 8, 11; 86. 9; 98. 3; 1 s. 43. 6; 45. 22; 49. 6; 52. 10.
^q Ac. 14. 15; 1 Thes. 1. 9.
^r Ps. 96. 7; Rev. 7. 9—12.
^s Ps. 47. 7, 8; Obad. 21; Zec. 14. 9; Mt. 6. 13.
^t Ps. 45. 12; 72. 10, 11.
^u 1 s. 26. 19; Phil. 2. 10.
^x 1 s. 45. 23; Ro. 14. 11; Phil. 2. 10.
^y Is. 53. 10.
^z Ps. 87. 6; Gal. 3. 26.—29; 1 Pet. 2. 9.
^a Ps. 78. 6; 86. 9; 102. 18; 1 s. 44. 3—5; 60. 3, 4.
^b 11, 12, 23; John 10. 11;

PSALM XXIII.

A Psalm of David. ¹⁴

- 1 THE LORD *is* ^c my shepherd; ¹⁵—^d I shall not want. ¹⁶
- 2 ^e He maketh me to lie down in green pastures:
 ^f He leadeth me beside the still waters. ¹⁷

^b see Rom. 3. 21—25; 5. 19—21; 2 Cor. 5. 21. ^c Ps. 78. 52; 79. 13; 80. 1; 95. 7; Ge. 49. 24; 1 s. 40. 11; Jer. 23. 3, 4; Eze. 31. 11, 12, 23; John 10. 11; Heb. 13. 20; 1 Pet. 2. 25; Rev. 7. 17. ^d Ps. 34. 9, 10; Mt. 6. 33; Phil. 4. 19. ^e Eze. 31. 13, 14. ^f 1 s. 49. 9, 10; Rev. 7. 17.

1 From excessive thirst, which commonly attended the agonies of crucifixion. See John xix. 28.

2 Dogs in the East are seldom domesticated; and so become gregarious and wild. They were regarded by the Jews as unclean, and as objects of abhorrence; and they are used to represent the worst of men. See Job xxx. 1.

3 This is the rendering of many ancient versions, and is, on the whole, the best sense which can be given to the passage; but it is not a literal translation of the present Hebrew text, nor is it quoted in the New Testament, though it would have furnished as striking a description of our Lord's treatment by his enemies as ver. 18, which is cited in John xix. 23, 24.

4 Heb., 'My only one;' which is perhaps poetically put for 'my life:' but the use of the word elsewhere (Psa. xxv. 16) indicates the meaning 'my desolate one.' 'Sword' is often used for any instrument of death. See 2 Sam. xi. 25.

5 'Hearing' often includes answering, and therefore *delivering*. Perhaps, however, the language is still that of petition, 'Hear me from the horns of the unicorns.' On 'unicorns,' see note on Numb. xxiii. 22.

6 The tone here changes from the deepest despondency to the most joyful praise. The sufferer, now delivered, sees that both his agonies and his release will be productive of perfect satisfaction to himself, of eternal benefit to his brethren of mankind, and of the highest glory to God. This verse is quoted in Heb. ii. 11 to show the intimate relation between Christ and his people.

7 See note on Psa. xl. 9.

8 In vers. 25—29, there is probably an allusion to the sacrificial feasts which were connected with the fulfilment of vows made in distress or danger. See Deut. xii. 18. These were occasions of festivity not only to the offerer

and his family, but also to a wide circle of invited guests.

9 That is, 'shall rejoice.' The joy of this festival is to be perpetual.

10 The inhabitants of the most distant lands.

11 That is, all the rich and noble.

12 Or, 'All going down (*i. e.* who are *ready to go down*) to the dust (*i. e.* those in extreme indigence and misery) shall bow before him at this festal sacrifice, and [even] he that is unable to keep himself alive.' None, not even the poorest and most abject, shall be excluded from this rich repast; distinction of ranks being as little regarded as that of nations.

13 Rather, 'Posterity shall serve him; [this] shall be told of the Lord to the [next] generation. They (the next generation) shall come, and shall declare,' etc. The praises rendered to God for this great work shall be handed down from age to age.

14 Psalm xxiii. is a beautiful effusion of holy gratitude and confidence, describing God's care of his people under the figure of a shepherd providing for his flock. The images were, no doubt, suggested by David's remembrances of pastoral habits; though the reference to enemies and the death-shade indicate that the Psalm was composed at a later period in his history, when he had had a more varied experience of human life.

15 This figure is frequently used in the Old Testament with reference both to individual believers and to the collective people of God. See refs. It is also applied, with an affecting particularity of detail, by our Lord to himself (John x. 11).

16 The confidence here expressed rests on Jehovah's perfections and his relation to us. These assure us that nothing really beneficial to body or soul will be withheld.

17 'Waters of rest,' or 'repose.'

3 ^s He restoreth¹ my soul:
^h He leadeth me in the paths of righteousness ⁱ for his name's sake.
 4 Yea, though I walk through the valley of ^h the shadow of death,²
^l I will fear no evil:
^m For thou *art* with me;—ⁿ thy rod and thy staff³ they comfort me.
 5 ^o Thou preparest a table before me in the presence of mine enemies:⁴
^p Thou anointest my head with oil;⁵—^q my cup runneth over.
 6 Surely goodness and mercy shall follow me all the days of my life:
 And ^r I will dwell in the house⁶ of the LORD for ever.

PSALM XXIV.

A Psalm of David. 7

1 THE ^s earth is the LORD's, and the fulness⁸ thereof;
^t The world, and they that dwell therein.
 2 ^u For he hath founded it upon the seas,—and ^x established it upon the floods.
 3 ^y Who shall ascend into ^z the hill of the LORD?
 Or who shall stand in his holy place?
 4 He that hath ^a clean hands, and ^b a pure heart;
 Who hath not lifted up his soul unto vanity,⁹ nor ^c sworn deceitfully.
 5 ^d He shall receive the blessing from the LORD,
 And ^e righteousness from ^f the God of his salvation.
 6 This is the generation of them that seek him,
 That ^g seek thy face, O Jacob¹⁰ [*or, O God of Jacob*]. Selah.
 7 ^h Lift up your heads, O ye gates;—and be ye lift up, ye everlasting¹¹ doors;
ⁱ And the King of glory shall come in.
 8 Who is this King of glory?
^k The LORD strong and mighty,—the LORD mighty in battle.
 9 Lift up your heads, O ye gates;—even lift *them* up, ye everlasting doors;
 And the King of glory shall come in.
 10 Who is this King of glory?
 The LORD of hosts,¹² he is the King of glory. Selah.

PSALM XXV.

A Psalm of David. 13

1, 2 UNTO ^l thee, O LORD, do I lift up my soul.—O my God, I ^m trust in thee:
 Let me not be ashamed,—ⁿ let not mine enemies triumph over me.
 3 Yea, let none that wait on thee ^o be ashamed:
^p Let them be ashamed which transgress ^q without cause.
 4 ^r Show me thy¹⁴ ways, O LORD;—teach me thy paths.
 5 ^s Lead me in thy truth, and ^t teach me:
 For thou *art* the God of my salvation;—^u on thee do I wait all the day.

^k Ps. 19. 7; 119. 176;
 Mic. 7. 18, 19.
^h Ps. 5. 8; 31. 3; Pro.
 8. 20.
ⁱ Ps. 79. 9; Eze. 20. 11.
^k see refs. Job 3. 5;
 21. 17.
^l Ps. 3. 6; 27. 1—4;
 118. 6; 1 Cor. 15. 55
 —57.
^m Ps. 36. 11; Is. 41. 10;
 43. 2; Mt. 1. 23.
ⁿ Ps. 110. 2; Mic. 7. 14.
^o Ps. 22. 16; 31. 19.
^p Ps. 92. 10; 101. 15;
 1 John 2. 20, 27.
^q Ps. 16. 5.
^r Ps. 16. 11; 17. 15;
 73. 24—26; 2 Cor. 5. 1.

^s Ge. 14. 19; see refs.
 Ex. 19. 5.
^t Ps. 89. 11.
^u see refs. Ge. 1. 9;
 Job 38. 6.
^x Ps. 93. 1; 96. 10;
 Jer. 5. 22.
^y Ps. 15. 1.
^z Ps. 68. 15, 16.

^a Job 17. 9; Is. 33. 15,
 16; 1 Tim. 2. 8.
^b Ps. 73. 1; Mt. 5. 8.
^c Ps. 15. 4; Mal. 3. 5.
^d Ps. 59. 23; John 7.
 17.
^e Is. 51. 17; Ro. 3. 22;
 Phil. 3. 9.
^f Ps. 68. 19, 20.
^g Ps. 27. 8; 105. 4.

^h Is. 26. 2.
ⁱ Ps. 97. 6; 132. 8;
 Num. 10. 35, 36;
 Hag. 2. 7; Mal. 3. 1;
 1 Cor. 2. 8.

^k Ps. 50. 1.

^l Ps. 86. 4; 143. 8;
 1. am. 3. 41.
^m Ps. 7. 1; 18. 2; 22.
 5; 31. 1; 31. 8; Is.
 26. 3; 28. 16; 49. 23;
 Ro. 10. 11.
ⁿ Ps. 13. 4; 35. 19.
^o Ps. 69. 6; Is. 49. 23.
^p Ps. 6. 10; 31. 17; 70. 2.
^q Ps. 59. 2—4; 119. 78.
^r Ps. 5. 8; 27. 11; 86.
 11; 119. 27; 143. 8,
 10; Ex. 33. 13.
^s see refs. 5. 8; 27. 11.
^t Ps. 119. 26, 33, 66;
 Job 36. 22.
^u Pro. 8. 34; 23. 17.

1 That is, from depression. He reanimates it when exhausted. See note on Psa. xix. 7.

2 See note on Job iii. 5. The phrase refers to any season of extraordinary distress.

3 The 'rod and staff' are mentioned not as weapons, but as badges of the shepherd and marks of his presence.

4 *Notwithstanding* their enmity, and even though they may enviously look on.

5 Oil, being used at festive entertainments, came to be a common token of joy.

6 That is, as an inmate of his family; constantly enjoying his protection, bounty, and communion. See note on Psa. xv. 1.

7 Psalm xxiv. was probably composed by David when he brought the ark up to the fortress on Zion. Vers. 1—6 may have been sung as the procession ascended the hill towards the gates of the city, within which the tabernacle had been erected; and vers. 7—10 when it arrived at them. There can be little doubt that different parts of the psalm were sung responsively by different choirs of singers.

8 That which fills it; all that it contains.

9 That is, 'who has not given his heart to falsehood.'

10 Some translate this clause, 'They that seek thy face [are] Jacob;' *i. e.* are the true Jacob, the true Israel of God (see Psa. lxxiii. 1); but the reading of the old versions, 'O God of Jacob,' is better.

11 The word 'everlasting' is sometimes used to express very long duration, either past or future. See Gen. xlix. 26; 1 Kings viii. 13; Eccles. i. 4; Isa. xxxii. 14. The gates of Zion are poetically called on to raise their heads, in token of reverence to Him whose entrance is an act of condescension.

12 In Exod. xii. 41, the Israelites are termed the 'hosts' of Jehovah: but the word is more frequently applied to the *hosts of heaven*; by which are sometimes meant the heavenly bodies (see Dent. iv. 19; xvii. 3; 2 Kings xvii. 16), sometimes the angels (see 1 Kings xxii. 19; Psa. cxiii. 21; cxlviii. 2); in both of which senses Jehovah may be appropriately described as 'the LORD OF HOSTS.'

13 Psalm xxv. is one of the acrostic or alphabetical psalms, in which the first words of the several verses begin with the different Hebrew letters in their order. The series of the letters in this and some similar psalms is imperfect, either through errors of copyists, or more probably because the author kept the form subordinate to the full expression of his thought. Such psalms generally have a single theme or idea, which is repeated in a series of aphorisms under various forms. This is chiefly supplicatory, mingling requests for deliverance from enemies with entreaties for Divine forgiveness.

14 That is, 'the ways ordained and approved by thee.'

- 6 Remember, O LORD, ^xthy tender mercies and thy lovingkindnesses ;
^yFor they *have been* ever of old.
- 7 Remember not ^zthe sins of my youth, nor my transgressions :
^aAccording to thy mercy remember thou me—for thy goodness' sake, O LORD.
- 8 ^bGood and ^cupright is the LORD :—therefore will he ^dteach sinners in the way.
- 9 ^eThe meek will he guide in judgment :—and the meek will he teach his way.
- 10 ^fAll the paths ¹of the LORD *are* ^gmercy and truth
^hUnto such as keep ⁱhis covenant and his testimonies.
- 11 ^jFor thy name's sake, O LORD, pardon mine iniquity ;—^kfor it *is* great. ²
- 12 What man *is* he that feareth the LORD ?
^lHim shall he teach in the way *that* he shall choose.
- 13 ^mHis soul shall dwell at ease ;—and ⁿhis seed ^oshall inherit the earth. ³
- 14 ^pThe secret of the LORD *is* with them that fear him ;
 And he will show them his covenant.
- 15 ^qMine eyes *are* ever toward the LORD ;
 For he shall pluck my feet out of the ^rnet.
- 16 ^sTurn thee unto me, and have mercy upon me ;—for I *am* desolate and afflicted.
- 17 The troubles of my heart are enlarged :—*Oh* bring thou me out of my distresses.
- 18 ^tLook upon mine affliction and my pain ;—and forgive all my sins.
- 19 Consider mine enemies ; for they are many ;—and they hate me with cruel hatred.
- 20 ^uOh keep my soul, and deliver me :
^vLet me not be ashamed ; for I put my trust in thee.
- 21 ^yLet integrity and uprightness ⁴preserve me ;—for I wait on thee.
- 22 ^zRedeem Israel, O God, out of all his troubles.

PSALM XXVI.

A Psalm of David. 5

- 1 JUDGE ^ame, O LORD ;—for I have ^bwalked in mine integrity :
^cI have trusted also in the LORD ;—*therefore* ^dI shall not slide.
- 2 ^eExamine me, O LORD, and prove me ;—try my reins and my heart.
- 3 For thy lovingkindness *is* before mine eyes : ⁶
 And ^fI have walked in thy truth.
- 4 ^gI have not sat with vain persons,—neither will I go in with dissemblers.
- 5 I have ^hhated the congregation of evil doers ;—ⁱand will not sit with the wicked.
- 6 ^kI will wash mine hands in innocency : ⁷—^lso will I compass thine altar, O LORD :
- 7 ^mThat I may publish with the voice of thanksgiving,
ⁿAnd tell of all thy wondrous works.
- 8 LORD, ^oI have loved the habitation of thy house,
 And the place where thine honour dwelleth.
- 9 ^pGather not my soul with sinners,—nor my life with bloody men :
- 10 In whose hands *is* mischief,—and their right hand is full of ^qbribes.
- 11 But as for me, I will ^rwalk in mine integrity :
^sRedeem me, and be merciful unto me.
- 12 ^tMy foot standeth in an ^ueven place : ⁸—^xin the congregations will I bless the LORD.

PSALM XXVII.

A Psalm of David. 9

- 1 THE LORD *is* ^ymy light and ^zmy salvation ;—whom shall I fear ?
^aThe LORD *is* the strength of my life ;—^bof whom shall I be afraid ?

^x Ps. 40. 11; 103. 17; 106. 1; 107. 1; 119. 77, 156; Is. 63. 15; Jer. 33. 11; Lk. 1. 78.
^y Ps. 77. 11; 103. 17; No. 9. 19; Mic. 7. 18—20; Lk. 1. 50.
^z Job 13. 26; Jer. 3. 25.
^a Ps. 51. 1.
^b Ps. 119. 68.
^c Ps. 92. 15; Is. 26. 7.
^d Jam. 1. 5.
^e Ps. 22. 26; 149. 4; Zeph. 2. 3; Mt. 5. 5.
^f Gal. 5. 23.
^g Ps. 33. 4; 57. 3; Ge. 24. 27.
^h Ps. 103. 17, 18.
ⁱ Ge. 6. 18.
^j Ps. 23. 3; 31. 3; 79. 9; 109. 21; 143. 11; 149. 11; 15. 48. 9.
^k see Ro. 5. 20.
^l Ps. 37. 23.
^m Deu. 33. 12, 27—29; Pro. 1. 33; 19. 23.
ⁿ Ps. 37. 26; 69. 36; 112. 2; Ge. 17. 7, 8; Pro. 20. 7.
^o Ps. 37. 11, 22, 29.
^p see refs. Ge. 18. 17—19; Job 19. 19; 29. 4; Pro. 3. 32; Mt. 13. 11; John 7. 17; 15. 15; 17. 6; Rev. 2. 17.
^q Ps. 121. 1, 2; 123. 1, 2; 141. 8.
^r Ps. 9. 15; 10. 9; 124. 7.
^s Ps. 69. 16; 86. 16.
^t Ps. 119. 132, 153; 2 Sam. 16. 12.
^u Ps. 121. 7.
^v ver. 2.
^w Ps. 7. 8; Pro. 11. 3.
^x Ps. 51. 18, 19; 130. 8; 137. 5, 6.

^a see refs. Ps. 7. 8.
^b ver. 11; 2 Ki. 20. 3; Pro. 20. 7.
^c Ps. 25. 2; 28. 7; 31. 14; Pro. 29. 25.
^d Ps. 21. 7; 37. 31; 62. 6; 94. 18; 1 Sam. 2. 9.
^e Ps. 7. 9; 17. 3; 66. 10; 139. 23; Zec. 13. 9.
^f 2 Ki. 20. 3.
^g Ps. 1. 1; Jer. 15. 17; 1 Cor. 15. 35.
^h Ps. 31. 6; 101. 3—8; 139. 21, 22.
ⁱ Ps. 1. 1.
^k see P. 73. 13; Ex. 30. 19, 20; Is. 1. 16; 1 Tim. 2. 8.
^l Ps. 43. 4.
^m Ps. 9. 14.
ⁿ Ps. 105. 2; 119. 27.
^o Ps. 27. 4—6; 84. 1, 2, 10.
^p see Ps. 28. 3; 1 Sam. 25. 29.
^q see refs. Ex. 23. 8.
^r ver. 1; 1 Sam. 12. 3; Job 1. 1; Is. 38. 3.
^s Ps. 49. 15; 69. 18.
^t Ps. 40. 2.
^u Ps. 27. 11; Pro. 10. 9.
^v Ps. 22. 22; 107. 32; 111. 1; Heb. 2. 12.
^w Ps. 18. 28; 84. 11; Job 29. 3; Is. 60. 19, 20; Mic. 7. 8; John 8. 12.
^x Ps. 3. 8; see refs. Ex. 15. 2.
^y Ps. 18. 1, 2; 19. 11; 62. 2, 6; 118. 14, 21; Is. 12. 2; 45. 24.
^z Heb. 13. 6.

1 His dispensations towards his creatures.
 2 The greatness of sin not only shows the urgent need of pardon, but illustrates the greatness of the grace which bestows it. See Rom. v. 20.
 3 Rather, 'the land.' As peaceful possession of Canaan was one chief promise of the law (see Exod. xx. 12), it came afterwards to include the other blessings of the Jewish covenant; and it is so used by our Lord in Matt. v. 5. The term 'his soul' is commonly used for *himself*; hence the verse means, *he* shall have a happy life, and his *posterity* shall be blessed after him.
 4 This probably means, 'on my own part.'
 5 No particular occasion can be assigned to Psalm xxvi.; but it strongly resembles others which appear to belong to the period when David was persecuted by Saul. It contains an appeal of conscious rectitude to God's equity and omniscience (vers. 1, 2); an avowal of hearty dislike to the company of the wicked and of love to the house of

God (3—8); with an earnest prayer, rising to full confidence, that God will separate him from sinners, and permit him to enjoy His service (9—12).
 6 That is, it is never forgotten.
 7 Such ablutions betokened the removal of all that would unfit him for the Divine service. Some suppose there is an allusion here to the regulation in Exod. xl. 32, or in Deut. xxi. 1—9.
 8 A place of ease and safety.
 9 All that can be said respecting the occasion of Psalm xxvii. is that it appears to have been composed when David was suffering from false accusations, which threatened, if they had not already caused, attempts upon his life, and his banishment from the sanctuary. It begins with expressions of confidence in God and delight in his worship (vers. 1—6); but sinks to an humbler tone of earnest petition (7—12); closing, however, with the utterance of patient faith (13, 14).

- 2 When the wicked, *even* mine enemies and my foes,
Came upon me ^c to eat up my flesh,—they stumbled and fell.
- 3 ^d Though an host should encamp against me,—my heart shall not fear :
Though war should rise against me,—in this ¹ *will I be* confident.
- 4 ^e One *thing* have I desired of the LORD,—that will I seek after ;
That I may ^f dwell in the house of the LORD all the days of my life,
To behold ^g the beauty ² of the LORD,—and to inquire in his temple.
- 5 For ^h in the time of trouble he shall hide me in his pavilion :
ⁱ In the secret of his tabernacle shall he hide me ;
He shall ^k set me up upon a rock.
- 6 And now shall ^l mine head be lifted up above mine enemies round about me :
Therefore will I offer in his tabernacle ^m sacrifices of joy ;
I will sing, yea, I will sing praises unto the LORD.
- 7 Hear, O LORD, *when* I cry with my voice :
Have mercy also upon me, and answer me.
- 8 *When thou saidst*, ⁿ Seek ye my face ;
My heart said unto thee, ^o Thy face, LORD, will I seek.
- 9 ^p Hide not thy face *far* from me ;—^q put not thy servant away in anger :
^r Thou hast been my help ; leave me not,
Neither forsake me, O God of my salvation.
- 10 ^s When my father and my mother ³ forsake me,—then ^t the LORD will take me up.
- 11 ^u Teach me thy way, O LORD,
And lead me in ^v a plain path, because of mine enemies.
- 12 ^y Deliver me not over unto the will of mine enemies :
For ^z false witnesses are risen up against me,—and such as ^a breathe out cruelty.
- 13 *I had fainted*, ⁴ unless I had believed to see the goodness of the LORD ^b in the
land of the living.
- 14 ^c Wait on the LORD : ^d be of good courage,
And ^e he shall strengthen thine heart :—wait, I say, on the LORD.

PSALM XXVIII.

A Psalm of David. ⁵

- 1 UNTO thee will I cry, O LORD ^f my rock ; ^g be not silent to me :
^h Lest, *if* thou be silent to me, I become like them that go down into the pit.
- 2 Hear the voice of my supplications, when I cry unto thee,
ⁱ When I lift up my hands ^k toward thy holy oracle. ⁶
- 3 ^l Draw me not away with the wicked, ⁷ and with the workers of iniquity,
^m Which speak peace to their neighbours, but mischief *is* in their hearts.
- 4 ⁿ Give ⁸ them according to their deeds,
And according to the wickedness of their endeavours :
^o Give them after the work of their hands ;—render to them their desert.
- 5 Because ^p they regard not the works ⁹ of the LORD,
Nor the operation of his hands,
He shall destroy them, and not build them up.
- 6 Blessed *be* the LORD,—because he hath heard the voice of my supplications.
- 7 The LORD *is* ^q my strength and ^r my shield ;
My heart ^s trusted in him, and I am helped :
^t Therefore my heart greatly rejoiceth ;—and with my song will I praise him.
- 8 The LORD *is* their ¹⁰ strength,—and he *is* the ^u saving strength of ^v his anointed.
- 9 ^y Save thy people, and bless ^z thine inheritance :
Feed [*or*, rule^a] them also, ^b and lift them up for ever.

^c see refs. Ps. 14. 4 ;
Job 19. 22.

^d Ps. 3. 6.

^e Ps. 23. 6 ; 26. 8.

^f Ps. 65. 4 ; Lk. 2. 37.

^g Ps. 63. 2 ; 90. 17 ;
Zec. 9. 17.

^h Ps. 31. 20 ; 32. 6, 7 ;
77. 2 ; 83. 3 ; 91. 1 ;
119. 114 ; 138. 7 ; Pro.
18. 10 ; Is. 4. 6.

ⁱ Ps. 31. 21 ; 91. 1.

^k Ps. 18. 34 ; 40. 2 ;
Hab. 3. 19.

^l Ps. 3. 3.

^m Heb. 13. 15.

ⁿ Ps. 24. 6 ; 105. 4.

^o Ps. 63. 1, 2.

^p Ps. 13. 1 ; 69. 17 ;
143. 7.

^q Ps. 51. 1.

^r 1 Sam. 7. 12.

^s Is. 49. 15.

^t John 9. 35.

^u Ps. 5. 8 ; 25. 4, 5 ; 86.
11 ; 119.

^v Ps. 26. 12.

^y Ps. 31. 8 ; 35. 25.

^z Ps. 35. 11 ; 1 Sam.
22. 9, 10 ; 2 Sam. 16.
7, 8 ; Mt. 26. 59, 60.

^a Ps. 25. 19 ; Ac. 9. 1.

^b Ps. 52. 5 ; 56. 13 ; 116.
9 ; 142. 5 ; Is. 38. 19 ;
Jer. 11. 19 ; Eze. 26.
20.

^c Ps. 31. 21 ; 62. 1, 5 ;
130. 5 ; Is. 25. 9 ; 30.
18 ; Lam. 3. 26 ; Hab.
2. 3.

^d Ps. 31. 24 ; Is. 35. 3, 4.

^e Ps. 138. 3 ; Is. 40. 31 ;
Eph. 6. 10 ; Col. 1. 11.

^f Ps. 18. 2.

^g Ps. 83. 1.

^h Ps. 88. 4 ; 143. 7 ;
Pro. 1. 12.

ⁱ Ps. 5. 7 ; 63. 4 ; 138.
2 ; 141. 2 ; 1 Ki. 6. 22,
23 ; 8. 28, 29.

^k Ps. 138. 2.

^l Ps. 26. 9.

^m Ps. 12. 2 ; 55. 21 ; 62.
4 ; Jer. 9. 8.

ⁿ Ps. 5. 10 ; 59. 12 ;
2 Tim. 4. 11 ; Rev.
18. 6.

^o Ps. 62. 12 ; Ro. 2. 6

^p Ps. 92. 4, 5 ; 111. 2 ;
Job 34. 27 ; Is. 5. 12 ;
Ho. 1. 20, 28.

^q see refs. Ps. 18. 1, 2.

^r see refs. Ps. 3. 3.

^s Ps. 133. 5 ; 22. 4 ; 56.
3, 4.

^t Is. 61. 10.

^u Ps. 20. 6.

^v see refs. Ps. 2. 2.

^w Jer. 31. 7.

^x see refs. Den. 9. 29.

^y Ps. 78. 71 ; 2 Sam.
7. 7.

^z Ezra 1. 4.

1 That is, even in this case of imminent danger.

2 Whatever renders Him an object of affection and delight. On the word 'temple,' see note on 1 Sam. i. 9.

3 *Parents* may be here put for any near and intimate friends, whose loss or desertion is frequently complained of in the Psalms as one of the most painful forms of trial. See Ps. xxxi. 11 ; xxxviii. 11 ; lxi. 8 ; also Job xix. 13.

4 See Ps. cxix. 92, where a similar sentence is found without ellipsis.

5 Psalm xxviii. was probably written after David had been anointed (ver. 8) as king of Israel. Beyond this nothing can be ascertained respecting its date or origin.

It contains a prayer (vers. 1—5) and thanksgiving (6—9), for deliverance from enemies.

6 See 1 Kings vi. 16 ; viii. 30 ; and note on 1 Kings viii. 27.

7 David prays that he may not be confounded in death with those whose life he abhors.

8 See note on Ps. v. 10.

9 By the 'works' of God is often meant his moral government, especially his infliction of penal judgments. See Ps. lxiv. 9 ; Isa. v. 12 ; xxviii. 21.

10 That is, the strength of the people afterwards mentioned, of whom David was the anointed head ; and he is spoken of as such in the next clause.

PSALM XXIX. 1—XXXI. 1.

PSALM XXIX.

A Psalm of David. 1

- 1 ^c GIVE unto the LORD, O ye mighty, ²—give unto the LORD glory and strength.
 2 Give unto the LORD the glory due unto his name;
 Worship the LORD in ^d the beauty of holiness³ [*or*, in *his* glorious sanctuary].
 3 ^e The voice of the LORD is upon the waters :
^f The God of glory ^g thundereth :—the LORD is upon many waters.
 4 The voice of the LORD is powerful ;—the voice of the LORD is full of majesty.
 5 The voice of the LORD breaketh the cedars ;
 Yea, the LORD breaketh ^h the cedars of Lebanon.
 6 ⁱ He maketh them also to skip like a calf ;
^k Lebanon and ^l Sirion like a young unicorn.
 7 The voice of the LORD divideth ^m the flames of fire.
 8 The voice of the LORD ⁿ shaketh the wilderness ;
 The LORD shaketh the wilderness of ^o Kadesh.
 9 The voice of the LORD maketh ^p the hinds to calve,—and discovereth the forests :
 And ^q in his temple doth every one speak of *his* glory.⁵
 10 The LORD ^r sitteth upon the flood ;—yea, ^s the LORD sitteth King for ever.
 11 ^t The LORD will give strength unto his people ;
 The LORD ^u will bless his people with peace.

PSALM XXX.

A Psalm and Song ^z at the dedication of the house of David. 6

- 1 I WILL extol thee, O LORD ; for thou hast ^v lifted me up,
 And hast not made my foes ^w to rejoice over me.
 2 O LORD my God, I cried unto thee,—and thou hast ^x healed me.
 3 O LORD, ^y thou hast brought up my soul from the grave :
 Thou hast kept me alive, that I should not ^c go down to the pit.
 4 ^a Sing unto the LORD, O ye saints of his,
 And give thanks at the remembrance of ^e his holiness.
 5 For ^f his anger endureth but a moment ;—^g in his favour is life :
 Weeping may endure for a night,—^h but joy cometh ⁱ in the morning.⁷
 6 And ^k in my prosperity I said,—I shall never be moved.
 7 LORD, ^l by thy favour thou hast made my mountain to stand strong :⁸
^m Thou didst hide thy face,—and I was troubled.
 8 I cried to thee, O LORD ;—and unto the LORD I made supplication.
 9 What profit is *there* in my blood, when I go down to the pit ?
ⁿ Shall the dust praise thee ?—shall it declare thy truth ?
 10 Hear, O LORD, and have mercy upon me :—LORD, ^o be thou my helper.
 11 ^p Thou hast turned for me my mourning into dancing :
 Thou hast put off my ^q sackcloth, and ^r girded me with gladness ;
 12 To the end that *my* ^s glory may sing praise to thee, ^t and not be silent.
 O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

To the chief Musician, A Psalm of David. 9

- 1 IN ^u thee, O LORD, do I put my trust ;
 Let me never be ashamed :—^v deliver me in thy righteousness.

^c Ps. 96. 7—9 ; 1 Chr. 16. 28, 29 ; Jer. 13. 16.

^d Ps. 96. 9 ; 2 Chr. 20. 21.

^e Ps. 18. 13.

^f Ps. 21. 7—10 ; Ac. 7. 2.
^g 1 Sam. 7. 10 ; see refs. Job 37. 2—5.

^h Is. 2. 13.

ⁱ Ps. 114. 4—7.

^k Hab. 3. 6—11.

^l Deut. 3. 9.

^m Ps. 141. 6 ; Job 37. 3.

ⁿ Ps. 18. 7 ; Job 9. 6 ;

Is. 13. 13.

^o Num. 13. 26.

^p Job 39. 1—3.

^q Ps. 48. 9.

^r Ge. 6. 17 ; Job 38. 8,

25.

^s Ps. 10. 16.

^t Ps. 28. 8 ; 68. 35 ;

Is. 49. 20, 31.

^u Num. 6. 24—27 ;

John 14. 27.

^x Deu. 20. 5 ; 2 Sam.

5. 11 ; 6. 20.

^y Ps. 27. 6 ; 28. 9.

^z Ps. 25. 2 ; 35. 19, 21.

^a Ps. 6. 2 ; 103. 3 ; Ex.

15. 26.

^b Ps. 16. 10 ; 56. 13 ;

86. 13.

^c see refs. Ps. 28. 1.

^d Ps. 97. 12 ; 1 Chr.

16. 4.

^e Ex. 15. 11.

^f Ps. 103. 9 ; Is. 26.

20 ; 51. 7, 8 ; 57. 16 ;

Mic. 7. 18, 19 ; 2 Cor.

4. 17.

^g Ps. 36. 9 ; 63. 3.

^h Ps. 126. 5 ; Is. 38. 3

—5 ; Mt. 5. 4.

ⁱ Ps. 46. 5.

^j Job 29. 18.

^k Ps. 83. 17.

^l Ps. 13. 1 ; 101. 29.

^m Ps. 6. 5 ; 88. 11 ; 115.

17 ; 118. 17 ; Ecc. 9.

10 ; Is. 38. 18.

ⁿ Ps. 28. 7 ; 54. 4.

^o ver. 5 ; Ps. 149. 3 ;

150. 4 ; 2 Sam. 6. 11 ;

Est. 9. 22 ; Ecc. 3. 4 ;

Is. 61. 3 ; Jer. 31. 4 ;

John 16. 20 ; Rev. 7.

14—17.

^p 2 Sam. 3. 31 ; 1 Ki.

20. 32 ; 21. 27.

^q Is. 61. 10.

^r Ps. 16. 9 ; 57. 8 ; 108.

1—3 ; Ge. 49. 6 ; Ac.

2. 20.

^s Lk. 19. 40 ; Ac. 4. 20.

^t Ps. 22. 4, 5 ; 25. 2 ;

71. 1 ; Is. 49. 23 ; Ro.

5. 5 ; 10. 11.

^u Ps. 143. 1.

¹ Part of Psalm xxix. is to be found in 1 Chron. xvi. 8—36 ; on which see note. It represents the irresistible power of God, the Protector and Benefactor of his people (ver. 11). Its imagery is taken from one of those awful tempests which, coming up from the Great Sea on the west, sometimes sweep with terrific fury across the whole land, from Lebanon on the north to the wilderness of Kadesh in the south. It teaches us how to interpret the language of nature, and to turn it to our own edification.

² Either 'kings' or 'angels,' as in Psa. lxxxix. 6.

³ Many explain this of the holy garments of the priests. But, if these are referred to, it is only as representing that spiritual 'holiness, without which no man shall see the Lord.'

⁴ Alluding probably to the *forked* flames of lightning.

⁵ Rather, 'And in his temple, all of it says Glory!' As if every peal were a proclamation of God's glory, echoing through his heavenly palace.

⁶ Rather, 'A psalm (a song of dedication for the

house) of David.' If this inscription be correct, the occasion of Psalm xxx. will be found in 2 Sam. xxiv. ; 1 Chron. xxi. David purchased the spot where, in answer to his prayer, the Divine mercy was displayed ; and, having built an altar, and offered sacrifices, which were accepted, he dedicated the ground as 'the house of the Lord God,' and the site of the temple (1 Chron. xxii. 1). The psalm naturally refers more to the recent pestilence than to the sanctuary not yet built. It shows how a true penitent, when restored to the enjoyment of God's favour, forgets neither his sins, his chastenings, nor his pardon.

⁷ In the case of the pestilence, this was almost literally true ; nor are any Divine chastisements continued longer than is necessary.

⁸ 'I have now learned and acknowledge that I was strong by Thy favour, not by my own power.'

⁹ In Psalm xxxi. David expresses his confidence in God (vers. 1—8) ; describes his extreme peril and suffering, and asks help (9—18), which he gratefully acknowledges,

- 2 ^x Bow down thine ear to me;—deliver me speedily:
Be thou my strong rock,—^y for an house of defence to save me.
- 3 ^z For thou *art* my rock and my fortress;
Therefore ^a for thy name's sake ^b lead me, and guide me.
- 4 ^c Pull me out of the net that they have laid privily for me:
For thou *art* my strength.
- 5 ^d Into thine hand I commit my spirit:
^e Thou hast redeemed me, O LORD *of* God of truth.
- 6 ^f I have hated them ^g that regard lying vanities: ^h—but I trust in the LORD.
- 7 I will be glad and rejoice in thy mercy:
For ⁱ thou hast considered my trouble;—thou hast ^k known my soul in adversities;
- 8 And hast ^l not shut me up into the hand of the enemy:
^m Thou hast set my feet in a large room.
- 9 Have mercy upon me, O LORD, for I am in trouble:
ⁿ Mine eye is consumed with grief,—*yea*, my soul and my belly.
- 10 For my life is spent with grief,—and my years with sighing:
My strength faileth because of mine iniquity,^o—and ^p my bones are consumed.
- 11 ^q I was a reproach among all mine enemies,
But ^r especially among my neighbours,
And a fear to mine acquaintance: ^s—^t they that did see me without fled from me.
- 12 ^u I am forgotten as a dead man out of mind:—I am like a broken vessel.
- 13 ^v For I have heard the slander of many:—^w fear *was* on every side:
While they ^x took counsel together against me,—they devised to take away my life.
- 14 But I trusted in thee, O LORD:—I said, Thou *art* my God.
- 15 ^y My times *are* in thy hand:
Deliver me from the hand of mine enemies,—and from them that persecute me.
- 16 ^z Make thy face to shine upon thy servant:—^a save me for thy mercies' sake.
- 17 ^b Let me not be ashamed, O LORD; for I have called upon thee:
^c Let the wicked be ashamed,—and ^d let them be silent in the grave.
- 18 ^e Let the lying lips be put to silence;
Which ^f speak grievous things proudly and contemptuously against the righteous.
- 19 ^g Oh how great is thy goodness, which thou hast laid up for them that fear thee;
Which thou hast ^h wrought for them that trust in thee before the sons of men!
- 20 ⁱ Thou shalt hide them in the secret of thy presence from the pride^h of man:
^k Thou shalt keep them secretly in a pavilion from the strife of tongues.
- 21 Blessed *be* the LORD:
For ^l he hath showed me his marvellous kindness ^m in a strong city.⁵
- 22 For ⁿ I said in my haste,^o—^p I am cut off from before thine eyes:
Nevertheless thou heardest the voice of my supplications—when I cried unto thee.
- 23 ^q Oh love the LORD, all ye ^r his saints:
For ^s the LORD preserveth the faithful,—and plentifully ^t rewardeth the proud doer.
- 24 ^u Be of good courage, and ^v he shall strengthen your heart,
^w All ye that hope in the LORD.

PSALM XXXII.

A Psalm of David, ⁷ Maschil [or, giving instruction].

- 1 BLESSED *is he* whose ^y transgression is forgiven,—whose sin is ^z covered.
- 2 Blessed *is* the man unto whom the LORD ^a imputeth not iniquity,
And ^b in whose spirit *there is* no guile.
- 3 ^c When I kept silence,^d ^e my bones waxed old
Through ^f my roaring all the day long.

^x Ps. 71. 2; 86. 1.
^y Ps. 71. 3; 91. 9.
^z see refs. Ps. 18. 2.
^a see refs. Ps. 25. 11.
^b see refs. Ps. 25. 5.
^c Ps. 25. 15; 140. 5;
Pro. 29. 5.
^d Lk. 23. 46; Ac. 7. 59.
^e Ps. 71. 23; Ge. 48. 16.
^f Deu. 32. 4.
^g see refs. Ps. 26. 5.
^h Jon. 2. 8.
ⁱ Ps. 9. 13.
^k see refs. Ps. 1. 6.
^l Deu. 32. 30; 1 Sam. 17. 46; 24. 18.
^m see refs. Ps. 4. 1; 18. 19.
ⁿ see refs. Ps. 6. 7.
^o Ps. 32. 3; 102. 3—5.
^p Ps. 22. 6; 41. 8; Is. 53. 4.
^q Ps. 38. 11; 88. 8, 18;
Job 19. 13, 11.
^r Ps. 64. 8.
^s Ps. 88. 4, 5.
^t 1 Sam. 24. 9; Jer. 20. 10.
^u Ps. 56. 1, 2; Jer. 6. 25; 20. 3, 4; Lam. 2. 22.
^v 1 Sam. 19. 10—17; 23. 19, 20; Jer. 11. 19; Mt. 27. 1.
^w Ps. 116. 15; John 7. 6, 30; Ac. 27. 24; 2 Pet. 1. 14.
^x Ps. 4. 6; 67. 1; Num. 6. 25, 26.
^y Ps. 6. 4.
^z ver. 1; Ps. 25. 2, 3.
^a see refs. Ps. 6. 10.
^b 1 Sam. 2. 9; Ps. 115. 17.
^c Ps. 12. 3; 59. 12; Pro. 12. 19; Is. 51. 17; Rev. 21. 8; 22. 15.
^d Ps. 61. 3, 4; 94. 4; 1 Sam. 2. 3; Jude 15.
^e Ps. 36. 7—10; Is. 64. 4; Lam. 3. 23—25; 1 Cor. 2. 9.
^f Ps. 68. 28; 126. 2, 3; Is. 26. 12.
^g see refs. Ps. 27. 5.
^h Ps. 64. 2—1; Job 5. 21.
ⁱ Ps. 17. 7.
^j 1 Sam. 23. 7.
^k Ps. 116. 11; 1 Sam. 23. 26; 27. 1.
^l Ps. 88. 16; Is. 38. 11, 12; Lam. 3. 51; Jon. 2. 4.
^m Ps. 34. 9.
ⁿ see Ps. 30. 4.
^o see refs. Deu. 33. 3.
^p Ps. 54. 5; 94. 2.
^q see refs. Ps. 27. 14.
^r Ps. 29. 11; 138. 3.
^s Ps. 146. 5.

^y Ps. 85. 2; Ro. 4. 6—8.
^z see refs. Ne. 5. 2.
^a Le. 17. 4; 2 Cor. 5. 19.
^b John 1. 47; 2 Cor. 1. 12.
^c Pro. 28. 13.
^d Ps. 38. 3; 102. 3—5; Job 30. 17.
^e see refs. Ps. 22. 1.

and exhorts others to expect (19—21). No oppressive sense of guilt is expressed; which favours the ancient opinion that the psalm refers to the events related in 1 Sam. xxiii., and also makes it more appropriate to the sufferings of Christ, who, in his last agonies on the cross, adopted its words in ver. 5. See Luke xxiii. 46.

¹ This means both *idols* and all other professed sources of help and happiness which draw men away from God, and deceive those who trust in them (Jonah ii. 8).

² Rather, 'my affliction.'

³ It is dangerous to be connected with me.

⁴ Or, 'the plots of men.' See ver. 13.

⁵ Representing the security of Divine protection.

⁶ The hurry of fear.

⁷ Psalm xxxii. was probably composed by David after

he had obtained forgiveness from God, on repenting of his sin in the matter of Uriah. See 2 Sam. xii., and notes. It shows the happiness, not of one who is conscious of innocence, but of one who, humbly confessing his guilt and trusting only in the Divine mercy, has received forgiveness; and it puts this in instructive contrast with the misery of an impenitent concealment of sin. The psalmist, having announced his subject (vers. 1, 2), addresses God, recounting his painful and his blessed experiences (3—7), and applies to his fellow-men the important lesson he had learned (8—11). Perhaps it is on this account that the psalm has the name 'Maschil' (*didactic*), which is borne also by twelve others.

⁸ That is, 'So long as I did not acknowledge my sins to God.'

- 4 For day and night thy *f* hand was heavy upon me :
My moisture is turned into the drought of summer. ¹ Selah.
- 5 ^g I acknowledged my sin unto thee,—and mine iniquity have I not hid.
^h I said, I will confess my transgressions unto the LORD ;
And ⁱ thou forgavest the iniquity of my sin. Selah.
- 6 ^k For this shall every one that is godly ^l pray unto thee
In a time when thou mayest be found :
Surely ^m in the floods of great waters ²—they shall not come nigh unto him.
- 7 ⁿ Thou *art* my hiding-place ;—thou shalt preserve me from trouble ;
Thou shalt ^o compass me about with ^p songs of deliverance. Selah.
- 8 ^q I will instruct thee and teach thee in the way which thou shalt go :
I will guide thee with mine eye.
- 9 ^r Be ye not as the horse,—or as the mule, *which* have ^s no understanding :
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee. ³
- 10 ^t Many sorrows *shall be* to the wicked :
But ^u he that trusteth in the LORD, mercy shall compass him about.
- 11 ^v Be glad in the LORD, and rejoice, ye righteous :
And shout for joy, all *ye that are* ^y upright in heart.

PSALM XXXIII. 4

- 1 REJOICE ^z in the LORD, O ye righteous :
For ^a praise is comely for the upright.
- 2 Praise the LORD with harp :
Sing unto him with the psaltery ^b and an instrument of ten strings.
- 3 ^c Sing unto him a new song : ⁵—play skilfully with a loud noise.
- 4 For ^d the word ⁶ of the LORD is right ;—and ^e all his works *are done* in truth.
- 5 ^f He loveth righteousness and judgment :
^g The earth is full of the goodness of the LORD.
- 6 ^h By the word of the LORD were the heavens made ;
And ⁱ all the host of them ^k by the breath of his mouth.
- 7 ^l He gathereth the waters of the sea together ^m as an heap :
He layeth up the depth in storehouses.
- 8 Let all the earth fear the LORD :
Let all the inhabitants of the world stand in awe of him.
- 9 For ⁿ he spake, and it was *done* ;—he commanded, and it stood fast.
- 10 ^o The LORD bringeth the counsel of the heathen to nought :
^p He maketh the devices of the people of none effect.
- 11 ^q The counsel of the LORD standeth for ever,
The thoughts of his heart to all generations.
- 12 ^r Blessed is the nation whose God is the LORD ;
And the people *whom* he hath ^s chosen for his own inheritance.
- 13 ^t The LORD looketh from heaven ;—^u he beholdeth all the sons of men.
- 14 From the place of his habitation—he looketh upon all the inhabitants of the earth.
- 15 ^v He fashioneth their hearts alike ; ⁷—^y he considereth all their works.
- 16 ^z There is no king saved by the multitude of an host :
^a A mighty man is not delivered by much strength.
- 17 ^b An horse is a vain thing for safety :
Neither shall he deliver *any* ^c by his great strength.
- 18 ^d Behold the eye of the LORD is ^e upon them that fear him,
Upon them that hope in his mercy ;
- 19 ^f To deliver their soul from death,—and ^g to keep them alive in famine.

f Ps. 38. 2 ; 39. 10 ;
see refs. 1 Sam. 5. 6,
11 ; Job 19. 21 ; 33. 7.

g Ps. 38. 18 ; 51. 3, 4 ;
see refs. Le. 26. 40.
h Pro. 28. 13 ; Is. 65.
24 ; Lk. 15. 18, 21,
etc. ; 1 John 1. 9.

i Ps. 86. 5, 15 ; 103. 3 ;
2 Sam. 12. 13.

k Ps. 34. 2 ; 40. 3 ; 2
Cor. 1. 4 ; 1 Tim. 1.
16.

l Ps. 69. 13 ; Is. 55. 6 ;
John 7. 34.

m Is. 43. 2.

n Ps. 9. 9 ; see refs.
27. 5.

o ver. 10 ; Ps. 5. 12.

p Ex. 15. 1 ; Judg. 5. 1 ;
2 Sam. 22. 1.

q Is. 48. 17.

r Ps. 26. 3 ; Pro. 26. 3 ;
Jam. 3. 3.

s Job 35. 11.

t Pro. 13. 21 ; Ecc. 8.
12, 13 ; Is. 57. 21 ;
Ro. 2. 9.

u Ps. 5. 12 ; 34. 8 ; 81.
12 ; Pro. 16. 20 ; Jer.
17. 7.

v Ps. 33. 1 ; 64. 10 ; 68.
3 ; Ro. 5. 11 ; Phil. 3.
1 ; 4. 4.

y Ps. 125. 4.

z see refs. Ps. 32. 11 ;
97. 12.

a Ps. 135. 3 ; 147. 1.

b Ps. 92. 3 ; 144. 9.

c Ps. 96. 1 ; 98. 1 ; 144.
9 ; 149. 1 ; Is. 42. 10 ;
Rev. 5. 9.

d Ps. 12. 6 ; 19. 8.

e see refs. Ps. 25. 10 ;
Deu. 32. 4.

f see refs. Ps. 11. 7.

g Ps. 104. 24 ; 119. 64.

h ver. 9 ; Ps. 145. 5 ;
Ge. 1. 1, 6, 7 ; Heb.
11. 3 ; 2 Pet. 3. 5.

i Ps. 148. 2 ; Ge. 2. 1.

k Ps. 104. 30 ; Ge. 2. 7 ;
Job 26. 13.

l Ps. 104. 6—9 ; see
refs. Ge. 1. 9.

m see refs. Ex. 15. 8 ;
Jos. 3. 13.

n see refs. Ge. 1. 3.

o Ps. 2. 1—4 ; Is. 8. 10 ;
19. 3.

p Ps. 140. 8.

q Job 23. 13 ; Pro. 19.
21 ; Is. 46. 10.

r Ps. 65. 4 ; 141. 15.

s Ex. 19. 5 ; Deu. 7. 6.

t Ps. 11. 4 ; see refs.
14. 2 ; 2 Chr. 16. 9 ;
Job 28. 24 ; Pro. 15. 3.

u see refs. Ge. 16. 13.

v Pro. 22. 2.

y Job 11. 11 ; 34. 21 ;
Jer. 32. 19.

z Ps. 41. 6.

a Jer. 9. 23.

b see refs. Ps. 20. 7 ;
147. 10.

c Job 39. 19—25.

d Ps. 34. 15 ; 147. 11 ;
Job 36. 7 ; 1 Pet. 3. 12.

e Ps. 147. 11.

f Ps. 91. 3—7.

g Ps. 37. 3, 19 ; Job. 5.
20.

1 Like a plant shrivelled and dried up by intense heat.

2 The psalmist, like the apostle Paul, regards his own experience of forgiveness as designed to be an example to others. See 1 Tim. i. 16.

3 Rather, 'With bit and bridle must its ornament (or, trappings) be, to compel [it], or it will not approach thee;' that is, it will not obey. The true believer's submission to the will of God is not compulsory, but voluntary.

4 Psalm xxxiii. is a jubilant hymn of God's people ; exulting (vers. 1—3), even in view of the power and number of their foes, in contemplating, 1. God's attributes and

works (4—11) ; 2. His government of all, and protection of themselves (12—22). It is quite general, and cannot be referred to any special occasion ; nor does it need illustration from any particular facts. Its style is not unlike that of David, to whom it is ascribed in the Sept.

5 Every fresh contemplation of God may furnish new subjects of praise.

6 His word of *promise* ; which, in the next clause, he is said truthfully to fulfil.

7 This means, not that he makes one to resemble another, but that he fashions them *all*.

- 20 ^h Our soul waiteth for the LORD:—ⁱ he *is* our help and our shield.
 21 For ^k our heart shall rejoice in him,—because we have trusted in his holy name.
 22 Let thy mercy, O LORD, be upon us,—according as we hope in thee.

PSALM XXXIV.

*A Psalm of David,*¹ when he changed his behaviour before Abimelech [*or*, Achish¹]; who drove him away, and he departed.

- 1 I WILL ^m bless the LORD at all times:
 His praise *shall* continually *be* in my mouth.
 2 My soul shall ⁿ make her boast in the LORD:
^o The humble shall hear *thereof*, and be glad.
 3 Oh ^p magnify the LORD with me,—and let us exalt his name together.
 4 I ^q sought the LORD, and he heard me,—and delivered me from all my fears.
 5 They² looked unto him, and ^r were lightened:—and their faces were not ashamed.
 6 ^s This poor man³ cried, and the LORD heard *him*,
 And ^t saved him out of all his troubles.
 7 ^u The angel of the LORD ^x encampeth⁴ round about them that fear him,
 And delivereth them.
 8 Oh ^y taste and see that ^z the LORD *is* good:
^a Blessed *is* the man *that* trusteth in him.
 9 ^b Oh fear the LORD, ye his saints:—for ^c *there is* no want to them that fear him.
 10 ^d The young lions do lack, and suffer hunger:
^e But they that seek the LORD shall not want any good *thing*.
 11 Come, ye children, hearken unto me:—^f I will teach you the fear of the LORD.
 12 ^g What man *is he that* desireth life,
 And loveth *many* days, that he may see good?
 13 ^h Keep thy tongue from evil,—and thy lips from ⁱ speaking guile.
 14 ^k Depart from evil, and ^l do good;—^m seek peace, and pursue it.
 15 ⁿ The eyes of the LORD *are* upon the righteous,
 And his ears *are open* unto their ^o cry.
 16 ^p The face of the LORD *is* against them that do evil,
^q To cut off the remembrance of them from the earth.
 17 *The righteous* cry, and ^r the LORD heareth,
 And delivereth them out of all their troubles.
 18 ^s The LORD *is* nigh ^t unto them that are of a broken heart;
 And saveth such as be of a contrite spirit.
 19 ^u Many *are* the afflictions of the righteous:
^x But the LORD delivereth him out of them all.
 20 He keepeth all his bones:—^y not one of them is broken.
 21 ^z Evil shall slay the wicked:⁵
 And they that hate the righteous shall be desolate.
 22 The LORD ^a redeemeth the soul of his servants:
 And ^b none of them that trust in him shall be desolate.

PSALM XXXV.

*A Psalm of David.*⁶

- 1 PLEAD⁷ ^c *my cause*, O LORD, with them that strive with me:
^d Fight against them that fight against me.
 2 ^e Take hold of shield and buckler,—and stand up for mine help.
 3 Draw out also the spear,—and ^f stop *the way* against them that persecute me:
 Say unto my soul, I *am* thy salvation.

^h Ps. 27. 14; 62. 1. 5; 139. 5, 6.
ⁱ Ps. 115. 9—12; 144. 1, 2.
^k Ps. 13. 5; 28. 7; 1 Chr. 16. 10; Zec. 10. 7; John 16. 22.
^l 1 Sam. 21. 13.
^m Ps. 71. 8, 14, 15; Eph. 5. 20; 1 Thes. 5. 18; 2 Thes. 1. 3; 2. 13.
ⁿ Ps. 41. 8; Jer. 9. 24; 1 Cor. 1. 31; 2 Cor. 10. 17.
^o see refs. Ps. 32. 6; Ps. 119. 74; 142. 7.
^p Ps. 69. 30; Lk. 1. 46.
^q see refs. Ps. 18. 6; Mt. 7. 7; 1 k. 11. 9.
^r Ps. 18. 28.
^s Ps. 3. 4; 10. 17.
^t vers. 17—19; 2 Sam. 22. 1.
^u Ps. 91. 11; 2 Ki. 19. 35; Dan. 6. 22; Heb. 1. 14.
^x see Ge. 32. 1, 2; Ex. 14. 19; 2 Ki. 6. 17; Zec. 9. 8.
^y Ps. 119. 103; 1 Pet. 2. 3.
^z Jer. 31. 14; Zec. 9. 17.
^a Ps. 2. 12; 81. 12.
^b Ps. 31. 23; 89. 7; 1s. 8. 13.
^c see refs. 23. 1; Ro. 8. 32; 2 Cor. 3. 21, 22.
^d Job 4. 10, 11.
^e Ps. 84. 11; Mt. 6. 32, 33; Phil. 4. 19.
^f Ps. 32. 8.
^g 1 Pet. 3. 10, 11.
^h Ps. 39. 1; Pro. 18. 21; Jam. 1. 26; 3. 5—10.
ⁱ 1 Pet. 2. 1, 22; Rev. 14. 5.
^k Ps. 37. 27; Job 28. 28; 1s. 1. 16, 17.
^l Gal. 6. 10; Heb. 13. 16.
^m Ps. 120. 7; Mt. 5. 9; Ro. 12. 18; 2 Cor. 13. 11; Heb. 12. 14.
ⁿ see refs. Ps. 33. 18.
^o vers. 6, 17; Ps. 130. 2; 2 Chr. 6. 49; Dan. 9. 17—23.
^p see refs. Le. 17. 10; Am. 9. 4.
^q see refs. Job 18. 17, 39, 49; 91. 15; 145. 19, 20.
^r Ps. 145. 18; 1s. 55. 6.
^s Ps. 51. 17; 147. 3; 1s. 57. 15; 61. 1; 66. 2.
^t Ps. 71. 20; Job 5. 19; Pro. 24. 16; 2 Cor. 4. 8—12; 2 Tim. 3. 11, 12; Rev. 7. 14—17.
^u vers. 6, 17.
^v Dan. 6. 22—24; John 19. 36.
^w Ps. 91. 23; 1s. 3. 11.
^x Ps. 71. 23; 103. 4; see refs. 2 Sam. 4. 9; Lam. 3. 58.
^y Ps. 9. 9, 10; Ro. 8. 31—39.
^z see refs. 1 Sam. 21. 15; Lam. 3. 5.
^a Ex. 14. 25; Jos. 10. 42; Ne. 1. 20.
^b Ex. 15. 3; Deu. 32. 41, 42; 1s. 42. 13.
^c Ps. 76. 10; 1 Sam. 23. 26, 27; 1s. 8. 9, 10.

¹ Psalm xxxiv., like Psa. xxv., is alphabetical. As to the statement in the title respecting its origin, the quiet tone pervading it, its didactic character, and its artificial arrangement, seem inconsistent with the idea that it was called forth by the very critical and exciting circumstances in which David was then placed; and compel us to suppose that, if it refers at all to such events, it was composed long afterwards. The psalmist declares his intention publicly to praise Jehovah (vers. 1—3), because of the answers which he has given to prayer (4—7); and exhorts all to fear and trust him (8—14), showing the great blessings which he confers on them who do so (15—22).

² That is, the 'humble' sufferers mentioned in ver. 2. Looking to God in prayer, they were enlightened or gladdened by a gracious answer.

³ The psalmist probably refers particularly to himself, but uses general terms to encourage others to bring their wants to God.

⁴ For remarkable illustrations of this truth, see refs.

⁵ While the sufferings of the righteous are but temporary, those of the wicked shall end in his destruction.

⁶ The incidents recorded in 1 Sam. xxiv. 1—15 may have suggested Psalm xxxv.; but its language is applicable to every godly man suffering from the malice of persecutors, and pre-eminently to our Lord, who appears to refer to ver. 19 in John xv. 25. It is divisible into three parts: an earnest prayer for the punishment of foes (vers. 1—10); a description of their calumnies and ingratitude (11—16); and a prayer, with promise of praise, for the expected deliverance (17—28).

⁷ Rather, 'Strive, O Lord, with them that strive with me.'

PSALM XXXV. 4—XXXVI. 1.

4 ^g Let them be confounded and put to shame ^h that seek after my soul :
 Let them be ⁱ turned back and brought to confusion that devise my hurt.

5 ^k Let them be as chaff before the wind :
^l And let the angel of the LORD chase *them*.

6 Let their way be ^m dark and slippery :
 And let the angel of the LORD ¹ persecute them.

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

8 Let ^p destruction come upon him ² at unawares ;
 And ^q let his net that he hath hid catch himself :
 Into that very destruction let him fall.

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

10 ^s All my bones shall say,—LORD, ^t who *is* like unto thee,
^u Which deliverest the poor from him that is too strong for him,
 Yea, the poor and the needy from him that spoileth him ?

11 ^x False witnesses did rise up ;—they laid to my charge *things* that I knew not.

12 ^y They rewarded me evil for good—to the spoiling of my soul. ³

13 But as for me, ^z when they were sick, my clothing *was* sackcloth :
 I humbled my soul with fasting ;
^a And my prayer returned ⁴ into mine own bosom.

14 I behaved myself as though *he had been* my friend or brother :
^b I bowed down heavily, ^c as one that mourneth *for his* mother.

15 But ^d in mine adversity they rejoiced, and gathered themselves together :
^e Yea, ^f the abjects gathered themselves together against me, and I knew *it* not ;
 They did ^g tear *me*, and ceased not :

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

17 Lord, how long wilt thou ⁱ look on ?
 Rescue my soul from their destructions,—^k my darling ⁶ from the lions.

18 ^l I will give thee thanks in the great congregation :
 I will praise thee among much people.

19 ^m Let not them that are mine enemies wrongfully rejoice over me :
ⁿ Neither ^o let them wink with the eye ^o that hate me without a cause.

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

21 Yea, they ^q opened their mouth wide against me,
 And said, ^r Aha ! aha ! our eye hath seen *it*.

22 *This* thou hast ^s seen, O LORD :—^t keep not silence : O LORD, be not ^u far from me.

23 ^x Stir up thyself, and awake to my judgment,
^y Even unto my cause, my God and my Lord.

24 ^y Judge me, O LORD my God, ^z according to thy righteousness ;
 And ^a let them not rejoice over me.

25 ^b Let them not say in their hearts, Ah ! so would we have it :
 Let them not say, ^c We have swallowed him up.

26 ^d Let them be ashamed and brought to confusion together—that rejoice at mine hurt :
 Let them ^e be clothed with shame and dishonour
 That ^f magnify *themselves* against me.

27 ^g Let them shout for joy, and be glad,—that favour my righteous cause :
 Yea, let them ^h say ⁷ continually, Let the LORD be magnified,
ⁱ Which hath pleasure in the prosperity of his servant.

28 ^k And my tongue shall speak of thy righteousness
 And of thy praise, all the day long.

^g ver. 26; Ps. 40.14,15; 70. 2, 3.
^h see 1 Sam. 23. 23.
ⁱ Ps. 129. 5; Is. 37. 29.
^k see refs. Job 21. 18; Ps. 1. 4; 83. 13.
^l Is. 37. 36.
^m Ps. 73.18; Pro. 4.19; Jer. 23. 12.
ⁿ see refs. Ps. 7. 4.
^o Ps. 9. 15.
^p Ps. 64.7; 1 Thes. 5. 3.
^q Ps. 7. 15, 16; 57. 6; 141. 9, 10; Pro. 5. 22.
^r Ps. 13. 5; 1 Sam. 2. 1; Is. 61. 10; Hab. 3. 18.
^s see Ps. 51. 8.
^t Ps. 71. 19; Ex. 15. 11.
^u see refs. Job 5. 15.
^x see refs. Ps. 27. 12.
^y Ps. 38. 20; 109. 3, 4, 5; 1 Sam. 19. 4, 5; Pro. 17. 13; Jer. 18. 20; John 10. 32.
^z Ps. 69. 10, 11; Job 30. 25.
^a Mt. 10. 13; Lk. 10. 6.
^b 2 Sam. 1. 11, 12, 17.
^c Ge. 24. 67.
^d Pro. 17. 5.
^e Ps. 69. 12; Job 30. 1, 8, 12.
^f Ps. 7. 2; 57. 4; Job 16. 9.
^g 1 Sam. 20. 24, etc.
^h see refs. Job 16. 9.
ⁱ Ps. 10. 14; Hab. 1. 13.
^k Ps. 22. 20, 21.
^l Ps. 22. 22—25, 31; 40. 9, 10; 111. 1.
^m Ps. 13. 4; 25. 2; 38. 16.
ⁿ see refs. Job 15. 12; Pro. 10. 10.
^o Ps. 69. 4; 109. 3, 119. 161; 1 Sam. 24. 11, 12; Lam. 3. 52; John 15. 25.
^p Ps. 120. 5—7.
^q Ps. 22. 13.
^r Ps. 40. 15; 54. 7; 70. 3; Pro. 24. 17; Eze. 25. 3.
^s see refs. Ex. 3. 7.
^t Ps. 28. 1; 83. 1.
^u see refs. Ps. 22. 11, 19; 38. 21.
^x Ps. 7. 6; 44. 23; 80. 2.
^y Ps. 7. 8; 26. 1.
^z 2 Thes. 1. 6.
^a ver. 19.
^b Ps. 27. 12; 28. 3; 70. 3; 74. 8; 140. 8.
^c Ps. 56. 1, 2; 2 Sam. 20. 19; Lam. 2. 16.
^d ver. 4; Ps. 40. 14.
^e see refs. Job 8. 22.
^f Ps. 38. 16.
^g Ps. 40. 16; Ro. 12. 15; 1 Cor. 12. 26.
^h Ps. 70. 4.
ⁱ Ps. 149. 4.
^k Ps. 50. 15; 51. 14; 71. 24.
^l Ro. 3. 18.

PSALM XXXVI.

To the chief Musician, *A Psalm* of David ⁸ the servant of the LORD.

1 THE transgression of the wicked saith ⁹ within my heart,
 That ^l there is no fear of God before his eyes.

1 See note on 2 Kings xix. 35.
 2 The word 'him' may refer to some leading persecutor among the psalmist's foes; or the meaning may be, 'Let destruction come on each of my adversaries.'
 3 Rather, 'bereavement to my soul.' This is the 'evil' with which he was rewarded.
 4 Probably referring to one of the postures of prayer, in which the head was bowed down very low, so that the words might be said to return into the bosom.
 5 Literally, 'with profligate cake-jesters,' or parasites:

time-serving flatterers, who attended at the tables of the great, to gain a living by buffoonery.
 6 See note on Psa. xxii. 20.
 7 Let signal mercy cause them to say.
 8 Psalm xxxvi. is so general in its terms as to afford no clue to its origin. It forcibly contrasts the devices of the wicked (vers. 1—4) with the gracious dealings of Jehovah (5—9); concluding with the prayer and expectation that the Lord will triumph over them (10—12).
 9 The Hebrew word here used is uniformly appropriated

- 2 For ^m he flattereth himself in his own eyes,
Until his iniquity be found to be hateful.¹
- 3 The words of his mouth *are* iniquity and ⁿ deceit :
^o He hath left off to be wise, *and* to do good.
- 4 ^p He deviseth mischief upon his bed ;
He setteth himself ^q in a way *that is* not good ;—he abhorreth not evil.
- 5 ^r Thy mercy, O LORD, *is* in the heavens ;
And ^s thy faithfulness *reacheth* unto the clouds.
- 6 ^t Thy righteousness *is* like the great mountains ;—^u thy judgments *are* a great deep :²
O LORD, ^v thou preservest man and beast.
- 7 ^y How excellent *is* thy lovingkindness, O God !
Therefore the children of men ^z put their trust under the shadow of thy wings.
- 8 ^a They shall be abundantly satisfied with the fatness of thy house :³
And thou shalt make them drink of ^b the river ^c of thy pleasures.
- 9 ^d For with thee *is* the fountain of life :—^e in thy light shall we see light.⁴
- 10 Oh continue thy lovingkindness ^f unto them that know thee ;
And thy righteousness to the ^g upright in heart.
- 11 Let not the foot of pride come against me,
And let not the hand of the wicked remove me.⁵
- 12 ^h There are the workers of iniquity fallen :
They are cast down, ⁱ and shall not be able to rise.

PSALM XXXVII.

A Psalm of David.⁶

- 1 ^k FRET not thyself because of evildoers,
Neither be thou envious against the workers of iniquity.
- 2 For they shall soon be cut down ^l like the grass,—and wither as the green herb.
- 3 ^m Trust in the LORD, and do good ;
So shalt thou dwell in the land, and verily ⁿ thou shalt be fed.
- 4 ^o Delight thyself also in the LORD ;
And ^p he shall give thee the desires of thine heart.
- 5 ^q Commit thy way unto the LORD—trust also in him ; and he shall bring *it* to pass.⁸
- 6 ^r And he shall bring forth thy righteousness as the light,
And thy judgment⁹ as the noonday.
- 7 ^s Rest in the LORD,¹⁰ ^t and wait patiently for him :
^u Fret not thyself because of him who prospereth in his way,
^v Because of the man who bringeth wicked devices to pass.
- 8 Cease from anger, and forsake wrath :—^y fret not thyself in any wise to do evil.
- 9 ^z For evildoers shall be cut off :
But those that wait upon the LORD, they shall ^a inherit the earth.¹¹
- 10 For ^b yet a little while, and the wicked *shall not be* :
Yea, ^c thou shalt diligently consider his place, and it *shall not be*.
- 11 ^d But the meek shall inherit the earth ;
And shall delight themselves in the abundance of peace.
- 12 ^e The wicked plotteth against the just,—^f and gnasheth upon him with his teeth.
- 13 ^g The Lord shall laugh at him :—for he seeth that ^h his day¹² is coming.
- 14 ⁱ The wicked have drawn out the sword, and have bent¹³ their bow,

^m Ps. 10. 3 ; 49. 18 ;
Deu. 29. 19.

ⁿ Ps. 12. 2.

^o Jer. 4. 22.

^p Pro. 4. 16 ; Mic. 2. 1.

^q Is. 65. 2.

^r Ps. 57. 10 ; 108. 4.

^s Ps. 89. 2 ; 92. 1.

^t Ps. 71. 19.

^u Ps. 77. 19 ; Job 11. 7—9 ; 37. 23 ; Ro. 11. 33.

^v Ps. 104. 14, etc. ; 145. 9 ; 147. 9 ; Job 7. 20 ; 1 Tim. 4. 10.

^y Ps. 31. 19.

^z see refs. Ps. 17. 8 ; 91. 4.

^a Ps. 16. 11 ; 17. 15 ; 63. 5 ; 65. 4 ; Is. 25. 6 ; Jer. 31. 12—14 ; Mt. 5. 6.

^b Ps. 46. 4 ; Job 20. 17 ; Rev. 22. 1.

^c Ps. 16. 11.

^d Jer. 2. 13 ; John 4. 10, 14 ; Rev. 21. 6.

^e Ps. 27. 1 ; Job 29. 3 ; Is. 2. 5 ; Jam. 1. 17 ; 1 Pet. 2. 9.

^f Jer. 22. 16.

^g see refs. Ps. 7. 10 ; 94. 15 ; 97. 11.

^h Ps. 55. 23 ; 64. 7—9 ; 2 Thes. 1. 8, 9.

ⁱ Ps. 1. 5 ; Jer. 51. 64.

^k ver. 7 ; Ps. 73. 3 ; Pro. 23. 17 ; 24. 1, 19.

^l vers. 35, 36 ; Ps. 90. 5, 6 ; 92. 7 ; Job 20. 5—9.

^m Ps. 4. 5.

ⁿ Ps. 33. 19 ; 31. 9, 10.

^o Is. 58. 14.

^p Ps. 21. 1, 2 ; 145. 19 ; John 15. 7, 16 ; 1 John 5. 11, 15.

^q Ps. 55. 22 ; Pro. 16. 3 ; Mt. 6. 25 ; 1 k. 12. 22 ; Phil. 4. 6 ; 1 Pet. 5. 7.

^r Job 11. 17 ; Is. 54. 17 ; Mic. 7. 9.

^s Ps. 62. 1.

^t see refs. Ps. 27. 14 ; Is. 30. 15 ; Lam. 3. 26.

^u vers. 1, 8 ; Jer. 12. 1.

^v Job 21. 7, etc.

^y Ps. 73. 3 ; Eph. 4. 26, 31.

^z vers. 35, 36 ; Job 27. 13, 14.

^a vers. 11, 22, 29 ; Is. 57. 13.

^b Ps. 73. 18—20 ; Job 24. 24 ; Heb. 10. 36, 37.

^c vers. 35, 36 ; Job 7. 10 ; 20. 9.

^d Mt. 5. 5.

^e ver. 32 ; 1 Sam. 18. 21.

^f Ps. 35. 16.

^g Ps. 2. 4.

^h 1 Sam. 26. 10 ; Jer. 50. 27 ; Eze. 21. 25—29.

ⁱ Ps. 61. 2—6.

to a Divine (or prophetic) declaration ; and the best rendering of this difficult passage appears to be, 'As to the wicked, [his] iniquity says, like an oracle, within my heart, No fear of God before his eyes.' His crimes produce in me the strongest conviction that he disregards God.

1 Rather, 'For he flattereth himself in his own eyes with respect to [God's] finding and hating his sin.'

2 Or, 'a vast ocean ;' referring rather to God's all-comprehending providence than to the mysteriousness of his doings.

3 That is, 'with the abundant provision made for thy household ;' for the members of thy family. See note on Psa. xxiii. 6. There is in the word 'house' no necessary reference to the services of the Jewish sanctuary.

4 'Thou alone art the exhaustless source of all blessedness ; in thy favour only shall we realize true happiness.'

5 Or, 'expel me' from my home. Let me not suffer the insults and tyranny of my foes.

6 Psalm xxxvii. is alphabetical ; differing, however, from Psa. xxv., xxxiv., in that the successive letters recur at

more distant intervals. It is a collection of maxims, the result of long experience (ver. 25) ; which are all variations of one leading thought, that the sinner, however apparently prosperous, is far from being an object of envy or of fear ; and that ultimately 'it will be well only with those who fear God' (Eccles. viii. 12).

7 Rather, 'and thou shalt *feed on* (or *enjoy*) *truth*.'

8 Or, 'do it ;' *i. e.* whatever is necessary to make thy 'way' prosperous.

9 Or, 'thy cause.'

10 Or, 'Be silent to Jehovah ;' *i. e.* Await patiently his doings. 'The wrath of man,' whoever may be its objects (see ver. 8), 'worketh not the righteousness of God' (James i. 20).

11 Rather, 'the land.' This expression, which is repeated four times in this psalm, signifies the enjoyment of God's promised favours. See note on Psa. xxv. 13.

12 His day of punishment. See Job xviii. 20.

13 Literally, 'have trodden ;' the bow being bent by putting it under the feet. See Psa. vii. 12.

PSALM XXXVII. 15—XXXVIII. 2.

- To cast down the poor and needy,—*and* to slay such as be of upright conversation.¹
- 15 ^k Their sword shall enter into their own heart,—and ^l their bows shall be broken.
- 16 ^m A little that a righteous man hath—*is* better than the riches of many wicked.
- 17 For ⁿ the arms of the wicked shall be broken :
But ^o the LORD upholdeth the righteous.
- 18 The LORD ^p knoweth ^q the days of the upright :
And their inheritance shall be ^r for ever.
- 19 They shall not be ashamed in the evil time :
And ^s in the days of famine they shall be satisfied.
- 20 But ^t the wicked shall perish,
And the enemies of the LORD *shall be* as the fat² of lambs :
They shall consume ; ^u into smoke shall they consume away.
- 21 The wicked borroweth, and payeth not again :³
But ^v the righteous showeth mercy, and giveth.
- 22 ^y For *such as be* blessed of him shall inherit the earth ;
And *they that be* cursed of him ^z shall be cut off.
- 23 ^a The steps of a *good* man are ordered by the LORD :
And ^b he delighteth in his way.
- 24 ^c Though he fall, he shall not be utterly cast down :
For ^d the LORD upholdeth *him with* his hand.
- 25 I have been young, and *now* am old ;
Yet have I not seen ^e the righteous forsaken,—nor his seed ^f begging bread.⁴
- 26 ^g *He is* ever merciful, and lendeth ;—and ^h his seed *is* blessed.⁵
- 27 ⁱ Depart from evil, and ^k do good ;—and dwell for evermore.
- 28 For the LORD ^l loveth judgment,—and ^m forsaketh not his saints ;
They are preserved for ever :—ⁿ but the seed of the wicked shall be cut off.
- 29 ^o The righteous shall inherit the land,—and dwell therein for ever.
- 30 ^p The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.⁶
- 31 ^q The law of his God *is* in his heart ;—^r none of his steps shall slide.
- 32 The wicked ^s watcheth the righteous,—and seeketh to slay him.
- 33 The LORD ^t will not leave him in his hand,—nor ^u condemn⁷ him when he is judged.
- 34 ^v Wait on the LORD, and ^y keep his way,—and he shall exalt thee to inherit the land :
^z When the wicked are cut off, thou shalt see *it*.
- 35 ^a I have seen the wicked in great power,⁸
And spreading himself like a green⁹ bay tree.
- 36 Yet he ^b passed away, and, lo, he *was* not :
Yea, I sought him, but he could not be found.
- 37 Mark the perfect *man*, and behold the upright :—for ^c the end of *that man is* peace.
- 38 ^d But the transgressors shall be destroyed together :
The end of the wicked shall be cut off.
- 39 But ^e the salvation of the righteous *is* of the LORD :
He is their strength ^f in the time of trouble.
- 40 And ^g the LORD shall help them, and deliver them :
He shall deliver them from the wicked,—and save them,^h because they trust in him.

PSALM XXXVIII.

A Psalm of David, ⁱ to bring to remembrance.¹⁰

- 1 O ^k LORD, rebuke me not in thy wrath :
Neither chasten me in thy hot displeasure.
- 2 For ^l thine arrows stick fast in me,—and ^m thy hand presseth me sore.

- ^k Ps. 7. 14, 15 ; Mic. 5. 6.
^l Ps. 46. 9 ; Hos. 1. 5.
^m Pro. 3. 33 ; 15. 16 ; 16. 8 ; 1 Tim. 6. 6.
ⁿ see refs. Ps. 10. 15.
^o ver. 24 ; Ps. 63. 8 ; Is. 41. 10 ; 42. 1.
^p see refs. Ps. 1. 6.
^q Ps. 31. 15 ; Deu. 33. 25.
^r Is. 60. 21 ; 1 Pet. 1. 4, 5.
^s see refs. Ps. 33. 19 ; Pro. 10. 3 ; Is. 33. 16 ; 65. 13.
^t Ps. 68. 2 ; 92. 9.

^u Ps. 102. 3.

^v Ps. 112. 5, 9 ; Job 31. 16—20 ; Heb. 13. 16.
^y ver. 11 ; Pro. 3. 33.
^z ver. 9.

^a Ps. 121. 3, 8 ; 1 Sam. 2. 9 ; Pro. 16. 9.
^b Pro. 11. 20.
^c Ps. 31. 19, 20 ; 40. 2 ; 91. 12 ; 94. 18 ; Pro. 24. 16 ; Mic. 7. 8 ; 2 Cor. 4. 9.
^d ver. 17 ; John 10. 27—30.
^e ver. 28 ; 1 Sam. 12. 22.
^f Ps. 59. 15 ; 109. 10 ; Job 15. 23 ; Pro. 13. 22.
^g ver. 21 ; Ps. 112. 5, 9 ; Deu. 15. 8, 10.
^h Pro. 20. 7.
ⁱ see refs. Ps. 34. 14 ; 2 Tim. 2. 19.
^j ver. 3 ; 1 Thes. 5. 15.
^k Ps. 11. 7.
^l ver. 25.
^m see refs. Ps. 21. 10 ; Ex. 20. 5 ; Pro. 2. 22.
ⁿ vers. 9, 11, 18 ; Pro. 2. 21.
^o Pro. 10. 21, 31 ; 15. 7 ; Mt. 12. 35 ; Eph. 4. 23.
^p see refs. Deu. 6. 6.
^q ver. 23.
^r ver. 12 ; Ps. 10. 8—10 ; 1 k. 6. 7 ; 11. 54.
^s Ps. 124. 6, 7 ; 1 Sam. 23. 26—28 ; 2 Pet. 2. 9.
^t Ps. 109. 31.
^u ver. 9 ; see refs. Ps. 27. 14 ; Pro. 20. 22.
^v Job 17. 9 ; 23. 10—12.
^y Pro. 4. 25—27.
^z Ps. 52. 5, 6 ; 91. 8 ; 97. 8.
^a Job 5. 3.
^b ver. 10 ; Job 20. 5, etc.
^c Is. 32. 17 ; 57. 2.
^d Ps. 1. 4 ; 9. 17 ; 52. 5 ; Pro. 14. 32.

^e Ps. 3. 8 ; Is. 12. 2.

^f see refs. Ps. 9. 9.
^g Is. 31. 5 ; 46. 4.
^h 1 Cbr. 5. 20 ; Dan. 3. 17, 28 ; 6. 23.

ⁱ Ps. 70. title.
^k Ps. 6. 1.

^l see refs. Job 6. 4.
^m see refs. Ps. 32. 4.

¹ Heb., 'way,' *i. e.* mode of life. Our translators always use the word 'conversation' in this sense.

² Either the sacrificial fat, which was burned upon the altar ; or perhaps 'the preciousness (beauty) of the fields.' See ver. 2 ; Psa. xc. 5 ; Isa. xl. 6—8.

³ This seems to refer not so much to the *disposition* as to the *ability* of the righteous and the wicked : the former, being prospered by God, can practise the generosity which his heart prompts ; the latter, being under a Divine curse, has nothing to give if he would. See Deut. xv. 8 ; xxviii. 12 ; and comp. Prov. xxii. 7.

⁴ This is not to be understood absolutely, but generally, and with due regard to the peculiar promises of the law of Moses, which connected temporal prosperity with obedi-

ence ; so that destitution was a token of Divine displeasure.

⁵ Rather, 'for a blessing ;' to himself and to others.

⁶ Rather, 'uttereth judgment,' or rectitude.

⁷ God will vindicate him from false accusations.

⁸ Rather, 'I saw a wicked [man], a terrible [one].'

⁹ The Hebrew word signifies *indigenous* ; native to the soil, and therefore flourishing in it.

¹⁰ This is a penitential psalm ; in which the sufferer, confessing his sin, complains of sickness (vers. 1—10), and of the desertion and enmity of men (11—20) ; interspersing urgent prayers for relief (1, 9, 15, 21, 22). There is nothing in the psalm itself to determine its author or occasion ; but it has been thought to refer to David's sufferings during the rebellion of Absalom.

- 3 *There is* ^a no soundness in my flesh because of thine anger ;
^o Neither *is there any* rest [*or, health*] in my bones because of my sin.
- 4 For ^p mine iniquities are gone ^q over mine head :¹
 As an heavy burden they are too ^r heavy for me.
- 5 My wounds stink *and* are corrupt—because of my foolishness.
- 6 I am troubled ;² ^s I am bowed down greatly ;—^t I go mourning all the day long.
- 7 For my loins are filled with ^u a loathsome *disease* :³
 And *there is* ^v no soundness in my flesh.
- 8 I am feeble and sore broken :
^x I have roared by reason of the disquietness of my heart.
- 9 Lord, all my desire *is* before thee ;—and my groaning is not hid from thee.
- 10 ^y My heart panteth, my strength faileth me :
 As for ^z the light of mine eyes, it also is gone from me.
- 11 ^a My lovers and my friends ^b stand aloof from my sore [*or, stroke*] ;
 And my kinsmen [*or, my neighbours*] ^c stand afar off.
- 12 They also that seek after my life ^d lay snares *for me* :
 And they that seek my hurt ^e speak mischievous things,
 And ^f imagine deceits all the day long.
- 13 But ^g I, as a deaf *man*, heard not ;
 And *I was* as a dumb man *that* openeth not his month.⁴
- 14 ^h Thus I was as a man that heareth not,—and in whose mouth *are* no reproofs.
- 15 For in thee, O LORD, ⁱ do I hope :—thou wilt hear, O LORD my God.
- 16 For I said, *Hear me*, ^k lest *otherwise* they should rejoice over me :
 When my ^l foot slippeth, they ^m magnify *themselves* against me.
- 17 For I *am* ready to halt,—and my sorrow *is* continually before me.
- 18 For I will ⁿ declare mine iniquity ;—I will ^o be sorry for my sin.
- 19 But ^p mine enemies *are* lively, *and* they are strong :
 And they that ^q hate me wrongfully are multiplied.
- 20 They also ^r that render evil for good are mine adversaries ;
^s Because I follow *the thing that good is*.⁵
- 21 Forsake me not, O LORD :—O my God, ^t be not far from me.
- 22 ^u Make haste to help me,—O LORD ^x my salvation.

PSALM XXXIX.

To the chief Musician, *even* to ^y Jeduthun, 6 A Psalm of David.

- 1 I SAID, I will ^z take heed to my ways,—that I sin not with my tongue :
 I will keep ^a my mouth with a bridle,⁷—^b while the wicked is before me.⁸
- 2 ^c I was dumb with silence,—I held my peace, ^d *even* from good ;
 And my sorrow was stirred.⁹
- 3 My heart was hot within me,—while I was musing ^e the fire burned :
Then spake I with my tongue.
- 4 LORD, ^f make me to know mine end,¹⁰—and the measure of my days, what it *is* ;
That I may know how frail I *am* [*or, what time I have here*].
- 5 Behold, ^g thou hast made my days *as* an handbreadth ;
 And ^h mine age *is* as nothing before thee :
ⁱ Verily every man at his best state *is* altogether vanity. Selah.
- 6 Surely every man walketh in ^k a vain show :—surely they are disquieted in vain :
^l He heapeth up *riches*, and knoweth not who shall gather them.
- 7 And now, LORD, ^m what wait I for ?—ⁿ my hope *is* in thee.
- 8 Deliver me from all my transgressions :—make me not ^o the reproach of the foolish.
- 9 ^p I was dumb, I opened not my mouth ;—because ^q thou didst *it*.

^a Job 33. 19—22.

^o Ps. 6. 2.

^p Ps. 40. 12 ; Ezra 9. 6.

^q Ps. 42. 7 ; 124. 4, 5.

^r Mt. 11. 28.

^s Ps. 35. 14 ; 57. 6.

^t Ps. 31. 10 ; 42. 9 ; 43.

^u 2 ; Job 30. 24.

^v Ps. 41. 8 ; Job 7. 5.

^w ver. 3.

^x Ps. 22. 1, 2 ; Job 3. 24 ; Is. 59. 11.

^y Ps. 119. 81, 82 ; Is. 21. 4.

^z Ps. 6. 7 ; 69. 3 ; 88. 9.

^a see refs. Job 19. 13.

^b Lk. 10. 31, 32.

^c Lk. 23. 49.

^d Ps. 119. 110 ; 140. 5 ;

^e 2 Sam. 17. 1—3.

^f 2 Sam. 16. 7, 8.

^g Ps. 35. 20.

^h see 2 Sam. 16. 10.

ⁱ Ps. 39. 2, 9 ; Is. 53.

^j 7 ; 1 Pet. 2. 23.

^k Ps. 39. 7 ; 2 Sam. 16.

^l 12.

^m Ps. 13. 3, 4.

ⁿ Ps. 94. 18 ; Deu. 32.

^o 35.

^p Ps. 35. 26.

^q see refs. Ps. 32. 5.

^r 2 Cor. 7. 9—11.

^s Ps. 3. 1 ; 25. 19.

^t see refs. Ps. 35. 19.

^u see refs. Ps. 35. 12.

^v see 1 Pet. 3. 13, 17 ;

^w 1 John 3. 12.

^x see refs. Ps. 22. 11.

^y Ps. 40. 13, 17 ; 70. 1.

^z see refs. Ps. 27. 1 ;

^a 62. 2, 6 ; Is. 12. 2.

^y 1 Chr. 16. 41 ; 25. 1 ;

^z Ps. 62 and 77, title.

^a Ps. 119. 9 ; 1 Ki. 2.

^b 3 ; 2 Ki. 10. 31.

^c Ps. 141. 3 ; Jam. 1.

^d 26 ; 3. 2.

^e Am. 5. 13 ; Col. 4. 5.

^f Ps. 38. 13, 14.

^g Mt. 7. 6.

^h Jer. 29. 9 ; 1 K. 24. 32.

ⁱ Ps. 90. 12 ; 119. 84.

^j Ge. 47. 9 ; Job 7. 6 ;

^k 9, 25, 26.

^l Ps. 90. 4.

^m ver. 11 ; Ps. 62. 9 ;

ⁿ 141. 4.

^o 1 Cor. 7. 31 ; Jam.

^p 4. 14.

^q Job 27. 17 ; Ecc. 2. 8,

^r 18, 19, 21, 26 ; 5. 14 ;

^s 1 K. 12. 20, 21.

^t Ps. 130. 5, 6.

^u Ps. 38. 15.

^v Ps. 44. 13 ; 79. 1.

^w Ps. 38. 13 ; see refs.

^x 1. e. 10. 3 ; Job 40

^y 4, 5.

^z 2 Sam. 16. 10 ; Job

^a 2. 10.

1 Like a flood of waters.

2 Or, 'I have writhed ;' *i. e.* with pain.

3 Some, with greater probability, render this, 'with a burning,' or fever.

4 This is mentioned both as an aggravation of his sufferings, and as an instance of his patience under them.

5 Rather, 'because I follow good,' *i. e.* earnestly endeavour to do what is right. Comp. Acts xxiv. 16.

6 Jeduthun was one of the leaders of sacred music in the time of David : see 1 Chron. xvi. 41 ; xxv. 1. Psalm xxxix. is supposed by some to record first (vers. 1—6) the writer's former thoughts respecting the Divine dispensations, which he now regrets, and for which he proceeds (7—13) to substitute the utterance of more correct

feelings. But it is more likely that vers. 1—3 describe the occasion and feelings which prompted the expressions in the rest of the psalm (4—13) ; which contains a mixture of querulousness and submission, the latter gradually prevailing over the former. It thus resembles some portions of the book of Job, with which even verbal coincidences may be traced.

7 Rather, 'a muzzle.'

8 This may mean either while they are *personally* present, or while their conduct and prosperity are before my *mind*.

9 His constrained silence, so far from producing any good, only gave intensity to his painful feelings.

10 The end of my *sufferings* ; and, coincident with these, of my life.

- 10 ^r Remove thy stroke away from me :—^s I am consumed by the blow of thine hand.
 11 When thou with rebukes dost correct man for iniquity,
 Thou makest his beauty ^t to consume away like a moth :¹
^u Surely every man *is* vanity. Selah.
 12 Hear my prayer, O LORD, and give ear unto my cry ;
^x Hold not thy peace at my tears :
^y For I *am* a stranger with thee,—*and* a sojourner,² ^z as all my fathers *were*.
 13 ^a Oh spare me, that I may recover strength,³—before I go hence, and ^b be no more.

PSALM XL.

To the chief Musician, A Psalm of David.⁴

- 1 I ^c WAITED patiently for the LORD ;
 And ^d he inclined unto me, and heard my cry.
 2 ^e He brought me up also out of an horrible pit,⁵—out of ^f the miry clay,
 And ^g set my feet upon a rock,—*and* ^h established my goings.
 3 ⁱ And he hath put a new song in my mouth,—*even* praise unto our God :
^k Many shall see *it*, and fear,—and shall trust in the LORD.
 4 ^l Blessed *is* that man that maketh the LORD his trust,
 And ^m respecteth not the proud, nor such as ⁿ turn aside to lies.
 5 ^o Many,⁶ O LORD my God, *are* thy wonderful works *which* thou hast done,
^p And thy thoughts *which are* to us-ward :
 They cannot be reckoned up in order unto thee :
 If I would declare and speak *of them*, they are more than can be numbered.
 6 ^q Sacrifice and offering⁷ thou didst not desire ;—^r mine ears hast thou opened :⁸
 Burnt offering and sin offering hast thou not required.
 7 Then said I, Lo, I come :—in the volume of the book *it is* ^s written of me,
 8 ^t I delight⁹ to do thy will, O my God :—yea, thy law *is* ^u within my heart.
 9 ^v I have preached righteousness in the great ^x congregation :¹⁰
 Lo, ^y I have not refrained my lips, O LORD, ^z thou knowest.
 10 ^a I have not hid ^b thy righteousness within my heart ;
 I have declared thy faithfulness and ^c thy salvation :
 I have not concealed thy lovingkindness and thy truth from the great congregation.
 11 Withhold not thou thy tender mercies from me, O LORD :
^d Let thy lovingkindness and thy truth continually preserve me.
 12 For ^e innumerable evils have compassed me about :
^f Mine iniquities¹¹ have taken hold upon me,—so that I am not able to look up ;
^g They are more than the hairs of mine head :—therefore ^h my heart faileth me.
 13 ⁱ Be pleased, O LORD, to deliver me :—O LORD, ^k make haste to help me.
 14 ^l Let them be ashamed and confounded together
 That seek after my soul to destroy it ;
 Let them be driven backward and put to shame—that wish me evil.
 15 ^m Let them be ⁿ desolate for a reward of their shame—^o that say unto me, Aha ! aha !

^r Job 9. 31; 13. 21.
^s Ps. 38. 3.
^t see refs. Job 13. 28; Is. 50. 9.
^u ver. 5.
^x Ps. 56. 8; 2 Sam. 16. 12; 2 Ki. 20. 5.
^y see refs. Le. 25. 23; 1 Chr. 29. 15; 2 Cor. 5. 6; 1 Pet. 1. 17.
^z Ge. 47. 9.
^a Job 10. 20, 21; 14. 5, 6.
^b Job 14. 10—12.
^c Ps. 27. 11; 37. 7.
^d Ps. 116. 2.
^e Ps. 18. 16, 17; 86. 13.
^f Ps. 69. 2, 14.
^g Ps. 27. 5.
^h Ps. 18. 36; 37. 23.
ⁱ see refs. Ps. 33. 3.
^k Ps. 34. 1—6; 35. 27; 52. 6.
^l see refs. Ps. 34. 8; Jer. 17. 7.
^m Ps. 104. 3—7.
ⁿ Ps. 125. 5.
^o Ps. 71. 15; 92. 5; 136. 4; 139. 6, 17, 18; Ex. 15. 11; Job 5. 9; 9. 10.
^p Is. 55. 8.
^q Ps. 51. 16; see refs. 1 Sam. 15. 22; Is. 66. 3; 12. 7.
^r Ex. 21. 6; Is. 59. 5.
^s Lk. 24. 44; John 5. 39; 1 Cor. 15. 3. 1.
^t Ps. 119. 16, 24, 47, 92; Jer. 15. 16; John 4. 34; Ro. 7. 22.
^u see refs. Ps. 37. 31; Pro. 3. 1; Jer. 31. 33; 2 Cor. 3. 3.
^v see refs. Ps. 22. 22, 25; 35. 18.
^x Ex. 16. 2; Den. 31. 30; 1 Chr. 29. 1, 2; 2 Chr. 23. 3.
^y Ps. 119. 13.
^z Ps. 139. 2; John 21. 17.
^a Ac. 20. 20, 27.
^b Ro. 1. 16, 17; 3. 22—26.
^c Is. 49. 6; Lk. 2. 30—32.
^d Ps. 43. 3; 57. 3; 61. 7; 69. 16.
^e Ps. 22. 11—19.
^f Ps. 38. 4.
^g Ps. 69. 4.
^h Ps. 73. 26.
ⁱ Ps. 70. 1—5.
^k Ps. 38. 22.
^l see refs. Ps. 35. 4, 26; 71. 18.
^m Ps. 70. 3.
ⁿ Ps. 73. 19.
^o see refs. Ps. 35. 21.

1 Either (as in Job iv. 19) as a moth *perishes*, or (as in Job xiii. 28) as a moth *consumes* a garment.
 2 One who is living in a foreign country, without the rights of citizenship, and who therefore especially needs the kindness of those around him. The psalmist appeals to the Divine compassion, that, as his life was so precarious in its tenure, it should not be calamitous also.
 3 Rather, 'Oh turn from me, that I may be comforted;' *i. e.* Do not look upon me to chastise me any more.
 4 In Psalm xl., David rises from praise for recovery from severe suffering (vers. 1—4) to a devout and joyful contemplation of God's marvellous works of salvation (5—10); from which he takes occasion to pray for continued protection (11—17). The general views of the second part (vers. 5—10) become decidedly prophetic; the psalmist evidently speaking rather in the name of the great 'Captain of salvation' than in his own. Vers. 13—17 are repeated in Psa. lxx., having been detached, perhaps, for separate use in religious worship.
 5 Or, from 'a pit of roaring;' *i. e.* of *roaring waters*. See Psa. lxxix. 2.
 6 Or, 'Thou, O Jehovah my God, makest thy wonders and thy thoughts toward us many; nothing can be compared unto thee: I will declare and speak of them; they are not to be numbered.' The psalmist then goes on to speak of these incomparable wonders.

7 See note on Psa. li. 16.
 8 Literally, 'Ears hast thou digged for me:' a phrase which may refer either to the removal of deafness, or to the command in Exod. xxi. 6; in either case implying attention and obedience (Isa. 1. 5). It is clear that God's thoughts (spoken of in ver. 5) contemplate the superseding of the numerous meal, burnt, and sin-offerings of the law, by the voluntary obedience of Him to whom the great work of salvation had been already assigned in God's revealed will (vers. 7, 8). And in this sense the passage is quoted and commented on in Heb. x. 5—10; where the Septuagint version is used, as its variation from the Hebrew does not affect the general sense, or interfere with the object of the quotation.
 9 Whilst all genuine obedience must be willing and hearty, such especially was the character of Christ's obedience unto death; by which God's will was done, his law honoured, and a way opened for the acceptance of the willing and hearty service of all those who approach unto God through Him.
 10 The whole community of the people of Israel is repeatedly so termed, especially when convened for religious objects. See refs.
 11 Some, who apply the whole psalm to Christ alone, render this word 'calamities' or 'punishments;' *i. e.* of the sins of men. But see note on title.

16 ^p Let all those that seek thee rejoice and be glad in thee :
Let such as love thy salvation ^q say continually, The LORD be magnified.
17 ^r But I *am* poor and needy;—*yet* ^s the LORD thinketh upon me :
Thou *art* ^t my help and my deliverer;—*u* make no tarrying, O my God.

PSALM XLI.

To the chief Musician, A Psalm of David. ¹

1 BLESSED ^x is he that considereth the poor [weak, *or*, sick] :
^y The LORD will deliver him in time of trouble.
2 The LORD will ^z preserve him, and keep him alive ;
And he shall be blessed upon the earth :
^a And thou wilt not deliver him unto the will of his enemies.
3 The LORD will ^b strengthen him upon the bed of languishing :
Thou wilt make all his bed in his sickness.
4 I said, ^c LORD, be merciful unto me :
^d Heal my soul ; for I have sinned against thee.
5 Mine enemies speak evil of me,—When shall he die, and ^e his name perish ?
6 And if he ² come to see *me*, he ^f speaketh vanity :
His heart gathereth iniquity ³ to itself;—^g when he goeth abroad, he telleth *it*.
7 All that hate me ^h whisper together ⁱ against me :
Against me do they devise my hurt.
8 An evil disease, *say they*, cleaveth fast unto him :
^k And *now* that he lieth he shall rise up no more.
9 ^l Yea, mine own familiar friend, in whom I trusted,
^m Which did eat of my bread,—hath lifted up *his* heel ⁴ against me.
10 But thou, O LORD, be merciful unto me,
And raise me up, ⁿ that I may requite them.
11 By this I know that thou favourest me,
^o Because mine enemy doth not triumph over me.
12 And as for me, thou upholdest me in mine integrity,
And ^p settest me before thy face ⁵ for ever.
13 ^q Blessed ⁶ be the LORD God of Israel—from everlasting, and to everlasting.
^r Amen, and Amen.

PSALMS XLII., XLIII.

To the chief Musician, Masehil, ⁷ for [*or*, A Psalm giving instruction of ^s] the sons of Korah. ⁸

XLII. AS the hart panteth after the water brooks,
So ⁹ panteth my soul after thee, O God.
2 ^t My soul thirsteth for God, for ^u the living God :
^v When shall I come and appear ¹⁰ before God ?
3 ^w My tears have been my meat day and night,
While ^z they continually say unto me, Where *is* thy God ?
4 When I remember these *things*, ^a I pour out my soul in me :
For I had gone with the multitude, ^b I went with them to the house of God,
With the voice of joy and praise,—with a multitude that kept holyday.

^p Ps. 68. 3; 70. 4; 105. 3; Is. 65. 14.
^q Ps. 35. 27; Is. 41. 7.
^r Ps. 70. 5.
^s 1 Pet. 5. 7.
^t Ps. 54. 4; Is. 50. 7—9; Heb. 13. 6.
^u Ps. 143. 7.

^x Ps. 112. 9; see refs. Deu. 15. 7—11; Pro. 14. 21.
^y Heb. 6. 10.
^z Ps. 33. 19.

^a Ps. 27. 12.
^b Ps. 73. 26.

^c Ps. 51. 1—3.
^d see refs. Ps. 6. 2; 147. 3; 2 Chr. 30. 20.
^e Job 18. 17.

^f Ps. 12. 2; Pro. 26. 21—26.
^g Jer. 20. 10.

^h Pro. 26. 20; Ro. 1. 20; 2 Cor. 12. 20.
ⁱ Ps. 31. 13.

^k Ps. 3. 2; 71. 11.
^l Ps. 55. 12—14, 20; 2 Sam. 15. 12; Job 19. 19; Jer. 20. 10.
^m (i)bad. 7; John 13. 18.

ⁿ Ps. 18. 37—42.

^o Ps. 86. 17.

^p Ps. 34. 15; Job 36. 7.

^q Ps. 72. 18; 106. 48; 1 Chr. 29. 10.
^r see refs. Deu. 27. 15; Jer. 28. 6; Mt. 6. 13; 1 Cor. 14. 16.

^s see 1 Chr. 6. 33, 37; 25. 5.

^t Ps. 63. 1; 81. 2; John 7. 37.
^u Jer. 10. 10; 1 Thes. 1. 9.

^v Ps. 27. 4; 81. 10.
^w Ps. 80. 5; 102. 9.
^x ver. 10; Ps. 79. 10; 115. 2.

^a see refs. 1 Sam. 1. 15; Job 30. 16.
^b Ps. 81. 1—3; Is. 30. 29.

1 A season of bodily suffering, heightened by the consciousness of guilt, and aggravated by ingratitude and calumny, appears to have given occasion to the composition of this psalm; in which the psalmist pronounces a blessing on those who kindly regard the sufferer (vers. 1—3), complains of his foes (5—9), and entreats Divine mercy (4, 10—12).

2 That is, any of my enemies.

3 That is, collects materials for calumnious reports.

4 A metaphor taken either from wrestlers, who try to supplant their antagonists; or from a horse which kicks at its master. Our Lord applies the latter part of this verse expressly to Judas (see John xiii. 18); omitting the former part, for he had not trusted in the traitor (see John vi. 64).

5 'Thou makest me continually the object of thy compassionate care.'

6 This doxology is supposed not to form a part of the original psalm, but to have been added when the psalms were collected together, in order to mark the close of the first book or division.

7 See note on title of Ps. xxxii. Either Psalms xlii.

and xliii. were at first one (as they are still in more than forty ancient manuscripts), and were separated perhaps for liturgical use; or the second was a later continuation of the first, the spirit of which it carries out with greater cheerfulness. The subject is the complaint of an exile from Divine worship, who longs for deliverance and restoration.

8 The sons of Korah were a Levitical family of singers (see 1 Chron. vi. 31—37, and note), who continued in that employment from the time of David as late as the reign of Jehoshaphat: see 2 Chron. xx. 19. It is not unlikely that this and other psalms with a similar title were composed by inspired poets of this family. The experience here described would agree with that of David and his pious friends when he was excluded from the sanctuary in consequence of Absalom's rebellion: see 2 Sam. xv. 25. These two psalms are remarkable for beauty of imagery, depth of religious emotion, and a noble and victorious struggle against despondency.

9 That is, with intense desire, and an overwhelming sense of want.

10 In his sanctuary: see Ps. xliii. 3, 4.

- 5 ^c Why art thou cast down, O my soul?—and *why* art thou disquieted in me?
^d Hope thou in God: for I shall yet praise him—^e *for* the help of his countenance.¹
- 6 O my God, my soul is cast down within me:
^f Therefore will I remember thee ^g from the land of Jordan,
 And of the Hermonites,² from the hill Mizar [*or*, the little hill ^h].
- 7 ⁱ Deep calleth unto deep at the noise of thy waterspouts;³
^k All thy waves and thy billows are gone over me.
- 8 *Yet* the LORD will ^l command his lovingkindness in the daytime,
 And ^m in the night his song *shall be* with me,
 And my prayer unto the God of my life.⁴
- 9 I will say unto ⁿ God my rock, ^o Why hast thou forgotten me?
^p Why go I mourning ^q because of the oppression of the enemy?
- 10 *As* with a sword in my bones,⁵ mine enemies reproach me;
^r While they say daily unto me, *Where is thy God?*
- 11 ^s Why art thou cast down, O my soul?—and why art thou disquieted within me?
 Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

XLIII. "Judge me, O God, and ^x plead my cause against an ungodly⁶ nation:
 Oh deliver me from the deceitful and unjust man.

- 2 For thou *art* the God of ^y my strength: why dost thou cast me off?
^z Why go I mourning because of the oppression of the enemy?
- 3 ^a Oh send out thy light and thy truth;⁷—let them lead me;
 Let them bring me unto ^b thy holy hill, and to ^c thy tabernacles.
- 4 Then will I go unto the altar of God,—unto God my exceeding joy:
 Yea, upon the harp will I praise thee,—O God, my God.
- 5 ^d Why art thou cast down, O my soul?—and why art thou disquieted within me?
 Hope in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

PSALM XLIV.

To the chief Musician, for the sons of Korah, Maschil.⁸

- 1 WE have heard with our ears, O God,—^e our fathers have told us,
What work thou didst in their days,—in the times of old.
- 2 *How* ^f thou didst drive out the heathen with thy hand,—^g and plantedst them;
How thou didst ^h afflict the people,—and cast them out,⁹
- 3 For ⁱ they got not the land in possession by their own sword,
 Neither did their own arm save them:
^k But thy right hand, and thine arm, and ^l the light of thy countenance,
^m Because thou hadst a favour unto them.
- 4 ⁿ Thou art my¹⁰ King, O God:—^o command deliverances for Jacob.
- 5 ^p Through thee ^q will we push down our enemies:
 Through thy name will we ^r tread them under that rise up against us.
- 6 For ^s I will not trust in my bow,—neither shall my sword save me.¹¹
- 7 But ^t thou hast saved us from our enemies,
 And hast ^u put them to shame that hated us.¹²
- 8 ^x In God we boast all the day long,—and praise thy name for ever. Selah.

^c ver. 11; Ps. 43. 5.
^d Ps. 37. 7; 56. 3. 11; 71. 14; Lam. 3. 24—26.
^e see refs. Num. 6. 26.
^f Ps. 77. 6—11; Jon. 2. 7.
^g 2 Sam. 17. 22.
^h Ps. 133. 3.
ⁱ Job 10. 17; Jer. 4. 20; Eze. 7. 26.
^k Ps. 88. 7; Jon. 2. 3.
^l Ps. 44. 4; 133. 3; see refs. Le. 25. 21.
^m Ps. 32. 7; 63. 6; see refs. Job 35. 10.

ⁿ see refs. Ps. 18. 2.
^o Ps. 13. 1.
^p Ps. 38. 6; 43. 2.
^q Ps. 55. 3.

^r ver. 3; Joel 2. 17; Mic. 7. 10.

^s ver. 5; Ps. 43. 5.

^t Jer. 30. 17.

^u Ps. 7. 8; 26. 1; 35. 24.

^v Ps. 35. 1; 1 Sam. 24. 15.

^w Ps. 28. 7.

^x Ps. 42. 9.

^y Ps. 40. 11; 57. 3.

^z Ps. 3. 4.

^a 1 Chr. 16. 1, 39; 21. 29.

^d see refs. Ps. 42. 5, 11.

^e Ps. 78. 3; Ex. 12. 26, 27.

^f Ps. 78. 55; 80. 8; Ex. 15. 17; 34. 11; Deu. 7. 1.

^g Ps. 105. 44; 135. 10—12.

^h Ex. 23. 28; Jos. 10. 11; 1 Sam. 5. 6, 7.

ⁱ Deu. 8. 17, 18; Jos. 24. 12.

^k see refs. Ps. 17. 7.

^l see refs. Num. 6. 26.

^m Deu. 4. 37; 7. 7, 8.

ⁿ Ps. 74. 12; 89. 18.

^o see refs. Ps. 42. 8.

^p Ps. 18. 39—42.

^q see refs. Deu. 33. 17;

Dan. 8. 4.

^r Ps. 60. 12; Is. 10. 6;

Zec. 10. 5.

^s Ps. 33. 16, 17; Hos. 1. 7.

^t Ps. 140. 7; 114. 10.

^u Ps. 40. 14.

^x see refs. Ps. 31. 2;

Ro. 2. 17.

¹ Many of the best critics follow the ancient versions, and some copies of the Hebrew, in joining the next word to this verse; and thus, without altering a single letter, read, 'the salvation of my countenance and my God:' thus making the three verses (5, 11, xliii. 5) all alike.

² Rather, 'of the Hermons;' the mountain-range of which Hermon was the summit. This was on the east of Jordan, and is put here for the whole of the district on that side of the river. The 'hill Mizar' is probably a spur of these mountains.

³ A striking representation of a succession of calamities; one wave summoning another to succeed it.

⁴ The God to whom my life belongs, and upon whom it depends.

⁵ An expression denoting excruciating pain.

⁶ Or, 'unmerciful.' But see note on Psa. iv. 3.

⁷ That is, 'Manifest thy faithfulness' by fulfilling thy promises.

⁸ See notes on titles of Psa. xxxii., xlii. Psalm xliv. was evidently composed when the Hebrews had long been in possession of their land (vers. 1—3); but were now

defeated, scattered, insulted, and many of them enslaved or slain (9—16); though they steadfastly rejected idolatry, and maintained their allegiance to their Divine King (4—8, 17—22). Thus it seems to apply either to the beginning of David's reign (see 1 Sam. xxxi.), or to the time of the Maccabees (see 1 Macc. i.; 2 Macc. v.); or more probably of Hezekiah (see 2 Kings xviii. 13; xix. 4): but in this case the protestations of faithfulness must be taken as being made in comparison with the apostasy of the kingdom of Israel, and in connection with Hezekiah's great reformation: see 2 Kings xviii. 5; 2 Chron. xxix.—xxxi.

⁹ Or, 'and didst cause them (viz. our fathers) to spread abroad:' answering to the 'planting' in the preceding line; whilst 'the people' answer to 'the heathen.'

¹⁰ The speaker throughout the psalm being the Jewish nation personified, the singular and plural numbers are used indifferently.

¹¹ As these were not my fathers' confidence (see ver. 3), neither shall they be mine. There is also probably a reference to Josh. xxiv. 12.

¹² That is, thou didst so in former times: see ver. 1.

PSALM XLIV. 9—XLV. 7.

- 9 But ^y thou hast cast off, and put us to shame ;
And goest not forth with our armies.
- 10 Thou makest us to ^z turn back from the enemy ;
And they which hate us ^a spoil for themselves.
- 11 ^b Thou hast given us like sheep *appointed* for meat ;
And hast ^c scattered us among the heathen.
- 12 ^d Thou sellest thy people for nought,¹
And dost not increase *thy wealth* by their price.
- 13 ^e Thou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about us.
- 14 ^f Thou makest us a byword among the heathen,
^g A shaking of the head among the people.
- 15 ^h My confusion *is* continually before me,
And ⁱ the shame of my face hath covered me.
- 16 ^k For the voice of him that reproacheth and blasphemeth ;
^l By reason of the enemy and avenger.²
- 17 ^m All this is come upon us ;—ⁿ yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
- 18 Our heart is not turned back,—^o neither have our steps declined from thy way ;
- 19 Though thou hast sore broken us in ^p the place of dragons,³
And covered us ^q with the shadow of death.
- 20 If we have forgotten the name of our God,
Or ^r stretched out our hands to a strange god ;
- 21 ^s Shall not God search this out ?—for ^t he knoweth the secrets of the heart.
- 22 ^u Yea, for thy sake⁴ are we killed all the day long ;
We are counted as sheep for the slaughter.
- 23 ^z Awake, why sleepest thou, O LORD ?—arise, ^y cast us not off for ever.
- 24 ^z Wherefore hidest thou thy face,—and forgettest our affliction and our oppression ?
- 25 For ^a our soul is bowed down to the dust :—our belly cleaveth unto the earth.⁵
- 26 Arise for our help,—and redeem us for thy mercies' sake.

PSALM XLV.

To the chief Musician ^b upon Shoshannim,⁶ for the sons of Korah, Maschil [*or*, of instruction],
A Song of loves.

- 1 MY heart is inditing a good matter :
I speak of the things which I have made ^c touching the king :
My tongue *is* the pen of a ready writer.
- 2 ^d Thou art fairer than the children of men :—^e grace is poured into thy lips :⁷
Therefore ^f God hath blessed thee for ever.
- 3 Gird thy ^g sword upon *thy* thigh, ^h O Most Mighty,
With thy glory and thy majesty.
- 4 ⁱ And in thy majesty ride prosperously
^k Because of truth ^l and meekness *and* righteousness ;
And thy right hand shall teach thee terrible things.
- 5 ^m Thine arrows *are* sharp ⁿ in the heart of the king's enemies ;
Whereby the people fall under thee.
- 6 ^o Thy throne, O God, *is* for ever and ever :
The sceptre of thy kingdom *is* a right sceptre.
- 7 ^p Thou lovest righteousness, and hatest wickedness :

^y Ps. 60. 1, 10 ; 71. 1 ;
Ez. 14 ; 89. 38 ; 108. 11.

^z Le. 26. 17 ; Den. 28.
25 ; Jos. 7. 8, 12.

^a Ps. 89. 41 ; Is. 10. 6,
11.

^b Jer. 12. 3 ; Ro. 8. 36.

^c Ps. 60. 1 ; see refs.
Le. 26. 33.

^d see refs. Den. 32. 30.
Jer. 15. 13.

^e Ps. 79. 4 ; 80. 6 ; Den.
28. 37.

^f Jer. 21. 9.

^g Ps. 22. 7 ; 2 Ki. 19.
21 ; Job 16. 4

^h Jos. 7. 7—9 ; Ezra
9. 6.

ⁱ Ps. 69. 7 ; Jer. 51. 51.

^k Ps. 71. 18, 22, 23.

^l Ps. 8. 2.

^m Dan. 9. 13.

ⁿ ver. 20.

^o Ps. 119. 51, 157 ; Job
23. 11, 12.

^p Is. 31. 13, 14 ; 35. 7.

^q Ps. 23. 4 ; Job 23. 5.

^r Job 11. 13 ; Ps. 68. 31.

^s Ps. 139. 1, etc. ; see
refs. Job 11. 16 ; 31.
14 ; Jer. 17. 10.

^t Eccl. 12. 14 ; Rev. 2.
23.

^u Ro. 8. 36.

^v Ps. 7. 6 ; 35. 23 ; 50.
4, 5 ; 78. 65.

^w ver. 9.

^x see refs. Ps. 10. 1 ;
13. 1 ; 88. 14.

^y Ps. 119. 25 ; Is. 51. 23.

^b Ps. 69 and 80, title.

^c Ps. 2. 6.

^d S. Song 5. 10—16.

^e Lk. 4. 22 ; John 7.
46.

^f Ps. 72. 17—19 ; Phil.
2. 9—11.

^g Is. 49. 2 ; Heb. 4. 12 ;
Rev. 1. 16 ; 19. 15.

^h Is. 9. 6, 7.

ⁱ Zec. 9. 9 ; Rev. 6. 2 ;
19. 11.

^k John 1. 17 ; 11. 6.

^l Mt. 11. 29.

^m Ps. 21. 12.

ⁿ Ps. 2. 1—9.

^o Ps. 60. 23, 36, 37 ; 93.
2 ; Dan. 2. 41 ; Heb.
1. 8.

^p Ps. 3. 15 ; 33. 5 ; Heb.
1. 9.

1 Without advantage to Thyself.

2 See note on Psa. viii. 2.

3 Wild animals of the deserts ; here put figuratively
for savage enemies.

4 On account of our attachment to thy service and wor-
ship. The apostle Paul (Rom. viii. 36) applies these words
to the sufferings of himself and his fellow-Christians.

5 Images denoting extreme dejection and depression.

6 'Shoshannim' signifies *lilies*, particularly the scarlet
martagon (see Sol. Song v. 13) ; and probably denotes
some tune, or some musical instrument which bore a
resemblance to lilies : but some apply the word to the
subject of the psalm, and remark that lilies are a natural
emblem of female beauty. The psalmist here describes the
personal grace (2), warlike prowess (3—5), righteousness
(6, 7), and rich adornments (8) of a royal Bridegroom.
He then depicts the beauty, dress, and attendants of the

bride (9) ; whom he exhorts to leave her home, and give
herself wholly to her husband ; promising her his favour
and the homage of the nations (10—12). The bride, gor-
geously attired within her father's palace (13), is then led
in marriage procession to the King (14, 15) ; and nuptial
benedictions are pronounced, predicting a numerous pro-
geny (16, 17). Some royal festival may be allowed to have
suggested the *form* of the poem ; but it cannot be doubted
that the inspired poet had before his mind no merely
human monarch, but the Divine Messiah (see vers. 6, 7 ;
Heb. i. 8, 9) whose union with his church in an indissol-
uble bond of everlasting love is thus rapturously celebrated.
Hence the term 'loves' in the title ; which, whether re-
ferring to the emotion itself or to its objects, must be
taken in this peculiar sense. See Pref. to Song of Solomon.

7 See Luke iv. 22. But personal grace here represents
our Lord's spiritual excellence and perfections.

Therefore ^q God, thy God, ^r hath anointed thee
With the oil ^s of gladness ^t above thy fellows. ¹

8 ^u All thy garments *smell* of myrrh, and aloes, *and* cassia,
Out of ^x the ivory palaces, whereby they have made thee glad. ²

9 ^y Kings' daughters *were* among thy honourable women :
^z Upon thy right hand did stand ^a the queen ³ in gold of Ophir.

10 Harken, O daughter, and consider, and incline thine ear ;

^b Forget also thine own people, ⁴ and thy father's house ;

11 ^c So shall the king greatly desire thy beauty :

^d For he *is* thy LORD ; and worship thou him.

12 And the daughter of Tyre ⁵ shall be there ^e with a gift ;

Even ^f the rich among the people shall intreat thy favour.

13 ^g The king's daughter *is* all glorious within : ⁶—her clothing *is* of wrought gold.

14 ^h She shall be brought unto the king in raiment of needlework :

ⁱ The virgins her companions ⁷ that follow her—shall be brought unto thee.

15 ^k With gladness and rejoicing shall they be brought :

^l They shall enter into the king's palace.

16 Instead of thy fathers shall be ^m thy children, ⁸

ⁿ Whom thou mayest make princes in all the earth.

17 ^o I will make thy name to be remembered in all generations :

^p Therefore shall the people praise thee for ever and ever.

PSALM XLVI.

To the chief Musician for [*or*, of] the sons of Korah, ^q A Song upon ^r Alamoth. ⁹

1 GOD *is* our ^s refuge and strength,—^t a very present help in trouble. ¹⁰

2 Therefore ^u will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea ; ¹¹

3 ^x Though the waters thereof roar *and* be troubled,
Though ^y the mountains shake with the swelling thereof. Selah.

4 *There is* ^z a river, ¹² the streams whereof shall make glad ^a the city of God,

^b The holy *place* of the tabernacles of the Most High.

5 God *is* ^c in the midst of her ;—she shall not be moved :

God shall help her, *and that* right early [when the morning appeareth ^d].

6 ^e The heathen raged, the kingdoms were moved :

He uttered his voice, ^f the earth melted.

7 ^g The LORD of hosts *is* with us ;—the God of Jacob *is* our refuge. Selah.

8 ^h Come, behold the works of the LORD,

What ¹³ desolations he hath made in the earth.

9 ⁱ He maketh wars to cease unto the end of the earth ; ¹⁴

^q Ps. 89. 20 ; Le. 8. 12 ;
Is. 61. 1, 3.
^r 1 Ki. 1. 39, 40.
^s Ex. 30. 25 ; Ps. 21. 6.
^t Col. 1. 18, 19.
^u S. Song 1. 3, 13 ; 3. 6.
^v 1 Ki. 22. 39.
^w S. Song 6. 8.
^x see 1 Ki. 2. 19.
^y John 3. 29 ; Eph. 5.
26, 27.

^b see Ge. 2. 24 ; Deu.
21. 13.

^c S. Song 2. 14 ; 4. 1—
5, 7, 9, 10.

^d Ps. 95. 6 ; Is. 54. 5.

^e Ps. 72. 10 ; Mt. 2. 11 ;
Rev. 21. 21, 26.

^f Ps. 22. 29 ; Is. 49. 23 ;
60. 3, 10, 11.

^g Rev. 19. 7, 8.

^h S. Song 1. 4.

ⁱ S. Song 1. 3 ; 8. 13.

^k Is. 35. 10 ; 51. 11 ;
Rev. 7. 15—17 ; 19. 7.

^l John 14. 3 ; Rev. 3.
12, 21.

^m Is. 53. 10 ; 60. 4, 5.

ⁿ 1 Per. 2. 9 ; Rev. 1. 6 ;
5. 10 ; 20. 6.

^o Ps. 72. 17—19 ; Is. 66.
22 ; Mal. 1. 11.

^p Is. 61. 9.

^q Ps. 48 and 66.

^r 1 Chr. 15. 20.

^s Ps. 62. 7, 8 ; 91. 2 ;
142. 5 ; Pro. 14. 26.

^t Ps. 145. 18 ; Deu. 4. 7.

^u Ps. 27. 3 ; Heb. 13. 6.

^v Ps. 93. 3, 4 ; Jer. 5.
22 ; Mt. 7. 25.

^w Judg. 5. 4, 5.

^x see Is. 8. 6, 7 ; Rev.
22. 1, 2.

^y Ps. 48. 1, 8 ; 87. 3 ;
Is. 60. 14.

^z Deu. 12. 11.

^a Ps. 68. 18 ; Deu. 23.
14 ; Is. 12. 6 ; Eze.
43. 7, 9 ; Hos. 11. 9 ;
Joel 2. 27 ; Zeph. 3.
15 ; Zec. 2. 5, 10, 11 ;
8. 3 ; Rev. 21. 2, 3.

^b see Ps. 30. 5 ; 143. 8 ;
Ex. 14. 24, 27 ; 2 Chr.
20. 20.

^c Ps. 2. 1—4.

^d Ps. 68. 18 ; Jos. 2. 9,
11, 24 ; Am. 9. 5 ;
Nah. 1. 5.

^e ver. 11 ; see refs.
Num. 14. 9.

^f Ps. 66. 5 ; Num. 23.
23.

^g Is. 2. 4 ; Mic. 4. 3, 4.

1 More than thy fellow-kings. The Messiah, being Divine as well as human, is 'higher than the kings of the earth.' He is 'King of kings.' Comp. Heb. i. 8, 9 ; Rev. xix. 11, 16.

2 Or, 'From palaces of ivory, stringed instruments have made thee glad.' 'Ivory palaces' are palaces whose chambers were inlaid or ornamented with ivory. That such palaces and chambers were not unknown in Jewish life may be inferred from 1 Kings xxii. 39 ; also S. Song vii. 4 ; Amos iii. 15 ; vi. 4.

3 By 'the queen' is meant the bride of the Messiah, the church of Christ.

4 Alluding to the law of marriage in Gen. ii. 24, and perhaps to the calling of Abraham in Gen. xii. 1. The church is required to come out from the world, and to be exclusively devoted to her Lord.

5 According to the Hebrew idiom, the 'daughter of Tyre' denotes the *city* or its inhabitants, personified as a virgin. So the 'daughter of Zion,' Ps. ix. 14. In the times of David and Solomon, and long after, the Tyrians were the most commercial people in the world ; and with them the Israelites had most trading intercourse. Hence Tyre was naturally used as a type for the wealth of the world, which is to be subordinated to the use of Christ and his church ; an idea which is still more plainly brought out in the following part of the verse. See Ps. lxxii. 10 ; lxxxvii. 4 ; Isa. lx. 6.

6 That is, *within doors*. The bride is described as awaiting her removal from her father's to her husband's house.

7 Some regard this as a figurative representation of the admission of the Gentiles to the spiritual privileges of ancient Israel.

8 Literally, 'thy sons.' This passage predicts the numerous spiritual progeny of the Messiah, and the perpetuity of his reign over the whole earth.

9 See note on 1 Chron. xv. 20. Psalm xlvi. is one of exalted praise and thanksgiving to God as the Almighty Protector of his people. It was a special favourite of the reformer Luther in times of peculiar danger ; and is admirably adapted for the solace of the church in all her conflicts and sorrows. The occasion on which it was composed is unknown.

10 Rather, 'a help in trouble he is found [to be] very greatly ;' alluding to the experience which God's people have of his all-sufficient help.

11 Amidst the greatest convulsions, whether of nature or of society.

12 A peaceful and refreshing river forms a natural contrast to the turbulent and threatening sea described in ver. 3. It is a frequent Scriptural emblem (derived perhaps from the river of Eden, Gen. ii. 10) of the favour of God and the blessings of his gospel : see Ps. xxxvi. 8 ; Zech. xiv. 8 ; Rev. xxii. 1. The assurance of Divine favour will calm the soul in the greatest trouble : see Phil. iv. 7.

13 Rather, 'who hath made desolations,' etc.

14 In these words, the prophet's thoughts appear to comprehend the future era of universal peace so often foretold in Scripture.

PSALM XLVI. 10—XLVIII. 11.

- ^k He breaketh the bow, and cutteth the spear in sunder ;
^l He burneth the chariot in the fire.
 10 ^m Be still, and ⁿ know that I *am* God :
^o I will be exalted among the heathen,—I will be exalted in the earth.
 11 ^p The LORD of hosts *is* with us ;—the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

To the chief Musician, A Psalm for [*or, of*] the sons of Korah. 1

- 1 OH ^q clap your hands, all ye people ;—^r shout unto God with the voice of triumph.
 2 For the LORD most high *is* ^s terrible :—^t *he is* a great King over all the earth.
 3 ^u He shall subdue the people under us,—and the nations under our feet.
 4 He shall choose our ^v inheritance for us,
 The excellency of Jacob³ ^y whom he loved. Selah.
 5 ^z God is gone up⁴ ^a with a shout,—the LORD with the sound of a trumpet.
 6 Sing praises to God, sing praises :—sing praises unto ^b our King, sing praises.
 7 ^c For God *is* the King of all the earth :—^d sing ye praises with understanding.⁵
 8 ^e God reigneth over the heathen :—God sitteth upon the throne of his holiness.
 9 The princes of the people are gathered together,
^f *Even*⁶ the people of the God of Abraham :
^g For the shields⁷ of the earth *belong* unto God :—he is greatly exalted.⁸

PSALM XLVIII.

A Song *and* Psalm for [*or, of*] the sons of Korah. 9

- 1 GREAT *is* the LORD, and ^h greatly to be praised
ⁱ In the city of our God, *in* the ^k mountain of his holiness.¹⁰
 2 ^l Beautiful for situation,¹¹ ^m the joy of the whole earth, *is* mount Zion,
ⁿ *On*¹² the sides of the north, ^o the city of the great King.
 3 ^p God is known in her palaces for a refuge.
 4 For, lo, ^q the kings were assembled,—they passed by together.
 5 They saw *it*, *and* so they marvelled ;—^r they were troubled, *and* hasted away.
 6 Fear ^s took hold upon them there,—^t *and* pain, as of a woman in travail.
 7 Thou ^u breakest the ships of Tarshish¹³—^x with an east wind.
 8 ^y As we have heard, so have we seen¹⁴
 In ^z the city of the LORD of hosts, in the city of our God :
 God will ^a establish it for ever. Selah.
 9 We have thought of ^b thy lovingkindness, O God,—^c in the midst of thy temple.
 10 According to ^d thy name,¹⁵ O God,—so *is* thy praise unto the ends of the earth :
^e Thy right hand is full of righteousness.
 11 Let mount Zion rejoice,

^k Ps. 76. 3–6.
^l Eze. 39. 3, 9; Mic. 5. 10.
^m Hab. 2. 20; Zec. 2. 13.
ⁿ see refs. 1 Sam. 17. 46.
^o Is. 2. 11, 17; Rev. 15. 3, 4.
^p ver. 7.

^q 2 Ki. 11. 12; Is. 55. 12.
^r Ezra 3. 11–13.
^s Ps. 66. 3–5; 76. 12; Den. 7. 21; Ne. 1. 5; Is. 64. 3.
^t Ps. 95. 3; Jer. 10. 10; Mal. 1. 11.
^u Ps. 18. 47.
^v Ex. 20. 6; 1 Pet. 1. 4.
^y Mal. 1. 2.
^z Ps. 68. 17–19, 24, 25.
^a Num. 23. 21.
^b Ps. 115. 1.
^c ver. 2; Zec. 14. 9.
^d 1 Cor. 11. 11–16.
^e Ps. 22. 24; 93. 1; 96. 10; 97. 1; 99. 1; 1 Chr. 16. 31; Rev. 19. 6.
^f Ge. 17. 7; Ex. 3. 6; Ro. 4. 11, 12.
^g Ps. 89. 18.

^h Ps. 89. 7.
ⁱ Ps. 46. 1; 87. 3.
^k Is. 2. 2, 3; 27. 13; Mic. 4. 1; Zec. 8. 3.
^l Ps. 50. 2; Jer. 3. 19; Lam. 2. 15; Dan. 8. 9; 11. 16.
^m Is. 60. 15–20; 66. 10; Eze. 20. 6.
ⁿ Is. 14. 13.
^o Mt. 5. 35.
^p Ps. 76. 1; Is. 4. 5, 6; Zec. 2. 4, 5.
^q Ps. 83. 2–8; 2 Sam. 10. 6, 14, 16–19.
^r Ex. 14. 25; 2 Ki. 7. 6, 7; Rev. 6. 15, 16.
^s Ex. 15. 15, 16; Is. 13. 6–8.
^t Is. 21. 3; Hos. 13. 13.
^u Eze. 27. 26.
^x Jer. 18. 17.
^y Ps. 41. 1.
^z vers. 1, 2.
^a Ps. 46. 5; Is. 2. 2; Mic. 4. 1.
^b Ps. 26. 3; 40. 10; 77. 10, 11.
^c Ps. 63. 2.
^d Den. 28. 58; Jos. 7. 9; Ps. 113. 3; Mal. 1. 11, 14.
^e Ps. 11. 7; 45. 7; Rev. 19. 11.

1 Some think that Psalm xlvii. was composed after the destruction of Sennacherib, which must have been a relief to other nations (see ver. 1) beside the Jews: others refer it to the events related in 2 Chron. xx. 1–30; when, by a most remarkable Divine interposition, Judah obtained a victory without a battle. In any case, the psalmist regards the present triumph as an earnest of the future glories of the people of God.

2 Rather, 'to be feared;' or, 'venerated.'

3 These words probably mean the sacred territory, called in prophecy 'the glory of all lands' (Ezek. xx. 15). Every victory re-established the people in their land.

4 Some refer this to the return of the ark to its mountain sanctuary, after it had been with the army. Others regard it as poetically describing God's return to heaven, after having come down to deliver his people.

5 Rather, 'sing a Maschil,' or *psalm*.

6 Rather, 'And the people of the God of Abraham;' i. e. the heathen princes hasten to join the Lord's people: see Ps. lxxxvii. 4; Zech. ix. 7. The designation 'God of Abraham' probably refers to the promise made to that patriarch that he should be a blessing to all people.

7 So the princes or rulers are called, as the protectors of their people: see Hos. iv. 18, margin.

8 When all the principalities and powers of the earth acknowledge their subjection to Jehovah, then will He be duly exalted.

9 Psalm xlviii. celebrates Jerusalem as the residence of Jehovah (vers. 1–3), and particularly as having been recently saved by him (4–8), for which he is worthy of

praise from age to age (9–14). It may probably be referred to the discomfiture of the allied kings of Moab, Ammon, and Edom, in the time of Jehoshaphat: see 2 Chron. xx.

10 That is, 'his holy mountain;' so called on account of the temple, which stood upon it.

11 Rather, 'for elevation:' an allusion to the lofty site of Jerusalem. To this verse Jeremiah pathetically refers in Lam. ii. 15.

12 This may perhaps be a description of the whole city; 'Mount Zion [on the south, with] the northern quarters,' forming together 'the city of the great King.' But it more probably refers to its appearance as seen by an army coming from Edom on the south. Jerusalem was near the northern frontier of the kingdom of Judah.

13 On 'ships of Tarshish,' see note on 1 Kings x. 22. This verse may perhaps be joined with the preceding thus: ['And as] thou breakest,' etc. How naturally a writer in Jehoshaphat's time would use this figure to express sudden terror and destruction will appear from 1 Kings xxii. 48, 49; 2 Chron. xx. 35–37.

14 That is, 'What we have heard of as occurring in other times and places we have now experienced ourselves.' See Job xlii. 5.

15 This may mean either, 'Wherever thy perfections (expressed in thy name) are known, there thou wilt be praised;' or, 'Thou shalt be praised in all the earth for thy recent salvation, in which thou hast repeated the previous manifestations of thy name,' i. e. of thyself. See 2 Chron. xx. 29.

PSALM XLVIII. 12—L. 1.

- Let the daughters of Judah be glad,—*f* because of thy judgments.
 12 Walk about Zion, and go round about her:—*g* tell the towers thereof.
 13 Mark ye well her bulwarks, consider her palaces;
 That ye may tell *it* to the generation following.
 14 For this God *is* our God for ever and ever:
 He will *h* be our guide *even* unto death.¹

f Ps. 58. 10; Zeph. 3. 14, 15; Rev. 15. 4.
g Is. 33. 18.

h Ps. 73. 24; Is. 58. 11.

PSALM XLIX.

To the chief Musician, A Psalm for [*or, of*] the sons of Korah.²

- 1 HEAR this, all *ye* people;—give ear, all *ye* inhabitants of the world:
 2 Both *i* low and high,—rich and poor, together.
 3 *k* My mouth shall speak of wisdom;
 And the meditation of my heart *shall be* of understanding.
 4 *l* I will incline mine ear to a parable:
 I will open my *m* dark saying upon the harp.³
 5 Wherefore should I fear in the days of evil,
 When *n* the iniquity of my heels⁴ shall compass me about?
 6 They that *o* trust in their wealth,
 And *p* boast themselves in the multitude of their riches;
 7 None *of* them can by any means redeem his brother,
 Nor *q* give to God a ransom for him:
 8 (For *r* the redemption of their soul *is* precious,⁵ and it ceaseth for ever)
 9 That he should still live for ever,—and *s* not see corruption:
 10 For⁶ he seeth *that* *t* wise men die,
 Likewise the fool and the brutish person perish,
u And leave their wealth to others.
 11 Their inward thought *is, that* their houses *shall continue* for ever,
 And their dwelling places to all generations;
 They *x* call *their* lands after their own names.
 12 Nevertheless *y* man *being* in honour abideth not:
z He is like the beasts *that* perish.
 13 This⁷ their way *is* their *a* folly:—yet their posterity approve their sayings. Selah.
 14 *b* Like sheep⁸ *c* they are laid in the grave;—death shall feed on them;
 And *d* the upright shall have dominion over them in the morning;⁹
e And their beauty shall consume in the grave from their dwelling.¹⁰
 15 But God *f* will redeem my soul from the power of the grave:
 For *g* he shall receive me. Selah.
 16 *h* Be not thou afraid when one is made rich,
 When the glory of his house is increased;
 17 *i* For when he dieth he shall carry nothing away:
k His glory shall not descend after him.
 18 Though while he lived *l* he blessed his soul:
 And *men* *m* will praise thee, when thou doest well to thyself.¹¹
 19 He shall *n* go to the generation of his fathers;—they shall never see *o* light.
 20 *p* Man *that is* in honour, and understandeth not,—*q* is like the beasts *that* perish.¹²

i Ps. 62. 9.
k Deu. 32. 2.

l Ps. 78. 2; Num. 23. 7; Mt. 13. 35.
m Pro. 1. 6.

n Ps. 38. 4; 56. 6, 7; Hos. 7. 2.
o Ps. 52. 7; 62. 10; Job 31. 24, 25; Mk. 10. 24; 1 Tim. 6. 17.
p Jer. 9. 23.

q Mt. 16. 26.

r Job. 36. 18, 19.

s Ps. 89. 48; Ecc. 8. 8.

t Ecc. 2. 16; Heb. 9. 27.

u ver. 17; see refs. Ps. 39. 6; Pro. 11. 4.

x Ge. 4. 17; 2 Sam. 18. 18.

y ver. 20; Ps. 39. 5; 82. 7; 1 Pet. 1. 24.

z Ecc. 3. 18—21; 9. 12.

a Lk. 12. 20.

b see refs. Ps. 44. 11.

c Job 21. 13, 26.

d Ps. 47. 3; Dan. 7. 22; Mal. 4. 3; Lk. 22. 30; 1 Cor. 6. 2;

Rev. 2. 26; 20. 4.

e Ps. 39. 11; Job 4. 21.

f Ps. 31. 5; 56. 13;

Hos. 13. 14.

g Ps. 73. 24.

h Ps. 37. 1.

i see refs. Job 1. 21,

27. 19.

k Is. 10. 3.

l Deu. 29. 19; Lk. 12.

19.

m 1 Sam. 25. 6; Rev.

13. 3, 4.

n Ge. 15. 15.

o Ps. 56. 13; Job 33. 30.

p ver. 12.

q Ecc. 3. 19.

r see 1 Chr. 15. 17;

25. 2; 2 Chr. 29. 30.

s see refs. No. 9. 32;

Is. 9. 6; Jer. 32. 18.

t Ps. 113. 3; Mal. 1. 11.

PSALM L.

A Psalm *r* of [*or, for*] Asaph.¹³

- 1 THE *s* mighty God, *even* the LORD, hath spoken,
 And called the earth *t* from the rising of the sun unto the going down thereof.

¹ The Septuagint and Vulgate rendering, 'for ever,' which does not require the change of a single letter in the Hebrew, agrees better with the first clause.

² The writer of Psalm xlix., after calling attention to his important subject (vers. 1—4), shows how little reason the righteous has to envy the delusive prosperity of the wicked (5—12); especially when viewed in contrast with his own better portion and hopes (13—20). Of the occasion on which it was composed there is no trace. It should be compared with Psa. xxxvii., xxxix., lxxiii.

That is, in a song. What the writer hears from God he will open or expound to man.

⁴ Rather, 'my supplanters;' 'my *insidious* adversaries.'

⁵ That is, 'costly.' The meaning is, 'The ransom price of their life is costly; beyond all power of being attained, so as for a man to escape death and live for ever.'

⁶ Or, 'For he shall see [corruption]: wise men shall

die, together shall the fool and the brutish perish,' etc.
⁷ 'Such is the destiny of the foolish, yet their posterity approve their sayings.'

⁸ That is, blindly, in confusion, and without choice or foresight of their own.

⁹ Or, 'shortly.' This word is rendered 'early' in Psa. xlv. 5; xc. 14.

¹⁰ Or, 'So that they shall have no [longer any] dwelling,' *i. e.* in this world.

¹¹ That is, 'takest care of thyself.'

¹² This verse is, with a slight but significant variation, a repetition of the sentiment expressed in ver. 12, where the pleasures and possessions of the worldling are spoken of as *uncertain*; whilst here they are stigmatized as *irrational*.

¹³ Asaph was one of the chief musicians whom David 'set over the service of song in the house of the Lord;'

2 Out of Zion, ^u the perfection of beauty,—^x God hath shined.¹
 3 Our God shall come, and shall ^v not keep silence :
 ^z A fire shall devour before him,
 And ^a it shall be very tempestuous round about him.
 4 ^b He shall call to the heavens from above,
 And to the earth,² that he may judge his people.
 5 ^c Gather ^d my saints³ together unto me ;
 ^e Those that have made a covenant with me by sacrifice.
 6 And ^f the heavens shall declare his righteousness :
 For ^g God is judge himself. Selah.
 7 ^h Hear, O my people, and ⁱ I will speak ;
 O Israel, and I will testify against thee :—^k I am God, even thy God.
 8 ^l I will not reprove thee ^m for thy sacrifices⁴
 Or thy burnt offerings, to have been continually before me.
 9 ⁿ I will take no bullock out of thy house,—nor he-goats out of thy folds.
 10 ^o For every beast of the forest is mine,—and the cattle upon a thousand hills.⁵
 11 I know all the fowls of the mountains :—and the wild beasts of the field are mine.
 12 If I were hungry, I would not tell thee :
 ^p For the world is mine, and the fulness thereof.
 13 Will I eat the flesh of bulls,—or drink the blood of goats ?
 14 ^q Offer⁶ unto God thanksgiving ;—and ^r pay thy vows unto the Most High :
 15 And ^s call upon me in the day of trouble :
 ^t I will deliver thee, and thou shalt ^u glorify me.
 16 But unto the wicked God saith,
 ^x What hast thou to do to declare my statutes,⁷
 Or that thou shouldest take my covenant in thy mouth ?
 17 ^y Seeing thou hatest instruction,—and ^z castest my words behind thee.
 18 When thou sawest a thief, then thou ^a consentedst with him,
 And hast been ^b partaker with adulterers.⁸
 19 Thou givest thy mouth to evil,—and ^c thy tongue frameth deceit.
 20 Thou sittest and speakest against thy brother ;
 Thou slanderest thine own mother's son.
 21 These things hast thou done, ^d and I kept silence ;⁹
 ^e Thou thoughtest that I was altogether such an one as thyself :
 But ^f I will reprove thee, and set them in order¹⁰ before thine eyes.
 22 Now ^g consider this, ye that ^h forget God,
 Lest I ⁱ tear you in pieces, and there be ^k none to deliver.
 23 ^l Whoso offereth praise glorifieth me :
 And ^m to him that ordereth his conversation¹¹ aright
 Will I show ⁿ the salvation of God.

^u see refs. Ps. 48. 2.
^x Ps. 80. 1; Deut. 33. 2.
^y Ps. 83. 1; Is. 42. 13, 14; 65. 6, 7.
^z Ps. 97. 3; see refs. Le. 10. 2; Dan. 7. 10; Nah. 1. 5, 6.
^a Ps. 18. 7—15.
^b see refs. Deut. 4. 26; 31. 28; 32. 1.
^c Mt. 24. 31; 1 Thes. 4. 16, 17; 2 Thes. 2. 1.
^d Ps. 97. 10; Deut. 33. 3; Is. 13. 3.
^e Ex. 24. 3—8; Mt. 26. 28; Heb. 9. 10—23.
^f Ps. 97. 6.
^g Ps. 75. 7.
^h Ps. 81. 8; Is. 1. 18.
ⁱ 2 Ki. 17. 13; Ne. 9. 24, 30.
^k see refs. Ex. 20. 2; Eze. 20. 5, 7, 19, 20.
^l Ps. 49. 6; 51. 16; Is. 1. 11; Jer. 7. 21—23.
^m Hos. 6. 6.
ⁿ Mic. 6. 6—8; Ac. 17. 25.
^o Ge. 1. 24, 25; 2. 19; Jer. 27. 3, 6.
^p Ps. 24. 1, 2; Ex. 19. 5; Deut. 10. 14; Job. 41. 11; 1 Cor. 10. 26, 28.
^q ver. 23; Ps. 69. 30, 31; 107. 22; 110s. 14. 2; 116b. 13, 15.
^r Ps. 76. 11; see refs. Num. 30. 2.
^s Ps. 91. 15; 107. 6, 13, 19, 28; Job. 22. 27; Hos. 5. 15; Zec. 13. 9.
^t Ps. 34. 4; 66. 13—20.
^u ver. 23; Ps. 22. 23; Mt. 5. 16.
^v Is. 1. 15.
^w Pro. 1. 29; Ro. 2. 21, 22.
^x Ne. 9. 26; Is. 5. 24; Jer. 8. 9.
^y Ro. 1. 32.
^z 1 Tim. 5. 22.
^a Ps. 5. 9; 10. 7; 52. 2.
^b Ecc. 8. 11, 12; Is. 26. 10; 57. 11.
^c see Ro. 2. 4, 5.
^d Ps. 90. 8; Ecc. 12. 11.
^e Hag. 1. 5.
^f Ps. 9. 17; 10. 4; Job. 8. 13; Is. 51. 13.
^g Hos. 5. 14; 13. 8.
^h Ps. 7. 2.
ⁱ see refs. vers. 14, 15; Ps. 27. 6; Ro. 12. 1.
^j Ps. 24. 4, 5; 25. 14; John 7. 17; Ac. 10. 2—4; Gal. 6. 16.
^k Ps. 91. 16; Is. 49. 6; 51. 5, 6.

he was also an inspired psalmist: see 1 Chron. vi. 31, 39; xv. 17, 19; 2 Chron. xxix. 30. There are twelve psalms which bear his name. In this sublime psalm, the Divine Lawgiver, appearing on Zion, in glory similar to that of Sinai (vers. 2, 3), summons the whole world to witness his judgment of his people (vers. 1—6). With regard to the first table of the Decalogue, he charges them with losing sight of the purpose of their outward rites, and the spirituality of his worship (7—15). With respect to the second, he severely rebukes the hypocrites who professed to serve him whilst they violated all his moral commands (16—21); and then concludes with a warning and a promise (22, 23). This psalm would serve to prepare the minds of pious Israelites for the abolition of their peculiar ritual by the introduction of a more perfect economy; whilst it fitly describes and solemnly threatens the formalists and hypocrites of every age.

1 Compare with this the sublime descriptions of God's appearance on Sinai in Exod. xix. and Deut. xxxiii. 2, which were evidently before the mind of the writer, and have supplied some of the very phrases employed.

2 For similar summonses of heaven and earth to be present at the Divine proceedings, see Deut. iv. 26; xxxii. 1; Isa. i. 2; Mic. vi. 1, 2. They increase the solemnity of the proceeding, and show its universal importance.

3 Those who profess to be such: the primary reference

being to the Jewish nation, whom God set apart for himself.

4 That is, on account of their absence or omission.

5 Literally, 'hills of a thousand;' which may mean 'hills where the cattle rove by thousands.' God cannot be supposed either to need or to desire such supplies; and, even if he did, he need not come to man for them, since the whole animal creation is his property, and at his disposal. These ritualists had forgotten both God's self-sufficiency and his spirituality.

6 Rather, 'sacrifice;' *i. e.* 'Let the sacrifices you offer be regarded neither as needed by God, nor as meritorious actions of yours; but as thanksgivings for God's mercy towards you.'

7 By professing to regard and obey them. The apostle Paul pointedly apostrophizes the same class of Jewish formalists in Rom. ii. 21—23.

8 Vers. 18—20 refer to the seventh, eighth, and ninth commands of the Decalogue. See note on title.

9 God is described as 'keeping silence' when he does not openly show his displeasure by reproof or punishment.

10 So that none shall be omitted or overlooked. God will lay hereafter before the wicked an exact catalogue, so to speak, of their misdeeds, which they shall be compelled to read and own, whether they will or not.

11 See note on 1'sa. xxxvii. 14. The former clause refers to the *worship* (see vers. 14, 15), the latter to the course of *life* which God approves.

PSALM LI.

To the chief Musician, A Psalm of David, ^o when Nathan the prophet came unto him, after he had gone in to Bath-sheba. ¹

- 1 HAVE mercy upon me, O God,—^p according to thy lovingkindness :
According unto ^q the multitude of thy tender mercies—^r blot out my transgressions.
- 2 ^s Wash me throughly from mine iniquity,—and cleanse me from my sin.
- 3 For ² I acknowledge my transgressions :—and ^u my sin is ever before me.
- 4 ^x Against thee, thee only, ³ have I sinned,—and done *this* evil ^y in thy sight :
^z That thou mightest be justified when thou speakest, ⁴
And be clear when thou judgest.
- 5 Behold, I was shapen in iniquity ;—^b and in sin did my mother conceive me. ⁵
- 6 Behold, thou desirest truth ^c in the inward parts :
And in ^d the hidden ⁶ part thou shalt make me to know wisdom.
- 7 ^e Purge ⁷ me with hyssop, ⁸ and I shall be clean :
Wash me, and I shall be ^f whiter than snow.
- 8 Make me to hear joy and gladness ;
That ^g the bones *which* thou hast broken ⁹ ^h may rejoice.
- 9 ⁱ Hide thy face from my sins,—and ^k blot out all mine iniquities.
- 10 ^l Create in me a clean heart, O God ;—and ^m renew a right ¹⁰ spirit within me.
- 11 Cast me not away ⁿ from thy presence ;—and ^o take not thy ^p holy spirit from me.
- 12 ^q Restore unto me the joy of thy salvation ;—and ^r uphold me *with thy* ^s free spirit. ¹¹
- 13 ^t Then will I teach transgressors thy ways ; ¹²
And sinners shall be ^u converted unto thee.
- 14 Deliver me from ^x bloodguiltiness, O God, thou God of my salvation :
And ^y my tongue shall sing aloud of ^z thy righteousness.
- 15 O LORD, ^a open thou my lips ;—and ^b my mouth shall show forth thy praise.
- 16 For ^c thou desirest not sacrifice ; else would I give *it* :
Thou delightest not in burnt offering.
- 17 ^d The sacrifices ¹³ of God *are* a broken spirit :
A broken and a contrite heart, O God, ^e thou wilt not despise.
- 18 Do good in thy good pleasure unto Zion :—build ¹⁴ thou the walls of Jerusalem.
- 19 Then shalt thou be pleased with ^f the sacrifices of righteousness,
With burnt offering and whole burnt offering :
Then shall they offer bullocks ¹⁵ upon thine altar.

^o 2 Sam. 12. 1 ; 11. 2, 4.
^p see refs. Ps. 25. 6, 7.
^q Ps. 5. 7.
^r ver. 9 ; Is. 43. 25 ;
44. 22 ; Col. 2. 14.
^s ver. 7 ; Eze. 36. 25 ;
Zec. 13. 1 ; 11eb. 9.
^t 14 ; 10. 22 ; 1 John
1. 7, 9 ; Rev. 1. 5.
^u see refs. Ps. 32. 5.
^v Ps. 40. 12 ; 1s. 59. 12.
^w see refs. Ge. 39. 9 ;
Le. 5. 19.
^x Lk. 15. 21.
^y Ps. 50. 6 ; Ro. 3. 4.
^z Ps. 58. 3 ; see refs.
Job 14. 4.
^a Job 14. 4.
^b Job 38. 36 ; Jer. 31.
33 ; Ro. 7. 22.
^c 1 Pet. 3. 4.
^d Le. 14. 4, 6, 49 ; Num.
19. 18 ; Heb. 9. 19.
^e Is. 1. 18.
^f Ps. 6. 2, 3 ; 38. 3.
^g Job 5. 17, 18 ; Is. 57.
15, 16 ; Hos. 6. 1
Mt. 5. 4.
^h Jer. 16. 17.
ⁱ ver. 1.
^j Eze. 36. 25—27 ; Ac.
15. 9 ; 2 Cor. 5. 17 ;
Eph. 2. 10.
^k Ro. 12. 2 ; Eph. 4.
23, 24.
^l Ge. 4. 14 ; 2 Ki. 13.
23.
^m Is. 63. 10.
ⁿ 1 k. 11. 13 ; Ro. 8. 9 ;
Eph. 4. 30.
^o Ps. 85. 6—8 ; Job 29.
2, 3.
^p Ps. 119. 116, 117 ; Is.
41. 13 ; Jer. 10. 23.
^q Ro. 8. 15 ; 2 Cor. 3.
17 ; Gal. 4. 6, 7.
^r Ps. 32. 6 ; Mk. 5. 19 ;
Lk. 22. 32.
^s Ps. 19. 7 ; Jer. 31.
18 ; Mt. 18. 3 ; Jam.
5. 19, 20.
^t 2 Sam. 11. 14—17 ;
12. 9.
^u see refs. Ps. 35. 28.
^v Ne. 9. 33.
^w Ex. 4. 11 ; Eze. 3. 27.
^x Ps. 63. 3—5.
^y Ps. 40. 6 ; 50. 8 ;
Num. 15. 27 ; Is. 1.
11 ; Jer. 7. 22 ; Hos.
6. 6.
^z Ps. 34. 18 ; Is. 57.
15 ; 66. 2.
^a Ps. 22. 24 ; 102. 17.
^b Ps. 4. 5 ; Mal. 3. 3.

1 The character and contents of Psalm li. agree well with the historical occasion indicated by the title. Though written as the utterance of a single penitent, it is evidently designed for public use ; and is intended to make David's repentance as well known as his guilt had been. The first part of the psalm contains confessions of sin, mingled with prayers for pardon, sanctification, and renewed peace (vers. 1—12) ; the second part expresses his desires to testify his gratitude for Divine mercy (13—19). It should be read in connection with Ps. xxxii.

2 Those to whom God gives grace to confess their sins may expect his mercy in forgiving them.

3 The psalmist's mind is at first fully occupied with the offence and dishonour to God which his sin had occasioned ; though ver. 14 clearly shows that he was quite alive to the other aspects and mischievous consequences of his crime.

4 This may mean either, 'So that thou art just in passing sentence upon me, and clear in condemning me ;' or, 'I acknowledge my transgressions,' etc. (ver. 3), 'in order that it may appear that thou art just,' etc.

5 David adverts to this fact, not to extenuate his own transgression, but to humble himself the more deeply by acknowledging that his present sins were only the bitter waters flowing from a corrupt source within. We are never properly humbled for sin, until we see its power in the heart, as well as its fruits in the life.

6 In my inmost soul.

7 Literally, 'Thou wilt purge,' etc. ; 'thou wilt wash,' etc. 'Thou wilt make,' etc. (ver. 8). So in ver. 15, 'Thou wilt open,' etc. The desire for holiness and peace is sustained by confidence in God's merciful intentions. Comp. 1 Thess. iv. 3 ; v. 23.

8 See note on 1 Kings iv. 33. Hyssop was much used

in the purifications under the Mosaic law ; see Exod. xii. 22 ; Lev. xiv. 4, 6 ; Numb. xix. 18 ; Heb. ix. 19. To 'purge with hyssop,' therefore, suggests the idea of a purification from guilt, founded on atonement.

9 A forcible figure to express the anguish produced by the consciousness of aggravated and unforgiven guilt. See Ps. xxxii. 3.

10 Or, 'firm ;' *i. e.* constant, steadfast in thy service. This passage, and others in the Old Testament, so clearly teach the need of regeneration by Divine power, even though a man might be an Israelite after the flesh, that our Lord expressed surprise at the ignorance discovered by 'a master in Israel' on this important subject. See John iii. 3—10.

11 Or, 'and [with] a free spirit sustain me ;' *i. e.* a *willing, generous* spirit, prompting the cheerful obedience of love ; the spirit of adoption, as opposed to the 'spirit of bondage ;' see Rom. viii. 15.

12 This may mean either, God's method of dealing with men (see Ps. xviii. 26, and note), or the ways in which he requires us to walk. See Ps. cxix. 37. In both these senses the psalmist might desire to teach others the Divine ways. Of this resolution, a partial fulfilment is to be found in Ps. xxxii. 8—11.

13 A really contrite spirit is worth all, and more than all, the numerous sacrifices of the ritual.

14 That is, *continue* to build them. David had begun the work some years ago (see 2 Sam. v. 9), but it was not completed till the reign of Solomon (see 1 Kings iii. 1). Whether from the use of this psalm or for other similar reasons, building became a symbol of prosperity, as dismantling was of injury. See Ps. lxxxix. 40. A true penitent desires not only his own, but others' good.

15 These are mentioned as the finest and choicest victims.

PSALM LII.

To the chief Musician, Maschil, *A Psalm of David*, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. ¹

- 1 WHY boastest thou thyself in mischief, O ⁱ mighty man?
^k The goodness of God *endureth* continually. ²
- 2 Thy tongue deviseth mischiefs;—^m like a sharp ³ razor, ⁿ working deceitfully.
- 3 Thou ^o lovest evil more than good;
And ^p lying rather than to speak righteousness. Selah.
- 4 Thou lovest all ^q devouring words,—O *thou* deceitful tongue.
- 5 ^r God shall likewise destroy thee for ever,
He shall take thee away, and ^s pluck thee out of *thy* dwelling place,
And ^t root thee out of ^u the land of the living. Selah.
- 6 ^x The righteous also shall see, and fear,—^y and shall laugh at him:
- 7 Lo, *this is* the man *that* made not God his strength;
But ^z trusted in the abundance of his riches,
And strengthened himself in his wickedness.
- 8 But I *am* ^a like a green olive tree in the house of God:
^b I trust in the mercy of God for ever and ever.
- 9 I will praise thee for ever, because thou hast done *it*:
And I will ^c wait on thy name;—^d for *it is* good before thy saints.

PSALM LIII.

To the chief Musician upon Mahalath, ⁴ Maschil, *A Psalm of David*.

- 1 THE ^e fool hath said in his heart, *There is* no God.
Corrupt are they, and have done abominable iniquity:
^f *There is* none that doeth good.
- 2 God ^g looked down from heaven upon the children of men,
To see if there were *any* that did understand, that did ^h seek God.
- 3 Every one of them is gone back:—they are altogether become filthy;
There is none that doeth good, no, not one.
- 4 Have the workers of iniquity ⁱ no knowledge?
Who eat up my people *as* they eat bread:—they have not called upon God.
- 5 ^k There were they in great fear, *where* no fear was:
For God hath ^l scattered the bones of him that encampeth *against* thee:
Thou hast put *them* to shame, ^m because God hath despised them.
- 6 ⁿ Oh that the salvation of Israel *were* come out of Zion!
When God bringeth back the captivity of his people,
Jacob shall rejoice, *and* Israel shall be glad.

PSALM LIV.

To the chief Musician on Neginoth, Maschil, *A Psalm of David*, when the Ziphims came and said to Saul, Doth not David hide himself with us? ⁵

- 1 SAVE me, O God, ^p by thy name,—and ^q judge me by thy strength.
- 2 Hear my prayer, O God;—give ear to the words of my mouth.
- 3 For ^r strangers ⁶ are risen up against me,—and ^s oppressors seek after my soul:
^t They have not set God before them. Selah.
- 4 Behold, ^u God *is* mine helper:—^x the LORD *is* with them that uphold my soul.
- 5 He shall reward evil unto mine enemies:—cut them off ^y in thy truth. ⁷
- 6 ^z I will freely sacrifice unto thee:—I will praise thy name, O LORD; ^a for *it is* good.
- 7 For ^b he hath delivered me out of all trouble:
^c And mine eye hath seen *his desire* upon mine enemies.

¹ 1 Sam. 22. 9.
^k Eze. 22. 9.
ⁱ 1 Sam. 21. 7.
^k Ps. 103. 17; 107. 1.
^l see refs. Ps. 50. 19;
Jer. 18. 18.
^m Ps. 57. 4; 59. 7; 61.
3; Pro. 12. 18.
ⁿ Ps. 109. 2.
^o Mic. 3. 2.
^p Ps. 62. 4; Jer. 9. 3
—5, 8.
^q Jam. 3. 6—9.
^r Ps. 7. 14, 15; 55. 23;
Pro. 12. 19.
^s Ps. 37. 35, 36.
^t Pro. 2. 22.
^u see refs. Ps. 27. 13.
^x see refs. Ps. 37. 31;
40. 3; 61. 9; Job 22.
19; Mal. 1. 5.
^y Ps. 58. 10.
^z see refs. Ps. 49. 6.
^a Ps. 92. 13, 11; Jer. 11.
16; Hos. 14. 6.
^b see refs. Ps. 13. 5.
^c see refs. Ps. 27. 14;
Pro. 18. 10.
^d Ps. 51. 6.

^e Ps. 10. 4; 14. 1, etc.

^f Ro. 3. 10.

^g Ps. 33. 13.

^h 2 Chr. 15. 2; 19. 3.

ⁱ Jer. 4. 22.

^k 1. e. 26. 17, 35; Pro.
28. 1.

^l Eze. 6. 5.

^m Ps. 2. 4; 73. 20.

ⁿ Ps. 14. 7.

^o 1 Sam. 23. 19; 26. 1.

^p see refs. Ps. 20. 1.

^q Ps. 26. 1.

^r Ps. 86. 11.

^s Ps. 59. 3.

^t Ps. 35. 1.

^u Ps. 118. 13; 1 Chr.
12. 18; 1s. 41. 10.

^v Ps. 118. 7.

^w Ps. 89. 49; 143. 12.

^x Ps. 66. 13—16.

^y Ps. 52. 9.

^z Ps. 31. 19.

^a Ps. 59. 10; 91. 8;
92. 11.

1 The contents of Psalm lii. seem fully to bear out this inscription: see 1 Sam. xxii. David states his subject (ver. 1), and contrasts the malignant intentions of his foes (2—4) with the punishment and disgrace which God will inflict on them (5—7), and the protection and deliverance which he will grant to his servant (8, 9). The psalm is well adapted to cheer the people of God in any season of persecution.

2 As if he had said, 'Mighty and malicious as thou art, the might and mercy of Jehovah are far greater.'

3 Not merely sharp, but *sharpened*; whetted for the occasion, so as to move smoothly when cutting keenly.

4 The word 'Mahalath' may be the name of a sort of *flute* or *lute*, or of a *tune*, so named from the first word of some popular poem. Psalm liii. is another edition of Psal. xiv.: on which see notes. The chief variation is in ver. 5, which represents those who are described in Psal. xiv. as treating the pious with contumely, as having themselves become objects of contempt.

5 The Ziphites gave this information twice: see 1 Sam. xxiii. 19; xxvi. 1. Psalm liv. contains a prayer (vers. 1—3), and a confident expectation of an answer (4—7).

6 Though of the same tribe, they treat me as an alien.

7 That is, 'agreeably to the tenor of thy promises.'

PSALM LV.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.¹

- 1 ^d GIVE ear to my prayer, O God;—and ^e hide not thyself from my supplication.
 2 Attend unto me, and hear me:—I ^f mourn² in my complaint, and make a noise;
 3 Because of the voice of the enemy,—because of the oppression of the wicked:
^g For they east iniquity³ upon me,—and in wrath they hate me.
 4 ^h My heart is sore pained within me:—and ⁱ the terrors of death are fallen upon me.
 5 ^k Fearfulness and trembling are come upon me,—and horror hath overwhelmed me.
 6 And I said, Oh that I had wings like a dove!⁴
For then would I fly away, and be at rest.
 7 Lo, *then* ^l would I wander far off,—and remain in the wilderness. Selah.
 8 I would hasten my escape—from ^m the windy storm and tempest.
 9 Destroy, O LORD, and ⁿ divide their tongues:⁵
 For I have seen ^o violence and strife in the city.
 10 Day and night they⁶ go about it upon the walls thereof:
 Mischief also and sorrow *are* in the midst of it.
 11 Wickedness *is* in the midst thereof:—deceit and guile depart not from her streets.
 12 ^p For *it was* not an enemy *that* reproached me;—then I could have borne *it*:
 Neither *was it* he that hated me *that* did ^q magnify *himself* against me;
 Then I would have hid myself from him:
 13 But *it was* thou, a man mine equal,—^r my guide,⁷ and mine acquaintance.
 14 We took sweet counsel together,—and ^s walked unto the house of God in company.
 15 ^t Let death seize upon them,—and let them ^u go down quick into hell:⁸
 For wickedness *is* in their dwellings, and among them.⁹
 16 As for me, ^x I will call upon God;—and the LORD shall save me.
 17 ^y Evening, and morning, and at noon, will I pray, and cry aloud:
 And he shall hear my voice.
 18 ^z He hath delivered my soul in peace from the battle *that was* against me:
 For ^a there were many with me.¹⁰
 19 God shall hear, and afflict them,—^b even he that abideth¹¹ of old. Selah.
 Because they have ^c no changes,—therefore they fear not God.
 20 He hath ^d put forth his hands against such as ^e be at peace with him:
 He hath broken his covenant.¹²
 21 ^f *The words* of his mouth were smoother than butter,—but war *was* in his heart:
 His words were softer than oil,—yet *were* they drawn swords.
 22 ^g Cast thy burden¹³ upon the LORD, and he shall sustain thee:
^h He shall never suffer the righteous to be moved.
 23 But thou, O God, shalt bring them down into the pit of destruction:
ⁱ Bloody and deceitful men ^k shall not live out half their days;
 But I will trust in thee.

PSALM LVI.

To the chief Musician upon Jonath-elem-rechokim,¹⁴ Michtam [*or*, A golden *Psalm*^l] of David, when the ^m Philistines took him in Gath.¹⁵

- 1 BE ⁿ merciful unto me, O God: for man would ^o swallow me up;¹⁶
 He fighting daily oppresseth me.

^d Ps. 5. 1.
^e Ps. 13. 1; 143. 7.
^f Is. 38. 14.

^g 2 Sam. 16. 7, 8; 19. 19.
^h Ps. 116. 3.
ⁱ Ps. 18. 4, 5.
^k 2 Sam. 15. 14.

^l 1 Sam. 27. 1; Pro. 6. 4, 5; Jer. 9. 2.
^m Ps. 18. 4; Is. 17. 12, 13.

ⁿ Ge. 11. 7—9; 2 Sam. 15. 31; 17. 1—14; John 7. 45—53; Ac. 23. 6—10.
^o Jer. 6. 7.

^p Ps. 41. 9.

^q Ps. 35. 26; 38. 16.

^r Ps. 41. 9; 2 Sam. 15. 12; 16. 23; Jer. 9. 4.
^s Ps. 42. 4.

^t 2 Sam. 17. 23; 18. 9, 14.
^u Num. 16. 30.

^x see refs. Ps. 50. 15.

^y Dan. 6. 10; 1 k. 18. 1; Ac. 3. 1; 10. 3, 9, 30; 1 Thes. 5. 17.

^z Ps. 3. 6, 7; 2 Sam. 18. 28.
^a 2 Chr. 32. 7, 8.

^b Ps. 90. 1, 2; Deu. 33. 27; Mic. 5. 2.
^c Ps. 73. 5, 6; Ecc. 8. 11.

^d Ac. 12. 1.
^e Ps. 7. 4; 120. 6, 7.

^f Ps. 28. 3; 57. 4; 62. 4; 64. 3; Pro. 5. 3, 4; 12. 18; Mt. 26. 49.

^g see refs. Ps. 37. 5; 62. 8; Is. 50. 10; Mt. 6. 31—34.

^h see refs. Ps. 37. 24; 1 Sam. 2. 9.
ⁱ Ps. 5. 6.
^k Job 15. 32; Pro. 10. 27; Ecc. 7. 17.

^l so title to Ps. 16.

^m 1 Sam. 21. 11.

ⁿ Ps. 57. 1.
^o Ps. 27. 2; 35. 25; 57. 3.

1 In Psalm lv. a sufferer complains bitterly of persecution, from which he desires to escape (vers. 1—8); describes the prevalence of wickedness in the city where he has dwelt (9—11); particularizes the hypocrisy and treachery of a leader in the city (12—15), to which he again refers (19—21); and declares his determination to confide in God (16—19, 22, 23). There are no events in the sacred history to which the whole applies so well as to Absalom's rebellion and occupation of Jerusalem, and the treason of Abithophel. Yet the terms used are so general as to admit of an application to other circumstances, and to suggest a comparison with our Lord's betrayal by Judas.

2 Rather, 'give loose to my thought.'

3 Either, iniquitous calumnies; or, injuries.

4 The pigeon, or dove, is one of the swiftest of birds. There is much plaintive elegance in this soliloquy.

5 That is, 'disconcert their counsels;' perhaps alluding to the confusion of tongues at Babel.

6 'Violence and Strife' (see ver. 9) are personified as keeping the walls of the city, whilst Mischief and its comrades occupy the interior.

7 Rather, 'my associate.'

8 That is, 'alive into the grave' (Heb. *Sheol*); obviously alluding to the destruction of Korah and his company: see Numb. xvi. 33.

9 Literally, 'in their heart;' *i. e.* not only around, but *within* them.

10 That is, fighting 'with (*i. e.* against) me.'

11 Rather, 'that sitteth (as judge and sovereign) of old.'

12 The covenant of friendship into which he had entered.

13 Or, 'what he gives thee' to bear.

14 These three words may be rendered, 'the dumb dove [among] strangers;' which may either be an enigmatical description of David as an innocent sufferer in a foreign land, agreeing with the remaining part of the title, or the first words of an ode to the tune of which this psalm was sung.

15 Referring probably to the incident related in 1 Sam. xxi. 11—15. The application of the psalm to that event is, however, attended with many difficulties. Psalm lvi. divides itself naturally into two stanzas, containing complaints, prayers, and hopes (vers. 1—4, and 5—11), followed by grateful praises and vows (12, 13).

16 Heb., 'Pants after me;' longing for my blood.

- 2 Mine enemies [observers^p] would daily ^qswallow me up :
For *they be* ^rmany that fight against me, O thou Most High.¹
- 3 ^sWhat time I am afraid, I will trust in thee.
- 4 ^tIn God I will praise his word,²—^uin God I have put my trust ;
^vI will not fear what flesh can do unto me.
- 5 Every day ^ythey wrest my words :—all their thoughts *are* against me for evil.
- 6 ^zThey gather themselves together, ^athey hide themselves,
^bThey mark my steps, ^cwhen they wait for my soul.³
- 7 ^dShall they escape by iniquity?⁴—^ein *thine* anger east down the people, O God.
- 8 Thou tellest ^fmy wanderings :
Put thou ^gmy tears into thy bottle :⁵—^h*are they* not in thy book ?
- 9 ⁱWhen I cry unto thee, ^kthen shall mine enemies turn back :
This I know, for ^lGod *is* for me.
- 10 ^mIn God will I praise *his* word :—in the LORD will I praise *his* word.
- 11 In God have I put my trust :—ⁿI will not be afraid what man can do unto me.
- 12 ^oThy vows *are* upon me, O God :⁶—I will render praises unto thee.
- 13 For ^pthou hast delivered my soul from death :
^qWilt not thou deliver my feet from falling.
^rThat I may walk before God in ^sthe light of the living ?

PSALM LVII.

To the chief Musician, Al-tasehith,⁷ Michtam [or, Destroy not, A golden Psalm] of David,
^twhen he fled from Saul in the cave

- 1 BE ^umerciful unto me, O God, be merciful unto me :
For ^xmy soul trusteth in thee :
^yYea, in the shadow of thy wings will I make my refuge,
^zUntil *these* calamities be overpast.
- 2 I will cry unto God most high ;—unto God ^athat performeth⁸ *all things* for me.
- 3 ^bHe shall send from heaven, and save me
From the reproach of him that would ^cswallow me up.⁹ Selah.
God ^dshall send forth his mercy and his truth.
- 4 My soul *is* among lions :—and I lie *even* among them that are set on fire,¹⁰
Even the sons of men, ^ewhose teeth *are* spears and arrows,
And ^ftheir tongue a sharp sword.¹¹
- 5 ^gBe thou exalted,¹² O God, above the heavens ;
Let ^hthy glory *be* above all the earth.
- 6 ⁱThey have prepared a net for my steps ;—^kmy soul is bowed down :
They have digged ^la pit before me,
Into the midst whereof they are fallen *themselves*. Selah.
- 7 ^mMy heart is fixed,¹³ O God, my heart is fixed :—I will sing and give praise.
- 8 ⁿAwake up, ^omy glory ;¹⁴ awake, psaltery and harp :—I *myself* will awake early.¹⁵
- 9 ^pI will praise thee, O LORD, among the people :
I will sing unto thee among the nations.
- 10 ^qFor thy mercy *is* great unto the heavens,—and thy truth unto the clouds.
- 11 ^rBe thou exalted, O God, above the heavens :—*let* thy glory *be* above all the earth.

^p Ps. 54. 5.
^q Ps. 57. 3.
^r Ps. 3. 1 ; 118. 10—12.
^s 1 Sam. 21. 10, 12 ; 30. 6 ; 2 Cor. 1. 8—10.
^t vers. 10, 11 ; see refs. Ps. 12. 6.
^u Ps. 27. 1—3 ; 46. 1.
^x Ps. 118. 6 ; Is. 31. 3 ; Heb. 13. 6.
^y Is. 29. 20, 21.
^z Ps. 59. 3 ; 140. 2.
^a Ps. 10. 8—10.
^b Ps. 57. 6.
^c Ps. 71. 10.
^d Ps. 91. 20—23.
^e Ps. 55. 15, 23 ; Jer. 10. 25.
^f 1 Sam. 19. 18 ; 22. 1—5 ; 27. 1—3.
^g see refs. Ps. 39. 12.
^h Ps. 139. 16 ; Mal. 3. 16.
ⁱ Jer. 33. 3.
^k Ps. 18. 13.
^l Ps. 46. 7—11 ; Ro. 8. 31.
^m ver. 1.
ⁿ Ps. 27. 1.
^o Ps. 68. 13, 14 ; 119. 106 ; Ge. 28. 20—22.
^p Ps. 86. 12, 13 ; 116. 8.
^q see refs. Ps. 17. 5.
^r Ps. 116. 9 ; Ge. 17. 1.
^s Job 33. 30.

^t Ps. 132, title ; 1 Sam. 22. 1 ; 24. 3.
^u Ps. 56. 1.
^x Ps. 5. 10 ; see refs. 13. 5.
^y see refs. Ps. 17. 8 ; 63. 7.
^z Is. 26. 20.
^a Ps. 138. 8 ; Is. 26. 12.
^b Ps. 18. 6 ; 144. 5—7.
^c Ps. 56. 1, 2.
^d Ps. 40. 11 ; 43. 3 ; 61. 7.
^e Pro. 30. 14.
^f Ps. 55. 21 ; 61. 3 ; Pro. 12. 18 ; 25. 18.
^g ver. 11 ; see refs. Ps. 21. 13.
^h Ps. 148. 13 ; Num. 11. 21 ; Is. 6. 3.
ⁱ Ps. 7. 15, 16 ; 9. 15 ; 35. 7, 8 ; 149. 5.
^k Ps. 42. 5.
^l Ps. 7. 15.
^m Ps. 108. 1—5 ; 112. 7.
ⁿ Judg. 5. 12 ; Is. 52. 1.
^o Ps. 16. 9 ; 30. 12 ; 108. 1, 2.
^p see refs. Ps. 18. 49 ; 108. 3.
^q Ps. 36. 5 ; 71. 19 ; 103. 11 ; 108. 4.
^r ver. 5.

1 Or, 'that fight highly (i. e. proudly) against me.'
2 The promise which he has made to me.
3 That is, 'my life.' Their object in so closely watching my movements is to destroy me. See Psa. cxix. 95.
4 Rather, 'They escape (i. e. they hope to escape) by iniquity ;' they rely for deliverance and success on their nefarious schemes.
5 That is, 'preserve them in thy memory :' see the next clause. 'Tears' are here compared to a precious liquor, which is carefully preserved in a skin bottle.
6 The psalmist speaks as if he were already in possession of the object of his prayers. Extraordinary deliverances call for unusual expressions of gratitude and devotion to God.
7 'Al-tasehith' means, 'Destroy not.' Some explain these words by a reference to their use in Deut. ix. 26 ; 1 Sam. xxvi. 9 ; supposing in the latter case that they had become the formula of deprecation. As they are prefixed to psalms of very various characters, it is most likely that they are the first words of a well-known poem. Psalm lvii. resembles the preceding in its style and subject ; but its tone is throughout somewhat more cheerful. It is natu-

rally divided into two stanzas (vers. 1—5, and 6—11).
8 Rather, 'perfecteth.' Not only God's omnipotence, but his unchanging faithfulness, encourages the suppliant. See Psa. cxxxviii. 8 ; Phil. i. 6.
9 Or, 'He reproacheth him that would swallow me up.'
10 Rather, 'among flaming ones ;' i. e. persons breathing out flame ; ferocious enemies, such as are described in Acts ix. 1.
11 The tongue is mentioned in this comparison on account of the slander and abuse which proceeded from it.
12 By displaying thy perfections in the deliverance of thy servant. It is the consolation of God's people that their safety is linked with his glory.
13 It is fortified against all fear, by reliance on thee.
14 This may mean, 'my soul ;' see notes on Psa. vii. 5 ; xvi. 9 ; but some explain the term to mean, 'my tongue ;' and others, with considerable probability, 'my inspiration as a sacred poet.' See the next clause.
15 Literally, 'I will awake the dawn ;' a bold figure of poetry, as if the writer had said, 'The morning shall not awake me to praise ; but in my songs I will anticipate the dawn.'

PSALM LVIII.

To the chief Musician, ^s Al-taschith, Michtam [*or*, Destroy not, A golden *Psalm*] of David. ¹

- 1 DO ye indeed speak righteousness, O congregation?²
Do ye judge uprightly, O ye sons of men?
- 2 Yea, in heart ye work wickedness;
^t Ye weigh the violence of your hands in the earth.³
- 3 ^u The wicked are estranged⁴ from the womb:
They go astray as soon as they be born, speaking lies.
- 4 ^x Their poison *is* like the poison of a serpent:
They are like ^y the deaf adder *that* stoppeth her ear;
- 5 Which will not hearken to the voice of charmers,⁵—charming never so wisely.
- 6 ^z Break their teeth, O God, in their mouth:
Break out the great teeth of ^a the young lions, O LORD.
- 7 ^b Let them melt away as waters *which* run continually:
When he bendeth *his bow* to shoot his arrows, let them be as cut in pieces.⁶
- 8 As a snail *which* melteth,⁷ let *every one of them* ^c pass away:
^d Like the untimely birth of a woman, *that* they may not see the sun.
- 9 Before your pots can feel ^e the thorns,
^f He shall take them away ^g as with a whirlwind, both living, and in *his* wrath.⁸
- 10 ^h The righteous shall rejoice when he seeth the vengeance:
ⁱ He shall wash his feet⁹ in the blood of the wicked.
- 11 ^k So that a man shall say, Verily *there is* a reward for the righteous:
Verily he is a God that ^l judgeth in the earth.

PSALM LIX.

To the chief Musician, ^m Al-taschith, Michtam [*or*, Destroy not, A golden *Psalm*] of David;
ⁿ when Saul sent, and they watched the house to kill him. ¹⁰

- 1 DELIVER ^o me from mine enemies, O my God:
Defend me from them that rise up against me.
- 2 Deliver me from the workers of iniquity,—and save me from bloody men.
- 3 For, lo, they lie in wait for my soul:—^p the mighty are gathered against me;
^q Not *for* my transgression, nor *for* my sin, O LORD.
- 4 They run¹¹ and prepare themselves without *my* fault:
^r Awake to help me, and behold.
- 5 Thou therefore, O LORD God of hosts, the God of Israel,
Awake to visit all the heathen:¹²
Be not merciful to any wicked transgressors. Selah.
- 6 ^s They return¹³ at evening:
They make a noise like a dog, and go round about the city.
- 7 Behold, they belch out with their mouth:—^t swords *are* in their lips:
For ^u who, *say they*, doth hear?

^s Ps. 57, title.

^t Ps. 94. 20; Is. 10. 1.

^u see refs. Ps. 51. 5; Is. 48. 8.

^x Ps. 140. 3; Ecc. 10. 11; Ro. 3. 13.

^y Jer. 8. 17.

^z Ps. 3. 7; Job 4. 10.

^a Ps. 17. 12.

^b Ps. 112. 10; see refs. Jos. 2. 11.

^c Ps. 37. 35, 36.

^d Job 3. 16; Ecc. 6. 3.

^e Ps. 118. 12; Ecc. 7. 6.

^f Job 18. 18; 20. 5, etc.
^g Pro. 1. 27; 10. 25; Is. 17. 13.

^h Ps. 52. 6; 61. 10; 107. 42.

ⁱ Ps. 68. 23.

^k Ps. 92. 15.

^l Ps. 67. 4; 96. 13; 98. 9.

^m Ps. 57, title.

ⁿ 1 Sam. 19. 11.

^o Ps. 7. 1, 2; 18. 48.

^p see refs. Ps. 10. 9, 10; 56. 6.

^q Ps. 69. 4; 1 Sam. 24. 11.

^r Ps. 35. 23; 44. 23.

^s ver. 14; 1 Sam. 19. 11.

^t Ps. 55. 21; 57. 4; Pro. 12. 18.

^u Ps. 10. 11, 13; 64. 5; 73. 11; 94. 7; Job 22. 13; Is. 29. 15.

¹ See note on title of preceding Psalm. Psalm lviii. is directed against unjust rulers; describing their inveterate wickedness (vers. 1—5); praying for their speedy punishment (6—9); and expressing the satisfaction with which the righteous will contemplate it (10, 11). Many with good reason apply it particularly to Saul.

² The Hebrew word here used is variously translated. Some render it as in the text; others, 'mighty ones,' or 'rulers;' others, 'dumb,' reading the whole clause, 'Are ye indeed dumb [when ye should] speak righteousness?' Others, again, with the ancient versions, take it adverbially as strengthening the preceding word 'indeed:' 'Do ye in very deed speak righteousness?' And this is perhaps, upon the whole, the most probable rendering.

³ These wicked rulers, instead of 'weighing' or dispensing justice to their subjects, dispensed the most violent injustice.

⁴ That is, estranged from God and goodness. For similar expressions, see Eph. iv. 18; Col. i. 21.

⁵ In the East, there are professed enchanters, who exercise a remarkable influence over serpents, chiefly by means of musical instruments. Any species which should remain unaffected by such incantations would be regarded as peculiarly malignant.

⁶ Or, 'as if deprived of their points;' blunted.

⁷ This word seems to refer to the slimy track which the snail leaves behind it.

⁸ Rather, 'both living and burning:' meaning either,

'both the fresh green thorns gathered for fuel and those already set on fire;' or, with reference to the *contents* of the vessel, 'whether raw (as the word means in 1 Sam. ii. 15) or heated,' *i. e.* cooked. In either case the idea intended is that of a sudden change, which carries men away in the midst of their employments.

⁹ As the victorious survivor of a conflict, walking over the battle-field, might be said to do.

¹⁰ The contents of Psalm lix. correspond with the title, and with the history in 1 Sam. xix. 11. In subject and style, it resembles others of the same period; but it has a peculiar artificial division into two parts of two stanzas each (1—5, 6—10, 11—13, 14—17); so that the same thoughts are re-produced in the alternate stanzas, in nearly the same order, and often in nearly the same language: comp. vers. 6 and 14, 10 and 17.

¹¹ Perhaps used as a military term. See Ps. xviii. 29.

¹² Or, 'nations.' The psalmist feels confident that, when God exercises his punitive justice in the world, such flagrant transgressors as these persecutors cannot escape.

¹³ Or, as in ver. 14, 'Let them return,' etc. The verse describes the disappointment of the enemy, who are compared to the gregarious untamed dogs which prowl about the streets of Eastern cities. The psalmist desires that his enemies may become miserable outcasts like these animals; loathed as unclean, and howling for want of food.

- 8 But ^x thou, O Lord, shalt laugh at them;
Thou shalt have all the heathen in derision.
- 9 *Because of* ^y his strength¹ will I wait upon thee:—^z for God *is* my defence.
- 10 ^a The God of my mercy shall ^b prevent me:²
God shall let ^c me see *my desire* upon ^d mine enemies.
- 11 ^c Slay them not,³ lest my people forget:—scatter them by thy power;
And ^f bring them down, O Lord ^e our shield.
- 12 ^h For the sin of their mouth *and* the words of their lips⁴ let them even be ⁱ taken
in their pride:
And ^k for cursing⁵ and lying *which* they speak.
- 13 ^l Consume *them* in wrath, consume *them*, that they *may* not be:
And ^m let them know that God ruleth in Jacob—unto the ends of the earth. Selah.
- 14 And ⁿ at evening let them return;
And let them make a noise like a dog,—and go round about the city.
- 15 Let them ^o wander up and down for meat,—and grudge if they be not satisfied.
- 16 But ^p I will sing of thy power;
Yea, I will sing aloud of thy mercy ^q in the morning:
^r For thou hast been my defence and refuge ^s in the day of my trouble.
- 17 Unto thee, ^t O my strength, will I sing:
^u For God *is* my defence, *and* the God of my mercy.

PSALM LX.

To the chief Musician ^x upon Shushan-eduth,⁶ Michtam [*or*, A golden *Psalms*] of David, to teach; ^y when he strove with Aram-naharaim and with Aram-zobah,⁷ when Joab returned, and smote of Edom in the valley of salt twelve thousand.

- 1 O GOD, ^z thou hast cast us off, thou hast scattered us,
Thou hast been displeased; ^a oh turn thyself to us again.
- 2 ^b Thou hast made the earth to tremble; thou hast broken it:
^c Heal the breaches thereof; for it shaketh.
- 3 ^d Thou hast showed thy people hard things:
^e Thou hast made us to drink the wine of astonishment.
- 4 ^f Thou hast given a banner to them that feared thee,
That it may be displayed because of the truth.⁸ Selah.
- 5 ^g That thy beloved⁹ may be delivered;—^h save *with* thy right hand, and hear me.
- 6 God hath ⁱ spoken in his holiness;¹⁰
I will rejoice, I will ^k divide ^l Shechem,—and mete out ^m the valley of Succoth.¹¹
- 7 ⁿ Gilead *is* mine, and ^o Manasseh *is* mine;
^p Ephraim also *is* the strength¹² of mine head;—^q Judah *is* my lawgiver;
- 8 ^r Moab *is* my washpot;¹³—^s over Edom will I cast out my shoe:¹⁴
^t Philistia, triumph¹⁵ thou because of me.
- 9 Who will bring me *into* the ^u strong city?¹⁶—who will lead me into Edom?

^x see refs. Ps. 2. 4; 1 Sam. 19. 16.

^y Ps. 18. 1, 2; 27. 1.

^z ver. 17; Ps. 62. 2.

^a ver. 17.

^b Ps. 21. 3.

^c see refs. Ps. 54. 7; 112. 8; 1 Sam. 26. 10.

^d Ps. 56. 2.

^e so Ge. 4. 12—15.

^f Job 40. 12.

^g see refs. Ps. 3. 3.

^h Ps. 110. 9, 10; Pro. 12. 13; 18. 7.

ⁱ Ps. 10. 2; Pro. 6. 2.

^k Ps. 109. 17, 18.

^l Ps. 7. 9.

^m Ps. 83. 18; 1 Sam. 17. 46, 47.

ⁿ ver. 6.

^o see refs. Job 15. 23.

^p Ps. 21. 13.

^q Ps. 5. 3.

^r Ps. 4. 1; 61. 3.

^s Ps. 77. 2.

^t see refs. Ps. 18. 1.

^u vers. 9, 10.

^x Ps. 80.

^y 2 Sam. 8. 3, 13; 1 Chr. 18. 3, 12.

^z see refs. Ps. 44. 9.

^a Ps. 80. 3, 7, 19; 90. 13.

^b see refs. Ps. 18. 7; 104. 32.

^c 2 Chr. 7. 14.

^d Ps. 71. 20.

^e Ps. 75. 8; Is. 51. 17, 22; Jer. 25. 15.

^f Ps. 20. 5; Ex. 17. 15.

^g Ps. 108. 6—13; Dent. 7. 7, 8.

^h Ps. 17. 7; 20. 6.

ⁱ Ps. 89. 35; Am. 1. 2.

^j Jos. 1. 6.

^k Ge. 12. 6, *Sichem*;

^l Jos. 20. 7.

^m Jos. 13. 27.

ⁿ Jos. 17. 1, 5, 6.

^o 1 Chr. 12. 13.

^p see Dent. 33. 17; 1 Sam. 28. 2.

^q Ge. 49. 10.

^r 2 Sam. 8. 2.

^s Ps. 104. 9; 2 Sam. 8. 14; Eze. 35. 14.

^t 2 Sam. 8. 1.

^u 2 Sam. 11. 1; 12. 26.

1 If this reading be correct, it seems to mean the strength of the enemy. But some of the ancient copies and versions read as in ver. 17, 'my strength;' so that the rendering would be, 'O my strength, I will look to thee.'

2 He will give me speedy and timely succour. See note on Psa. xviii. 5.

3 The psalmist desires that his foes may be made an example of infamy; their humiliation being a warning to all others.

4 Or, 'The sin of their mouth is the word of their lips;' *i. e.* whatever they speak is spoken sinfully.

5 The profane imprecations which they utter against the innocent.

6 'Shushan-eduth' means 'lily of testimony;' and is probably the name of a tune, or the title of an ode, to the music of which this psalm was set.

7 This title, though it seems incorrect in some particulars, is evidently right in ascribing the psalm to the time of David, under whom Ephraim and Judah were united, and by whom Moab, Edom, and Philistia were conquered. See notes on 2 Sam. viii. 1—14, and on Psa. ix. 1. The psalm contains three stanzas, in which the national danger is represented (vers. 1—4), the hopes founded on God's promises are described (5—8), and their accomplishment is confidently asked (9—12). The last two stanzas are repeated in Psa. cviii. 7—13.

8 Either, 'in the cause of thy truth' which we main-

tain; or, 'according to thy veracity;' *i. e.* 'thou hast given a banner, etc., agreeably to thy promise.'

9 That is, 'thy beloved people;' as in Dent. xxxiii. 12.

10 The psalmist refers not so much to any particular declaration, as to the general tenor of the assurances given to the Israelites, both as to their possession of the land of Canaan in its largest extent, and as to their triumphs over the neighbouring heathen. See Gen. xlix.; Numb. xxiv.; Dent. xxxiii. The words that follow contain the expectations which the psalmist founded upon the Divine promises.

11 Shechem, Ephraim, and Judah, Succoth, Gilead, and Manasseh, represent the *whole land* both west and east of the Jordan.

12 Or, 'defence.' Ephraim and Judah were the most powerful tribes; and Judah had now the political superiority.

13 That is, used for the meanest purposes. The phrase denotes the most abject subjection.

14 Meaning either, I will utterly trample it down; or, I will treat it with the greatest contempt.

15 Rather, 'Shout aloud;' receive me thy conqueror with shouts of applause.

16 In reliance on God's promise, the people are ready to go forward into the very heart of their enemies' country. 'The strong city' is Petra, the famous capital of Idumea, hewn in the rock, and almost impregnable.

- 10 ^x *Wilt* not thou, O God, *which* ^y hadst cast us off?
 And *thou*, O God, *which* didst ^z not go out with our armies?
 11 ^a Give us help from trouble:—for ^b *vain* is the help of man.
 12 Through God ^c we shall do valiantly:
 For he *it is that* shall ^d tread down our enemies.

PSALM LXI.

To the chief Musician upon Neginah,¹ *A Psalm* of David. 2

- 1 HEAR my cry, O God;—attend unto my prayer.
 2 From the end of the earth will I cry unto thee, when my heart is overwhelmed:
 Lead me to ^e the rock *that* is higher than I.³
 3 For ^f thou hast been a shelter for me,—*and* ^g a strong tower from the enemy.
 4 ^h I will abide in thy tabernacle for ever:
ⁱ I will trust in the covert of thy wings. Selah.
 5 For thou, O God, hast heard my vows:
 Thou hast given *me* ^k the heritage⁴ of those that fear thy name.
 6 ^l Thou wilt prolong the king's life:—*and* his years as many generations.
 7 ^m He shall abide before God for ever:
 Oh prepare mercy ⁿ and truth, *which* may preserve him.
 8 So will I sing praise unto thy name for ever,—^o that I may daily perform my vows.

PSALM LXII.

To the chief Musician, to ^p Jeduthun,⁵ *A Psalm* of David. 6

- 1 TRULY [*or*, Only] ^q my soul waiteth⁷ upon God:
^r From him *cometh* my salvation.
 2 ^s He only *is* my rock and my salvation;
He is my ^t defence; ^u I shall not be greatly moved.
 3 How long will ye imagine mischief against a man?
 Ye shall be slain⁸ all of you:
^x As a bowing wall *shall ye be*, *and* as a tottering fence.
 4 ^y They only consult to cast *him* down from his excellency:⁹
^z They delight in lies:
^a They bless with their mouth, but they curse inwardly. Selah.
 5 ^b My soul, wait thou only upon God;—for ^c my expectation *is* from him.
 6 ^d He only *is* my rock and my salvation:—*he is* my defence; ^e I shall not be moved.
 7 ^f In God *is* my salvation and ^g my glory:
 The rock of my strength, *and* my refuge, *is* in God.
 8 Trust in him ^h at all times; ye people,—ⁱ pour out your heart before him:
 God *is* ^k a refuge for us. Selah.
 9 ^l Surely men of low degree *are* vanity,—*and* men of high degree *are* a lie:¹⁰
^m To be laid¹¹ in the balance,—they *are* altogether ⁿ lighter than vanity.
 10 ^o Trust not in oppression,—*and* become not vain in robbery:
^p If riches increase,¹² ^q set not your heart *upon them*.
 11 God hath spoken ^r once;—twice¹³ have I heard this;
 That ^s power *belongeth* unto God.
 12 Also unto thee, O LORD, *belongeth* ^t mercy:
 For ^u thou renderest to every man according to his work.

^x Ps. 20. 7; 44. 5—8.
^y ver. 1; Ps. 41. 9;
 108. 11.
^z Jos. 7. 12.
^a Ps. 25. 22.
^b Ps. 118. 8; 121. 1—
 3; 116. 3; 1s. 31. 3.
^c Ps. 18. 32—42; Num.
 24. 18; 1 Chr. 19. 13.
^d see refs. Ps. 44. 5;
 1s. 63. 3.

^e Ps. 18. 46; 27. 5.
^f Ps. 110. 7.
^g see refs. Ps. 18. 2;
 Pro. 18. 10.
^h Ps. 23. 6; 27. 4.
ⁱ see refs. Ps. 17. 8;
 57. 1; 91. 4.

^k Ps. 16. 5, 6.
^l Ps. 21. 4.
^m Ps. 41. 12.
ⁿ Ps. 40. 11; 57. 3;
 Pro. 20. 28.
^o Ps. 65. 1; 66. 13—16.

^p 1 Chr. 25. 1, 3.
^q see refs. Ps. 33. 20;
 65. 1.
^r Ps. 37. 39; 68. 19,
 20; Jer. 3. 23.
^s ver. 6; see refs. Ps.
 18. 2.
^t Ps. 59. 9, 17.
^u Ps. 37. 24.
^x 1s. 30. 13.
^y Ps. 2. 1—3.
^z Ps. 52. 3.
^a see refs. Ps. 28. 3.
^b vers. 1, 2; Lam. 3.
 21—26; Mic. 7. 7.
^c Ps. 39. 7.
^d ver. 2.
^e Ps. 15. 5; 16. 8;
 Pro. 10. 30.
^f Is. 45. 25; Jer. 3. 23;
 9. 23, 24.
^g Ps. 3. 3.
^h Ps. 34. 1; 46. 1—3;
 Job 13. 15.
ⁱ Ps. 42. 4; Lam. 2. 19.
^k Ps. 18. 2; 46. 7;
 Pro. 14. 26.
^l Ps. 39. 5, 11; 118. 9;
 Is. 40. 15, 17; Ro.
 3. 4.
^m Dan. 5. 27.
ⁿ Is. 40. 15, 17.
^o Job 20. 19—29; Is.
 30. 12, 13.
^p Ps. 52. 7; Deu. 8.
 12—14; Job 31. 24,
 25; Lk. 12. 15—21;
 1 Tim. 6. 17.
^q Pro. 23. 5.
^r Job 33. 14.
^s Ps. 68. 34, 35; Is. 26.
 4; Mt. 6. 13; Rev.
 19. 1.
^t see refs. Ex. 34. 6, 7.
^u see refs. Job 34. 11;
 Eze. 7. 27; 1 Cor.
 3. 8; Eph. 6. 8; Col.
 3. 25.

1 The singular of 'Neginoth.' See note on title of Psa. iv.

2 Psalm lxi. was composed whilst the tabernacle was in use (ver. 4), and after David had received the promise of an everlasting kingdom (6, 7). Yet he appears to be in exile and distress (2). It therefore best suits the time of Absalom's rebellion. The first stanza contains confiding prayer (1—4); the second states the grounds of confidence (5—8). In this, personal deliverance is connected with the fulfilment of the great promise in 2 Sam. vii. 12—16.

3 That is, 'a place of security which I could not reach without thy assistance.'

4 The blessings which God bestows upon those who love and fear him were naturally spoken of by an Israelite in language referring to his inheritance in Canaan.

5 See note on title of Psa. xxxix.

6 There is nothing in Psalm lxii. to indicate when and by whom it was written. Those who attribute it to David refer it to different periods of his life. Its subject is *confidence in God alone*, in contrast with all other resources,

and in face of all enemies and dangers. It contains professions, exhortations, and praise, but not a single prayer. The psalm is naturally divided into three stanzas (vers. 1—4, 5—8, 9—12).

7 Or, 'is silent.' See note on Psa. xxxvii. 7.

8 Rather, 'Will ye all [seek to] slay him, [a man who is] as a bowing wall and a tottering fence.' David's circumstances seemed so desperate that his enemies combined their efforts to destroy him with full expectation of success.

9 Rather, 'elevation;' the figure of the preceding verse being followed out.

10 Deceiving the hope of those who trust in them.

11 Rather, 'in the balance they go up,' as the lighter scale.

12 Wealth, even when lawfully gained, must not be trusted in.

13 Rather, 'One [thing] God hath spoken, these two [things] I have heard, [namely,]' etc. The power of God, and his mercy exercised consistently with justice, are the two pillars on which the psalmist rests (vers. 1, 5).

PSALM LXIII. 1—LXIV. 10.

PSALM LXIII.

A Psalm of David, ^x when he was in the wilderness of Judah. ¹

- 1 O GOD, ^y thou art my God; ^z early will I seek thee:
^a My soul thirsteth for thee, my flesh longeth for thee
 In a dry and thirsty ² land, where no water is;
 2 To see ^b thy power and thy glory,—so as I have seen thee ^c in the sanctuary.
 3 ^d Because ³ thy lovingkindness is better than life,—^e my lips shall praise thee.
 4 Thus will I bless thee ^f while I live:—^g I will lift up my hands in thy name.
 5 My soul shall be ^h satisfied as with marrow and fatness;
 And my mouth shall praise thee ⁱ with joyful lips:
 6 When ^h I remember thee upon my bed,
 And meditate on thee in the *night* watches. ⁴
 7 ⁱ Because thou hast been my help,
 Therefore ^m in the shadow of thy wings will I rejoice.
 8 ⁿ My soul followeth ⁵ hard after thee:—^o thy right hand upholdeth me.
 9 But those ^p that seek my soul, to destroy it,
 Shall go into the lower parts of the earth. ⁶
 10 ^q They shall fall by the sword:—they shall be a portion for foxes. ⁷
 11 But ^r the king shall rejoice in God;
^s Every one that sweareth by him ⁸ shall glory:
 But ^t the mouth of them that speak lies shall be stopped.

PSALM LXIV.

To the chief Musician, A Psalm of David. ⁹

- 1 HEAR my voice, O God, in my prayer:
^u Preserve my life from fear of the enemy.
 2 ^x Hide me from ^y the secret counsel of the wicked;
^z From the insurrection of the workers of iniquity.
 3 ^a Who whet their tongue like a sword,
^b And bend their bows ¹⁰ to shoot their arrows, even bitter words:
 4 ^c That they may shoot in secret at ^d the perfect:
^e Suddenly do they shoot at him, and fear not.
 5 ^f They encourage themselves in an evil matter:
^g They commune of laying snares privily;—^h they say, Who shall see them?
 6 ⁱ They search out iniquities;—they accomplish a diligent search: ¹¹
 Both ^k the inward *thought* of every one of them, and the heart, is deep.
 7 ^l But God shall shoot ¹² at them with an arrow;
^m Suddenly shall they be wounded.
 8 So they shall make ⁿ their own tongue ¹³ to fall upon themselves:
^o All that see them shall flee away.
 9 ^p And all men shall fear, and shall ^q declare the work of God; ¹⁴
^r For they shall wisely consider of his doing.
 10 ^s The righteous shall be glad in the Lord, and shall trust in him;
 And all ^t the upright in heart shall glory.

^x 1 Sam. 22. 5; 23. 11—16.

^y Ps. 31. 14; 91. 2.
^z Ps. 5. 3; Job 8. 5;
 Pro. 8. 17.
^a see refs. Ps. 42. 2.

^b Ps. 27. 4; 78. 61;
 1 Sam. 4. 21; 1 Chr. 16. 11.

^c Ps. 68. 24; 73. 17.

^d Ps. 4. 6; 21. 6; 30. 5.

^e Ps. 51. 15; Hos. 14. 2.

^f Ps. 101. 33; 115. 1.

^g 2; 116. 2.

^h Ps. 131. 2; 1 Ki. 8. 22.

ⁱ Ps. 17. 15; see refs. 36. 8.

^j Ps. 71. 23.

^k Ps. 42. 8; 119. 55, 117. 148; 149. 5.

^l Ps. 54. 4.

^m Ps. 61. 4.

ⁿ Ps. 73. 25; 146. 6.

^o Ps. 37. 24; 73. 23; 1s. 41. 10.

^p see refs. Ps. 35. 4, 26.

^q Eze. 35. 5; 39. 1.

^r Ps. 21. 1.

^s see refs. Deu. 6. 13; Zeph. 1. 5.

^t Ps. 31. 18.

^u Ps. 31. 13—15.

^x see refs. Ps. 27. 5; 143. 9.

^y 1 Sam. 23. 22, 23; 2 Sam. 17. 2.

^z Ps. 2. 2; 3. 1.

^a Ps. 11. 2; see refs. 57. 4.

^b Ps. 58. 7; Jer. 9. 3.

^c Ps. 10. 8, 9; Ne. 4. 11.

^d Ps. 59. 3, 4.

^e 1 Sam. 18. 11.

^f see Pro. 1. 11—14.

^g 1 Sam. 23. 19.

^h Ps. 10. 11; 59. 7; Eze. 8. 12.

ⁱ Ps. 35. 11; 1 Sam. 22. 9—13; 24. 9; Dan. 6. 1, 5.

^k Ps. 5. 9; 1s. 29. 15; Jer. 17. 9.

^l Ps. 7. 12, 13; see refs. 18. 4.

^m Pro. 6. 15.

ⁿ Job 15. 6; Pro. 12. 13; 18. 7.

^o Ps. 31. 11; 52. 6; Num. 16. 34.

^p Ps. 40. 3.

^q Jer. 50. 28; 51. 10.

^r Ps. 107. 42, 43; Hos. 14. 9.

^s see refs. Ps. 32. 11; 58. 10.

^t Ps. 97. 11.

¹ This is the wilderness along the east of the tribe of Judah. David remained here a short time during his flight from Absalom (see 2 Sam. xv. 23, 28; xvi. 2; xvii. 16); and to this period the psalm probably refers (see ver. 11). Longing and praying for return to public worship (vers. 1, 2), and gratefully remembering past mercies (3—8), David anticipates his own deliverance through the destruction of his foes (9—11).

² Or, 'weary;' as in 2 Sam. xvi. 2; xvii. 29. David's bodily privations are doubtless here alluded to, though the phrase may have a figurative application.

³ Rather, 'For thy loving-kindness,' etc.; asserting it as a *fact*, rather than assigning it as a *reason* for what follows.

⁴ The ancient Hebrews divided the night into three watches, which are severally mentioned, Lam. ii. 19; Judg. vii. 19; Exod. xiv. 24. The number of divisions was afterwards increased to six.

⁵ Rather, 'cleaveth firmly to thee.'

⁶ Perhaps alluding to the doom of Korah and his company (Numb. xvi. 31—34).

⁷ Or, 'jackals.' See the account of the defeat and

destruction of Absalom's army in 2 Sam. xviii. 6—8.

⁸ That is, by God.

⁹ Psalm lxiv. complains of calumnious persecutors (1—6), and anticipates their exemplary punishment (7—10). It suits the time when David was suffering from the hatred of Saul.

¹⁰ More simply, 'And bend [i. e. aim, direct] their arrows,' etc. This figure suggests the poignant pain produced by calumny.

¹¹ Rather, 'They search out iniquities; [they say] we are ready; the search is completed.' They scrutinized every action with the view of putting a bad construction upon it.

¹² The arrow of God is here contrasted with the arrow of the wicked (vers. 3, 4). He makes the injuries which they intended to inflict on others revert to themselves.

¹³ The consequences of their false malignant speeches and their mischievous deliberations.

¹⁴ That is, 'shall declare it to be his work;' 'his doing' (see next clause): they shall no longer foolishly ascribe it to mere chance or human agency.

PSALM LXV.

To the chief Musician, A Psalm *and* Song of David. ¹

- 1 PRAISE ^u waiteth for thee, O God, in Sion :
And ^x unto thee shall the vow be performed.
- 2 O thou ^y that hearest prayer,—^z unto thee shall all flesh come.
- 3 ^a Iniquities prevail against me :
As *for* our transgressions, thou shalt ^b purge them away.
- 4 ^c Blessed is the man whom thou ^d chooseth,
And causest to approach *unto thee*, that he may dwell in thy courts :
^e We shall be satisfied with the goodness of thy house,—*even* of thy holy temple.
- 5 *By* ^f terrible things ^g in righteousness ² wilt thou answer us,
O God of our salvation ;
Who *art* the confidence of ^h all the ends of the earth,
And of them that are ⁱ afar off *upon* the sea :
- 6 Which by his strength setteth fast the mountains ;—^k *being* girded with power :
- 7 ^l Which stilleth the noise of the seas,
^m The noise of their waves, ⁿ and the tumult of the people.
- 8 They also that dwell in the uttermost parts are ^o afraid at thy tokens.
Thou makest ^p the outgoings ³ of the morning and evening to rejoice.
- 9 Thou ^q visitest the earth, and ^r waterest it :
Thou greatly enrichest it ^s with the river of God, ⁴ *which* is full of water :
^t Thou preparest them corn,—when thou hast so provided for it.
- 10 Thou waterest the ridges thereof abundantly :—thou settlest the furrows thereof :
Thou makest it soft with showers :—thou blessest the springing thereof.
- 11 Thou ^u crownest the year with thy goodness ;—and thy paths drop fatness.
- 12 They drop *upon* the pastures of the wilderness :
And the little hills rejoice on every side.
- 13 The pastures are clothed with flocks ;
^x The valleys also are covered over with corn ;—they shout for joy, they also sing.

PSALM LXVI.

To the chief Musician, A Song *or* Psalm. ⁵

- 1 ^y MAKE a joyful noise unto God, all ye lands :
- 2 Sing forth the honour of his name :—make his praise glorious.
- 3 Say unto God, How ^z terrible *art thou* in thy works !
^a Through the greatness of thy power
Shall thine enemies submit themselves unto thee.
- 4 ^b All the earth shall worship thee,
And ^c shall sing unto thee ; they shall sing *to* thy name. Selah.
- 5 ^d Come and see the works of God :
He is ^e terrible in his doing toward the children of men.
- 6 ^f He turned the sea into dry *land* :—^g they went through the flood on foot :
^h There did we rejoice in him.
- 7 He ruleth by his power for ever ;—ⁱ his eyes behold the nations :
^k Let not the rebellious exalt themselves. Selah.
- 8 ^l Oh bless our God, ye people,—and make the voice of his praise to be heard :
- 9 ^m Which holdeth ⁶ our soul in life,—and ⁿ suffereth not our feet to be moved.
- 10 For ^o thou, O God, hast proved us :—^p thou hast tried us, as silver is tried.
- 11 ^q Thou broughtest us into the net ; ⁷—thou laidst affliction ^r upon our loins.
- 12 ^s Thou hast caused men to ride over our heads ;
^t We went through fire and through water : ⁸
^u But thou broughtest us out into a wealthy *place*. ⁹

¹ Ps. 62. 1.
^x Ps. 56. 12 ; 76. 11.
^y Ps. 66. 19 ; 1 Chr. 4. 10 ; Is. 65. 24 ; 1 John 5. 14, 15.
^z Ps. 22. 27 ; 86. 9 ; Is. 49. 6 ; 66. 23.
^a see refs. Ps. 38. 4.
^b see refs. Ps. 51. 2 ; 79. 9 ; Is. 6. 7.
^c Ps. 33. 12 ; 84. 4.
^d see refs. Ps. 4. 3 ; 78. 70, 71.
^e see refs. Ps. 36. 8.
^f Ps. 45. 4 ; see refs. 47. 2.
^g Ps. 145. 17 ; Rev. 16. 5.
^h Ps. 22. 27 ; Is. 45. 22.
ⁱ Is. 51. 5 ; Zeph. 2. 11.
^k Ps. 93. 1.
^l Ps. 89. 9 ; 107. 29 ; Mt. 8. 26, 27.
^m Ps. 93. 4 ; Job 38. 8—11.
ⁿ Ps. 76. 10 ; Is. 17. 12, 13.
^o Ps. 48. 5, 6 ; 66. 3 ; 135. 9 ; Jos. 2. 9—11.
^p Ps. 19. 5.
^q Deu. 11. 12.
^r Ps. 68. 9, 10 ; 104. 13 ; Job 5. 10, 11 ; Jer. 5. 24 ; 14. 22.
^s Ps. 46. 4.
^t Ps. 104. 15.

^u Ps. 103. 4.

^x Is. 55. 12.

^y Ps. 81. 1 ; 100. 1.

^z see refs. Ps. 47. 2 ; 65. 5.
^a Ps. 18. 44 ; 81. 15.
^b see refs. Ps. 22. 27 ; 67. 3 ; 117. 1.
^c Ps. 96. 1, 2.
^d Ps. 46. 8 ; 111. 2.
^e ver. 3.
^f Ex. 14. 21, 22.
^g Jos. 3. 14, 16.
^h Ps. 106. 11 ; Ex. 15. 1, etc.
ⁱ see refs. Ps. 11. 4.
^k Ps. 2. 10—12 ; Ex. 18. 11 ; Job 9. 4.
^l Deu. 32. 43 ; Ro. 15. 10, 11.
^m 1 Sam. 25. 29 ; Ac. 17. 28.
ⁿ see refs. Ps. 27. 23, 24.
^o see refs. Ps. 17. 3 ; Is. 48. 10.
^p see refs. Job 23. 10 ; Zec. 13. 9 ; 1 Pet. 1. 6, 7.
^q Job 19. 6 ; Lam. 1. 13 ; 3. 2.
^r Deu. 33. 11.
^s Ps. 129. 1—3 ; Is. 51. 23.
^t Is. 43. 2 ; Zec. 13. 9.
^u Ps. 40. 2.

¹ Psalm lxxv. is a joyous and grateful hymn apparently designed for use in the sanctuary, connecting its spiritual enjoyments (vers. 1—4) with the great works of Divine power (5—8), and especially with Divine bounty in the fertility of the earth (9—13). The Hebrews were taught to acknowledge this in their sacred festivals. See Exod. xxiii. 16 ; Lev. xxiii. 9—14, 39 ; Deut. xvi. 9, 13. And it is not improbable, that, when David added the use of music to the worship of the tabernacle, he composed this psalm to be sung at one of these festivals ; perhaps on the occasions referred to in Lev. xxiii. 9—14.

² By astonishing and awe-inspiring deliverances.

³ That is, the places from which they appear to come ; a poetical representation of the east and the west.

⁴ Probably a poetical figure for the rain.

⁵ The writer of Psalm lxxvi. calls upon all to praise God (vers. 1—4) for the wonders of former days (5—7), but especially for a recent national deliverance (8—12) ; and declares his determination to pay his vows in the temple (13—15), since his prayers have been heard (16—20). The language is of general application, and affords no clue to the particular events which called forth this song of praise.

⁶ Heb., 'putteth ;' *i. e.* restoreth to life the nation that seemed to have perished.

⁷ Into complicated difficulties and embarrassments.

⁸ 'Fire' and 'water,' as two great agents of destruction, are commonly used to represent distress and danger.

⁹ Or, 'to abundance.' The same Hebrew word is translated 'runneth over' in Psa. xxiii. 5.

13 ^r I will go into thy house with burnt offerings:—^v I will pay thee my vows,
 14 Which my lips have uttered,—and my mouth hath spoken, ^s when I was in trouble.
 15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams;
 I will offer bullocks with goats. Selah.
 16 ^a Come and hear, all ye that fear God,
 And ^b I will declare what he hath done for my soul.¹
 17 I cried unto him with my mouth,—and he was extolled with my tongue.
 18 ^c If I regard iniquity in my heart,—the LORD will not hear *me*:
 19 But verily God ^d hath heard *me*;—he hath attended to the voice of my prayer.
 20 Blessed *be* God, which hath not turned away my prayer,—nor his mercy from me.

^r Ps. 100. 1; 116. 14, 17—19; 118. 19; Jon. 2. 9.
^v see refs. Ps. 22. 25.
^s see Ge. 28. 20—22; 35. 3; 1 Sam. 1. 10, 11.
^a Ps. 31. 2, 11; 71. 18.
^b Mk. 5. 19.
^c Job 27. 8, 9; Pro. 15. 8, 29; 28. 9; Is. 1. 15; John 9. 31; Jam. 4. 3.
^d Ps. 6. 9; 31. 6; 116. 1, 2.

PSALM LXVII.

To the chief Musician on Neginoth, A Psalm or Song. 2

1 GOD be merciful unto us, and bless us;
 And ^c cause his face to shine upon us. Selah.
 2 ^f That ^g thy way may be known upon earth,
^h Thy saving health³ among all nations.
 3 ⁱ Let the people praise thee, O God;—let all the people praise thee.
 4 ^k Oh let the nations be glad and sing for joy:
 For ^l thou shalt judge the people righteously,
 And ^m govern the nations upon earth. Selah.
 5 Let the people praise thee, O God;—let all the people praise thee.
 6 ⁿ Then shall the earth yield⁴ her increase;
 And God, *even* ^o our own God, shall bless us.
 7 ^p God shall bless us;—and ^q all the ends of the earth shall fear him.

^c see refs. Num. 6. 21—27.
^f Zec. 8. 20—23.
^g Ac. 18. 25.
^h Is. 49. 6; 1 k. 2. 30, 31; 3. 6; Tit. 2. 11.
ⁱ Ps. 45. 17; 66. 4.
^k Ps. 97. 1; Is. 42. 10—12; Ro. 15. 10, 11.
^l Ps. 9. 8; 96. 10, 13; 98. 9.
^m Ps. 2. 8; Rev. 11. 15—17.
ⁿ Ps. 85. 12; Le. 26. 4; Is. 1. 19; 39. 23, 24; Eze. 31. 26, 27.
^o Ps. 48. 11; Ge. 17. 7.
^p Ps. 29. 11.
^q see refs. Ps. 22. 27; Zec. 9. 10; Mal. 1. 11.

PSALM LXVIII.

To the chief Musician, A Psalm or Song of David. 5

1 LET ^r God arise, let his enemies be scattered:
 Let them also ^s that hate him flee before him.
 2 ^t As smoke is driven away, *so* drive *them* away:
^u As wax melteth before the fire,—*so* let the wicked perish ^v at the presence of God.
 3 But ^w let the righteous be glad;—let them rejoice before God:
 Yea, let them exceedingly rejoice.
 4 ^x Sing unto God, sing praises to his name:
^a Extol him that rideth upon the heavens⁶ ^b by his name JAH,⁷
 And rejoice before him.
 5 ^c A father of the fatherless, and ^d a judge of the widows,
 Is God ^e in his holy habitation.
 6 ^f God setteth the solitary in families:
^g He bringeth out those which are bound with chains:⁸
 But ^h the rebellious dwell in a dry *land*.

^r Num. 10. 35; 2 Chr. 6. 41, 42; Is. 33. 3.
^s Ps. 21. 8; see refs. Ex. 20. 5.
^t Ps. 37. 20; Is. 9. 18; Hos. 13. 3.
^u Ps. 97. 5; Is. 61. 2; Mic. 1. 4.
^v Ps. 80. 16; Nah. 1. 5, 6.
^w see refs. Ps. 32. 11.
^x Ps. 66. 4.
^a ver. 33; see refs. Deu. 33. 26.
^b Ex. 3. 11; 6. 3.
^c see refs. Ps. 10. 14, 18; 116. 9.
^d see refs. Deu. 10. 18.
^e Ps. 33. 14; Is. 57. 15.
^f Ps. 107. 41; 113. 9; 1 Sam. 2. 5.
^g Ps. 107. 10, 14; 116. 7; Ac. 12. 6, etc.
^h Ps. 107. 31, 40.

1 That is, 'for me.' The psalmist throughout identifies his own interests with those of the nation, the people of God; and hence uses sometimes the singular and sometimes the plural.

2 Psalm lxvii., like Psa. lxx., appears to have been composed in connection with one of the great festivals, probably the feast of tabernacles (see note on ver. 6, and on Lev. xxiii. 34), by one who entered fully into the spiritual designs of those services; looking beyond the temporal privileges and prosperity of the Hebrew nation to the blessings to be conferred upon the whole world by the Messiah.

3 Rather, 'salvation.' A blessing is implored on Israel, to prepare them to communicate blessings to all nations.

4 Rather, 'the earth has yielded her increase.'

5 Psalm lxviii. begins with the formula used in the wilderness at the removal of the ark (Numb. x. 35), and contains throughout allusions to that sacred symbol of Jehovah's presence, describing a solemn procession, in which the northern and southern tribes united, to the sanctuary at Jerusalem. All this points to some period in the reign of David when the ark was brought up to Mount Zion. Some, observing the *martial* character of this psalm, suppose it to have been composed when the ark, which had been with the army (see 2 Sam. xi. 11), was brought back after the subjugation of the Ammonites. But considering David's unhappy circumstances and state

of mind at that time, this appears a much less probable occasion for the psalm than the first bringing up of the ark to Zion: and this event might well be celebrated in a warlike ode, as that fortress had lately been taken, after having for several centuries defied the power of Israel; whilst David's other wars were yet unfinished. David praises Jehovah as the protector of his people and the destroyer of the wicked (vers. 1—3); celebrates his doings in former times for Israel (4—14), his choice and conquest of Zion for his dwelling-place (15—19), and his recent favours to his people (20—23); describes the procession with the ark to the sanctuary (24—27); predicts the future extension and exaltation of the kingdom of God on earth (28—31); and concludes with a call to universal praise (32—35).

6 Rather, 'Cast up a way for him who rideth through the deserts,' etc. The word here used is always appropriated to the long desert valley which the Israelites traversed. The imagery is taken (as in Isa. xl. 3) from the custom of Eastern princes, who sent pioneers before their armies to prepare the roads.

7 This name is an abbreviation of *Jehovah*; for the meaning of which see note on Exod. iii. 14.

8 Rather, 'He bringeth out those who are bound into prosperity.' The glorious change effected by God in the condition of his oppressed people is contrasted with that of his enemies next mentioned.

- 7 O God,¹ when thou wentest forth before thy people,
^k When thou didst march through the wilderness; Selah:
- 8 The earth shook, the heavens also dropped at the presence of God:
Even Sinai itself was moved at the presence of God, the God of Israel.
- 9 Thou, O God, didst send a plentiful rain,²
 Whereby thou didst confirm thine inheritance,³ when it was weary.
- 10 Thy congregation hath dwelt therein:⁴
 Thou, O God, hast prepared of thy goodness for the poor.
- 11 The LORD gave the word:—great *was* the company of those that published it.⁵
- 12 Kings of armies did flee apace:
 And she that tarried at home divided the spoil.
- 13 Though ye have lien among the pots,⁶
^s Yet shall ye be as the wings of a dove covered with silver,
 And her feathers with yellow gold.
- 14 When the Almighty scattered kings in it,—it was *white* as snow⁷ in Salmon.
- 15 The hill of God *is as* the hill of Bashan;⁸—an high hill *as* the hill of ^x Bashan.
- 16 Why leap⁹ ye, ye high hills?—*this is* the hill *which* God desireth to dwell in;
 Yea, the LORD will dwell *in it* for ever.
- 17 The chariots of God *are* twenty thousand, *even* thousands of angels:¹⁰
 The LORD *is* among them, *as in* Sinai, in the holy place.¹¹
- 18 Thou hast ascended on high,—^c thou hast led captivity captive:¹²
^a Thou hast received¹³ gifts for men;
 Yea, *for* the rebellious also, ^f that the LORD God might dwell *among them*.
- 19 Blessed *be* the LORD, *who* ^h daily loadeth us *with benefits*,
Even the God of our salvation. Selah.
- 20 *He that is* our God *is* the God of salvation;
 And ⁱ unto God the Lord *belong* the issues from death.
- 21 But ^k God shall wound the head of his enemies,
^l And the hairy scalp of such an one as goeth on still in his trespasses.
- 22 The LORD said, I will bring ^m again from Bashan,
 I will bring *my people*¹⁴ again ⁿ from the depths of the sea:
- 23 That thy foot may be dipped in the blood of *thine* enemies,
^p And the tongue of thy dogs in the same.
- 24 They have seen thy goings, O God;
Even the goings of my God, my King, in the sanctuary.
- 25 The singers went before, ^s the players on instruments *followed* after;
^t Among *them were* the damsels playing with timbrels.

- ⁱ Ps. 114. 1-6; Ex. 13. 21; Judg. 4. 14; Hab. 3. 13.
^k Judg. 5. 4; Hab. 3. 12.
^l Ps. 77. 18; Ex. 19. 16, 18; Judg. 5. 4, 5; 1s. 64. 1, 3.
^m Deu. 11. 11, 12; Eze. 34. 26.
ⁿ Ps. 74. 1, 2; Ex. 19. 5, 6; Num. 16. 3.
^o Ps. 74. 19; Deu. 26. 5, 9; 32. 8-14; 1 Sam. 2. 8.
^p Ex. 14. 25; Num. 31. 8, 9, 51; Jos. 10. 16; 12. 8.
^q Num. 31. 27; 1 Sam. 30. 24.
^r Ps. 81. 6; Ex. 1. 11.
^s Ps. 105. 37; 1 Cor. 6. 11; Eph. 2. 1-3.
^t Num. 21. 3; Jos. 10. 10; 12. 1, etc.
^u Ps. 2. 6.
^x Deu. 3. 10.
^y Ps. 114. 4, 6.
^z Ps. 87. 1, 2; see refs. Deu. 12. 5, 11; 1 Ki. 9. 3.
^a see refs. Deu. 33. 2; 2 Ki. 6. 16, 17; Heb. 12. 22.
^b Ps. 47. 5; Mk. 16. 19; Ac. 1. 9; Eph. 4. 8.
^c Judg. 5. 12.
^d 1 K. 24. 29; John 14. 16, 17; Ac. 2. 4, 33.
^e Is. 55. 7; Mt. 9. 13; 1 Tim. 1. 13.
^f Ps. 78. 60; Is. 57. 15; John 14. 17, 23; 2 Cor. 6. 16.
^g Ps. 103. 5.
^h Lam. 3. 23.
ⁱ Ps. 118. 17, 18; see refs. Deu. 32. 39; Pro. 4. 23; Rev. 1. 18; 20. 1.
^k Ps. 110. 6; Hab. 3. 13.
^l Ps. 7. 12; 55. 23; 1 K. 13. 5.
^m Num. 21. 33; Is. 11. 11-16.
ⁿ see refs. Ex. 14. 22, 29; Jer. 23. 5-8; Hos. 1. 10, 11.
^o Ps. 58. 10.
^p 1 Ki. 21. 19.
^q Ps. 24. 7-10.
^r Ps. 47. 5; 1 Chr. 13. 8; 15. 16.
^s Ps. 87. 7; 150. 3-5.
^t Ps. 148. 12, 13; Ex. 15. 20.

1 Vers. 7, 8 are taken, with little alteration, from the song of Deborah in Judg. v. 4, 5.

2 Heb., 'a rain of liberalities.' This may refer either literally to refreshing showers, with which the people were favoured from time to time in the wilderness, or to the abundant gifts of different kinds bestowed upon them there, especially the manna.

3 That is, 'thy people:' see Dent. xxxii. 9.

4 In the wilderness mentioned in ver. 7. The 'poor' in the latter part of the verse are the same as the 'congregation' in the former. God had graciously provided for these a home in the land of promise.

5 Rather, 'Great was the company of the women announcing the joyful news;' alluding to the ancient custom of females celebrating victories with song and dance: see Exod. xv. 20; 1 Sam. xviii. 6, 7.

6 Rather, 'When ye shall lie down among the folds' (*i. e.* when, the toils of war being over, ye shall enjoy rural and domestic repose), 'ye shall be as,' etc. The following clause alludes to the play of colours on the wings of doves in sunshine: Ye shall be surrounded by every token of opulence and splendour.

7 That is, as many explain, 'white with the bones of the slain.' 'Salmon' was a hill near to Shechem: see Judg. ix. 48.

8 Rather, 'A hill of God (*i. e.* a great hill, as a similar phrase is rendered in Psa. xxxvi. 6) is the hill of Bashan; a high hill is the hill of Bashan.' This is the range of Anti-libanus, which formed the northern boundary of Bashan. Its southern peak, called 'Hermon,' is often referred to in Scripture, being the loftiest and most

majestic mountain in Canaan; and its grandeur, as such, is here contrasted with the greater glory of Zion as the 'holy mountain.'

9 Rather, 'Why look ye askance?' *i. e.* with envy, at the honour put on Zion as the earthly residence of God.

10 Rather, 'many thousands.' As chariots formed a large part of the military resources and triumphal pomp of the greatest monarchs of that day (see 2 Sam. viii. 4; x. 18), so David poetically represents the Divine Conqueror and King of Zion as attended by an innumerable multitude of chariots. Comp. 2 Kings vi. 17.

11 Or, 'Sinai is in the holy place;' *i. e.* the ancient honours of Sinai are transferred to the sanctuary on Zion; the glorious presence of God, once witnessed there, is now vouchsafed here. Comp. Heb. xii. 18-24.

12 That is, 'Thou hast taken a multitude of captives.'

13 Rather, 'Thou hast obtained gifts among men;' probably a concise expression for, 'Thou hast taken spoil which thou mayest distribute as gifts among men.' So that the apostle's quotation in Eph. iv. 8 agrees exactly with the sense, though not with the words of the psalm. And if God's conquest and possession of a place where he might manifest his grace be here celebrated, the passage is obviously applicable to the victory achieved, and the blessings bestowed by our Divine Redeemer.

14 Rather, 'my enemies;' for they are the persons spoken of in vers. 21, 23. God would subdue and triumph over them; so that whether they were on the heights of Bashan, or in the profoundest depths of the sea, they should not be able to escape. Comp. Amos ix. 3.

26 " Bless ye God in the congregations,
Even the LORD, from ^x the fountain¹ of Israel.

27 There *is* ^y little Benjamin *with*² their ruler,
^z The princes of Judah *and* their council,
 The princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath ^a commanded thy strength :
^b Strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem—^c shall kings bring presents unto thee.

30 Rebuke the company of spearmen,³
^d The multitude of the bulls, with the calves of the people,
Till every one ^e submit himself with pieces of silver :
 Scatter thou the people *that* delight in war.

31 ^f Princes shall come out of Egypt ;
^g Ethiopia shall soon ^h stretch out her hands unto God.

32 Sing unto God, ⁱ ye kingdoms of the earth ;
 Oh sing praises unto the LORD ; Selah :

33 To him ^k that rideth upon the heavens of heavens, *which were* ^l of old ;
 Lo, ^m he doth send out his voice, *and that* a mighty voice.

34 " Ascribe ye strength unto God :
ⁿ His excellency *is* over Israel,—and his strength *is* in the clouds [*or*, heavens].

35 O God, ^p *thou art* terrible out of thy holy places :
 The God of Israel *is* ^q he that giveth strength and power unto *his* people.
^r Blessed *be* God.

PSALM LXIX.

To the chief Musician ^s upon Shoshannim, *A Psalm* of David.⁴

1 SAVE me, O God ;—for ^t the waters are come in unto *my* soul.

2 " I sink in deep mire, where *there is* no standing :
 I am come into deep waters, where the floods overflow me.

3 ^u I am weary of my crying : ^v my throat is dried :
^w Mine eyes fail while I wait for my God.

4 They that ^a hate me without a cause are ^b more than the hairs of mine head :
 They that would destroy me, *being* ^c mine enemies wrongfully, are mighty :
 Then I restored *that* which I took not away.⁵

5 O God, thou knowest my foolishness ;—and ^d my sins are not hid from thee.⁶

6 ^e Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake :
 Let not those that seek thee be confounded for my sake, ^f O God of Israel.

7 Because ^g for thy sake I have borne reproach ;—^h shame hath covered my face.

8 ⁱ I am become a stranger unto my brethren,
 And an alien unto my mother's children.

9 ^k For the zeal of thine house⁷ hath eaten me up ;
^l And the reproaches of them that reproached thee are fallen upon me.

10 ^m When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment ;—ⁿ and I became a proverb to them.

12 ^o They that sit in the gate⁸ speak against me ;
^p And ^q *I was* the song of the drunkards.

13 But as for me, ^r my prayer *is* unto thee, O LORD, ^s *in* an acceptable time :
 O God, ^t in the multitude of thy mercy hear me, in the truth of thy salvation.⁹

^u Ps. 111. 1 ; 1 Chr. 16. 7, etc.
^v Deu. 33. 28 ; Is. 48. 1.
^w Ge. 42. 32 ; 1 Sam. 9. 21.
^x Ps. 60. 7.
^y see refs. Ps. 42. 8 ; 71. 3.
^z Ps. 138. 8 ; Phil. 1. 6.
^a Ps. 45. 12 ; 72. 10 ; 76. 11 ; 1 Ki. 10. 10, 24, 25 ; 2 Chr. 32. 23 ; Is. 43. 7 ; 60. 16, 17.
^b Ps. 22. 12.
^c Ps. 18. 41 ; 2 Sam. 8. 2, 8—11.
^d Is. 19. 18—25 ; 45. 14.
^e Ps. 72. 9 ; Is. 45. 11 ; Zeph. 3. 10 ; Ac. 8. 27—29.
^f Ps. 44. 20 ; 143. 6.
^g Ps. 100. 1 ; Deu. 32. 43.
^h ver. 4 ; Ps. 18. 10 ; 104. 3.
ⁱ Ps. 102. 25.
^j Ps. 24. 3, etc.
^k Ps. 29. 1.
^l Deu. 33. 26.
^m Ps. 45. 4 ; 65. 5 ; 66. 5 ; 76. 12.
ⁿ see refs. Ps. 29. 11 ; Deu. 33. 25.
^o Ps. 72. 18, 19.

^p Ps. 45. title.
^q vers. 2, 14, 15 ; see refs. Ps. 42. 7 ; 43. 2 ; Lam. 3. 51 ; Jon. 2. 5.
^r Ps. 40. 2.
^s Ps. 6. 6.
^t Ps. 22. 15.
^u Ps. 119. 82, 123 ; see refs. Job 11. 20 ; Is. 38. 14.
^v Ps. 35. 19 ; John 15. 25.
^w Ps. 40. 12.
^x Ps. 38. 19, 20 ; 109. 3—5.
^y Ps. 44. 20, 21 ; Jer. 16. 17.
^z Ps. 25. 3.
^a 2 Sam. 23. 3.
^b Jer. 15. 15 ; John 15. 21—24.
^c Is. 59. 6 ; Mt. 26. 67.
^d Ps. 31. 11 ; Job 19. 13—19 ; Is. 53. 3 ; Mt. 26. 48—50 ; John 1. 11 ; 7. 5.
^e Ps. 119. 139 ; John 2. 14—17.
^f see Ps. 89. 50, 51 ; Rom. 15. 3.
^g Ps. 35. 13, 14.
^h Ps. 41. 13, 14 ; 1 Ki. 9. 7 ; Jer. 24. 9.
ⁱ Mt. 27. 12.
^j Ps. 35. 15, 16 ; Job 30. 9.
^k Ps. 55. 16, 17 ; Mt. 26. 36—41 ; John 17 ; Heb. 5. 7.
^l Is. 49. 8 ; 55. 6 ; 2 Cor. 6. 2.
^m Ps. 51. 1 ; Is. 67. 7.

1 That is, 'ye who are of the fountain of Israel ;' comparing the lineage of the chosen people to the source of a stream : see Deut. xxxiii. 28 ; Isa. xlviii. 1.

2 Rather, ' Benjamin the youngest, *their ruler*.'

3 Rather, ' Rebuke the beast of the reeds ;' meaning either the crocodile or the hippopotamus ; as a symbol of Egypt, the most powerful heathen kingdom then existing : see next verse.

4 In Psalm lxix. a godly man complains of the sufferings (vers. 1—4) which his sincere though not sinless (5) devotedness to God had brought upon him (6—12) ; and prays for his own deliverance (13—18) and the destruction of his foes (19—28) ; this he anticipates and connects with God's more extensive mercies to Israel (29—36). The psalm is parallel to Psa. xxii., xxxv. ; and, in connecting the believer's experience with that of his Redeemer, it resembles Psa. xvi., xl. See notes on titles of these psalms. If composed by David, it was probably written in his later afflictions. But many assign it to a later period, during or after the exile in Babylon.

5 This is an emphatic manner of expressing the causelessness of the enmity complained of. 'So far from having wronged any of those who thus persecute me, I have gone beyond the demands of justice in endeavouring to satisfy them.'

6 The meaning is, 'Thou, who knowest all my sins, knowest that I am guiltless of the crimes imputed to me.' The psalmist maintains that he is suffering rather for his piety than for his sins : see ver. 7.

7 That is, 'a jealous regard for the honour of thy sanctuary.' This verse is quoted in John ii. 17 ; Rom. xv. 3.

8 Some refer this to the *idle loungers* who frequented the gate : but it may mean, 'The [nobles] who sit in the gate,' etc. (see Deut. xxv. 7 ; Job xxix. 7 ; Jer. xxxix. 3) : so that, connecting this with the second clause of the verse, the meaning would be, 'I am an object of hatred and scorn to the *highest* and the *lowest*.'

9 That Divine faithfulness which insures the salvation of those who trust in it.

- 14 ^t Deliver me out of the mire, and let me not sink :
^u Let me be delivered from them that hate me, and out of ^x the deep waters.
- 15 Let not the waterflood overflow me,—neither let the deep swallow me up,
 And let not the pit ^y shut her mouth upon me.
- 16 Hear me, O LORD ; ^z for thy lovingkindness *is* good :
^a Turn unto me ^b according to the multitude of thy tender mercies.
- 17 And ^c hide not thy face from thy servant ;
^d For I am in trouble : hear me speedily.
- 18 ^e Draw nigh unto my soul, *and* redeem it :—deliver me because of mine enemies.
- 19 Thou hast known ^f my reproach, and my shame, and ^g my dishonour :
 Mine adversaries *are* all before thee.
- 20 ^h Reproach ¹ hath broken my heart ;—and ⁱ I am full of heaviness :
 And ^k I looked *for some* to take pity, but ^l *there was* none ;
 And for ^m comforters, but I found none.
- 21 They gave me also gall for my meat ;
ⁿ And in my thirst they gave me vinegar to drink.
- 22 ^o Let their table become a snare before them :
 And *that which should have been* for their welfare, ² *let it become* ^p a trap.
- 23 ^q Let their eyes be darkened, that they see not ;
 And ^r make their loins continually to shake.
- 24 ^s Pour out thine indignation upon them,
 And let thy wrathful anger take hold of them.
- 25 ^t Let their habitation be desolate ;—*and* let none dwell in their tents.
- 26 For ^u they persecute ^x *him* whom thou hast smitten ;
 And ^y they talk to the grief ³ of those whom thou hast wounded.
- 27 ^z Add iniquity ⁴ unto their iniquity ;—^a and let them not come into thy righteousness.
- 28 Let them ^b be blotted out of the book of the living,
^c And not be written with the righteous.
- 29 But I *am* poor and sorrowful :—let thy salvation, O God, ^d set me up on high.
- 30 ^e I will praise the name of God with a song,
 And will ^f magnify him with thanksgiving.
- 31 ^g *This* also shall please the LORD better than an ox
 Or bullock that hath horns and hoofs.
- 32 ^h The humble shall see *this*, *and* be glad :
 And ⁱ your heart shall live that seek God.
- 33 For ^k the LORD heareth the poor,—and despiseth not ^l his prisoners.
- 34 ^m Let the heaven and earth praise him,
 The seas, ⁿ and every thing that moveth therein.
- 35 ^o For God will save Zion, and will ^p build the cities of Judah :
 That they may dwell there, and have it in possession.
- 36 ^q The seed also of his servants shall inherit it :
 And ^r they that love his name shall dwell therein.

PSALM LXX.

To the chief Musician, *A Psalm* of David, ^s to bring to remembrance. ⁵

- 1 *MAKE haste*, ^t O God, to deliver me ;—make haste to help me, O LORD.
- 2 ^u Let them be ashamed and confounded that seek after my soul :
 Let them be turned backward, and put to confusion, that desire my hurt.
- 3 ^x Let them be turned back for a reward of their shame that say, Aha ! aha !
- 4 Let all those that seek thee rejoice and be glad in thee :
 And let such as love thy salvation say continually, Let God be magnified.
- 5 ^y But I *am* poor and needy :—^z make haste unto me, O God :
 Thou *art* my help and my deliverer ;—O LORD, make no tarrying.

PSALM LXXI.

- 1 ⁶ IN ^a thee, O LORD, do I put my trust :—let me never be put to confusion.
- 2 ^b Deliver me in thy righteousness, and ^c cause me to escape :

^t Ps. 40. 1—3.
^u Ps. 144. 7.
^x vers. 1, 2, 15.
^y Num. 16. 33.
^z Ps. 36. 7 ; 63. 3.
^a Ps. 25. 16 ; 86. 16.
^b ver. 13.
^c see refs. Ps. 27. 9 ; 102. 2.
^d Mt. 26. 38.
^e Ps. 22. 1, 19.
^f vers. 7—9 ; see refs. Ps. 22. 6, 7 ; Heb. 12. 2 ; 1 Pet. 2. 23.
^g John 8. 49.
^h Ps. 42. 10.
ⁱ Mt. 26. 37, 38 ; John 12. 27.
^k Ps. 142. 4 ; Is. 63. 5.
^l John 16. 32.
^m Job 16. 2 ; Mt. 26. 56.
ⁿ Mt. 27. 34, 48 ; Mk. 15. 23, 36 ; John 19. 29.
^o Mal. 2. 2 ; Ro. 11. 8—10.
^p Is. 8. 14, 15 ; 1 Pet. 2. 8.
^q Is. 6. 9, 10 ; John 12. 39, 40 ; Ro. 11. 10 ; 2 Cor. 3. 14.
^r Is. 21. 3 ; Dan. 5. 6.
^s Ps. 79. 6 ; 1 Thes. 2. 16 ; Rev. 16. 1.
^t Jer. 7. 14, 15 ; Mt. 23. 38 ; Ac. 1. 20.
^u see 2 Chr. 28. 9 ; Job 19. 21, 22 ; Zec. 1. 15.
^x Is. 53. 4 ; Zec. 13. 7.
^y Mk. 15. 28—32.
^z Ro. 1. 28.
^a Is. 26. 10 ; Ro. 9. 31.
^b see refs. Ex. 32. 32.
^c Ex. 13. 9 ; Lk. 10. 20 ; Heb. 12. 23.
^d Ps. 18. 48 ; 91. 14.
^e Ps. 28. 7.
^f Ps. 34. 3.
^g Ps. 50. 13, 14, 23.
^h see refs. Ps. 34. 2.
ⁱ Ps. 22. 26.
^k see refs. Ps. 34. 6.
^l Ps. 107. 10 ; Eph. 3. 1 ; Rev. 2. 10.
^m Ps. 96. 11 ; 148. 1—9 ; Is. 44. 23 ; 49. 13.
ⁿ Is. 55. 12.
^o Ps. 51. 18 ; 102. 13, 16 ; Is. 14. 32 ; 44. 26.
^p Jer. 33. 10, 11.
^q Ps. 102. 28.
^r Ps. 91. 14 ; Ro. 8. 28 ; Jam. 1, 12 ; 2. 5.
^s Ps. 38. title.
^t see refs. Ps. 40. 13—17.
^u Ps. 35. 4, 26 ; 71. 13.
^x Ps. 40. 15.
^y Ps. 40. 17.
^z Ps. 141. 1.
^a see refs. Ps. 31. 1, 2.
^b Ps. 31. 1.
^c 1 Cor. 10. 13.

¹ Including calumny and insult. To no one has the remainder of this verse ever been more applicable than to the Redeemer ; whilst the next verse was circumstantially verified at his crucifixion. See Matt. xxvi. 56 ; xxvii. 34 ; John xix. 28—30. The drink here mentioned being that of the most abject, to offer it to any other was an insult.

² Rather, 'And to them when in peace (*i. e.* when they think themselves safe) let it be a trap.'

³ Or, 'of the grief ;' *i. e.* they talk about it derisively.
⁴ Some explain this, 'Let punishment (the consequence of sin) follow sin ;' others, 'Leave them to themselves, so that they may go on to sin more and more.'

⁵ Psalm lxx. is the same, with a few small variations, as the last verses of Psa. xl. ; and is a prayer to God for speedy deliverance from imminent danger.

⁶ Both the occasion and the writer of Psalm lxxi. are unknown. It was evidently the production of the later

- ^d Incline thine ear unto me, and save me.
- 3 ^c Be thou my strong habitation, whereunto I may continually resort :
Thou hast given ^f commandment to save me ;
^e For thou *art* my rock and my fortress.
- 4 ^b Deliver me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
- 5 For thou *art* ⁱ my hope, O Lord God :—*thou art* my trust from my youth.
- 6 ^h By thee have I been holden up from the womb :
Thou art he that took me out of my mother's bowels :
ⁱ My praise *shall be* continually of thee.
- 7 ^m I am as a wonder unto many ;—but ⁿ thou *art* my strong refuge.
- 8 Let ^o my mouth be filled ¹ with thy praise—and *with* thy honour all the day.
- 9 ^p Cast me not off in the time of old age ;
Forsake me not when my strength faileth.
- 10 For mine enemies speak against me ;²
^q And they that lay wait for my soul ^r take counsel together,
- 11 Saying, ^s God hath forsaken him :
Persecute and take him ; for *there is none to deliver him.*
- 12 ^t O God, be not far from me :—O my God, ^u make haste for my help.
- 13 ^x Let them³ be confounded *and* consumed that are adversaries to my soul ;
Let them be covered *with* reproach and dishonour that seek my hurt.
- 14 ^y But I will hope continually,—and will yet ^z praise thee more and more.
- 15 ^a My mouth shall show forth thy righteousness *and* thy salvation all the day ;
For ^b I know not the numbers *thereof*.⁴
- 16 I will go⁵ ^c in the strength of the Lord God :
^d I will make mention of ^e thy righteousness, *even* of thine only.
- 17 O God, ^f thou hast taught me from my youth :
And ^g hitherto have I declared thy wondrous works.
- 18 ^h Now also when I am old and greyheaded,—O God, forsake me not ;
ⁱ Until I have showed thy strength unto *this* generation,
And thy power to every one *that* is to come.
- 19 ^k Thy righteousness also, O God, *is* very high,
^l Who hast done great things :—^m O God, who *is* like unto thee !
- 20 ⁿ Thou, which hast showed me⁶ great and sore troubles, ^o shalt quicken me again,
And shalt ^p bring me up again from the depths of the earth.
- 21 ^q Thou shalt increase my greatness,—and comfort me on every side.⁷
- 22 I will also praise thee ^r with the psaltery,—*even* thy truth, O my God :
Unto thee will I sing with the harp,—O thou ^s Holy One of Israel.
- 23 ^t My lips shall greatly rejoice when I sing unto thee ;
And ^u my soul, which thou hast redeemed.
- 24 ^x My tongue also shall talk of thy righteousness all the day long :
For ^y they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

A Psalm ^z for [or, of] Solomon.⁸

- 1 ⁹ GIVE ^a the king thy judgments, O God,
And thy righteousness unto ^b the king's son.¹⁰
- 2 ^c He shall judge thy people with righteousness,—and ^d thy poor with judgment.

^d Ps. 17. 6.
^e Ps. 31. 2, 3.
^f see refs. Ps. 41. 4.
^g see refs. Ps. 31. 3.
^h Ps. 140. 1, 4.
ⁱ Ps. 39. 7 ; 42. 11 ;
Jer. 17. 7, 17.
^k see refs. Ps. 22. 9,
10 ; Is. 46. 3, 4.
^l ver. 14 ; Ps. 31. 1.
^m Is. 8. 18 ; Zec. 3. 8 ;
1 Cor. 1. 9.
ⁿ Ps. 62. 7.
^o vers. 15, 21 ; Ps. 35.
28.
^p ver. 18 ; Is. 46. 4.
^q see refs. Ps. 56. 6.
^r 2 Sam. 17. 1 ; Mt.
27. 1.
^s Mt. 27. 42, 43.
^t Ps. 22. 11, 19 ; 35. 22 ;
38. 21, 22.
^u Ps. 70. 1.
^x ver. 24 ; Ps. 35. 4,
26 ; 40. 14 ; 70. 2.
^y Ps. 43. 5.
^z ver. 6.
^a vers. 8, 24 ; Ps. 35. 28.
^b Ps. 40. 5 ; 139. 17, 18.
^c Ps. 5. 7 ; 63. 3.
^d Is. 63. 7.
^e Ro. 3. 21 ; 10. 3.
^f ver. 5.
^g Ps. 66. 16.
^h ver. 9.
ⁱ Ps. 115. 4, 5.
^k see refs. Ps. 35. 5, 6.
^l Ps. 72. 18 ; Job 5. 9.
^m Ps. 35. 10 ; 86. 8 ; 89.
6, 8.
ⁿ Ps. 60. 3 ; 66. 10—12 ;
128. 7.
^o Ps. 80. 18 ; Hos. 6.
1, 2.
^p Ps. 16. 10 ; 86. 13.
^q 2 Sam. 3. 1.
^r Ps. 92. 1—3 ; 150. 3.
^s 2 Ki. 19. 22 ; Is. 60. 9.
Ps. 63. 5.
^t Ps. 103. 4 ; 2 Sam.
4. 9.
^x vers. 8, 15 ; Deu. 11.
19.
^y ver. 13.
^z Ps. 127. title.
^a 1 Ki. 1. 39, 43.
^b 1 Ki. 1. 47, 48.
^c Ps. 45. 6, 7 ; 14. 11.
3—5 ; 32. 1 ; Jer. 33.
15.
^d vers. 12—11.

years of the author's life : see vers. 9, 17, 18. It contains an earnest prayer for deliverance from danger (vers. 1—13), and an expression of steady confidence in the God of his mercies (14—24). Vers. 1—3 are a reproduction of Psa. xxxi. 1—3, with a few variations.

1 Rather, 'My mouth *shall be* filled,' etc. See ver. 6.

2 Rather, 'For mine enemies say to me,' etc. What they say is in ver. 11.

3 Rather, 'They *shall be* confounded,' etc.

4 That is, they are innumerable.

5 This is an elliptical expression for 'I will go [to the house of God] with the mighty deeds of Jehovah ;' *i. e.* as in the next line, to praise him for them : see refs.

6 Rather, 'us.' The psalmist connects his own experience with that of all God's people.

7 Rather, 'Thou wilt turn and comfort me.'

8 This should be rendered, as in the other titles, 'of Solomon.'

9 Psalm lxxii. anticipates the advent of a righteous King ; whose government it celebrates as being founded in justice (vers. 1—4) ; permanent and salutary in its administration (5—7) ; universal in extent (8—11) ; beneficent to the poor (12—14) ; and consequently ensuring for the King himself universal love, and growing and endless fame (15—17). Vers. 18, 19 are a doxology, and ver. 20 is a postscript belonging to this book or division of the psalms. The illustrations and character of the psalm harmonize better with the reign of Solomon than with any other. And it appears to have been composed by that great monarch, in his best days, as a prophecy of the Messiah, in whom *alone* it can find its fulfilment.

10 The 'king's son' is evidently the same person as 'the king' in the preceding clause. The subjects of these petitions are identical with those of the predictions which follow.

- 3 ^e The mountains shall bring peace to the people,
And the little hills,¹ by righteousness.²
- 4 ^f He shall judge the poor of the people,—he shall save the children of the needy,
And shall ^g break in pieces ^h the oppressor.
- 5 ⁱ They shall fear thee ^k as long as the sun and moon endure,
Throughout all generations.
- 6 ^l He shall come down like rain³ upon the mown grass :
As showers *that* water the earth.
- 7 In his days shall the righteous flourish ;
^m And abundance of peace so long as the moon endureth.
- 8 ⁿ He shall have dominion also from sea to sea,
And from the river⁴ unto ^o the ends of the ^p earth.
- 9 ^q They that dwell in the wilderness shall bow before him ;
^r And his enemies shall lick the dust.
- 10 ^s The kings of Tarshish⁵ and of the isles shall bring presents :
The kings of Sheba and Seba⁶ shall offer gifts.
- 11 ^t Yea, all kings shall fall down before him :—^u all nations shall serve him.
- 12 For he ^v shall deliver the needy when he crieth ;
The poor also, and ^w him that hath no helper.
- 13 He shall spare the poor and needy,—and ^x shall save the souls of the needy.
- 14 He shall ^y redeem their soul from deceit and violence :
And ^z precious shall their blood be in his sight.
- 15 And ^a he shall live, and ^b to him shall be given of the gold of Sheba :
^c Prayer also shall be made for him continually ;⁷—*and* daily shall he be ^d praised.
- 16 ^e There shall be an handful⁸ of corn in the earth ^f upon the top of the mountains ;
^g The fruit thereof shall shake like Lebanon :
^h And *they* of the city shall flourish like grass of the earth.
- 17 ⁱ His name shall endure for ever :—his name shall be continued as long as the sun :
And ^j men shall be blessed in him :—^k all nations shall call him blessed.
- 18 ^l Blessed *be* the LORD God, the God of Israel,
^m Who only doeth wondrous things.
- 19 And ⁿ blessed *be* his glorious name for ever :
^o And let the whole earth be filled *with* his glory. ^p Amen, and Amen.
- 20 The prayers of David the son of Jesse are ended.

PSALM LXXIII.

A Psalm ^q of [or, for] Asaph. 9

- 1 TRULY God *is* good to Israel,—*even* to such as are of a clean heart.
- 2 But as for me, ^r my feet were almost gone ;—^s my steps had well nigh slipped.
- 3 ^t For I was envious at the foolish,—*when* I saw the prosperity of the wicked.
- 4 For *there are* ^u no bands in their death :—but their strength *is* firm.¹⁰

^e Ps. 85. 10 ; Is. 32. 17 ; 52. 7 ; Joel 3. 18.

^f Ps. 109. 31 ; Is. 11. 4.

^g Ps. 2. 9 ; Dan. 2. 34, 35.

^h Is. 9. 4.

ⁱ 1 Ki. 3. 28.

^k vers. 7, 17 ; Ps. 89. 36,

37 ; Dan. 2. 44 ; 7. 14.

^l see refs. Deu. 32. 2 ;

2 Sam. 23. 4 ; Pro.

19. 12 ; Hos. 6. 3.

^m 1 Ki. 4. 25 ; Is. 2. 4 ;

Dan. 2. 44 ; Lk. 1. 33.

ⁿ Ps. 2. 8 ; 80. 11 ; 89.

25 ; Ex. 23. 31 ; 1 Ki.

4. 21, 24 ; Zec. 9. 10.

^o Ps. 22. 27.

^p Ps. 74. 14 ; 1 Ki. 9.

18 ; Is. 35. 1.

^q Is. 49. 23 ; Mic. 7. 17.

^r see refs. Ps. 68. 29 ;

2 Chr. 9. 21 ; Is. 60.

3, 6, 9.

^s Ps. 138. 4, 5 ; Is. 49.

22, 23 ; Rev. 11. 15.

^t Ps. 86. 9.

^u ver. 4 ; Job 29. 12 ;

Is. 41. 17.

^x Is. 63. 5.

^y Ps. 109. 31 ; Job 5.

15 ; Lk. 1. 68.

^z 2 Sam. 4. 9 ; Tit. 2.

14.

^a Ps. 116. 15 ; Rev. 6.

9—11.

^b Ps. 21. 4 ; Rev. 1. 18.

^c 1 Ki. 10. 14 ; Mt. 2. 11.

^d ver. 19 ; Mt. 6. 10.

^e John 5. 23 ; Phil. 2.

11 ; 2 Pet. 3. 18.

^f Job 8. 7 ; Mt. 13. 31

—33 ; comp. Ac. 1.

15, with 2. 41 ; 4. 14.

^g Is. 2. 2, 3.

^h Ps. 92. 12, 14 ; Is. 35.

2 ; Hos. 14. 5—7.

ⁱ 1 Ki. 4. 20 ; Is. 44.

4, 5 ; Jer. 33. 22.

^k Ps. 45. 17 ; 89. 36 ;

Phil. 2. 10.

^l Ge. 12. 3 ; 22. 18 ;

Jer. 4. 2 ; Ac. 3. 26 ;

Gal. 3. 11.

^m Lk. 1. 48 ; Rev. 15. 4.

ⁿ 1 Chr. 29. 10 ; Ps. 41.

13 ; 106. 48.

^o Ps. 77. 14 ; 136. 4 ;

Ex. 15. 11 ; Job 9. 10.

^p Ne. 9. 5.

^q Num. 14. 21 ; Is. 6. 3 ;

Hab. 2. 14 ; Zec. 14. 9.

^r Ps. 41. 13.

^s Ps. 59, title.

^t Ps. 116. 8 ; 1 Sam. 2. 9.

^u Ps. 38. 16 ; 94. 18.

^x see refs. Ps. 37. 1 ;

Job 21. 7 ; Pro. 3. 31 ;

Jer. 12. 1.

^y Job 21. 23, 24.

1 The mountains and hills are mentioned, probably as being the prominent points of the country ; thus expressing the idea that the *whole country* shall be in peace.

2 The connection of the 'peace' with the 'righteousness' is that which is more plainly stated in Isa. xxxii. 17. The 'peace' will be the *effect* of the righteousness ; and these two are repeatedly mentioned as the grand characteristics of Messiah's reign.

3 With a gentle, and at the same time refreshing and fertilizing influence.

4 That is, the Euphrates ; which was the eastern boundary of the kingdom of Israel under Solomon. See Deut. xi. 24. Universal dominion is doubtless intended.

5 See note on 1 Kings x. 22.

6 See notes on 1 Kings x. 1, and Ps. xlv. 12. These places are mentioned to show that the wealth of the world shall be made tributary to the Messiah.

7 'We pray for Christ,' says Augustine, 'when we pray for the church of Christ ; because it is his body.' We thus pray, whenever we offer the prayer, 'Thy kingdom come.'

8 This Hebrew word occurs nowhere else. According to some, it means 'handful,' and suggests the contrast between the small beginnings and the ultimately universal prevalence of the Messiah's kingdom. According to

others, it means 'plenty ;' so that in this verse the prosperity of that kingdom is represented by the two promised blessings of the old dispensation, abundant fertility and a numerous population.

9 Psalms lxxiii.—lxxxiii. are all ascribed in the titles to Asaph (see note on title to Ps. 1.) ; but it is clear that they were composed at different periods from the days of David down to the captivity in Babylon. There is nothing to fix the date of Psalm lxxiii. ; but it was evidently written (see ver. 17) before the destruction of the temple. The pious author, though believing that God is *always* and *only* good to his people (ver. 1), had yet been sorely perplexed by the apparently unequal distribution of prosperity and afflictions in the present life (2—11), but had been kept from scepticism chiefly by the instructions of the sanctuary (12—17), which showed him the final result of all (18—20) ; so that he was humbled for his folly, and confirmed in his confidence in God and devotedness to him alone (21—28). The psalm, like Ps. xxxvii., xlix., is invaluable as a corrective of repining and unbelieving thoughts.

10 As the *life* rather than the *death* of, the wicked is the subject of these remarks, some render, 'For they have no bands (or restraints) ; perfect and firm is their strength.' Others, for 'in,' render '*until* their death.'

5 = They *are* not in trouble *as other* men;—neither are they plagued like *other* men.
 6 Therefore pride compasseth them about ^a as a chain; ¹
 Violence covereth them ^b as a garment.
 7 ^c Their eyes stand out with fatness:—they have more than heart could wish. ²
 8 ^d They are corrupt, and ^e speak wickedly *concerning* oppression: ³
 They ^f speak loftily.
 9 They set their mouth ^g against the heavens, ⁴
 And their tongue walketh through the earth.
 10 Therefore his ^h people return hither:
^h And waters of a full *cup* are wrung out ⁶ to them.
 11 And they say, ⁱ How doth God know?
 And ^k is there knowledge in the Most High?
 12 Behold, these *are* the ungodly, who ^l prosper in the world;
 They increase *in* riches.
 13 ^m Verily I have cleansed my heart *in* vain,—and ⁿ washed my hands in innocency.
 14 For ^o all the day long have I been plagued,—and chastened every morning.
 15 If I say, I will speak thus; ⁷
 Behold, I should ^p offend *against* the generation of thy children.
 16 ^q When I thought ⁸ to know this,—it *was* too painful for me;
 17 Until ^r I went into the sanctuary of God;—*then* understood I ^s their end.
 18 Surely ^t thou didst set them in slippery places;
^u Thou castedst them down into destruction.
 19 How are they *brought* into desolation, ^v as in a moment!
 They are utterly consumed with terrors.
 20 ^w As a dream ⁹ when *one* awaketh;
 So, O Lord, ^x when thou awakest, thou shalt despise their image.
 21 Thus my heart was ^a grieved,—and I was pricked in my reins.
 22 ^b So foolish *was* I, and ignorant:—I was ^c as a beast before thee.
 23 ^d Nevertheless I *am* continually with thee:
^e Thou hast holden *me* by my right hand. ¹⁰
 24 ^f Thou shalt guide me with thy counsel,—and afterward ^g receive me *to* glory.
 25 ^h Whom have I in heaven *but thee*?
 And *there is* ⁱ none upon earth *that* I desire beside thee.
 26 ^k My flesh and my heart faileth:
 But ^l God *is* the strength of my heart, and ^m my portion for ever.
 27 For, lo, ⁿ they that are far from thee shall perish:
 Thou hast destroyed all them that ^o go a whoring from thee.
 28 But *it is* good for me to ^p draw near to God:
 I have put my trust in the Lord God,—that I may ^q declare all thy works.

PSALM LXXIV.

Maschil¹¹ of Asaph¹² [*or, A Psalm for Asaph to give instruction*].

1 O GOD, why hast thou ^r cast *us* off for ever?
 Why doth thine anger ^s smoke against ^t the sheep of thy pasture?

^r see refs. Job 21. 7—9;
 1 Cor. 1. 32.
^a Pro. 1. 9.
^b Ps. 109. 18, 20.
^c see refs. Ps. 17. 10;
 Jer. 5. 28.
^d Ps. 53. 1.
^e Hos. 7. 16.
^f 2 Pet. 2. 18; Jude 16.
^g Ex. 5. 2; 2 Chr. 32.
 15; Job 21. 11; Rev.
 13. 6.
^h Ps. 73. 8.
ⁱ see refs. Job 22. 13.
^k Hos. 7. 2.
^l ver. 3; Ps. 17. 14;
 37. 35.
^m Job 21. 15; 31. 9;
 35. 3; Mal. 3. 14.
ⁿ Ps. 26. 6.
^o Job 7. 18; Jer. 15. 18.
^p 1 Sam. 2. 21; Mal.
 2. 8; Mic. 18. 6, 7.
^q Ecc. 8. 17; Ro. 11. 33.
^r Ps. 63. 2; 77. 13;
 119. 24, 139.
^s Ps. 37. 38; Ecc. 8.
 13.
^t Ps. 35. 6; Deu. 32.
 35.
^u Ps. 37. 20; 55. 23.
^v Ps. 58. 9; Job 20. 5.
^w Ps. 90. 5; Job 29. 8;
 Is. 29. 7, 8.
^x Ps. 7. 6; 78. 65.
^a ver. 3.
^b Ps. 69. 5; 92. 6; Pro.
 30. 2.
^c Ps. 32. 9.
^d Ps. 16. 8; 23. 4; Heb.
 13. 5.
^e see refs. Ps. 63. 8.
^f Ps. 16. 7; 32. 8; 48.
 11; Is. 58. 8, 11.
^g Ps. 49. 15.
^h Ps. 16. 5; 89. 6; Phil.
 3. 8.
ⁱ Is. 26. 8, 9; Hab. 3.
 17, 18.
^k Ps. 81. 2; 119. 81.
^l see refs. Ps. 18. 2;
 138. 3; Is. 40. 21—31.
^m see refs. Ps. 16. 5.
ⁿ Ps. 119. 155.
^o see refs. Ex. 31. 15;
 Num. 15. 39; Jam.
 4. 4.
^p Lam. 3. 25, 26; Heb.
 10. 22; Jam. 4. 8.
^q Ps. 71. 17; 107. 22;
 118. 17.
^r see refs. Ps. 41. 9, 23;
 77. 7; Jer. 31. 37;
 31. 21—26.
^s Ps. 79. 5; Deu. 29.
 20.
^t Ps. 95. 7; 109. 3;
 Jer. 23. 1; Ecc. 31.
 31.

1 That is, an ornamental chain for the neck; probably referring to their haughty carriage.
 2 Rather, 'The thoughts of their hearts overflow;' namely, in the wicked and proud speeches mentioned in the next verse.
 3 Rather, as in Isa. lix. 13, 'They speak oppression loftily;' *i. e.* they speak words tending to the injury of others.
 4 Rather, 'in heaven:' they give unlimited range to their arrogant and reproachful language.
 5 Some take this to mean God's people, who behold this painful spectacle; or are perhaps induced to conform too much to the world, in the hope of sharing its full cup of prosperity. But the unity of the passage seems to be better maintained by referring it to the people of the wicked; *i. e.* his friends and adherents, who come to join him, and drink out the full cup of his pleasures.
 6 Rather, 'are drunk down by them.' The 'waters' are not those of affliction, but of prosperity.
 7 That is, 'If I make my misgivings known, I shall suggest injurious doubts to thy sincere worshippers.' The psalmist cannot adopt the sceptical and undevout language of the half-hearted; for in so doing he would act treacherously towards God's faithful servants—those

who in a special sense are here called his 'children.'
 8 This verse describes the psalmist's unsuccessful attempt to solve the moral problem that perplexed him by meditation and independent reasoning. He gained neither light nor rest till he sought the aid of devotion, and entered the sanctuary, as described in ver. 17.
 9 Of the various meanings given to this verse, the best perhaps is, 'As a dream after awaking, so, O Lord, when thou arousest them, thou wilt put to scorn their image;' *i. e.* the unsubstantial appearance of their prosperity.
 10 That is, 'Thou hast preserved me from the fall of which I was in danger;' see ver. 2.
 11 See note on title of Ps. xxxii.
 12 Psalm lxxiv. was evidently written after the capture of Jerusalem and destruction of the temple by the Chaldeans. If the title be correct, it must be supposed that the writer either bore the same name as the inspired composer of David's time, or was one of his descendants, 'a son of Asaph.' The psalmist, in the name of the people, entreats God's interposition (vers. 1, 2); depicts their desolation (3—9); and pleads former displays of Divine power on their behalf (10—17), and the connection between Jehovah's honour and Israel's deliverance (18—23).

- 2 Remember thy congregation, ^u *which* thou hast purchased of old ;
The ^r rod [*or*, tribe] of thine inheritance, *which* thou hast redeemed ;
^v This mount Zion, wherein thou hast dwelt.
- 3 ^z Lift up thy feet unto the perpetual desolations ;
Even ^a all *that* the enemy hath done wickedly in the sanctuary.
- 4 ^b Thine enemies roar in the midst of thy congregations ;¹
^c They set up their ensigns ² *for* signs.
- 5 A man was famous³ according as he had lifted up axes upon the thick trees.
6 But now they break down ^d the carved work thereof at once with axes and hammers.
- 7 ^e They have cast fire into thy sanctuary,
They have defiled ^f *by casting down* ^g the dwelling place of thy name to the ground.
- 8 ^h They said in their hearts, Let us destroy them together :
They have burned up all the synagogues⁴ of God in the land.
- 9 We see not our signs :⁵ ⁱ *there is* no more any prophet :
Neither *is there* among us any that knoweth how long.
- 10 O God, ^k how long shall the adversary reproach ?
Shall the enemy blaspheme thy name for ever ?
- 11 ^l Why withdrawest thou thy hand, even thy right hand ?
Pluck⁶ *it* out of thy bosom.
- 12 For ^m God *is* my King of old,—working salvation in the midst of the earth.
- 13 ⁿ Thou didst divide the sea by thy strength :
^o Thou brakest the heads of the dragons⁷ [*or*, whales] in the waters.
- 14 Thou brakest the heads of ^p leviathan in pieces,
And gavest him ^q *to be* meat ^r to the people inhabiting the wilderness.
- 15 ^s Thou didst cleave the fountain and the flood :—^t thou driedst up mighty rivers.
- 16 ^u The day *is* thine, the night also *is* thine :
^x Thou hast prepared the light and the sun.
- 17 Thou hast ^y set all the borders of the earth :—^z thou hast made summer and winter.
- 18 ^a Remember this, *that* the enemy hath reproached, O LORD,
And that ^b the foolish people have blasphemed thy name.
- 19 Oh deliver not the soul ^c of thy turtledove⁸ unto the multitude of *the wicked* :
^d Forget not the congregation of thy poor for ever.
- 20 ^e Have respect unto the covenant :⁹
For the dark places of the earth are full of the habitations of ^f *cruelty*.
- 21 ^g Oh let not the oppressed return ashamed :
Let the poor and needy praise thy name.
- 22 ^h Arise, O God, plead thine own cause :
ⁱ Remember how the foolish man reproacheth thee daily.
- 23 ^k Forget not the voice of thine enemies :
^l The tumult of those that rise up against thee increaseth continually.

PSALM LXXV.

To the chief Musician, ^m Al-taschith¹⁰ [*or*, Destroy not], A Psalm *or* Song of [*or*, for] Asaph.

- 1 UNTO thee, O God, do we give thanks,—*unto thee* do we give thanks :
For¹¹ *that* ⁿ thy name is near thy wondrous works declare.

^u see refs. Ex. 15. 16 ;
Deu. 9. 29.
^r Ps. 33. 12 ; Deu. 4.
20 ; 32. 9 ; Jer. 10. 16.
^y Ps. 48. 1 ; 78. 68.
^z Ps. 41. 23, 26.
^a Ps. 79. 1 ; Lam. 1. 10.
^b 2 Chr. 36. 17 ; Lam.
2. 7.
^c Dan. 6. 27.

^d 1 Ki. 6. 18, 29, 32, 35.
^e 2 Ki. 25. 9 ; Is. 64. 11
^f Ps. 80. 39.
^g Deu. 12. 5.
^h Ps. 83. 4.

ⁱ 1 Sam. 3. 1 ; Am. 8.
11, 12 ; Mic. 3. 6.

^k Ps. 13. 1, 2 ; 79. 4, 5.

^l Lam. 2. 3.

^m Ps. 44. 4 ; Num. 23.
21.
ⁿ Ex. 14. 21 ; Ne. 9. 11.
^o Ex. 14. 28 ; Is. 51. 9,
10 ; Eze. 29. 3 ; 32. 2.
^p Is. 27. 1.
^q Ex. 12. 35, 36 ; Num.
14. 9.
^r Ps. 72. 9.
^s Ex. 17. 5, 6 ; Num.
20. 11 ; Ps. 105. 41 ;
Is. 48. 21.
^t Jos. 3. 13—17.
^u Ge. 1. 3—5.
^x Ps. 8. 3 ; Ge. 1. 14—
18.
^y Deu. 32. 8 ; Ac. 17.
26.
^z Ge. 8. 22.
^a ver. 22 ; Ps. 89. 50,
51 ; Is. 62. 6, 7 ; Rev.
16. 19.
^b Ps. 39. 8.
^c S. Song 2. 14 ; 6. 9.
^d Ps. 68. 10 ; 72. 2.
^e Ps. 89. 28, 34—36 ;
106. 45 ; Ge. 17. 7, 8 ;
Le. 26. 40—42, 44, 45 ;
Jer. 33. 20—26.
^f Deu. 12. 31 ; Ro. 1.
29—31.
^g Ps. 9. 18 ; 12. 5 ; 102.
19—21.
^h Ps. 9. 19.
ⁱ ver. 18 ; Ps. 89. 51.
^k Ps. 13. 11, 12.

^l ver. 4 ; Ps. 2. 1, 2.

^m Ps. 57, title.

ⁿ Ex. 23. 21 ; Deu. 4. 7.

1 That is, 'in the holy assemblies of thy people ;' which they thus disturbed. Comp. Lam. ii. 7.

2 'Their signs as signs ;' *i. e.* displacing the symbols of Jehovah's presence as sovereign, they erect their insignia of sovereignty in the sanctuary itself.

3 Rather, 'It is known (*i. e.* it appears) like raising on high axes in the thicket of the wood ; for now they are breaking down,' etc.

4 This word in ver. 4 is translated 'congregations.' It may mean that, by burning the temple, the enemies had put an end to all the holy assemblies ; or it may refer to other places in which such assemblies were held.

5 That is, 'the tokens of thy presence' (see ver. 4). One of the more distinguished of these, namely, the gift of prophecy, is immediately mentioned. Comp. Lam. ii. 9.

6 Either, '[Draw it] from thy bosom [and] consume [them]'—the hand being placed sometimes in the bosom when not employed ; or, 'From thy bosom consume [them],' in allusion to the shaking out of the bosom things which had been put there. Comp. Prov. xvi. 33 (where the word here used is found) ; Neh. v. 13, and note.

7 Or, 'sea-monsters.' These and 'leviathan' are symbols of the Egyptian monarch and his hosts, who were drowned in the Red Sea. See Ezek. xxix. 3. By 'the

people inhabiting the wilderness' (ver. 14) some understand wild animals (see Prov. xxx. 25, 26) which frequent the shore, and feed on the dead bodies cast up by the sea.

8 This beautiful metaphor suggests the ideas of innocence, affection, and weakness.

9 That is, the covenant made with our forefathers. The 'cruelty' afterwards mentioned is probably the outrage and violence perpetrated by the Chaldean conquerors in the unfrequented parts of the land.

10 See note on title of Psa. lvii. In a time of extreme danger from the pride and power of the wicked, the psalmist joyfully recognises the approaching interposition of the Divine Judge (vers. 1—3), warns the wicked of their doom (4—8), and anticipates the exaltation of the righteous (9, 10). The omission of the *north* in ver. 6, as being a quarter from which no earthly help could be expected, has led some to refer the psalm to the time of the Assyrian inroad from that direction (see 2 Kings xviii., xix.) ; but the danger spoken of appears rather to arise from internal foes.

11 Rather, 'Yea, thy name is near ; they recount thy wonders. When I shall reach the appointed time, I will judge righteously. The land and its inhabitants are melting ; I hold its pillars.' Ver. 1 describes the

2 ^o When I shall receive the congregation—I will judge uprightly.
 3 ^p The earth and all the inhabitants thereof are dissolved :
^q I bear up the pillars of it. Selah.
 4 I said unto the fools, Deal not foolishly :
 And to the wicked, ^r Lift not up the horn :
 5 Lift not up your horn on high :—speak *not with* ^s a stiff neck.
 6 For promotion ¹ *cometh* neither from the east,
 Nor from the west, nor from the south.
 7 But ^t God is the judge :—^u he putteth down one, and setteth up another.
 8 For ^v in the hand of the LORD *there is* a cup, ² and the wine is red ;
 It is ^y full of mixture ; and he poureth out of the same :
^z But the dregs thereof, all the wicked of the earth shall wring *them out*, and
 drink *them*.
 9 But I will declare for ever ;—I will sing praises to the God of Jacob.
 10 ^a All the horns of the wicked also will I cut off ;
 But ^b the horns of the righteous shall be exalted.

^o Ps. 78. 70—72 ; 2 Sam. 8. 15.
^p Ps. 78. 60—72 ; Is. 24. 1—12.
^q 2 Sam. 5. 2.

^r Zec. 1. 21.
^s see refs. Ex. 32. 9.

^t Ps. 50. 6 ; 58. 11.
^u see refs. 1 Sam. 2. 7, 8 ; 15. 23, 28 ; Jer. 27. 4—8 ; Dan. 2. 21.
^v Ps. 69. 3 ; Job 21. 20 ; Jer. 25. 15 ; Rev. 14. 10 ; 16. 19.
^y Pro. 23. 30 ; Is. 5. 22.
^z Ps. 73. 10.

^a Ps. 101. 8 ; Jer. 48. 25.
^b Ps. 89. 17 ; 148. 14 ; see refs. 1 Sam. 2. 10.

PSALM LXXVI.

To the chief Musician on Neginoth, A Psalm *or* Song of [*or*, for] Asaph.³

1 IN ^c Judah is God known :—^d his name is great in Israel.
 2 In ^e Salem ⁴ also is his tabernacle,—and ^f his dwelling place in Zion.
 3 ^g There brake he the arrows of the bow,
 The shield, and the sword, and the battle. Selah.
 4 Thou ⁵ art more glorious *and* excellent—^h than the mountains of prey.
 5 ⁱ The stouthearted are spoiled, ^k they have slept their sleep :⁶
 And ^l none of the men of might have found their hands.
 6 ^m At thy rebuke, O God of Jacob,
ⁿ Both the chariot and horse are cast into ^o a dead sleep.
 7 Thou, *even* thou, art to be feared :
 And ^p who may stand in thy sight ^q when once thou art angry ?
 8 ^r Thou didst cause judgment to be heard from heaven ;
^s The earth feared, and was still,
 9 When God ^t arose to judgment,—^u to save all the meek of the earth. Selah.
 10 ^v Surely the wrath of man shall praise thee :
^y The remainder of wrath shalt thou restrain.⁷
 11 ^z Vow, and pay unto the LORD your God :
^a Let all that be round about him bring presents unto him that ought to be feared.
 12 ^b He shall cut off the spirit of princes :—^c *he is* terrible to the kings of the earth.

^c Ps. 48. 1—3.
^d Ps. 148. 13, 14.
^e see refs. Ge. 14. 18.
^f Ps. 132. 13, 14 ; 2 Chr. 6. 6 ; Is. 12. 6.
^g see refs. Ps. 46. 9.
^h Eze. 38. 12, 13 ; 39. 4.
ⁱ Is. 46. 12.
^k see refs. Ps. 13. 3 ; Is. 37. 36.
^l Is. 31. 8.

^m see refs. Ps. 18. 15 ; Ex. 15. 1, 21 ; Eze. 39. 20 ; Nah. 2. 13 ; Zec. 12. 4.
ⁿ Ex. 14. 27, 28 ; 2 Sam. 10. 18.
^o Jer. 51. 39.
^p Nah. 1. 6 ; Rev. 6. 17.
^q Ps. 2. 12.
^r Judg. 5. 20 ; 2 Chr. 32. 20—22 ; Eze. 38. 20—23.

^s see refs. Ps. 46. 10 ; 2 Chr. 20. 29, 30 ; Lk. 21. 26.
^t Ps. 9. 7—9 ; 72. 4.
^u Ps. 25. 9 ; 119. 4 ; Zeph. 2. 3.
^v see Ex. 9. 16, 17 ; 15. 9, 10 ; 18. 11 ; Ac. 4. 26—28.
^y Ps. 46. 6 ; 65. 7 ; Mt. 21. 22 ; Ac. 12. 3—11.
^z see refs. Ps. 50. 14.

^a see refs. Ps. 68. 29 ; 89. 7 ; Deu. 16. 16.
^b Ps. 48. 4—6 ; 68. 12 ; 2 Chr. 32. 21.
^c see refs. Ps. 65. 5 ; 68. 35 ; Is. 21. 21 ; Rev. 6. 15 ; 19. 17—21.
^d Ps. 39, and 62, title.
^e Ps. 3. 4.
^f Ps. 116. 1, 2.

PSALM LXXVII.

To the chief Musician, ^a to Jeduthun,⁸ A Psalm of [*or*, for] Asaph.⁹

1 ^e I CRIED unto God¹⁰ with my voice,
Even unto God with my voice ; and ^f he gave ear unto me.

approach of Jehovah ; vers. 2, 3 are his proclamation. Hence some have not inappropriately applied these words to the Messiah.

¹ Many prefer the ancient rendering, 'For not from the east, nor from the west, nor from the desert of mountains (*i. e.* the south), [do we look for judgment on the wicked], for God is the Judge.' In either case, it is clear that exaltation or judgment is expected from God alone.

² The 'cup' often means, in Scripture, the portion allotted to a person. It may be one of prosperity and blessedness (see Ps. xvi. 5 ; xxiii. 5) ; or of suffering and wrath, as here and in Jer. xxv. 15 ; Rev. xvi. 19.

³ Psalm lxxvi. is entitled in the Septuagint, 'A Song for the Assyrian ;' and its whole tenor agrees well with the supposition that it refers to the miraculous destruction of Sennacherib's army (2 Kings xix. 35). It triumphantly celebrates the deliverance of Jerusalem by a signal Divine interposition, which destroyed the enemy during the slumbers of the night (vers. 1—6) ; and then urges this as a reason why all men, and especially all princes, should fear God's judgments (7—12).

⁴ 'Salem' was probably the ancient name of Jerusalem (see Gen. xiv. 18), here used poetically.

⁵ This may be addressed to Zion, mentioned in ver. 2 ; which derives from Jehovah's presence and triumphant power far greater glory than was possessed by any of those mountains which were renowned as the fastnesses of robber-chiefs. Or it may be applied to Jehovah, who is contrasted with the invading power, here figuratively represented as 'a mountain of wild beasts.' See Nah. ii. 11, 12 ; iii. 1.

⁶ The sleep of death.

⁷ Rather, 'gird [about thee].' The very passions which excite men to rebel against God shall be made completely subservient to his purposes.

⁸ See note on title of Ps. xxxix.

⁹ Psalm lxxvii. contains the desponding complaint of one in extreme suffering (vers. 1—10) ; relieved by the remembrance of God's former mercies to his people (11—20). Its language is altogether personal ; and it shows how the believer may obtain consolation for himself individually from the more general interpositions of God on behalf of his church. It contains no distinct intimation of the date of its composition.

¹⁰ Many pour forth vain complaints to their fellow-men ; but the psalmist carried his sorrows to God's mercy-seat.

- 2 ^g In the day of my trouble I ^h sought the LORD :
ⁱ My sore¹ ran in the night, and ceased not :—^k my soul refused to be comforted.
- 3 ^l I remembered God, and was troubled :
 I complained, and ^m my spirit was overwhelmed. Selah.
- 4 Thou holdest² ⁿ mine eyes waking :—^o I am so troubled that I cannot speak.
- 5 ^p I have considered the days of old,—the years of ancient times.
- 6 I call to remembrance ^q my song³ in the night :
^r I commune with my own heart :—and ^s my spirit made diligent search.
- 7 ^t Will the LORD cast off for ever?—and will he ^u be favourable no more ?
- 8 Is his merey clean gone for ever?—doth ^v his promise fail for evermore ?
- 9 Hath God ^w forgotten to be gracious ?
 Hath he in anger ^x shut up his tender mercies ? Selah.
- 10 And I said, This ^y is ^z my infirmity :
 But I will remember ^a the years⁴ of the right hand of the Most High.
- 11 ^b I will remember the works of the LORD :
 Surely I will remember thy wonders of old.
- 12 ^c I will meditate also of all thy work,—^d and talk of thy doings.
- 13 ^e Thy way, O God, is in the sanctuary :⁵—^f who is so great a God as our God ?
- 14 Thou art ^g the God that doest wonders :
 Thou hast declared thy strength among the people.
- 15 ^h Thou hast with ⁱ thine arm redeemed thy people,
^k The sons of Jacob and Joseph. Selah.
- 16 ^l The waters saw thee, O God, the waters saw thee ; they were afraid :
 The depths also were troubled.
- 17 The clouds poured out water :—the skies sent out a sound :
^m Thine arrows also went abroad.
- 18 ⁿ The voice of thy thunder was in the heaven :⁶
^o The lightnings lightened the world :—^p the earth trembled and shook.
- 19 ^q Thy way is⁷ in the sea,—and thy path in the great waters,
^r And thy footsteps are not known.⁸
- 20 ^s Thou leddest thy people like a flock—by the hand of Moses and Aaron.

PSALM LXXVIII.

^t Maschil of Asaph⁹ [or, A Psalm for Asaph to give instruction].

- 1 "GIVE ear, O my people, to my law :
 Incline your ears to the words of my mouth.
- 2 ^z I will open my mouth in a parable :—I will utter dark¹⁰ sayings of old :
- 3 ^y Which we have heard and known,—and our fathers have told us.
- 4 ^z We will not hide them from their¹¹ children,
^a Showing to the generation to come ^b the praises of the LORD,
 And his strength, and his wonderful works that he hath done.
- 5 For ^c he established ^d a testimony in Jacob,—and appointed a law in Israel,
 Which he commanded our fathers,

^g Ps. 18. 6 ; see refs. 50. 15.
^h Ge. 32. 7—12 ; Is. 26. 9, 16.
ⁱ Ps. 38. 3—8 ; Hos. 5. 13.
^k Ge. 37. 35 ; Pro. 18. 14 ; Jer. 31. 15.
^l Job 6. 4 ; 23. 15. 16 ; Jer. 17. 17.
^m Ps. 61. 2 ; 142. 2, 3 ; 143. 4.
ⁿ Est. 6. 1 ; Job 7. 13 —15.
^o Job 6. 3.
^p Ps. 143. 5 ; Deu. 32. 7 ; Is. 51. 9.
^q see refs. Job 35. 10.
^r Ps. 4. 4.
^s Lam. 3. 40.
^t Ps. 13. 1, 2 ; see refs. 74. 1.
^u Ps. 85. 1.
^v see Num. 23. 19 ; Jer. 15. 18 ; Ro. 9. 6.
^w Is. 40. 27 ; 49. 14, 15. ; Z. 11. 32.
^x see refs. Ps. 31. 22 ; 73. 22.
^y ver. 5 ; 1 Sam. 30. 6.
^z Ps. 143. 5 ; 1 Chr. 16. 12.
^a Ps. 104. 34.
^b Ps. 71. 24 ; 105. 2 ; Deu. 6. 7.
^c Ps. 63. 2 ; 73. 17.
^d Ps. 89. 6—8 ; see refs. Ex. 15. 11.
^e see refs. Ps. 72. 18.
^f Ps. 136. 11, 12 ; Ex. 6. 6 ; Deu. 9. 29.
^g Ge. 48. 3—20.
^h Ps. 114. 3 ; Ex. 14. 21 ; Jos. 3. 15, 16 ; Hab. 3. 8, etc.
ⁱ see refs. Ps. 18. 14 ; 2 Sam. 22. 15 ; Hab. 3. 11.
^j Ps. 29. 3 ; Job 37. 1 —5.
^k Ps. 97. 4 ; Hab. 3. 4.
^l Ex. 19. 18 ; 2 Sam. 22. 8.
^m Ps. 29. 10 ; Hab. 3. 15.
ⁿ Ex. 14. 28 ; Ro. 11. 33.
^o Ps. 78. 52 ; 80. 1 ; Ex. 13. 21 ; 14. 19 ; Is. 63. 11, 12 ; Hos. 12. 13.
^p Ps. 74. title.
^q Is. 51. 4.
^r see refs. Ps. 49. 4.
^s see refs. Ps. 44. 1. ; Ps. 145. 4 ; Deu. 4. 9 ; 6. 7 ; Joel 1. 3.
^t Ps. 71. 18 ; Ex. 12. 26, 27 ; 13. 8, 14 ; Deu. 11. 19 ; Jos. 4. 6, 7.
^u Ps. 145. 5, 6.
^v Ps. 147. 19 ; Deu. 4. 45.
^w Ex. 25. 16.

1 Rather, 'My hand was stretched forth in the night ;' *i. e.* in an attitude of supplication.

2 Or, 'heldest.' 'I was so troubled,' etc. ; and in vers. 5, 6, 'I considered,' 'I called,' etc.

3 That is, the praises which I once sang, and the Divine benefits which excited me to sing.

4 It is better, without supplying any words not in the original, to render either, 'This is my stroke (or affliction), a change of the right hand of the Most High (*i. e.* in the dealings of God towards me) ;' or, 'The years of the,' etc. (*i. e.* the prolongation of God's chastisements).

5 Or, 'in holiness ;' *i. e.* is most holy. God's 'way' here means his mode of dealing with his creatures, which ought to command their veneration and awe. See Exod. xv. 11.

6 Rather, 'in the whirlwind.'

7 Rather, 'Thy way was in the sea, and thy path in the great waters, and thy footsteps were not known :' the words being a poetical description of the passage of the Hebrews through the Red Sea.

8 Such as could not have been expected.

9 The writer of Psalm lxxviii., having reminded his readers that Jehovah had commanded Israel to keep in mind his dealings with them as a nation, that they might avoid their fathers' sins and punishments (vers. 1—8), applies this to establish the claim of Judah to supre-

macy ; and shows that, numerous and marvellous as God's interpositions had been (12—29, 43—55), the people's rebellions and provocations had been many and great, whilst Ephraim was predominant, and the tabernacle was at Shiloh (9—11, 30—42, 56—64) ; until, in mercy to Israel, he established the sovereignty of Judah in the person and family of David, making his capital the religious centre, and his family the chosen shepherds of God's people (65—72). The psalm was probably written at some time when the controversy between Judah and Ephraim was urgent ; but it is not easy to fix the precise date. The notice of the sanctuary built at Jerusalem (ver. 69), and the absence of all allusion to gross idolatry and to the other crimes of the kingdom of the ten tribes, seem to limit it to the period between Sheba's rebellion (2 Sam. xix. 41—xx. 2) and Abijah's victory over Jeroboam (2 Chron. xiii.) It teaches us how to value and use the records of God's dispensations through all ages of the world and the church.

10 Or, 'sententious sayings ;' the important instruction involved in the facts of history.

11 Religious privileges received by one generation from the preceding are a sacred deposit to be transmitted to the next. This may remind Christians of their obligation to teach their children the incomparably important and interesting facts and doctrines of the gospel of Christ.

<p>^e That they should make them known to their children :</p> <p>6 ^f That the generation to come might know <i>them</i>, <i>Even</i> the children <i>which</i> should be born ; <i>Who</i> should arise and declare <i>them</i> to their children :</p> <p>7 That they might set their hope in God, And not forget the works of God,—but keep his commandments :</p> <p>8 And ^g might not be as their fathers,—^h a stubborn and rebellious generation ; A generation ⁱ that set not their heart aright, And whose spirit was not stedfast with God.</p> <p>9 The children of Ephraim, <i>being</i> armed, <i>and</i> carrying bows, Turned back in the day of battle.¹</p> <p>10 ^k They kept not the covenant of God,—and refused to walk in his law ;</p> <p>11 And ^l forgot his works,—and his wonders that he had showed them.</p> <p>12 ^m Marvellous things did he² in the sight of their fathers, In the land of Egypt, ⁿ in the field of Zoan.³</p> <p>13 ^o He divided the sea, and caused them to pass through ; And ^p he made the waters to stand as an heap.</p> <p>14 ^q In the daytime also he led them with a cloud, And all the night with a light of fire.</p> <p>15 ^r He clave the rocks in the wilderness, And gave <i>them</i> drink as <i>out of</i> the great depths.</p> <p>16 He brought ^s streams also out of the rock, And caused waters to run down like rivers.</p> <p>17 And they sinned yet more against him By ^t provoking the Most High in the wilderness.</p> <p>18 And ^u they tempted God in their heart—by asking meat for their lust.</p> <p>19 ^x Yea, they spake against God ; They said, Can God furnish a table in the wilderness ?</p> <p>20 ^y Behold, he smote the rock, that the waters gushed out, And the streams overflowed ; Can he give bread also ?⁴—can he provide flesh for his people ?</p> <p>21 Therefore the LORD heard <i>this</i>, and ^z was wroth : So a fire was kindled against Jacob,—and anger also came up against Israel ;</p> <p>22 Because they ^a believed not in God,—and trusted not in his salvation :</p> <p>23 Though he had commanded the clouds from above, ^b And opened the doors of heaven,</p> <p>24 ^c And had rained down manna upon them to eat, And had given them of the corn of heaven.</p> <p>25 Man did eat angels' food :⁵—^d he sent them meat to the full.</p> <p>26 ^e He caused an east wind to blow in the heaven : And by his power he brought in the south wind.</p> <p>27 ^f He rained flesh also upon them as dust, And feathered fowls like as the sand of the sea :</p> <p>28 And he let <i>it</i> fall in the midst of their camp,—round about their habitations.</p> <p>29 ^g So they did eat, and were well filled :—for he gave them their own desire.</p> <p>30 They were not estranged⁶ from their lust.</p> <p>31 But ^h while their meat was yet in their mouths, the wrath of God came upon them, And slew the fattest of them,—and smote down the chosen <i>men</i> of Israel.</p> <p>32 For all this ⁱ they sinned still,—and ^k believed not for his wondrous works.</p> <p>33 ^l Therefore their days did he consume in vanity,⁷—and their years in trouble.</p> <p>34 ^m When he slew them, then they sought him : And they returned and inquired early after God.</p> <p>35 And they remembered that ⁿ God <i>was</i> their rock, And the high God ^o their redeemer.</p>	<p>^e vers. 3, 4 ; Deu. 4. 9 ; 6, 7 ; 11. 19. ^f Ps. 102. 18.</p> <p>^g 2 Ki. 17. 14 ; Eze. 20. 18.</p> <p>^h Ps. 68. 6 ; see refs. Ex. 32. 9 ; Deu. 31. 27.</p> <p>ⁱ ver. 37 ; 2 Chr. 20. 33.</p> <p>^k Judg. 2. 10—12 ; 2 Ki. 17. 15.</p> <p>^l Ps. 106. 13 ; Deu. 32. 18.</p> <p>^m Ex. ch. 7 to 12.</p> <p>ⁿ ver. 43 ; Ge. 32. 3 ; Num. 13. 22 ; Is. 19. 11, 13 ; Eze. 39. 14.</p> <p>^o Ex. ch. 14.</p> <p>^p Ps. 33. 7 ; Ex. 15. 8.</p> <p>^q see refs. Ex. 13. 21.</p> <p>^r see refs. Ex. 17. 6.</p> <p>^s Ps. 105. 41 ; Deu. 8. 15 ; 9. 21.</p> <p>^t Ps. 95. 8 ; Deu. 9. 8, 22 ; Heb. 3. 16.</p> <p>^u see refs. Ex. 16. 3 ; Num. 11. 4, 13.</p> <p>^x Ex. 16. 9 ; Num. 21. 5.</p> <p>^y Ex. 17. 6 ; Num. 20. 11.</p> <p>^z Num. 11. 1—3, 10.</p> <p>^a Is. 7. 9 ; Heb. 3. 19 ; Jude 5.</p> <p>^b Ge. 7. 11 ; see refs. 2 Ki. 7. 2 ; Mal. 3. 10.</p> <p>^c see refs. Ex. 16. 4, 11.</p> <p>^d Ex. 16. 8</p> <p>^e Num. 11. 31.</p> <p>^f Ex. 16. 12, 13.</p> <p>^g Num. 11. 20.</p> <p>^h Num. 11. 33.</p> <p>ⁱ Num. ch. 14, ch. 16, ch. 17.</p> <p>^k ver. 22.</p> <p>^l Num. 11. 29, 35 ; 26. 61, 65.</p> <p>^m see Num. 21. 7 ; 11os. 5. 15.</p> <p>ⁿ see refs. Deu. 32. 4, 15, 31.</p> <p>^o Ex. 6. 6 ; 15. 13 ; Deu. 7. 8 ; Is. 41. 14 ; 44. 6 ; 63. 9.</p>
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1 During the ascendancy of Ephraim, the Israelites had failed, through unbelief and fear, to subdue Canaan and destroy its inhabitants; and to this neglect might be traced the national calamities which followed.

2 Or, 'he had done.' This passage recounts the marvellous works which should have awakened gratitude.

3 Or, Tanis, now Sau; a very ancient city (Numb. xiii. 22) on the east of the Tanitic branch of the Nile. It was the capital of a district or *nome*, here called a 'field;' and the seat of some of the native dynasties of Egyptian kings.

4 The supplies which they had already received ought to have precluded all such doubts.

5 Literally, 'bread of the mighty ones did each eat;' perhaps meaning the best bread.

6 Rather, 'They were not [yet] estranged from their lust (they were still gratifying it), their food was yet in their mouths; [when] the wrath of God,' etc.

7 As the punishment of their unbelief. Their lives were worn out in the wilderness: their desire of seeing and enjoying the promised land was not gratified. See the application of this to the Christian in Heb. iii., iv.

36 Nevertheless they did ^p flatter him with their mouth,
 And they lied unto him with their tongues.
 37 For ^q their heart was not right with him,
 Neither were they stedfast in his covenant.
 38 ^r But he, *being* full of compassion, forgave *their* iniquity,—and destroyed *them* not :
 Yea, many a time ^s turned he his anger away,—^t and did not stir up all his wrath.
 39 For ^u he remembered ^x that they *were but* flesh ;
^y A wind that passeth away, and cometh not again.
 40 How oft did they ^z provoke him in the wilderness,—and grieve him in the desert !
 41 Yea, ^a they turned back and tempted God,—and ^b limited ¹ the Holy One of Israel.
 42 They remembered not his hand,
 Nor the day when he delivered them from the enemy.
 43 How ^c he had wrought his signs in Egypt,—and his wonders in the field of Zoan :
 44 ^d And had turned their rivers into blood ;
 And their floods, that they could not drink.
 45 ^e He sent divers sorts of flies among them, which devoured them ;
 And ^f frogs, which destroyed them.
 46 ^g He gave also their increase unto the caterpillar,—and their labour unto the locust.
 47 ^h He destroyed their vines ² with hail,—and their sycamore trees with frost.
 48 ⁱ He gave up their cattle also to the hail,—and their flocks to hot thunderbolts.³
 49 He cast upon them the fierceness of his anger,
 Wrath, and indignation, and trouble,—by sending evil angels ⁴ among them.
 50 He made a way to his anger ;⁵—^k he spared not their soul from death,
 But gave their life over to the pestilence ;
 51 ^l And smote all the firstborn in Egypt ;
^m The chief of *their* strength in ⁿ the tabernacles of Ham :
 52 But ^o made his own people to go forth like sheep,
 And guided them in the wilderness like a flock.
 53 And he ^p led them on safely, so that they feared not :
 But the sea ^q overwhelmed their enemies.
 54 And he brought them to the border of his ^r sanctuary,
Even to this mountain, ^s which his right hand had purchased.
 55 ^t He cast out the heathen also before them,
 And ^u divided them an inheritance by line,
 And made the tribes of Israel to dwell in their tents.
 56 ^x Yet they tempted and provoked the most high God,
 And kept not his testimonies :
 57 But ^y turned back, and dealt unfaithfully like their fathers :
 They were turned aside ^z like a deceitful bow.⁶
 58 ^a For they provoked him to anger with their ^b high places,⁷
 And ^c moved him to jealousy ^d with their graven images.
 59 When God heard *this*, he was wroth,—and greatly abhorred Israel :
 60 ^e So that he forsook the tabernacle of Shiloh,—the tent *which* he placed among men ;
 61 ^f And delivered his strength into captivity,—and ^g his glory⁸ into the enemy's hand.
 62 ^h He gave his people over also unto the sword ;
 And was wroth with his inheritance.
 63 ⁱ The fire consumed their young men ;
 And ^k their maidens were not given to marriage.⁹
 64 ^l Their priests¹⁰ fell by the sword ;—and ^m their widows made no lamentation.
 65 Then the LORD ⁿ awaked as one out of sleep,
 And ^o like a mighty man that shouteth by reason of wine.
 66 And ^p he smote his enemies in the hinder part :¹¹
 He put them to a perpetual reproach.

p Is. 29. 13; Eze. 33. 31.
 q ver. 8; Hos. 10. 2.
 r Num. 14. 18—20; 16. 41—48;
 s Is. 48. 9; Eze. 20. 8, 9.
 t 1 Ki. 21. 29.
 u Ps. 103. 14, 16.
 x Ge. 6. 3; John 3. 6.
 y Job 7. 7, 16; Jam. 4. 14.
 z ver. 17; Ps. 95. 9, 10;
 Is. 7. 13; 63. 10; Eph. 4. 30; Heb. 3. 16, 17.
 a Num. 14. 4, 22; Deu. 6. 16.
 b vers. 19, 20.
 c ver. 12; Ps. 105. 27, etc.
 d Ps. 105. 29; Ex. 7. 17—21.
 e Ps. 105. 31; Ex. 8. 21—24.
 f Ps. 105. 30; Ex. 8. 2—15.
 g Ps. 105. 34, 35; Ex. 10. 12—15.
 h Ps. 105. 33; Ex. 9. 18—23, 25.
 i Ps. 105. 32; Ex. 9. 23—25.
 k Job 27. 22; Eze. 5. 11; 7. 4; 2 Pet. 2. 4, 5.
 l Ps. 105. 36; 136. 10; Ex. 12. 29, 30.
 m Ge. 49. 3.
 n Ps. 105. 23; 106. 22; Ge. 10. 6.
 o see refs. Ps. 77. 20.
 p Ex. 14. 19, 20.
 q Ex. 14. 27, 28; 15. 10.
 r Ex. 15. 13, 17.
 s Ps. 44. 3.
 t see refs. Ps. 41. 2.
 u Ps. 136. 21, 22; Num. 33. 54; Jos. 13. 7; 19. 51.
 x ver. 40; Judg. 2. 11, 12.
 y ver. 41; Eze. 20. 27, 28.
 z Hos. 7. 16.
 a Num. 33. 52; Deu. 32. 16, 21; Judg. 2. 11, 20; Eze. 20. 28.
 b Deu. 12. 2, 4; 1 Ki. 11. 7; 12. 31.
 c Ex. 34. 14; Deu. 32. 16, 21.
 d Ex. 20. 4, 5; Judg. 2. 11, 17; Jer. 8. 19.
 e 1 Sam. 4. 11; Jer. 7. 12—14; 26. 6—9.
 f Ps. 132. 8; Judg. 18. 30; 1 Sam. 5. 1, 2.
 g 1 Sam. 4. 21, 22.
 h 1 Sam. 4. 2, 10.
 i ver. 21; Deu. 32. 22.
 k Jer. 7. 34; 16. 9; 25. 10.
 l 1 Sam. 4. 11; 22. 18, 19.
 m Job 27. 15; Eze. 24. 23.
 n see refs. Ps. 7. 6.
 o Is. 42. 13, 14.
 p 1 Sam. 5. 6—12; 6. 1.

1 Or, perhaps, 'stigmatized;' *i. e.* insulted.

2 The destruction of the vines is not mentioned in the history (Exod. ix. 23—32): but that the vine was cultivated in Egypt at this time is proved by Gen. xl. 9; and sculptures and paintings representing grapes and the vintage still remain in its ancient monuments.

3 See Exod. ix. 23, 24.

4 Rather, 'a sending forth of angels of evils;' not *evil spirits*, but agents of physical evil, of suffering and destruction.

5 That is, he gave it free range and scope.

6 A bow whose faulty construction diverts the arrow, or fails to give it the needed impulse.

7 Referring to the idolatry into which the Israelites fell after the death of Joshua and his contemporaries.

8 When he permitted the capture of the ark by the Philistines (1 Sam. iv. 11).

9 Heb., 'and their maidens were not praised,' *i. e.* in nuptial songs. This was owing to the slaughter of the young men in war. Comp. Isa. iii. 25; iv. 1.

10 Alluding probably to the death of Hophni and Phinehas. The following clause may perhaps refer to the widow of Phinehas, whose sorrow for her own bereavement was absorbed in still greater grief for the loss of the ark.

11 Rather, 'He smote back his enemies;' *i. e.* he drove them back.

- 67 Moreover ^q he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim :
68 ^r But chose the tribe of Judah,—the mount Zion ^s which he loved.
69 And he ^t built his sanctuary like ^u high palaces,¹
Like ^v the earth which he hath established for ever.
70 ^y He chose David also his servant,—^z and took him from the sheepfolds :
71 From following ^a the ewes great with young
He brought him ^b to feed Jacob his people,—and Israel his inheritance.
72 So he fed them according to the ^c integrity of his heart ;
And guided them by the skilfulness of his hands.

PSALM LXXIX.

A Psalm of [*or*, for] Asaph.²

- 1 O GOD, the heathen are come into ^d thine inheritance ;
^e Thy holy temple have they defiled ;³—^f they have laid Jerusalem on heaps.
2 ^g The dead bodies of thy servants have they given
To be meat unto the fowls of the heaven,
The flesh of thy saints—unto the beasts of the earth.
3 ^h Their blood have they shed like water round about Jerusalem ;
ⁱ And *there was* none to bury them.
4 ^k We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.
5 ^l How long, LORD ? ^m wilt thou be angry for ever ?
Shall thy ⁿ jealousy burn like fire ?
6 ^o Pour out thy wrath ^p upon the heathen that have ^q not known thee,
And upon the kingdoms that have ^r not called upon thy name.⁴
7 For they have devoured Jacob,—and laid waste his dwelling place.
8 ^s Oh remember not against us former iniquities :⁵
Let thy tender mercies speedily prevent us :—for we are ^t brought very low.
9 ^u Help us, O God of our salvation,—for the glory of thy name :
And deliver us, ^v and purge away our sins,—^y for thy name's sake.
10 ^z Wherefore should the heathen say, Where *is* their God ?
^a Let him⁶ be known among the heathen in our sight
^b *By* the revenging of the blood of thy servants *which is* shed.
11 Let ^c the sighing of the prisoner come before thee ;
According to the greatness of thy power
Preserve thou those that are appointed to die ;
12 And render unto our neighbours ^d sevenfold into their bosom
^e Their reproach, wherewith they have reproached thee, O LORD.
13 So ^f we thy people and sheep of thy pasture will give thee thanks for ever :
^g We will show forth thy praise to all generations.

PSALM LXXX.

To the chief Musician ^h upon ⁱ Shoshannim-Eduth, A Psalm of [*or*, for] Asaph.⁸

- 1 GIVE ear, O ^j Shepherd of Israel,⁹—thou that ledest Joseph ^k like a flock ;
^l Thou that dwellest *between* the cherubim,¹⁰ ^m shine forth.
2 ⁿ Before Ephraim and Benjamin and Manasseh
^o Stir up thy strength, and come *and* save us.

^q comp. 1 Sam. 6. 21 ;
7. 1, 2, with 2 Sam.
6. 2.
^r Ge. 49. 8—10.
^s Ps. 87. 2 ; 132. 13, 11.
^t 1 Ki. ch. 6.
^u 1 Chr. 29. 1, 19.
^v Ps. 104. 5 ; 119. 90.
^y Ps. 89. 19, 20 ; 1 Sam.
16. 11, 12 ; 2 Sam. 3.
18 ; 6. 21.
^z 1 Sam. 17. 15 ; 2 Sam.
7. 8.
^a Ge. 33. 13 ; 1s. 40. 11.
^b 2 Sam. 5. 2 ; 1 Chr.
11. 2.
^c Ps. 101. 1—8 ; 2 Sam.
8. 15 ; 1 Ki. 9. 4.

^d Ps. 74. 2—4 ; Ex. 15.
17.
^e Ps. 74. 7 ; 2 Ki. 21.
13.
^f 2 Ki. 25. 9, 10 ; 2 Chr.
36. 19 ; Mic. 3. 12.
^g Jer. 7. 33 ; 16. 4 ; 31.
20.
^h Mt. 23. 35 ; Rev. 16. 6.
ⁱ Ps. 111. 7 ; Jer. 14.
16 ; 16. 4 ; Rev. 11. 9.
^k see refs. Ps. 41. 13, 14.

^l see refs. Ps. 74. 10 ;
80. 46.
^m Ps. 85. 5 ; 103. 9.
ⁿ see refs. Deu. 29. 20 ;
Zeph. 1. 18 ; 3. 8.
^o see refs. Ps. 69. 24 ;
Jer. 10. 25 ; Rev. 16. 1.
^p 1s. ch. 13, ch. 21, ch.
23 ; Jer. ch. 46 to 51.
^q 1s. 45. 4, 5 ; 2 Thes.
1. 8.
^r Ps. 14. 4 ; 53. 3.
^s Ps. 25. 7 ; 1s. 64. 9.
^t Ps. 106. 43 ; 142. 6 ;
Deu. 28. 43.
^u 2 Chr. 14. 11.
^v Ps. 25. 11 ; 51. 7 ;
65. 3.
^y Jer. 11. 7, 21.
^z Ps. 42. 3, 10 ; 115. 2 ;
Joel 2. 17.
^a Ps. 83. 17, 18 ; Eze.
36. 23 ; 39. 21, 22.
^b Jer. 51. 35 ; Rev. 18.
20.
^c Ps. 12. 5 ; 63. 23 ;
102. 20.

^d Ge. 4. 15 ; Le. 26. 21 ;
1s. 65. 6, 7 ; Jer. 32.
18 ; Lk. 6. 38.
^e Ps. 74. 18, 22.

^f see refs. Ps. 74. 1.
^g Ps. 145. 4 ; 1s. 43. 21.

^h Ps. 45, and 69, title.
ⁱ see refs. Ps. 23. 1.
^k see refs. Ps. 77. 20.
^l Ps. 99. 1 ; see refs.
Ex. 25. 20, 22.
^m see refs. Ps. 50. 2 ;
94. 1 ; Eze. 43. 2.
ⁿ Num. 2. 18—23.
^o see refs. Ps. 35. 23.

1 Or, 'high places;' like the hills or mountains.
2 Psalm lxxix., like Psa. lxxiv., apparently belongs to the period of the Chaldean invasion; and contains a description of the desecration of the temple, the destruction of Jerusalem, and the sufferings of the people (vers. 1—4), a prayer for deliverance (5—12), and a promise of thanksgiving (13).
3 To a pious Israelite, the *desecration* of the sanctuary was the worst of evils; its *destruction* could add little to this.
4 This petition, which reappears with little variation in Jer. x. 25, seems to be designed humbly to represent that those who neither know nor worship Jehovah are fitter subjects of his exemplary vengeance than his own people.
5 Or, 'the iniquities of them that were before us.'
6 Rather, 'Let the avenging of the blood of thy servants which is shed be known,' etc.
7 See note on title to Psa. xlv.
8 The burden of Psa. lxxx. is found in the chorus,

vers. 3, 7, 19, entreating the restoration of Divine favour, which is Israel's salvation and prosperity. The first stanza (1—3) is an appeal to Israel's Shepherd, the symbol of whose presence headed the three tribes here mentioned in the march through the desert (Numb. x. 21—24). The second pathetically represents God's anger as the cause of the present sufferings of the people (4—7). The third (which is divided into two parts), under an elegant figure, contrasts their former prosperity under Jehovah's care with their present distress (8—13), and entreats his renewed protection (14—19). The language of vers. 1, 2 indicates the tribes descended from Joseph as being the chief sufferers at this time; but there is nothing to mark the date more distinctly.
9 The descendants of Joseph being specified here, his dying father's benediction is appropriately alluded to (see Gen. xlix. 24). The various names and attributes of God may thus be used to give force to the appeals which his people address to Him.
10 See Exod. xxv. 22, and note.

3 ^p Turn us again,¹ O God,—^q and cause thy face to shine; and ^r we shall be saved.

4 O LORD God of hosts,
^s How long wilt thou be angry against the prayer of thy people?

5 'Thou feedest them with the bread of tears;
 And givest them tears to drink in great measure.

6 ^u Thou makest us a strife unto our neighbours:
 And our enemies laugh among themselves.

7 ^x Turn us again, O God of hosts,—and cause thy face to shine; and we shall be saved.

8 Thou hast brought² ^y a vine out of Egypt:
^z Thou hast cast out the heathen, and planted it.

9 Thou ^a preparedst room before it,
 And didst cause it ^b to take deep root,—and it filled the land.

10 The hills were covered with the shadow of it,
 And the boughs thereof *were like* the goodly cedars.

11 She sent out her boughs³ unto the sea,—and her branches ^c unto the river.

12 Why hast thou *then* ^d broken down her hedges,
 So that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it,—and the wild beast of the field doth devour it.

14 ^e Return, we beseech thee, O God of hosts:
^f Look down from heaven, and behold, and visit this vine;

15 And ^g the vineyard which thy right hand hath planted,
 And the branch⁴ *that* thou madest strong ^h for thyself.

16 *It is* burned with fire, *it is* cut down:
ⁱ They perish at the rebuke of thy countenance.

17 ^k Let thy hand be upon ^l the man of thy right hand,
 Upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee:—^m quicken us, and we will call upon thy name

19 ⁿ Turn us again, O LORD God of hosts,
 Cause thy face to shine; and we shall be saved.

^p vers. 7, 19; Jer. 31. 18, 19; Lam. 5. 21.
^q Ps. 67. 1; see refs. Num. 6. 25.
^r Is. 61. 5.
^s Ps. 85. 5.
^t Ps. 42. 3; 102. 9; Is. 30. 20.

^u see refs. Ps. 41. 13.

^x vers. 3, 19.

^y Is. 5. 1—7; Jer. 2. 21; Eze. 15. 6; 17. 6; 19. 10.
^z see refs. Ps. 44. 2.
^a Ps. 105. 44; Ex. 23. 28—30; Jos. 24. 12.
^b Is. 27. 6; 37. 31.

^c see refs. Ps. 72. 8; Ge. 15. 18.
^d Ps. 89. 40, 41; Is. 5. 5; Nah. 2. 2.

^e Ps. 7. 7; 90. 13; Is. 63. 17; Joel 2. 14.
^f Is. 63. 15; Lam. 3. 50.

^g ver. 8.

^h Is. 49. 5.

ⁱ Ps. 39. 11; 76. 7; 90. 7.
^k Ps. 89. 21.
^l Ps. 110. 1.

^m Ps. 85. 6; 119. 25.

ⁿ vers. 3, 7.

PSALM LXXXI.

To the chief Musician ^o upon Gittith, *A Psalm* of [or, for] Asaph.⁵

1 SING aloud unto God ^p our strength:—make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel,—the pleasant harp with the psaltery.

3 ^q Blow up the trumpet in the new moon,⁶
 In the time appointed, on our solemn feast day.

4 For ^r this *was* a statute for Israel,—and a law of the God of Jacob.

5 This he ordained ^s in Joseph *for* a testimony,
 When he went out through the land of Egypt:
 'Where I heard⁷ a language *that* I understood not.

6 ^u I removed his shoulder from the burden: his hands were delivered from ^x the pots.⁸

7 ^y Thou calledst in trouble, and I delivered thee;
^z I answered thee in the secret place of thunder:⁹
 I ^a proved thee at the waters of Meribah. Selah.

^o see Ps. 8, title.

^p see refs. Ps. 18. 1, 2.

^q Num. 10. 1—9.

^r Le. 23. 24; Num. 10. 10.
^s Ps. 77. 15; 80. 1; Am. 6. 6.

^t Ps. 114. 1.
^u Is. 9. 4; 10. 27.
^v Ps. 68. 13; Ex. 1. 14; 6. 6.
^y Ps. 50. 15; Ex. 2. 23; 14. 10.
^z Ex. 19. 19.
^a Ex. 17. 6, 7; Num. 20. 13.

1 Rather, 'restore us;' the blessing asked being either a return from exile, or a restoration to prosperity.

2 Rather, 'Thou didst bring,' etc., 'thou didst cast out,' etc.

3 A figurative description of the prosperity of the chosen people during the reigns of David and Solomon.

4 Heb., 'son.' Some think that vers. 15 and 17 refer to the people of Israel, spoken of *collectively* in terms which allude to the name Ben-jamin (see ver. 2, and Gen. xxxv. 18). But they may be understood as pointing to the man and the family which God had selected to rule and deliver Israel, and in rejecting whom the people had fallen into many sins and sorrows. In this case there may be an ulterior reference to the Messiah, the Son of David.

5 Psalm lxxx. was apparently intended to be sung at one of the great sacred festivals, or perhaps at all of them. It contains an exhortation to praise God, who had instituted the festival (vers. 1—3); a reference to the Divine interpositions and instructions commemorated, and a complaint of Israel's ingratitude (4—12); and a glowing picture of the happy results which might be expected from obedience and fidelity (13—16). It was

composed after the introduction of instrumental music: comp. ver. 2 with 2 Chron. xxx. 21.

6 Some render, 'in the month;' *i. e.* the passover month, which was constituted the first of the year: see Exod. xii. 2; xiii. 4. But others, following the rendering of the text, refer it to the feast of trumpets, and translate the next clause, 'in the full moon,' referring that to the feast of tabernacles. See Lev. xxiii. 23—25, 33—43.

7 Some regard this as the language of the people complaining of their bondage among foreigners. Comp. Dent. xxviii. 49; Psa. exiv. 1. But it is perhaps best to attribute the clause to Jehovah, as meaning, 'I heard a voice which I approved not;' *i. e.* I heard the cry of my oppressed people. See Exod. ii. 23—25.

8 Or, 'baskets;' any vessels for holding and carrying materials. This may refer to baskets used by the Hebrews in carrying clay and bricks in Egypt. Such baskets are depicted in the sepulchres at Thebes.

9 These words perhaps refer to the cloud in which God interposed, during the passage of the Red Sea, between the Israelites and the Egyptians (see Exod. xiv. 19—24; Psa. lxxvii. 18); or to that which overhung Sinai at the giving of the law (see Exod. xx. 18; Heb. xii. 18, 19).

8 ^b Hear, O my people, and I will testify unto thee :
 O Israel, if thou wilt hearken unto me ;
 9 ^c There shall no ^d strange god be in thee ;
 Neither shalt thou worship any strange god.
 10 ^e I am the LORD thy God,—which brought thee out of the land of Egypt :
^f Open thy mouth wide,¹ and I will fill it.
 11 ^g But my people would not hearken to my voice :
 And Israel would ^h none of me.
 12 ⁱ So I gave them up unto their own hearts' lust :
 And ^k they walked in their own counsels.
 13 ^l Oh that my people had hearkened² unto me,
 And Israel had walked in my ways !
 14 I should soon have subdued their enemies,
 And ^m turned my hand against their adversaries.
 15 ⁿ The haters of the LORD should have ^o submitted themselves unto him :
 But ^p their time³ should have endured for ever.
 16 He should ^q have fed them also with the finest of the wheat :
 And with honey ^r out of the rock should I have satisfied thee.

^b Ps. 50. 7.
^c Ex. 20. 3—5.
^d Deu. 32. 12 ; Is. 43. 12.
^e see ref. Ex. 20. 2.
^f Ps. 37. 3, 4 ; John 15. 7 ; Eph. 3. 20.
^g Jer. 7. 23, 24.
^h Ex. 32. 1 ; Deu. 32. 15, 18 ; Pro. 1. 30.
ⁱ Ge. 6. 3 ; Ac. 7. 42 ; 14. 16 ; Ro. 1. 21, 26.
^k Jer. 7. 24.
^l see refs. Deu. 5. 29 ; 10. 12, 13 ; 32. 29 ; Is. 48. 18.
^m Am. 1. 8.
ⁿ Ps. 18. 45 ; Deu. 7. 10 ; Ro. 1. 30.
^o Ps. 18. 44 ; 66. 3.
^p Ps. 102. 28.
^q Ps. 117. 14 ; Deu. 32. 13, 14.
^r Job 23. 6.

PSALM LXXXII.

A Psalm of [*or*, for] Asaph.⁴

1 GOD ^s standeth in the congregation of the mighty ;⁵
 He judgeth among ^t the gods.
 2 How long will ye ^u judge unjustly,—and ^x accept the persons of the wicked ? Selah.
 3 Defend the poor and fatherless :—^y do justice to the afflicted and needy.
 4 ^z Deliver the poor and needy :—rid *them* out of the hand of the wicked.
 5 They ^a know not, neither will they understand ;—^b they walk on in darkness :
^c All the foundations of the earth are out of course.⁶
 6 ^d I have said. Ye *are* gods ;⁷—and all of you *are* children of the Most High.
 7 But ^e ye shall die like men,—and fall like one of the princes.⁸
 8 ^f Arise, O God, judge the earth :—^g for thou shalt inherit all nations.

^s 2 Chr. 19. 6 ; Ecc. 5. 8.
^t Ps. 138. 1 ; Ex. 21. 6 ; 22. 28.
^u Ex. 23. 6, 7.
^v Deu. 1. 17 ; 2 Chr. 19. 7 ; Pro. 18. 5.
^w Jer. 22. 3, 16.
^x see refs. Job 29. 12.
^y Ps. 14. 4 ; Pro. 1. 29 ; Mic. 3. 1.
^z Pro. 2. 13 ; 1. 19.
^a Ps. 11. 3 ; 75. 3.
^b ver. 1 ; Ex. 22. 9, 28 ; John 10. 34.
^c Ps. 49. 12 ; Job 21. 32 ; Eze. 31. 14.
^d see refs. Ps. 3. 7 ; Mic. 7. 2, 7 ; Zeph. 3. 8.
^e Ps. 2. 8 ; 22. 28 ; Rev. 11. 15.

PSALM LXXXIII.

A Song *or* Psalm of [*or*, for] Asaph.⁹

1 KEEP ^h not thou silence, O God :—hold not thy peace, and ⁱ be not still, O God.
 2 For, lo, ^k thine enemies make a tumult :
 And they that ^l hate thee have lifted up the head.
 3 They have taken crafty counsel against thy people,
 And consulted ^m against thy hidden ones.¹⁰
 4 They have said, Come, and ⁿ let us cut them off from *being* a nation ;
 That the name of Israel may be no more in remembrance.
 5 For ^o they have consulted together with one consent :¹¹
 They are confederate against thee :
 6 ^p The tabernacles of Edom, and the Ishmaelites ;—of Moab, and the ^q Hagarenes ;¹²

^h Ps. 28. 1 ; 35. 22 ; 109. 1.
ⁱ Is. 42. 11.
^k Ps. 2. 1 ; 74. 4 ; Ac. 4. 25.
^l Ps. 81. 15.
^m Ps. 27. 5 ; 31. 20 ; Col. 3. 3.
ⁿ see 2 Chr. 20. 11 ; Est. 3. 6—9 ; Jer. 11. 19 ; 31. 35.
^o Is. 7. 5—7.
^p see 2 Chr. 20. 1, 10, 11.
^q Ge. 25. 12.

1 In expectation of supply : a figurative expression.
 2 Or, 'would hearken,' etc., 'would walk.' The words which follow declare the blessings which Jehovah not only would have granted, but was still prepared to grant.
 3 Their time of existence and prosperity.
 4 In Psalm lxxxii. unjust rulers are reminded of God's supremacy (ver. 1), rebuked for unrighteousness (2), commanded to act uprightly (3, 4), accused of obstinacy in crime (5), and threatened with punishment (6, 7), for the infliction of which the psalmist prays (8). On what occasion the psalm was composed is not known ; nor is it important, as it is of general application.
 5 Literally, 'in the congregation of God.' God is here represented as the universal Sovereign, who has assembled his viceroyents and inferior governors to inquire into their administration. Hence the name appropriated to Him is applied sometimes to them, as they were supposed to represent Him. See Exod. xxi. 6 ; xxii. 8, 9, 28 ; also Deut. i. 17 ; xix. 17 ; 2 Chron. xix. 6 ; Rom. xiii. 4.
 6 Heb., 'are moved.' Just judges and rulers are the firmest pillars of the social state ; but, when law and justice are perverted, the state itself is shaken ; and the only resource of the oppressed is to betake themselves to

Him who can and will, in due season, avenge both their cause and his own. See Psa. xi. 3, and note.
 7 Our Saviour refers to this passage as one in which the term 'gods' is applied to judges, even though they might be unjust, because they were appointed to act for God on earth (John x. 34).
 8 Like any heathen prince, who could not claim the same relation to Jehovah, the King of Israel.
 9 Psalm lxxxiii. is supposed to have originated in the events recorded in 2 Chron. xx. As it refers to the same period as Psa. xlvii., xlviii., see notes on their titles. This psalm was apparently written before the Hebrews had received the assurance of victory. It describes first the urgent reason for appealing to God (vers. 1—8), and then the punishment which the psalmist desires to see inflicted on the confederated foes (9—18). As Jahaziel, one of the family of Asaph, is mentioned as being inspired on this occasion, some have attributed the psalm to him. See 2 Chron. xx. 11.
 10 'Those whom thou keepest under thy merciful protection.' See Psa. xxvii. 5 ; xxxi. 20.
 11 Rather, 'heartily,' 'earnestly.'
 12 Respecting the Hagarenes and the occasions of their enmity, see 1 Chron. v. 10, 19—22.

- 7 ^r Gebal,¹ and Ammon, and Amalek;—the Philistines with the inhabitants of Tyre;
 8 Assur² also is joined with them:—they have holpen the children of Lot.³ Selah.
 9 Do unto them as *unto* the ^s Midianites;
 As *to* ^t Sisera, as *to* Jabin, at the brook of ^u Kison:
 10 Which perished at En-dor:⁴—^x they became *as* dung for the earth.⁵
 11 Make their nobles like ^y Oreb, and like Zeeb:
 Yea, all their princes as ^z Zebah, and as Zalmunna:
 12 ^a Who said, Let us take to ourselves the houses of God⁶ in possession.
 13 ^b O my God, make them like a wheel;⁷—^c as the stubble before the wind.
 14 ^d As the fire burneth a wood,—and as the flame ^e setteth the mountains on fire;
 15 So persecute them ^f with thy tempest,—and make them afraid with thy storm.
 16 ^g Fill their faces with shame;—that they may seek thy name,⁸ O LORD.
 17 Let them be confounded and troubled for ever;
 Yea, let them be put to shame, and perish:
 18 ^h That *men* may know that thou, whose ⁱ name alone is JEHOVAH,
 Art ^k the Most High over all the earth.

PSALM LXXXIV.

To the chief Musician ^l upon Gittith,⁹ A Psalm for [*or*, of] the sons of Korah.¹⁰

- 1 HOW ^m amiable *are* thy tabernacles, ⁿ O LORD of hosts!
 2 ^o My soul longeth, yea, even fainteth for the courts of the LORD:
^p My heart and my flesh crieth out for the living God.
 3 Yea, the sparrow hath found an house,
 And the swallow a nest for herself, where she may lay her young,
*Even*¹¹ thine altars, O LORD of hosts,—my King, and my God.
 4 ^q Blessed *are* they that dwell in thy house:
^r They will be still praising thee. Selah.
 5 Blessed *is* the man ^s whose strength *is* in thee;
 In whose heart *are* the ways ^t of them.¹²
 6 ^u Who passing through the valley ^u of Baca make it a well;¹³
^x The rain also filleth the pools.
 7 They go ^y from strength to strength,
Every one of them in Zion ^z appeareth before God.
 8 O LORD God of hosts, hear my prayer:—give ear, O God of Jacob. Selah.
 9 Behold, ^a O God our shield,—and look upon the face of ^b thine anointed.¹⁴
 10 For a day in thy courts *is* better than a thousand.
 I had rather be a door-keeper¹⁵ in the house of my God,
 Than to dwell in the tents of wickedness.
 11 For the LORD God *is* ^c a sun and ^d shield:¹⁶—the LORD will give grace and glory:
^e No good *thing* will he withhold—from them that ^f walk uprightly.
 12 O LORD of hosts,—^g blessed *is* the man that trusteth in thee.

^r Jos. 13. 5; Eze. 27. 9.
^s Num. 31. 7; Judg. 7. 22—25.
^t Judg. 4. 15—24.
^u Judg. 5. 21, *Kishon*.
^x see refs. 2 Ki. 9. 37; Zeph. 1. 17.
^y Judg. 7. 25.
^z Judg. 8. 12—21.
^a Ps. 74. 7, 8.
^b Is. 17. 13, 14.
^c Ps. 35. 5; 68. 1, 2; see refs. Job 21. 18; Is. 40. 21.
^d Is. 39. 33.
^e Deu. 32. 22.
^f Job 9. 17; Is. 39. 30.
^g Ps. 6. 10; 35. 4, 26.
^h Ps. 59. 13; see refs. 1 Ki. 8. 43; Jer. 16. 21.
ⁱ Ex. 6. 3.
^k Ps. 92. 8; Is. 54. 5.
^l Ps. 8. title.
^m Ps. 26. 8; 27. 4.
ⁿ No. 9. 6.
^o Ps. 42. 1, 2; 63. 1; 73. 25; 119. 20, 81.
^p Job 23. 3.
^q Ps. 65. 4.
^r Ps. 71. 15; 145. 2; Rev. 4. 8; 7. 15.
^s Ps. 28. 7.
^t Ps. 66. 12; Ac. 14. 22; Ro. 5. 3—5; 2 Cor. 4. 17.
^u 2 Sam. 5. 22, 23.
^x Ps. 68. 9.
^y Job 17. 9; Pro. 4. 18; Is. 40. 31; Mk. 4. 28, 29; 2 Cor. 3. 18; 2 Pet. 3. 18.
^z Deu. 16. 16; Zec. 11. 16.
^a ver. 11; see refs. Ps. 3. 3.
^b Ps. 2. 6; 89. 20.
^c Ps. 27. 1; Is. 60. 19; Rev. 21. 23.
^d ver. 9; Ps. 115. 9—11; see refs. Ge. 15. 1; Pro. 2. 7.
^e Ps. 34. 9, 10.
^f Ps. 15. 2; Pro. 2. 7; Mic. 2. 7.
^g see refs. Ps. 2. 12.

1 See Josh. xiii. 4, 5, and note.
 2 Assyria is probably put last as being the remotest, and the least interested in the combination against Judah.
 3 Who had organized the confederacy. See 2 Chron. xx. 1, 10.
 4 The two decisive battles in which Barak destroyed the army of Sisera, and Gideon that of the Midianites, were both fought in this neighbourhood. See note on 1 Sam. xxviii. 4.
 5 Battle-fields are renowned for fertility.
 6 Perhaps 'pasture-lands of God;' the most fruitful parts of Palestine.
 7 Rather, 'like a *whirl*;' *i. e.* like the *whirling chaff*, which the wind disperses.
 8 If this refers to the enemy, it must mean, 'Let them be forced to acknowledge the superiority of thy power;' for their destruction is prayed for in the next verse. But it may refer to others, being rendered thus: 'that *men* may seek,' as in ver. 18. God's signal punishments of his enemies are intended to warn other sinners to seek him while he may be found.
 9 See note on title of Ps. viii.
 10 Psalm lxxxiv. greatly resembles Ps. xlii., and was probably composed on the same or a similar occasion. See note on title of Ps. xlii. It shows the attachment of the saints under the ancient dispensation to God's ordinances; and their hopes and consolations when debarred from them.

11 Some suppose that the psalmist expresses here his own desire; and, instead of 'even' would supply thus: '*Such a resting-place may I find in thine altars,*' etc. But it is perhaps more natural to take the meaning suggested by the version in the text, regarding this as the language of passionate desire, such as is not uncommon in poetry.
 12 Rather, 'In whose heart are (*i. e.* who love) the highways;' *i. e.* either the way of God's commandments, or the way to Zion. The latter seems best to suit the general train of thought and the immediate context.
 13 Rather, 'Passing through a valley of weeping they make it a fountain; also with blessings the rain covereth it.' The delight which God's people take in his house makes the barren ravines through which they pass seem as lovely as if they were adorned and fertilized by fountains, and renders the hot and wearisome journey as pleasant as if it were alleviated by refreshing showers.
 14 The Divine appointment of David and his family to the throne gave to the loyalty of the pious Hebrew a peculiar religious character, and connected it with his hopes of the Messiah.
 15 That is, 'I would rather fill the lowest office in God's house than live elsewhere in the greatest honour. This language agrees well with the supposition that the writer was a Levite.
 16 The 'sun' represents the source of life and joy; the 'shield,' of security.

PSALM LXXXV.

To the chief Musician, A Psalm ^h for [or, of] the sons of Korah.¹

- 1 LORD, ⁱ thou hast been favourable unto thy land:
Thou hast ^h brought back the captivity of Jacob.
- 2 ⁱ Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin. Selah.
- 3 Thou hast taken away all thy wrath:
Thou hast turned *thyself* from the fierceness of thine anger.
- 4 ^m Turn us, O God of our salvation,—and cause thine anger toward us to cease.
- 5 ⁿ Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
- 6 Wilt thou not ^o revive us again:—that thy people may rejoice in thee?
- 7 Show us thy mercy, O LORD,—and grant us thy salvation.
- 8 ^p I² will hear what God the LORD will speak:
For ^q he will speak peace unto his people, and to his saints:
But let them not ^r turn again to folly.
- 9 Surely ^s his salvation is nigh them that fear him;
'That glory may dwell³ in our land.
- 10 ^u Mercy and truth are met together;
^v Righteousness and peace have kissed *each other*.
- 11 ^y Truth shall spring out of the earth;
And righteousness shall look down from heaven.
- 12 ^z Yea, the LORD shall give *that which is good*;
And ^a our land shall yield her increase.
- 13 ^b Righteousness shall go before him;—and shall set *us* in the way of his steps.⁴

PSALM LXXXVI.

A Prayer of David⁵ [or, A Prayer, being a Psalm of David].

- 1 BOW down thine ear, O LORD, hear me:—for I *am* ^c poor and needy.
- 2 Preserve my soul; for I *am* ^d holy:⁶
O thou my God, ^e save thy servant ^e that trusteth in thee.
- 3 ^f Be merciful unto me, O LORD:—^g for I cry unto thee daily.
- 4 ^h Rejoice the soul of thy servant:—ⁱ for unto thee, O LORD, do I lift up my soul.
- 5 ^k For thou, LORD, *art* good, and ^l ready to forgive;
And ^m plenteous in mercy ⁿ unto all them that call upon thee.
- 6 Give ear, O LORD, unto my prayer;—and attend to the voice of my supplications.
- 7 ^o In the day of my trouble I will call upon thee:—for thou wilt answer me.
- 8 ^p Among the gods *there is* none like unto thee, O LORD;
^q Neither *are there any works* like unto thy works.
- 9 ^r All nations whom thou hast made shall come and worship before thee, O LORD;
And ^s shall glorify thy name.
- 10 For thou *art* great, and ^t doest wondrous things:—^u thou *art* God alone.
- 11 ^v Teach me thy way, O LORD;—^y I will walk in thy truth:
Unite⁷ my heart to fear thy name.
- 12 I will praise thee, O LORD my God, with all my heart:
And I will glorify thy name for evermore.
- 13 For⁸ great *is* thy mercy toward me:
And thou hast ^z delivered my soul from the lowest hell [or, grave.]
- 14 O God, ^a the proud are risen against me,
And the assemblies of violent *men* have sought after my soul;
And have not set thee before them.

^h Ps. 42, title.

ⁱ Le. 26. 42.

^k see refs. Ps. 14. 7;
Ezra 1. 11; 2. 1;
Jer. 31. 23; Joel 3. 1.

^l Ps. 32. 1.

^m see refs. Ps. 80. 3.

ⁿ Ps. 74. 1; 79. 5; 80. 4.

^o see refs. Ps. 80. 18;
Hab. 3. 2.

^p Hab. 2. 1.

^q Ps. 29. 11; Zec. 9. 10.

^r John 5. 14; 2 Tim. 2. 19; 2 Pet. 2. 20, 21.

^s Ps. 50. 23; 119. 155;

Is. 46. 13.

^t Zec. 2. 5; John 1. 14.

^u Ps. 80. 14.

^v Ps. 72. 3; Is. 32. 17;

Lk. 2. 14.

^y Is. 45. 8.

^z Ps. 84. 11; Jam. 1. 17

^a see refs. Ps. 67. 6

^b Ps. 89. 14.

^c Ps. 40. 17; 109. 22.

^d Ps. 143. 12.

^e see refs. Ps. 16. 1.

^f Ps. 56. 1; 57. 1.

^g Ps. 55. 17; 88. 9.

^h Ps. 51. 12.

ⁱ see refs. Ps. 25. 1.

^k ver. 15; Ps. 25. 8;

52. 1; 119. 68; 130.

7; 145. 9; Ex. 34. 6.

^l see refs. Ne. 9. 17.

^m Ps. 103. 8; Joel 2. 13.

ⁿ Ps. 115. 18.

^o see refs. Ps. 18. 6;

and 50. 15.

^p see refs. Ex. 15. 11.

^q Ps. 136. 4; Den. 3. 21.

^r see refs. Ps. 22. 27—

31; 66. 4; 102. 18;

Is. 2. 2—4; 43. 7;

66. 23; Zec. 14. 9;

Rev. 15. 4.

^s Ro. 15. 9.

^t see refs. Ps. 72. 18.

^u see refs. Den. 6. 4;

32. 34; Is. 37. 16;

44. 6; Eph. 4. 6.

^v Ps. 25. 4, 5; 27. 11;

119. 31; 143. 8.

^y Ps. 26. 3.

^z Ps. 16. 10; 56. 13;

116. 8; Is. 34. 17.

^a see refs. Ps. 54. 3.

¹ The psalmist, acknowledging and encouraged by former mercies (vers. 1—3), prays for present salvation (4—7), which he joyfully anticipates (8—13). Though the date of this psalm cannot be determined, it best suits the time of the return of the Jews from Babylon. The beautiful sentiments at the close (vers. 10—13) naturally suggest the great work of the Redeemer and its blessed effects; for it is only by them that the Divine attributes of justice and mercy are manifested, as harmoniously working for the salvation of man from guilt and depravity.

² The inspired psalmist seems here to receive and report the answer to the people's prayers.

³ That is, all the happiness and prosperity which Israel expected. This manifestly includes the glory of the Messiah as described in Hag. ii. 7—9. It is spoken

of in the following verses as the perfected harmony between heaven and earth.

⁴ Or, 'And shall set its steps for a way;' *i. e.* point out the way in which we should walk.

⁵ Psalm lxxxvi. contains earnest supplications for deliverance from enemies (vers. 1—4, 14—17), with grateful acknowledgements of the greatness and goodness of God (5—13). Many expressions in this psalm appear to have been suggested by other psalms of David (see refs.); but it contains no further indications of its date or authorship.

⁶ Or, 'pious.' See note on Psa. iv. 3.

⁷ Let there be no distraction of thought, no division of feeling. Comp. ver. 12, and Psa. xii. 2; James i. 8.

⁸ Deliverances from God are rightly received when they prompt us to serve him with an undivided heart.

- 15 ^b But thou, O LORD, *art* a God full of compassion, and gracious,
Long-suffering, and plenteous in mercy and truth.
16 Oh ^c turn unto me, and have mercy upon me;
^d Give thy strength unto thy servant,—and save ^e the son of thine handmaid.
17 Show me a token for good;—^f that they which hate me may see *it*, ¹ and be ashamed:
Because thou, LORD, ^g hast holpen me, and comforted me.

PSALM LXXXVII.

A Psalm *or* Song for [*or*, of] the sons of Korah.²

- 1 HIS³ foundation *is* ^h in the holy mountains,⁴
2 ⁱ The LORD loveth the gates of Zion more than all the dwellings of Jacob.
3 ^k Glorious things are spoken of thee, O city of God. Selah.
4 I will make mention of ^l Rahab⁵ and Babylon to them that know me:
Behold Philistia, and Tyre, with Ethiopia;—this *man* was born there.
5 And of Zion it shall be said,—This and that man was born in her:
And the Highest himself shall establish her.
6 ^m The LORD shall count, when he ⁿ writeth up the people,
That this man was born there. Selah.
7 ^o As well the singers as the players on instruments *shall be*⁶ *there*:
All my springs *are* in thee.

PSALM LXXXVIII.

A Song *or* Psalm for [*or*, of] the sons of Korah, to the chief Musician upon Mahalath Leannoth,⁷
Maschil of ^p Heman the Ezrahite [*or*, A Psalm of Heman the Ezrahite, giving instruction].

- 1 O LORD ^q God of my salvation,—I have ^r cried day *and* night before thee:
2 Let my prayer come before thee:—incline thine ear unto my cry;
3 For my soul is full of troubles:—and my life ^s draweth nigh unto the grave.
4 ^t I am counted with them that go down into the pit:
^u I am as a man *that hath* no strength:
5 Free among the dead,⁸—like the slain that lie in the grave,
Whom thou rememberest no more:—and they are ^v cut off from [*or*, by] thy hand.
6 Thou hast laid me in the lowest pit,—^w in darkness, ^x in the deeps.
7 Thy wrath lieth hard upon me,
And ^y thou hast afflicted *me* with all thy waves. Selah.
8 ^z Thou hast put away mine acquaintance far from me;
Thou hast made me an abomination unto them:
^c *I am* shut up, and I cannot come forth.

^b ver. 5; Ps. 103. 8: 111. 4; 130. 4, 7; 145. 8; Ex. 34. 6; Num. 14. 18; Ne. 9. 17; Joel 2. 13.
^c see refs. Ps. 25. 16.
^d Ps. 138. 3; Zec. 10. 12.
^e Ps. 116. 16.
^f Ps. 109. 29; Mic. 7. 8—10.
^g Ps. 71. 20, 21.

^h Ps. 48. 1, 2; Zec. 8. 3.
ⁱ Ps. 78. 67, 68.
^k see Is. ch. 67; ch. 62; Jer. 3. 14—17; Eze. 26. 8, etc.
^l Ps. 89. 10; Is. 51. 9.

^m Ps. 22. 30.
ⁿ Eze. 13. 9.

^o Ps. 68. 24, 25.

^p 1 Ki. 4. 31; 1 Chr. 2. 6.
^q Ps. 27. 9; 51. 14.
^r Ps. 22. 2; Lk. 18. 7.

^s Ps. 107. 18; Job 33. 22.
^t see refs. Ps. 28. 1; Job 17. 1.
^u Ps. 31. 12.

^v Ps. 31. 22; Job 6. 9; Is. 53. 8.
^y Ps. 143. 3.
^z Ps. 130. 1.

^a see refs. Ps. 42. 7.

^b ver. 18; Ps. 31. 11; 142. 4; Job 19. 13, 19.

^c Job 19. 8; Lam. 3. 7.

¹ The psalmist desires that all the world may see that God's servant had not trusted him in vain.

² In Psalm lxxxvii., Jehovah appears as protecting and honouring Zion (vers. 1—3), bringing all nations to desire and to share her privileges (4—6), and filling her inhabitants with blessedness (7). Its precise date is unknown; but it cannot have been earlier than the time when the Babylonian empire (see ver. 4) began to rise into notice. It was probably occasioned by the events which called forth Ps. lxxvi., on the title of which see note. It has also probably a prophetic reference to the security and glories of the Christian church, which is destined to receive into its bosom converts from every nation.

³ That is, The city which he [Jehovah] has founded. See Isa. xiv. 32. The abruptness of the commencement adds greatly to the effect and impression of the psalm.

⁴ Jerusalem was built on and surrounded by mountains. See Ps. cxxv. 2.

⁵ 'Rahab' means Egypt. Vers. 4—6 may be better understood by a rather free translation: 'I [Jehovah] will reckon [the people of] Egypt and Babylon among them that know me. Behold [the men of] Philistia, Tyre, and Cush; one is a free-born citizen there (yea! as to Zion this is declared), and the second and third is a free-born citizen in her: yea, the Highest himself will establish her. Jehovah will reckon, when he numbereth [his] people, that each [of these] is a citizen there.' The whole may be taken as Jehovah's words (see ver. 3), except the short parenthesis by which the prophet points out Zion as the city of which all this is said.

Rather, 'And singers as well as players on instru-

ments; [yea] all my springs, are in thee.' In thee is every conceivable enjoyment.

⁷ 'Leannoth' means *to sing*. 'Upon Mahalath Leannoth' is accordingly a direction to chant to the instrument or tune called Mahalath; see note on title of Ps. liii. It is a probable supposition that Psalms lxxxviii. and lxxxix. form parts of one whole. They were written at a period of great humiliation and suffering, both personal (lxxxviii., lxxxix. 46—52) and national (lxxxix. 38—45); in which the pious turned for consolation to the sure and faithful covenant made with David and his family (lxxxix. 1—4): dwelling first upon the perfections and works of Jehovah (5—14), as proving the blessedness of those to whom he has promised (15—18) the great blessings comprised in this unalterable engagement (19—37). If these psalms are correctly ascribed in the titles to Heman and Ethan, they must be referred to the time of David, and must allude to some calamities, in the later part of his reign, affecting the throne as well as individuals. Comp. 1 Chron. vi. 33, 44; xv. 17. But these titles appear to confound persons of different ages and tribes (see 1 Chron. ii. 6; 1 Kings iv. 31); and the psalms themselves better suit a later period, such as the time of Josiah's defeat and death. Comp. Ps. lxxxix. 45; 2 Chron. xxxv. 23—25. As their great subject is the degradation and affliction of the chosen people and royal race, alleviated however by a cheerful confidence in the covenant and promises of Jehovah, they present many striking and probably intentional analogies to the Son of David, 'who, for the joy that was set before him, endured the cross,' etc.

⁸ As if the writer should say, 'What freedom I have is only like that of the dead.' See Job iii. 19.

- 9 ^d Mine eye mourneth by reason of affliction :
 LORD, ^e I have called daily upon thee,—^f I have stretched out my hands unto thee.
- 10 ^g Wilt thou show wonders to the dead ?
^h Shall the dead arise *and* praise thee? Selah.
- 11 Shall thy lovingkindness be declared in the grave?
 Or thy faithfulness in destruction?
- 12 ⁱ Shall thy wonders be known in the dark ?
^k And thy righteousness in the land of forgetfulness? ^l
- 13 But unto thee have I cried, O LORD ;
 And ^m in the morning shall my prayer prevent thee.
- 14 LORD, ⁿ why castest thou off my soul?—*why* ^o hidest thou thy face from me ?
- 15 I *am* afflicted and ready to die from *my* youth up :
 While ^p I suffer thy terrors I am distracted.
- 16 Thy fierce wrath goeth over me ;—thy terrors have cut me off.
- 17 They came round about me daily like water ;
 They ^q compassed me about together.
- 18 ^r Lover and friend hast thou put far from me,
 And mine acquaintance into darkness.

^d Ps. 38. 10; Job 17. 7.
^e Ps. 86. 3.
^f see refs. Job 11. 13.
^g Ps. 6. 5; 39. 9; 115. 17; 118. 17; 1s. 38. 18.
^h Job 14. 7—12.
ⁱ Ps. 143. 3; Job 10. 21, 22; Mt. 8. 12.
^k ver. 5; Ps. 31. 12; Ecc. 8. 10; 9. 5.
^l Ps. 5. 3; 119. 147.
^m Ps. 43. 2.
ⁿ see refs. Ps. 13. 1.
^o Job 6. 1.
^p Ps. 22. 16.
^q ver. 8; Ps. 31. 11; 38. 11; Job 19. 13.

PSALM LXXXIX.

Maschil of ^r Ethan the Ezrahite² [*or, A Psalm for Ethan the Ezrahite, to give instruction*].

- 1 ^s I WILL sing of the mercies³ of the LORD for ever :
 'With my mouth will I make known ^t thy faithfulness to all generations.
- 2 For I have said, ^u Mercy shall be built up for ever :
^v Thy faithfulness shalt thou establish in the very heavens.
- 3 ^w I have made a covenant with ^x my chosen,—I have ^y sworn unto David my servant,
- 4 ^z Thy seed will I establish for ever,
 And build up thy throne ^a to all generations. Selah.
- 5 And ^b the heavens shall praise thy wonders, O LORD :
 Thy faithfulness also⁴ in the congregation ^c of the saints.
- 6 For ^d who in the heaven can be compared unto the LORD ?
 Who among the sons of the mighty can be likened unto the LORD ?
- 7 ^e God is greatly to be feared in the assembly of the saints,
 And to be had in reverence of all *them that are* about him.
- 8 O LORD God of hosts, ^f who is a strong LORD ^g like unto thee ?
 Or to thy faithfulness round about thee? ^h
- 9 ⁱ Thou rulest the raging of the sea :
 When the waves thereof arise, thou stillest them.
- 10 ^j Thou hast broken Bahab⁶ in pieces, as one that is slain ;
 Thou hast scattered thine enemies with thy strong arm.
- 11 ^k The heavens *are* thine, the earth also *is* thine :
 As *for* the world and the fulness thereof, thou hast founded them.
- 12 ^l The north and the south thou hast created them :
^m Tabor and ⁿ Hermon shall rejoice in thy name.
- 13 Thou hast a mighty arm :—strong is thy hand, *and* high is thy right hand.
- 14 ^o Justice and judgment *are* the habitation⁷ of thy throne :
^p Mercy and truth shall go before thy face.
- 15 Blessed *is* the people that know the 'joyful sound : ^q
 They shall walk, O LORD, in the "light of thy countenance.
- 16 ^r In thy name shall they rejoice all the day :
 And ^s in thy righteousness shall they be exalted.
- 17 For thou *art* the glory of their strength : ^t
^u And in thy favour our horn shall be exalted.
- 18 For ^v the LORD¹⁰ *is* our defence ;—and the Holy One of Israel *is* our king.

^r 1 Ki. 4. 31; 1 Chr. 2. 6.
^s Ps. 101. 1.
^t Ps. 40. 9, 10.
^u see refs. Ps. 36. 5.
^x Ps. 103. 17.
^y Ps. 119. 89.
^z see refs. 2 Sam. 23. 5; 1 Ki. 8. 16; 1s. 42. 1.
^a ver. 19; Ps. 78. 70.
^b ver. 35; 2 Sam. 7. 11, etc.; 1 Chr. 17. 10, etc.; Jer. 31. 9; Eze. 34. 23; Hos. 3. 5.
^c vers. 29, 36; Ps. 132. 12; Jer. 39. 9; Eze. 34. 23; Hos. 3. 5; Ro. 1. 3; 15. 12; Rev. 22. 16.
^d see ver. 1; Lk. 1. 32, 33.
^e Ps. 19. 1; 50. 6; 97. 6; Rev. 7. 10—12.
^f ver. 7.
^g Ps. 40. 5; 71. 19; 86. 8; 113. 5; Ex. 15. 11.
^h Ps. 76. 7—11.
ⁱ ver. 13; Ps. 21. 8; Job 9. 19; 1s. 10. 25, 26; Jer. 32. 17.
^j Ps. 35. 10; 71. 19; Ex. 15. 11; Deu. 32. 31; 1 Sam. 2. 2.
^k see refs. Ps. 65. 7.
^l Ps. 78. 43—51; 87. 4; Ex. ch. 7 to 15; 1s. 39. 7; 51. 9.
^m see refs. Ps. 21. 1, 2; 59. 12; Ge. 1. 1; 1 Chr. 29. 11.
ⁿ Job 26. 7.
^o Jos. 19. 22; Judg. 4. 6.
^p Deu. 3. 8, 9; Jos. 12. 1.
^q Ps. 97. 2.
^r Ps. 85. 13.
^s Ps. 98. 6; Num. 10. 10; 23. 21.
^t Ps. 4. 6; 44. 3.
^u Ps. 20. 5; 33. 21.
^v Ps. 71. 15, 16.
^w ver. 24; Ps. 75. 10; 132. 17; see refs. 1 Sam. 2. 1.
^x Ps. 17. 9; 62. 2.

1 See note on Psa. vi. 5.

2 See note on title of preceding psalm.

3 This cheerful passage, compared with the complaints in ver. 38, etc., shows us to what we must have recourse, in order to 'rejoice in tribulation.'

4 That is, 'Thy faithfulness is praised or acknowledged.' The 'saints' or *holy ones* mentioned here and in ver. 7 are probably holy angels, 'the sons of the mighty' (ver. 6).

5 Or, 'And thy faithfulness is round about thee.' This Divine attribute is so often mentioned, because it is on the promise given to David (see 2 Sam. vii.) that the

psalmist founds all his hopes of God's returning favour.

6 See note on Psa. lxxxvii. 4. This refers to the overthrow of the Egyptian power in the Red Sea.

7 Either, 'settled place,' from which it cannot be moved; or, 'foundation,' on which it rests.

8 Literally, 'the trumpet-sound;' the joyous sound by which the people were summoned to the great religious festivals. See Lev. xxiii. 24.

9 At once their ornament and their protection.

10 Or, 'For to Jehovah [belongs] our defence; and to the Holy One of Israel, our king.' Our protectors are themselves protected by Jehovah.

19 Then ^b thou spakest in vision¹ to thy holy one,²
 And saidst, I have laid help upon *one that is mighty*;
 I have exalted *one* ^c chosen out of the people.
 20 ^d I have found David my servant;—with my holy oil have I anointed him :
 21 ^e With whom my hand shall be established :
^f Mine arm also shall strengthen him.
 22 ^g The enemy shall not exact³ upon him ;—nor the son of wickedness afflict him.
 23 ^h And I will beat down his foes before his face,—and plague them that hate him.
 24 But ⁱ my faithfulness and my mercy *shall be* with him :
 And ^k in my name shall his horn be exalted.
 25 ^l I will set his hand also in the sea,⁴—and his right hand in the rivers.
 26 He shall cry unto me, Thou art ^m my father,
 My God, and ⁿ the rock of my salvation.
 27 Also I will make him ^o my firstborn,—^p higher than the kings of the earth.
 28 ^q My mercy will I keep for him for evermore,
 And ^r my covenant shall stand fast with him.
 29 ^s His seed also will I make to *endure* for ever,
^t And his throne ^u as the days of heaven.
 30 ^v If his children ^w forsake my law,—and walk not in my judgments ;
 31 If they break my statutes,—and keep not my commandments ;
 32 Then ^x will I visit their transgression with the rod,
 And their iniquity with stripes.
 33 ^y Nevertheless my lovingkindness will I not utterly take from him,
 Nor suffer my faithfulness to fail.
 34 ^z My covenant will I not break,—^a nor alter the thing that is gone out of my lips.
 35 ^b Once have I sworn ^c by my holiness—that I will not lie unto David.
 36 ^d His seed shall endure for ever,—and his throne ^e as the sun before me.
 37 It shall be established for ever ^f as the moon,
 And *as* ^g a faithful witness in heaven.⁵ Selah.

38 But thou hast ^h cast off and ⁱ abhorred,
 Thou hast been wroth with thine anointed.
 39 Thou hast made void the covenant of thy servant :
^m Thou hast profaned his crown *by casting it* to the ground.
 40 ⁿ Thou hast broken down all his hedges ;
 Thou hast ^o brought his strong holds to ruin.
 41 All that pass by the way spoil him :—he is ^p a reproach to his neighbours.
 42 Thou hast ^q set up the right hand of his adversaries ;
 Thou hast made all his enemies to rejoice.
 43 Thou hast also turned the edge of his sword,
 And ^r hast not made him to stand in the battle.
 44 Thou hast made his glory to cease,—and ^s cast his throne down to the ground.
 45 The days of his youth hast thou shortened :
 Thou hast covered him with shame. Selah.

46 ^t How long, LORD? wilt thou hide thyself for ever?
^u Shall thy wrath burn like fire?
 47 ^x Remember how short my time is :—^y wherefore hast thou made all men in vain?⁶
 48 ^z What man *is he that* liveth, and shall not ^a see death?
 Shall he deliver his soul from the hand of the grave? Selah.
 49 LORD, ^b where *are* thy former lovingkindnesses,
 Which thou ^c swarest unto David ^d in thy truth?
 50 ^e Remember, LORD, the reproach of thy servants ;
^f How I do bear in my bosom *the reproach of* all the mighty people ;
 51 ^g Wherewith thine enemies have reproached, O LORD ;
 Wherewith they have reproached ^h the footsteps⁷ of ⁱ thine anointed.

52 ^k Blessed *be* the LORD for evermore. Amen, and Amen.⁸

b 1 Sam. 16. 1 ; 2 Sam. 7. 8.
 c ver. 3 ; 1 Ki. 11. 34.
 d 1 Sam. 16. 1, 12, 13.
 e Ps. 80. 17.
 f Is. 41. 10.
 g 2 Sam. 7. 13 ; 1 Chr. 17. 9.
 h 2 Sam. 3. 1 ; 7. 1, 9.
 i Ps. 61. 7.
 k vers. 16, 17.
 l see refs. Ps. 72. 8.
 m 2 Sam. 7. 14 ; 1 Chr. 22. 10.
 n see refs. Ps. 18. 2 ; 2 Sam. 22. 47.
 o Ps. 2. 7 ; Col. 1. 15, 18.
 p Ps. 72. 11 ; Num. 24. 7 ; Is. 49. 7.
 q 2 Sam. 7. 15, 16 ; Is. 55. 3.
 r ver. 34 ; 2 Sam. 23. 5 ; Jer. 33. 20, 21.
 s see refs. vers. 4, 36.
 t ver. 4 ; see refs. Ps. 45. 6 ; Is. 9. 7 ; Jer. 33. 17.
 u Deu. 11. 21.
 v 2 Sam. 7. 14 ; 1 Chr. 28. 9 ; 2 Chr. 2. 17—22.
 y Ps. 119. 53 ; Jer. 9. 13.
 z Ex. 32. 34 ; 2 Sam. 7. 14 ; 1 Ki. 11. 6, 14, 31, 39.
 a 2 Sam. 7. 13, 15 ; 1 Ki. 11. 13, 32, 36.
 b Le. 26. 44.
 c see refs. Num. 23. 19.
 d Ps. 132. 11.
 e Am. 4. 2.
 f see refs. ver. 4 ; John 12. 31.
 g ver. 29 ; Ps. 72. 5, 17 ; Jer. 33. 20.
 h Ps. 72. 7.
 i Ge. 9. 13—16.
 k see refs. Ps. 44. 9 ; 1 Chr. 28. 9.
 l Ps. 78. 59 ; Deu. 32. 19 ; Lam. 2. 7.
 m Ps. 74. 7 ; Lam. 5. 16.
 n Ps. 80. 12.
 o 2 Chr. 12. 2—5 ; Lam. 2. 2, 5.
 p Ps. 44. 10—14 ; 79. 4.
 q Deu. 28. 43 ; Lam. 2. 17.
 r Le. 26. 36, 37.
 s ver. 39.
 t Ps. 79. 5.
 u Ps. 78. 63 ; Jer. 4. 4.
 x Ps. 39. 5, 6 ; 119. 84 ; Job 7. 7 ; 10. 9 ; 14. 1.
 y Ps. 144. 4 ; Jam. 4. 14.
 z Ps. 49. 7—9 ; Job 30. 23 ; 11eb. 9. 27.
 a John 8. 51 ; Heb. 11. 5.
 b Ps. 77. 9, 10.
 c vers. 3, 4 ; 2 Sam. 7. 15 ; Is. 55. 3.
 d Ps. 54. 5.
 e Ps. 44. 13, 14.
 f Ps. 69. 9, 19, 20.
 g Ps. 74. 18, 22.
 h Ps. 56. 5, 6.
 i see refs. Ps. 2. 2.
 k see refs. Ps. 41. 13.

1 So the communication made to David through Nathan is called (1 Chron. xvii. 15).

2 All the versions, and many Hebrew manuscripts, read 'thy holy ones;' the prophets.

3 Literally, 'harass;' as a creditor his debtor. The promise immediately following is taken from the language of 1 Chron. xvii. 9.

4 Alluding probably to the extent of David's possessions, reaching from the Mediterranean to the Euphrates.

5 These words perhaps allude to the rainbow. See Gen. ix. 12—17.

6 This must be understood *hypothetically* only: 'Why, by filling our short life with suffering, dost thou give colour to the imputation of having made us for no good?'

7 Following him everywhere with their reproaches.

8 This doxology probably marks the conclusion of the third book of the Psalms.

PSALM XC.

A Prayer ^l of Moses [*or*, A Prayer, *being a Psalm of Moses*] the man of God.¹

- 1 LORD, ^m thou hast been our dwelling place² in all generations.
 2 ⁿ Before the mountains were brought forth,
 Or ever thou hadst formed the earth and the world,
 Even ^o from everlasting to everlasting, ^p thou art God.
 3 ^q Thou turnest man to destruction;—and sayest, ^r Return, ye children of men.
 4 ^s For a thousand years in thy sight *are but* as yesterday when it is past,
 And *as* a watch³ in the night.
 5 ^t Thou carriest them away as with a flood;—^u they are *as* a sleep.⁴
 In the morning ^x *they are* like grass *which* groweth up;
 6 ^y In the morning it flourisheth, and groweth up;
 In the evening it is cut down, and withereth.
 7 ^z For we are consumed by thine anger,—and by thy wrath are we troubled.⁵
 8 ^a Thou hast set our iniquities before thee,
 Our ^b secret *sins* in the light of thy countenance.⁶
 9 For all our days are passed away in thy wrath:
 We spend our years as a tale⁷ *that is told*.
 10 The days of our years *are* threescore years and ten;
 And if by reason of strength *they be* fourscore years,
^c Yet *is* their strength labour and sorrow;—for ^d it is soon cut off,⁸ and we fly away.
 11 Who knoweth the power of thine anger?
 Even according to thy fear, *so is* thy wrath.⁹
 12 ^e So teach *us* to number our days,—^f that we may apply *our* hearts unto wisdom.¹⁰
 13 ^g Return, O LORD, ^h how long?¹¹—and let it ⁱ repent¹² thee concerning thy servants.
 14 Oh ^k satisfy us early with thy mercy;
^l That we may rejoice and be glad all our days.
 15 ^m Make us glad according to the days *wherein* thou hast afflicted us,
 And the years *wherein* we have seen evil.
 16 Let ⁿ thy work¹³ appear unto thy servants,—and thy glory unto their children.
 17 ^o And let the beauty¹⁴ of the LORD our God be upon us;
 And ^p establish thou the work¹⁵ of our hands upon us;
 Yea, the work of our hands establish thou it.

PSALM XCI. 16

- 1 HE ^q that dwelleth in the secret place of the Most High
 Shall abide ^r under the shadow of the Almighty.
 2 ^s I will say of the LORD, *He is* my refuge and my fortress:
 My God; ^t in him will I trust.

^l Deu. 33. 1.
^m Ps. 71. 3; 91. 9; Deu. 33. 27; Eze. 11. 16.
ⁿ Pro. 8. 25, 26.
^o Ps. 93. 2; Hab. 1. 2.
^p Is. 45. 22.
^q Ps. 101. 29; Job 12. 10; 31. 11, 15.
^r see refs. Ge. 3. 19.
^s 2 Pet. 3. 8.
^t Job 27. 20, 21.
^u see refs. Ps. 73. 20.
^x Ps. 103. 15; Is. 40. 6.
^y see refs. Job 14. 2; Ps. 92. 7.
^z vers. 9, 11; 39. 11.
^a Ps. 50. 21; Jer. 16. 17.
^b Ps. 19. 12; Ecc. 12. 14; Heb. 4. 12, 13.
^c 2 Sam. 19. 35; 1 Ki. 1. 1; Ecc. 12. 2—7.
^d Ps. 78. 39; Job 11. 10; Is. 38. 12; Jam. 4. 14.
^e Ps. 39. 4; Ecc. 9. 10.
^f Pro. 2. 2—6; 4. 5; 16. 16.
^g see refs. Ps. 6. 4; and 80. 14.
^h Ps. 83. 46.
ⁱ Ps. 105. 45; 135. 11; Ex. 32. 14; Deu. 32. 35; Hos. 11. 8.
^k Jer. 31. 11.
^l Ps. 85. 6; 86. 4; 149. 2.
^m Ps. 125. 5, 6; Is. 40. 1, 2; Jer. 31. 12, 13; Mt. 5. 4.
ⁿ Num. 11. 15—24; Hab. 3. 2.
^o see refs. Ps. 27. 4; 89. 3, 7.
^p Is. 26. 12; 2 Thes. 2. 16, 17.
^q see refs. Ps. 27. 5; 31. 20; 32. 7.
^r see refs. Ps. 17. 8.
^s see refs. Ps. 18. 2; 142. 5.
^t Ps. 62. 5—8.

1 In Psalm xc. the eternity of God (vers. 1, 2) is contrasted with the shortness of man's life (3—6); which is attributed, with all its attendant sufferings, to Divine displeasure (7—11). The psalmist and people would lay this to heart (12), so as to seek the mercy of God for themselves, and larger blessings for their children (13—17). Though the subject of the authorship of this psalm is not without difficulties, the tone and spirit of the whole, as well as the explicit connection of the shortening of life with the iniquities of the people, seem to support the title. If viewed as a meditation of Moses near the end of the forty years' wanderings in the desert, it will be found to have in many parts a peculiar and interesting significance.

2 The eternal, unchangeable God is here represented as a dwelling-place, to which his people can retire from all the changes of this transitory state, and be at home with Him.

3 See note on Psa. lxxiii. 6.

4 As short as the hours spent in sound slumber appear to be on awaking.

5 Rather, 'affrighted.'

6 God passes judgment on sin, not according to our knowledge and feelings respecting it, but as it appears to Him, and therefore as it really is.

7 Rather, 'as a thought;' as quickly as a thought passes through the mind.

8 Rather, 'he carries us quickly off.' The word is used in Numb. xi. 31, of the quails brought by the wind.

9 Or, 'And, according to thy fear, thy wrath;' *i. e.*

Who knows and considers thy wrath, so as to fear thee aright?

10 Rather, 'and [then] we will bring a heart of wisdom;' *i. e.* acquire wisdom of heart. Teach us, in observing our mortality, to regard its cause, our sin, that we may turn heartily from it.

11 That is, 'How long wilt thou be wroth with us?'

12 See note on Gen. vi. 6.

13 That is, thy merciful doings. Moses prays that even upon the elder generation some tokens of Divine goodness may be bestowed, as an assurance of the glory reserved for their children.

14 See note on Psa. xxvii. 4.

15 That is, 'all we undertake or do.' The prayer of the applicants is, that whatever they undertake may be brought to a favourable issue; perhaps with a special regard to their journey to Canaan, and any attempts they might make to conquer their foes.

16 In Psalm xci., the author, having announced in general terms the security of those whose refuge is God (ver. 1), and professed his own confidence in Jehovah (2), encourages others to similar reliance by many cheering assurances (3—13), which are ratified by the express words of God (14—16). The occasion on which this beautiful psalm was composed is unknown; nor is it important to ascertain it. It is even doubtful whether it was written during a pestilence, or whether the peculiar uncertainty of life felt during the prevalence of plague is merely used to illustrate the entire and simple confidence in God which his attributes and promises alike warrant.

- 3 Surely ^u he shall deliver thee from the snare of the fowler,¹
^x And from the noisome pestilence.
- 4 ^y He shall cover thee with his feathers, and under his wings shalt thou trust:
 His truth *shall be thy* shield and buckler.
- 5 ^z Thou shalt not be afraid for ^a the terror by night;
 Nor for the arrow *that* flieth by day;
- 6 Nor for ^b the pestilence *that* walketh in darkness;
 Nor for the destruction *that* wasteth at noonday.
- 7 A thousand shall fall at thy side, and ten thousand at thy right hand;
 But it shall not come nigh thee.
- 8 Only ^c with thine eyes shalt thou behold—and see ^d the reward of the wicked.
- 9 Because thou hast made the LORD *which is* ^e my refuge,
 Even the Most High, ^f thy habitation;
- 10 ^g There shall no evil befall thee,—^h neither shall any plague come nigh thy dwelling.
- 11 ⁱ For he shall give his angels charge over thee,—to keep thee ^k in all thy ways.²
- 12 They shall bear thee up in *their* hands,—^l lest thou dash thy foot against a stone.
- 13 ^m Thou shalt tread upon the lion ⁿ and adder:³
 The young lion and ^o the dragon shalt thou trample under feet.
- 14 Because he hath set his love upon me, therefore will I deliver him:
^p I will set him on high, because he hath ^q known my name.
- 15 ^r He shall call upon me, and I will answer him:
^s I *will be* with him in trouble;—^t I will deliver him, and ^u honour him.
- 16 ^x With long life will I satisfy him,—and ^y show him my salvation.

PSALM XCII.

A Psalm or Song for the sabbath day.⁴

- 1 *IT is a* ^z good thing to give thanks unto the LORD,
 And to sing praises unto thy name, O Most High:
- 2 To ^a show forth thy lovingkindness in the morning,
 And thy faithfulness every night,
- 3 ^b Upon an instrument of ten strings, and upon the psaltery;
 Upon the harp with a solemn sound.
- 4 For thou, LORD, ^c hast made me glad through thy work:
 I will triumph in the works of thy hands.
- 5 ^d O LORD, how great are thy works!—and ^e thy thoughts are very deep.
- 6 ^f A brutish man knoweth not;—neither doth ^g a fool understand this.
- 7 When ^h the wicked spring as the grass,
 And when all the workers of iniquity do flourish;
ⁱ *It is* that they shall be destroyed for ever:
- 8 ^k But thou, LORD, *art most* high for evermore.
- 9 For, lo, ^l thine enemies, O LORD,—for, lo, thine enemies shall perish;
 All the workers of iniquity shall ^m be scattered.
- 10 But ⁿ my horn shalt thou exalt like *the horn of an* ^o unicorn:
 I shall be ^p anointed with fresh oil.⁵
- 11 ^q Mine eye also shall see *my desire* on mine enemies,
 And mine ears shall hear *my desire* of the wicked that rise up against me.
- 12 ^r The righteous shall flourish like the palm tree:
 He shall grow like a cedar in Lebanon.⁶

^u Ps. 124. 7; 141. 9.
^x Job 5. 19—22.
^y ver. 1; Ps. 17. 8; 57. 1; 61. 4; Deu. 32. 11, 12.
^z Ps. 27. 1—3; 112. 7; 121. 6; Job 5. 19, etc.; Pro. 3. 23, 24; 1s. 43. 2.
^a Job 24. 14—16.
^b ver. 3.
^c see refs. Ps. 37. 34; Mal. 1. 5.
^d 1s. 3. 11.
^e ver. 2.
^f see refs. Ps. 90. 1.
^g Ps. 121. 7; Pro. 12. 21.
^h Job 5. 24.
ⁱ see refs. Ps. 31. 7; 71. 3; Mt. 4. 6; Lk. 4. 10, 11.
^k Pro. 3. 6.
^l Ps. 37. 24; Job 5. 23; Pro. 3. 23.
^m 1 Sam. 17. 37; Dan. 6. 22; 2 Tim. 4. 17.
ⁿ Mk. 16. 18; Ac. 28. 3—6.
^o Rev. 12. 9; 20. 1, 2.
^p Ps. 59. 1; 1s. 33. 16.
^q Ps. 9. 10.
^r Ps. 50. 15; 1s. 58. 9; Jer. 29. 12, 13; 33. 3.
^s Ps. 133. 7; 1s. 41. 10; 43. 2.
^t Ps. 37. 40; 2 Cor. 1. 9, 10.
^u 1 Sam. 2. 30.
^x Ps. 21. 4; Job 5. 26; Pro. 3. 2, 16.
^y Ps. 16. 11; 50. 23.
^z Ps. 54. 6; 135. 3; 147. 1.
^a Ps. 71. 15; 89. 145. 2.
^b Ps. 33. 2; 1 Chr. 23. 5.
^c Ps. 126. 3; 145. 5—7.
^d Ps. 40. 5; 104. 21; Rev. 15. 3.
^e Ps. 139. 7; 1s. 28. 29; 55. 8, 9; Ro. 11. 33, 34.
^f Ps. 73. 22; 94. 8, 24. 7.
^g Ps. 14. 1; Pro. 1. 22; 24. 7.
^h Ps. 37. 1, 2, 35, 38; Job 12. 6; 21. 7; Jer. 12. 1, 2; Mal. 3. 15.
ⁱ Ps. 73. 18—20.
^k Ps. 55. 2; 83. 18.
^l Ps. 21. 8, 9; 37. 20; 2 Thes. 1. 7—9.
^m Ps. 68. 1; 89. 10.
ⁿ see refs. Ps. 89. 17, 24.
^o Deu. 33. 17.
^p Ps. 23. 5.
^q Ps. 54. 7; 59. 10; 91. 8; 112. 8.
^r Ps. 52. 8; 1s. 65. 22; Hos. 11. 5, 6.

¹ A figure for insidious and complicated dangers. The variety of terms employed suggests dangers of every description, both seen and unseen; perils arising both from human enmity and craft, and also from the noxious agencies of nature.

² That is, the ways along which God's providence leads the believer. To apply such a promise to acts of rashness, vanity, or self-gratification, would be, as our Saviour has taught us in his reply to Satan, to 'tempt the Lord our God.' See Matt. iv. 6, 7.

³ Striking figures for the two kinds of danger from which protection is needed; namely, open violence and secret treachery.

⁴ Psalm xcii. declares that incessant praise is due to Jehovah for his wonderful works (vers. 1—5), which the wicked do not appreciate, and must therefore perish as his enemies (6—9); whilst the psalmist and all the righteous shall have honour, joy, and permanent pros-

perity in God's service (10—15). The tone of cheerful gratitude which pervades the psalm, and its allusions to the works and the worship of God, confirm the suggestion of the title, that it was intended for sabbath use. It must have been written after the introduction of instrumental music into the Hebrew service; but when or by whom is unknown.

⁵ See notes on Numb. xxiii. 22; 1 Sam. ii. 1; Psa. xxiii. 5. These figures represent supremacy over enemies, and consequent peace and joy.

⁶ The palm and cedar are among the noblest specimens of vegetable nature in the East. Both trees are long-lived, and flourish during all seasons: the palm being remarkable for its productiveness, the cedar for its size and stateliness. Taken together they well represent the moral excellency, usefulness, and enduring happiness of the pious, in contrast with the short-lived prosperity of the wicked (ver. 7).

- 13 ^aThose¹ that be planted in the house of the LORD
Shall flourish ^cin the courts of our God.
14 ^aThey shall still bring forth fruit ^rin old age;—they shall be fat and flourishing;
15 ^yTo show that the LORD *is* upright:²
^zHe is my rock, and ^athere is no unrighteousness in him.

PSALM XCIII.³

- 1 THE ^bLORD reigneth, ^che is clothed with majesty;
The LORD is clothed with strength, ^awherewith he hath girded himself:
^cThe world also is established, that it cannot be moved.
2 ^fThy throne *is* established of old:—^sthou *art* from everlasting.
3 ^hThe floods⁴ have lifted up, O LORD,—the floods have lifted up their voice;
The floods lift up their waves.
4 ⁱThe LORD on high *is* mightier than the noise of many waters,
Yea, than the mighty waves of the sea.
5 ^hThy testimonies⁵ are very sure:
^lHoliness becometh thine house, O LORD, for ever.

PSALM XCIV.⁶

- 1 O LORD God, ^mto whom vengeance belongeth;
O God, to whom vengeance belongeth, show thyself.
2 ⁿLift up thyself, thou ^ojudge of the earth:—^vrender a reward to the proud.
3 LORD, ^qhow long shall the wicked,—how long shall the wicked triumph?
4 *How long* shall they ^rutter *and* speak hard things?
And all the workers of iniquity ^sboast themselves?
5 They break in pieces⁷ thy people, O LORD, —and afflict thine heritage.
6 They slay the widow and the stranger,—and murder the fatherless.
7 ^tYet they say, The LORD shall not see,—neither shall the God of Jacob regard *it*.
8 ^uUnderstand, ye brutish among the people:
And ^xye fools, when will ye be wise?
9 ^yHe that planted the ear, shall he not hear?⁸
He that formed the eye, shall he not ^zsee?
10 He that ^achastiseth the heathen,⁹ ^bshall not he correct?
He that ^cteacheth man knowledge, *shall not he know*?
11 ^dThe LORD knoweth the thoughts of man,—that they *are* vanity.¹⁰
12 ^eBlessed *is* the man whom thou chastenest, O LORD,
And teachest him out of thy law;
13 ^fThat thou mayest give him rest ^gfrom the days of adversity,
^hUntil the pit be digged for the wicked.
14 ⁱFor the LORD will not cast off his people,—neither will he forsake his inheritance.
15 But ^jjudgment shall return unto righteousness:¹¹
And all the upright in heart shall follow it.

^a Is. 60. 21; 61. 3.
^c Ps. 100. 4; 135. 2.
^u see refs. Ps. 1. 3.
^x Ps. 71. 18; Pro. 4. 18; Is. 46. 4.
^y 1 Cor. 1. 8, 9; 1 Thes. 5. 23.
^z see refs. Ps. 18. 2.
^a Ps. 145. 17; Ro. 9. 11.
^b Ps. 96. 10; 97. 1; 99. 1; 103. 19; 1 Chr. 29. 12; Is. 52. 7; Rev. 19. 6.
^c Ps. 104. 1.
^d Ps. 65. 6.
^e Ps. 96. 10; Is. 45. 18.
^f Ps. 45. 6; Pro. 8. 22, etc.
^g Ps. 90. 2.
^h see refs. Ps. 18. 4.
ⁱ see refs. Ps. 65. 7; and 89. 9; Jer. 5. 22.
^k see refs. Ps. 19. 7.
^l Ps. 5. 4—7; see refs. Le. 10. 3; Zec. 11. 20, 21; 1 Cor. 3. 16, 17.
^m see refs. Deu. 32. 35; Is. 35. 2.
ⁿ see refs. Ps. 7. 6.
^o Ps. 50. 6; Ge. 18. 25.
^p Ps. 31. 23; Job 40. 11, 12.
^q Job 20. 5.
^r Ps. 31. 18; Jude 15.
^s Ps. 52. 1; Ex. 15. 9, 10.
^t see refs. Ps. 50. 7.
^u Ps. 49. 10; 73. 22; 92. 6.
^x Pro. 1. 22; 8. 5.
^y Ex. 4. 11; Pro. 20. 12.
^z see refs. Ps. 11. 4.
^a Ps. 9. 5.
^b Hab. 1. 12.
^c Job 32. 8; 35. 11; Pro. 2. 6; Is. 28. 26.
^d Job 11. 11; 1 Cor. 3. 20.
^e see refs. Job 5. 17; 1 Cor. 11. 32.
^f Hab. 3. 16; 2 Cor. 4. 17, 18; 2 Thes. 1. 7, 8; Rev. 11. 13.
^g Is. 26. 3.
^h 2 Pet. 2. 9.
ⁱ Ps. 37. 28; see refs. 1 Sam. 12. 22; Ro. 11. 1, 2.
^j Job 25. 14; Mic. 7. 9; Mal. 3. 18.

¹ Rather, 'Planted in the house of the Lord, they shall flourish,' etc.: *i. e.* the righteous, under Divine culture in the church of God, shall grow in grace, like healthy trees planted in a congenial soil. See Ps. i. 3.

² Whilst deriving from Divine ordinances great personal benefit, the saints shall honour God by their growing, lasting, useful piety; encouraging others to trust his faithfulness. The expressions of this verse refer to Deut. xxxii. 4.

³ Psalm xciii. celebrates the royal majesty, the invincible and everlasting power, and the truth and holiness of Jehovah. It was probably composed for the liturgical service of the Hebrews, perhaps when their nation was threatened by many enemies (vers. 3, 4). Like other passages which represent Jehovah as King of Israel, it may well be applied to the Messiah.

⁴ This is no doubt a figurative expression; the floods representing powerful enemies, who attack the nation or disturb its peace.

⁵ The law and promises of God (Psa. xix. 7).

⁶ In Psalm xciv. a sufferer under severe oppression makes his appeal to Jehovah against the wicked (vers. 1, 2), describing their crimes (3—7), and warning them of their folly (8—11). He rejoices to know that his sufferings are chastenings, and shall end in good (12—15); that, if other helpers fail, God will not (16—19);

and that the justice of the Divine government must make Jehovah the foe of the tyrant (20—23). It appears that the immediate occasion of the psalm was the cruelty of a king (20), who oppressed all the people (5, 6); but whether this were a native monarch like Manasseh (2 Kings xxi. 16), or an invader like Sennacherib or Nebuchadnezzar, is not clear. It is, however, so constructed as to be an appropriate expression of pious feeling to the church in various emergencies.

⁷ Or, 'grind;' 'crush.'

⁸ Whatever powers any creatures possess must be derived from the Creator, and must therefore belong to him in perfection.

⁹ Or, 'the nations.' The antithesis is not between Israel and the Gentiles, but between entire nations and individual offenders. This favours the supposition that the psalm refers to the Chaldean invader, by whom God chastised 'nations,' and who is thus warned to beware of punishment.

¹⁰ And that therefore men who frame plans of their own have no power to accomplish their purposes without or against his will.

¹¹ The apparent disturbance of the Divine administration shall cease, and justice shall openly resume its functions; the righteous following in its train, when it returns in triumph.

- 16 ^k Who will rise up for me against the evildoers?
Or who will stand up for me against the workers of iniquity?
 17 ^l Unless the LORD *had been* my help,—my soul had almost ^m dwelt in silence.¹
 18 When I said, ⁿ My foot slippeth;—thy mercy, O LORD, held me up.
 19 In the multitude of my thoughts² within me—thy comforts delight my soul.
 20 Shall ^o the throne of iniquity have fellowship with thee,
 Which ^p frameth mischief by a law?³
 21 ^q They gather themselves together against the soul of the righteous,
 And ^r condemn the innocent blood.
 22 But the LORD is ^s my defence;—and my God is ^t the rock of my refuge.
 23 And ^u he shall bring upon them their own iniquity,
 And shall ^v cut them off in their own wickedness;
Yea, the LORD our God shall cut them off.

PSALM XCV. 4

- 1 OH come let us sing unto the LORD:
^y Let us make a joyful noise to ^z the rock of our salvation.
 2 Let us come before his presence with thanksgiving,
 And make a joyful noise unto him with psalms.
 3 For ^a the LORD is a great God,—and ^b a great King ^c above all gods.
 4 In his hand *are* the deep places of the earth:—the strength⁵ of the hills is his also.
 5 ^d The sea is his, and he made it:—and his hands formed the dry *land*.
 6 Oh come, let us worship and bow down:
 Let ^e us kneel before the LORD our maker.
 7 For he is our God;
 And ^f we *are* the people of his pasture, and the sheep of his hand.⁶
^g To-day if ye will hear his voice,⁷
 8 ^h Harden not your heart, ⁱ as in the provocation,
And as in the day of temptation⁸ in the wilderness:
 9 When ^k your fathers tempted me,—proved me, and ^l saw my work.
 10 ^m Forty years long was I ⁿ grieved with *this* generation,
 And said, It is a people that do err in their heart,
 And they have not known my ways:
 11 Unto whom ^o I swear in my wrath—that they should not enter into ^p my rest.

PSALM XCVI. 9

- 1 OH ^q sing unto the LORD a new song:¹⁰—sing unto the LORD, all the earth.
 2 Sing unto the LORD, bless his name;—^r show forth his salvation from day to day.
 3 Declare his glory among the heathen,—his wonders among all people.
 4 For ^s the LORD is great, and ^t greatly to be praised:
^u He is to be feared above all gods.
 5 For ^v all the gods of the nations *are* idols;¹¹—^y but the LORD made the heavens.
 6 Honour and majesty *are* before him:—strength and ^z beauty *are* in his sanctuary.
 7 ^a Give unto the LORD, O ye kindreds of the people,
 Give unto the LORD glory and strength.
 8 Give unto the LORD the glory *due unto* his name:
^b Bring an offering, and come into his courts.
 9 Oh worship the LORD ^c in the beauty of holiness:¹²—fear before him, all the earth.

* Ex. 32. 26.
 l Ps. 121. 1, 2; 142. 4, 5.
 m Ps. 13. 3; 31. 17;
 115. 17.
 n Ps. 38. 16; 119. 116,
 117; 1 Sam. 2. 9; Is.
 41. 10.
 o Am. 6. 3.
 p Ps. 58. 2; Is. 10. 1.
 q Ps. 2. 1—3; 22. 16;
 Mt. 27. 1.
 r Ex. 23. 7; Pro. 17. 15.
 s see refs. Ps. 59. 9.
 t see refs. Ps. 18. 2.
 u Ps. 7. 16; Pro. 2. 22;
 5. 22.
 v Ps. 12. 3; Pro. 14. 32.

y Ps. 100. 1.
 z Ps. 89. 26; Deu. 32.
 15; 2 Sam. 22. 47.

a Ps. 86. 8—10; 96. 4;
 97. 9; 135. 5; Jer.
 10. 6, 7.
 b see refs. Ps. 47. 2.
 c Ps. 135. 5; see refs.
 Ex. 18. 11.
 d Ge. 1. 9, 10.

e see refs. 1 Ki. 8. 54;
 Dan. 6. 10; 1 Cor. 6.
 20.

f Ps. 74. 1; 79. 13; 80.
 1; 100. 3.

g Heb. 3. 7, 13, 15;
 4. 7.

h 1 Sam. 6. 6; Heb. 12.
 25.

i Ex. 17. 2, 7; Num.
 14. 11, 22, etc.; 20.
 13; Deu. 6. 16; Heb.
 3. 8, 9.

k Ps. 78. 17, 18, 40, 41,
 56; 1 Cor. 10. 9.

l Num. 14. 22.

m see refs. Num. 14.
 33, 34; Heb. 3. 10, 17.

n see refs. Ge. 6. 6.

o see refs. Num. 14. 23,
 28, 30; Heb. 3. 11,
 18.

p Heb. 4. 4—11.

q Ps. 33. 3; 1 Chr. 16.
 23—33.

r Ps. 71. 15.

s Ps. 86. 10; 145. 3.

t Ps. 18. 3.

u Ps. 95. 3.

v Ps. 115. 3—8; Is. 44.
 8—19; Jer. 10. 3—5,
 10—12, 14, 15.

y see refs. Ge. 1. 1;
 Ps. 115. 15; Is. 42. 5.

z Ps. 27. 4; 29. 2;
 1 Cor. 16. 27.

a see refs. Ps. 29. 1, 2.

b Mal. 1. 11.

c Ps. 29. 2; 110. 3.

1 That is, in the grave. See Psa. cxv. 17.
 2 That is, *uneasy, anxious* thoughts; cares.
 3 This expression is singularly applicable to the conduct of tyrannical governments in issuing persecuting edicts against the church of God.

4 Psalms xcv.—c. appear to form a series, composed for public service on some great festival. Psalm xcv. is introductory; inviting all to worship Jehovah (vers. 1, 2), on the grounds of his creation of us and covenant with us (3—7); and warning against such unbelieving neglect of him as had cost a whole generation the loss of Canaan (8—11). Though Heb. iv. 7 *may* be understood to mention David only as the chief author of the book of Psalms, yet the connection makes it more likely that the apostle intended to name him as the writer of this psalm; and, if so, probably of the whole series from Psa. xcv. to Psa. c.

5 Perhaps, 'the *treasures*,' or, 'the *heights* of the hills.'

6 Whom he leads and provides for.

7 The following verses are made more emphatic by being spoken in the person of God himself.

8 Or rather, 'Harden not your heart, as at Meribah, as in the day of Massah,' etc. See Exod. xvii. 7.

9 After the introduction in Psa. xcv., Jehovah is presented in Psalm xcvi. as the only object of universal worship, and all nations and all nature are summoned to acknowledge his supremacy and rejoice in the display of his bounty and justice. This psalm is a revised edition of part of David's ode in 1 Chron. xvi. It forms a pair with Psa. xcvi., corresponding to another pair, Psa. xcvi., xcix. In all these psalms there is a prophetic anticipation (recognised by the ancient Jews) of the universal and blessed reign of Christ.

10 Celebrating new displays of God's perfections.

11 Properly, 'things of nought;' nothings. See Jer. xiv. 14.

12 See note on Psa. xxix. 2.

10 Say among the heathen *that* ^d the LORD reigneth :
The world also shall be established that it shall not be moved :
^e He shall judge the people righteously.

11 ^f Let the heavens rejoice, and let the earth be glad ;
^g Let the sea roar, and the fulness thereof.

12 ^h Let the field be joyful, and all that *is* therein :

13 Then shall all the trees of the wood rejoice before the LORD :

ⁱ For he cometh, for he cometh to judge the earth :

^k He shall judge the world with righteousness,—and the people with his truth.

PSALM XCVII.¹

1 THE ^l LORD reigneth ; let the earth rejoice ;
Let the multitude of ^m isles² be glad *thereof*.

2 ⁿ Clouds and darkness *are* round about him :
^o Righteousness and judgment *are* the habitation³ [*or*, establishment] of his throne.

3 ^p A fire goeth before him,—and burneth up his enemies round about.

4 ^q His lightnings enlightened the world :—the earth saw, and trembled.

5 ^r The hills melted like wax at the presence of the LORD,
At the presence of ^s the Lord of the whole earth.

6 ^t The heavens declare his righteousness,—and all the people see his glory.

7 ^u Confounded be all they that serve graven images,
That boast themselves of idols :—^x worship him, all *ye* gods.⁴

8 ^y Zion heard, and was glad ;
And the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* ^z high above all the earth :—^a thou art exalted far above all gods.

10 Ye that love the LORD, ^b hate evil :

^c He preserveth the souls of his saints ;

^d He delivereth them out of the hand of the wicked.

11 ^e Light is sown⁵ for the righteous,—and gladness for the upright in heart.

12 ^f Rejoice in the LORD, ye righteous ;
And ^g give thanks at the remembrance of his holiness.

PSALM XCVIII.

A Psalm. 6

1 OH ^h sing unto the LORD a new song ;—for ⁱ he hath done marvellous things :
^k His right hand, and his holy arm,—hath gotten him the victory.⁷

2 ^l The LORD hath made known his salvation :

^m His righteousness hath he openly showed in the sight of the heathen.

3 He hath ⁿ remembered his mercy and his truth toward the house of Israel :

^o All the ends of the earth have seen the salvation of our God.⁸

4 ^p Make a joyful noise unto the LORD, all the earth :
Make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD ^q with the harp ;—with the harp, and the voice of a psalm.

6 ^r With trumpets and sound of cornet
Make a joyful noise before the LORD, ^s the King.

7 ^t Let the sea roar, and the fulness thereof ;
The world, and they that dwell therein.

8 Let the floods ^u clap *their* hands :

9 Let the hills be joyful together before the LORD ;

^v For he cometh to judge the earth :

With righteousness shall he judge the world,—and the people with equity.

^d Ps. 93. 1; 97. 1; Rev. 11. 15; 19. 6.

^e ver. 13; Ps. 9. 8; 67. 4; 98. 9; Rev. 19. 11.

^f Ps. 69. 34; Is. 49. 13.

^g Ps. 98. 7, etc.

^h Ps. 65. 12, 13; Is. 55. 12, 13.

ⁱ Is. 25. 8, 9; Mal. 3. 1, 2; Tit. 2. 13.

^k ver. 10; Ps. 67. 4; Rev. 19. 11.

^l Ps. 93. 1; 96. 10.

^m Ps. 98. 4—6; Is. 42. 4; 60. 9.

ⁿ Ps. 18. 11, 12; 1 Ki. 8. 10—12.

^o Ps. 89. 14.

^p see refs. Ps. 18. 8; 50. 3; Dan. 7. 10; Hab. 3. 5.

^q see refs. Ps. 77. 18; 104. 32; Ex. 19. 18; Jer. 10. 10.

^r see refs. Judg. 5. 5; Mic. 1. 4.

^s Ps. 47. 2; 83. 18.

^t see refs. Ps. 10. 1; 50. 6.

^u see refs. Ex. 20. 4.

^x Heb. 1. 6.

^y Ps. 48. 11.

^z Ps. 83. 18.

^a see refs. Ps. 95. 3; Ex. 18. 11.

^b Ps. 34. 14; 37. 27; 101. 3; 119. 104, 163;

Pro. 8. 13; Am. 5. 15; Ro. 12. 9; 2 Tim. 2. 19.

^c Ps. 31. 23; 37. 28; 145. 20; Pro. 2. 8; 1 Pet. 1. 5.

^d see refs. Ps. 37. 39, 40; 125. 3; Jer. 15. 21; Dan. 3. 28; 6. 22, 27.

^e Ps. 18. 28; 112. 4; Job 22. 28; Pro. 4. 18.

^f see refs. Ps. 32. 11.

^g Ps. 30. 4.

^h Ps. 33. 3; 96. 1; Is. 42. 10.

ⁱ see refs. Ps. 72. 15; 86. 10; 105. 5; 139. 14.

^k see refs. Ex. 15. 6; Is. 50. 16; 63. 5.

^l Is. 45. 21—24; 52. 10; 1 Ki. 2. 30—32.

^m see refs. Ps. 22. 31, and 24. 5; Is. 46. 13; 62. 2; Ho. 3. 25, 26.

ⁿ see refs. Le. 25. 42; Lk. 1. 54, 55; 72. 27.

^o see refs. Ps. 22. 27; Lk. 2. 30, 31; 3. 6; Ac. 13. 17; 28. 28.

^p Ps. 95. 1; 100. 1.

^q Ps. 33. 2.

^r Num. 10. 1—10; 1 Chr. 15. 28; 2 Chr. 20. 27.

^s Ps. 47. 6, 7.

^t Ps. 96. 11—13.

^u Is. 55. 12.

^v Ps. 96. 10, 13.

1 Psalm xcvii. exhibits the reign of Jehovah as a reason for universal joy (ver. 1): for though his power is terrible to his enemies (2—5), confounding idols and their worshippers (6, 7), it gives happiness to the godly (8, 9). The psalm closes with an exhortation to hate all sin, and an assurance of future blessedness to those who love Jehovah (10—12).

2 The regions of the Gentile world. See Gen. x. 5.

3 See note on Psa. lxxxix. 14.

4 That is, 'heathen gods.' Although the deities of the heathen have no real existence, they are often poetically described in Scripture as if they had, and represented as bowing down before the majesty of Jehovah. See Numb. xxxiii. 4; Isa. xlvi. 1.

5 As the seed, though hidden for a time, springs up and brings forth its fruit in its season, so shall real happiness sooner or later be the portion of the suffering pious.

6 See note on Psa. xcv. This psalm is parallel to Psa. xvi., which it closely resembles in the beginning and end. Its subject is the salvation which Jehovah has achieved. This is represented as a cause of praise and joy for his people Israel and for the whole world, and evidently includes the blessings which the gospel confers.

7 Or, 'has wrought salvation for him.'

8 See Isa. lii. 10, where the same words are used to predict the glorious redemption of mankind by Christ from the penalties and power of sin.

PSALM XCIX.¹

- 1 THE ^x LORD reigneth ;—let the people tremble :
^y He sitteth *between* the ^z cherubim ;—let the earth be moved.
- 2 ^a The LORD *is* great in Zion ;—and he *is* ^b high above all the people.
- 3 Let them praise ^c thy great and terrible name ;—^d *for* it *is* holy.²
- 4 ^e The King's strength also loveth judgment ;³—^d thou dost establish equity,
 Thou executest judgment and righteousness in Jacob.
- 5 ^f Exalt ye the LORD our God,—and worship at ^g his footstool ;—^d *for* ^h he *is* holy.
- 6 ⁱ Moses and Aaron among his priests,⁴
 And Samuel among them that call upon his name ;⁵
 They ^k called upon the LORD, and he answered them.
- 7 ^l He spake unto them in the cloudy pillar :
 They kept his testimonies,—and the ordinance *that* he gave them.
- 8 Thou answeredst them, O LORD our God :—^m thou wast a God that forgavest them,
 Though ⁿ thou tookest vengeance of their inventions.
- 9 ^o Exalt the LORD our God,—and worship at ^p his holy hill ;
 For ^q the LORD our God *is* holy.

x see refs. Ps. 93. 1.
 y Ex. 25. 22 ; Ps. 18. 10 ; 80. 1.
 z Heb. 9. 4.
 a Ps. 48. 1—3.
 b Ps. 97. 9.
 c Ps. 66. 3 ; Deu. 28. 58 ; Rev. 15. 4.
 d Ps. 111. 9 ; 1 Sam. 2. 2.
 e Ps. 45. 6, 7 ; Deu. 32. 4 ; Job 36. 5—7 ; Jer. 23. 5.
 f ver. 9 ; see refs. Ps. 34. 3.
 g Ps. 132. 7 ; 1 Chr. 28. 2.
 h Le. 19. 2.
 i Jer. 15. 1.
 k Ex. 14. 15 ; 15. 25 ; 32. 11—14 ; Num. 14. 13—20 ; 1 Sam. 7. 9—12 ; 12. 18.
 l Ex. 33. 9.
 m Num. 14. 29 ; Jer. 46. 28 ; Zeph. 3. 7.
 n see Ex. 32. 2. etc. ; Num. 11. 33, 34 ; 20. 12, 24 ; Deu. 9. 20.
 o ver. 5 ; Ps. 34. 3 ; 118. 28 ; Ex. 15. 2.
 p Ps. 2. 6.
 q vers. 3, 5.

PSALM C.

^r A Psalm of praise⁶ [*or*, thanksgiving].

- 1 MAKE ^s a joyful noise unto the LORD, all ye lands.
- 2 ^t Serve the LORD with gladness :—come before his presence with singing.
- 3 ^u Know ye that the LORD he *is* God ;
^v *It is* he *that* hath made us, and not we ourselves ;
^w *We are* his people, and the sheep of his pasture.
- 4 ^z Enter into his gates with thanksgiving,—*and* into his courts with praise :
^a Be thankful unto him, *and* ^b bless his name.
- 5 ^c For the LORD *is* good ; ^d his mercy *is* everlasting ;
 And ^e his truth *endureth* to all generations.

^r Ps. 145. title.
^s Ps. 95. 1 ; 98. 4.
^t Ps. 107. 22 ; Deu. 12. 12.
^u Ps. 46. 10 ; Deu. 4. 35, 39 ; Jer. 10. 10.
^v Ps. 95. 6 ; 119. 73 ; 139. 13—16 ; 149. 2 ; Job 10. 8—13 ; Eph. 2. 10.
^w Ps. 95. 7 ; Eze. 34. 30, 31.
^z Ps. 66. 13 ; 116. 17—19.
^a Ps. 103. 1, 2 ; Col. 3. 17 ; Heb. 13. 15.
^b 1 Chr. 29. 20.
^c see refs. Ps. 86. 5 ; Jer. 33. 11.
^d Ps. 118. 1—4 ; 136. 1, etc.
^e Ex. 34. 6 ; Deu. 7. 9.

PSALM CI.

A Psalm of David.⁷

- 1 ^f I WILL sing of mercy and judgment :—^g unto thee, O LORD. will I sing.
- 2 I will ^h behave myself wisely in a perfect⁸ way.
 Oh when wilt thou come unto me ?⁹
 I will ⁱ walk within my house with a perfect heart.
- 3 ^k I will set no wicked thing before mine eyes :
^l I hate the work of them ^m that turn aside ;—*it* shall not cleave to me.
- 4 ⁿ A froward heart shall depart from me :—I will not ^o know ¹⁰ a wicked *person*.
- 5 Whoso ^p privily slandereth his neighbour, him will I cut off :
^q Him that hath an high look and a proud heart will not I suffer.
- 6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me :
 He that walketh in a perfect way [*or*, perfect in the way^r], he shall serve me.
- 7 He that worketh deceit shall not dwell within my house :
 He that telleth lies shall not tarry in my sight.
- 8 I will ^s early destroy all the wicked of the land ;
 That I may cut off all wicked doers ^t from the city of the LORD.

^f Ps. 89. 1.
^g Ps. 71. 22, 23 ; Col. 3. 16.
^h 1 Sam. 18. 14, 15.
ⁱ 1 Ki. 9. 4 ; 11. 4 ; Is. 38. 3.
^k Ps. 26. 4, 5 ; Ex. 20. 17 ; Job 31. 1 ; Jam. 1. 13—15.
^l Ps. 97. 10 ; Ro. 12. 9.
^m Ps. 40. 4 ; 125. 5 ; Ex. 32. 8 ; Jos. 23. 6 ; 1 Sam. 12. 20, 21 ; 15. 11 ; Zeph. 1. 6.
ⁿ Pro. 9. 12—15.
^o Ps. 1. 1 ; 5. 8 ; Mt. 7. 23 ; 2 Tim. 2. 19.
^p see refs. Ex. 20. 16.
^q see refs. Ps. 18. 27.
^r Ps. 119. 1.
^s Ps. 75. 10 ; Jer. 21. 12.
^t Ps. 48. 2, 8.

¹ Psalm xcix. is parallel to Psa. xcvii., though it is characterized by a greater nationality of tone. Psalms xcv.—xcviii. represent Jehovah chiefly as the God and Saviour of all mankind : this celebrates his peculiar glory in his covenant relation as the *God of Israel*. It dwells upon the high religious privileges of the Hebrews in possessing the ark, with the mercy-seat and the sanctuary ; and in enjoying Divine guidance, legislation, inspiration, and government. It should be compared with Rom. ix. 4, 5. The whole is, of course, applicable in a more spiritual sense to the church of Christ.

² The final clauses of vers. 3, 5, 9 may have been responses, sung by a separate chorus.

³ God's moral perfections regulate the exercise of all his attributes.

⁴ The word 'priest' is applied to Moses probably in the sense in which it is used in 2 Sam. viii. 18, where it is rendered 'chief rulers' or 'princes.'

⁵ That is, probably with intercessory prayers for the people. See 1 Sam. vii. 9 ; xii. 23.

⁶ See note on Psa. xcv. Psalm c., as the close of the series, resembles in part Psa. xcv., and invites all men cheerfully to submit to, trust in, and adore Jehovah as their God. It thus kept before the minds of ancient believers the future unlimited extension of the church.

⁷ Psalm ci. was probably composed by David, when he ascended the throne of Israel, as a profession of the principles on which he designed to govern the people whom God had entrusted to him.

⁸ See note on Job i. 1.

⁹ Comp. Exod. xx. 24, from which it appears that one reason why David desired to have the outward symbols of Jehovah's presence was, that he might be blessed in his efforts to establish a just and holy government.

¹⁰ See note on Psa. i. 6. The clause may be rendered, 'I will not know *evil*.'

PSALM CII. 1—CIII. 2.

PSALM CII.

A Prayer of [*or, for*] the afflicted, "when he is overwhelmed, and poureth out his complaint before the LORD."¹

- 1 HEAR my prayer, O LORD,—and let my cry ^x come unto thee.
- 2 ^y Hide not thy face from me in the day *when* I am in trouble ;
^z Incline thine ear unto me :—in the day *when* I call answer me speedily.
- 3 ^a For my days are consumed like smoke,
 And ^b my bones are burned as an hearth.²
- 4 My heart is smitten, and ^c withered like grass :—^d so that I forget to eat my bread.
- 5 By reason of the voice of my groaning—^e my bones cleave to my skin.
- 6 ^f I am like ^g a pelican of the wilderness :—I am like an owl of the desert.³
- 7 I ^h watch,⁴ and am as a sparrow ⁱ alone upon the house top.
- 8 ^k Mine enemies reproach me all the day ;
 And they that are ^l mad against me are ^m sworn⁵ against me.
- 9 For I have eaten ashes⁶ like bread,—and ⁿ mingled my drink with weeping,
- 10 ^o Because of thine indignation and thy wrath :
 For ^p thou hast lifted⁷ me up, and cast me down.
- 11 ^q My days *are* like a shadow that declineth ;⁸ and ^r I am withered like grass.
- 12 But ^s thou, O LORD, shalt endure for ever ;
 And ^t thy remembrance unto all generations.
- 13 Thou shalt arise, *and* ^u have mercy upon Zion :
 For the time to favour her, yea, the ^x set⁹ time, is come.
- 14 For thy servants take pleasure in ^y her stones,—and favour the dust¹⁰ thereof.
- 15 So the heathen shall ^z fear the name of the LORD,
 And all the kings of the earth thy glory.
- 16 ^a When the LORD shall build up Zion,—^b he shall appear in his glory.
- 17 ^c He will regard the prayer of the destitute,—and ^d not despise their prayer.
- 18 This shall be ^e written for the generation to come :¹¹
 And ^f the people which shall be created shall praise the LORD.
- 19 For he hath ^g looked down from ^h the height of his sanctuary ;
 From heaven did the LORD behold the earth ;
- 20 ⁱ To hear the groaning of the prisoner ;—to loose those that are appointed to death :
 21 To ^k declare the name of the LORD in Zion,—and his praise in Jerusalem ;
 22 ^l When the people are gathered together,—and the kingdoms, to serve the LORD.
- 23 He weakened my strength in the way ;—he ^m shortened my days.
- 24 ⁿ I said, O my God, take me not away in the midst of my days :
^o Thy years *are* throughout all generations.
- 25 ^p Of old hast thou laid the foundation of the earth :
 And the heavens *are* the work of thy hands.
- 26 ^q They shall perish, but ^r thou shalt endure :
 Yea, all of them shall wax old like a garment ;
 As a vesture shalt thou change them, and they shall be changed :
- 27 But ^s thou *art* the same,—and ^t thy years shall have no end.¹²
- 28 ^u The children of thy servants shall continue,
 And ^x their seed shall be established before thee.

PSALM CIII.

A Psalm of David.¹³

- 1 BLESS ^y the LORD, O my soul :—and all that is within me, *ble*ss his holy name.
- 2 Bless the LORD, O my soul,—and forget not all his benefits :

^a Ps. 61. 2; 142. 2, 3.
^x Ps. 18. 6; Ex. 2. 23; 1 Sam. 9. 16.
^y see refs. Ps. 27. 9.
^z Ps. 71. 2; 88. 2.
^a Ps. 37. 20; 119. 83; Jan. 4. 14.
^b Ps. 31. 10; 28. 3; Job 39. 39; Lam. 1. 13.
^c ver. 11; Ps. 37. 2.
^d 1 Sam. 1. 7, 8; Ezra 10. 6.
^e see refs. Job 19. 20.
^f Job 39. 29.
^g Is. 34. 11; Zeph. 2. 14.
^h Ps. 77. 4; 130. 6.
ⁱ Ps. 38. 11; Lam. 3. 28.
^k Ps. 31. 11—13.
^l Lk. 6. 11; Ac. 26. 11.
^m Ac. 23. 12.
ⁿ Ps. 42. 3; 80. 5.
^o Ps. 39. 11.
^p Ps. 34. 7; 1 Sam. 2. 6.
^q Ps. 109. 23; 144. 4; see refs. Job 8. 9; 14. 2; Ecc. 6. 12.
^r ver. 4; Is. 40. 6—8; Jam. 1. 19.
^s ver. 24—27; see refs. Ps. 9. 7; Lam. 5. 19.
^t Ps. 135. 13.
^u see refs. Ps. 69. 35, 36; Is. 60. 16—14; Jer. 31. 10—12, 23; Zec. 1. 12; 2. 10—12.
^x Is. 40. 2; Dan. 9. 2.
^y Ps. 79. 1; 137. 5, 6.
^z Ps. 63. 7—10; 72. 11; 138. 4; 1 Ki. 8. 43; Is. 60. 3; Zec. 8. 20—23.
^a see refs. Ps. 69. 35; Jer. 31. 4; 33. 7.
^b Is. 60. 1, 2, 7.
^c Ps. 72. 12; Ne. 1. 6, 11; 2. 8; Jer. 29. 11—14.
^d Ps. 22. 24.
^e Ps. 78. 4—6; Ro. 15. 4; 1 Cor. 10. 11.
^f Ps. 22. 30, 31; Is. 43. 21.
^g Ps. 11. 2; 33. 13, 14; Deu. 26. 15.
^h Job 22. 12.
ⁱ Ps. 79. 11.
^k Ps. 22. 22.
^l Zec. 8. 20—23.
^m Ps. 89. 45; Job 21. 21.
ⁿ Ps. 39. 13; Is. 38. 10.
^o ver. 12; Ps. 90. 2; Hab. 1. 12.
^p see refs. Ge. 1. 1; 2. 1; Heb. 1. 10—12.
^q Is. 34. 4; 51. 6; 65. 17; 66. 22; Lk. 21. 33; Ro. 8. 20; 2 Pet. 3. 7—12.
^r ver. 12.
^s Mal. 3. 6; Heb. 13. 8; Jam. 1. 17.
^t Job 36. 26.
^u Ps. 69. 26; Is. 66. 22.
^x Ps. 90. 16, 17.

1 Psalm cii. appears to have been composed towards the close of the captivity in Babylon (see vers. 14—18). Its superscription indicates its general purport. Far from their native land, and exposed to the insults of their enemies, the psalmist and his people pine away under the displeasure of God (vers. 1—11). But the time of redemption is drawing nigh: the Lord is about to rebuild Zion, and the kings of the heathen are to be converted to God (12—22). Yet present afflictions again depress the spirit of the people, till they remember the unchangeable power and faithfulness of the Eternal (23—28). It is quite unknown who the writer was.

2 Or, 'like a *firebrand*.' All my bodily vigour is gone.

3 A frequenter of solitary places; referring probably to the melancholy of loneliness.

4 That is, 'I am sleepless through anxiety.'

5 Or, 'swear by me: *i. e.* they refer to me as an example of the evil they imprecate. Comp. Jer. xxix. 22.

6 'Ashes' are put for 'grief,' of which they were the outward token.

7 Or, 'Thou hast taken me up;' *i. e.* as a whirlwind takes anything up only to dash it to the ground with the greater violence.

8 Or, 'lengthened shadow;' indicating the close of day.

9 See Jer. xxv. 11; xxix. 10; Dan. ix. 2.

10 That is, the ruins. An increase of love to God's house and worship is a happy token of the near approach of seasons of Divine manifestation in the church.

11 Posterity shall be taught to trust and honour God by the records of his mercy and faithfulness.

12 Vers. 25—28 are quoted in Heb. i. 10—12, with express application to our Lord Jesus Christ; and they form one of the plain proofs of his supreme Deity, involving eternity and immutability.

13 In Psalm ciii. the psalmist, full of grateful joy, stirs up his whole soul to praise Jehovah for great personal

- 3 ^z Who forgiveth all thine iniquities;—who ^a healeth all thy diseases;
 4 Who ^b redeemeth thy life from destruction;
^c Who crowneth thee with lovingkindness and tender mercies;
 5 Who ^d satisfieth thy mouth¹ with good things;
 So that ^e thy youth is renewed like the eagle's.²
 6 ^f The LORD executeth righteousness and judgment for all that are oppressed.
 7 ^g He made known his ways unto Moses,—his acts unto the children of Israel.
 8 ^h The LORD is merciful and gracious,—ⁱ slow to anger, and plenteous in mercy.
 9 ^k He will not always chide:—neither will he keep *his anger* for ever.
 10 ^l He hath not dealt with us after our sins;
 Nor rewarded us according to our iniquities.
 11 ^m For as the heaven is high above the earth,³
 So great is his mercy toward them that fear him.
 12 As far as the east is from the west,
 So far hath he ⁿ removed our transgressions from us.
 13 ^o Like as a father pitieth *his* children,—so the LORD pitieth ^p them that fear him.
 14 For he knoweth our frame;⁴—^q he remembereth that we *are* ^r dust.
 15 *As for* man, ^s his days *are* as grass:⁵—^t as a flower of the field, so he flourisheth.
 16 For ^u the wind passeth over it, and it is gone;
 And ^x the place thereof shall know it no more.
 17 But ^y the mercy of the LORD is from everlasting to everlasting upon them that
 fear him,
 And ^z his righteousness ^a unto children's children;⁶
 18 ^b To such as keep his covenant,
 And to those that ^c remember his commandments to do them.
 19 The LORD hath prepared his ^d throne in the heavens;
 And ^e his kingdom ruleth over all.
 20 ^f Bless the LORD, ye his angels, that excel in strength,
 That ^g do his commandments, hearkening unto the voice of his word.
 21 Bless ye the LORD, all *ye* ^h his hosts;—ⁱ *ye* ministers of his, that do his pleasure.
 22 ^k Bless the LORD, all his works—in all places of his dominion:
^l Bless the LORD, O my soul.

PSALM CIV. 7

- 1 BLESS ^m the LORD, O my soul.
 O LORD my God, thou art ⁿ very great;—^o thou art clothed with honour and majesty.
 2 ^p Who coverest *thyself* with light as *with* a garment:
^q Who stretchest^b out the heavens like a curtain:
 3 ^r Who layeth the beams of his chambers in the waters:
^s Who maketh the clouds his chariot:—^t who walketh upon the wings of the wind:
 4 ^u Who maketh his angels spirits;⁹—^x his ministers a flaming fire:

^z Ps. 130. 8; 2 Sam. 12. 13; Is. 33. 24; 43. 25; Mt. 9. 2, 6; Mk. 2. 5, 10, 11; Lk. 7. 47.
^a see refs. Ps. 30. 2; 147. 3; Jer. 17. 14.
^b Ps. 34. 22; 56. 13.
^c Ps. 5. 12; 8. 5.
^d Ps. 63. 5; 104. 28; 145. 15, 16.
^e Is. 40. 31.
^f Ps. 9. 9; 10. 14, 18; 146. 7.
^g Ps. 105. 26; 147. 19; Ex. ch. 3.
^h see refs. Ex. 34. 6, 7; Jer. 32. 18.
ⁱ Joel 2. 13; Jon. 4. 2; Nah. 1. 3.
^k see refs. Ps. 30. 5; Jer. 3. 5.
^l Ps. 130. 3; see refs. Ezra 9. 13.
^m see refs. Ps. 36. 5; Is. 55. 9; Eph. 3. 18.
ⁿ Is. 43. 25; Jer. 50. 20; Mic. 7. 18.
^o see refs. Deu. 8. 5; Mal. 3. 17.
^p Ps. 147. 11.
^q Ps. 78. 39; see refs. Ge. 2. 7.
^r Ge. 3. 19; Ecc. 12. 7.
^s see refs. Job 14. 2; 1 Pet. 1. 24.
^t Is. 28. 1; Nah. 1. 4.
^u Is. 40. 7.
^x see refs. Job 7. 10.
^y Ps. 100. 5.
^z see refs. Ps. 22. 31; Is. 51. 6.
^a Ex. 20. 6.
^b Ps. 25. 10; Deu. 7. 9.
^c Deu. 6. 6—9.
^d Ps. 11. 4.
^e Ps. 47. 2; Dan. 4. 25, 34, 35.
^f Ps. 148. 2.
^g Mt. 6. 10; Heb. 1. 14.
^h Ps. 68. 17; Ge. 32. 2; Jos. 5. 14; 1 Ki. 22. 19.
ⁱ Dan. 7. 9, 10; Mt. 13. 41; Heb. 1. 14.
^k Ps. 145. 10; 150. 6; Is. 44. 23.
^l ver. 1.
^m ver. 35; Ps. 103. 1.
ⁿ Jer. 32. 17—19.
^o Ps. 93. 1.
^p Dan. 7. 9; 1 Tim. 6. 16; 1 John 1. 5.
^q Is. 40. 22; 45. 12.
^r Am. 9. 6.
^s Is. 19. 1.
^t Ps. 18. 10; Nah. 1. 3.
^u Heb. 1. 7.
^x 2 Ki. 2. 11; 6. 17.

benefits (vers. 1—5), regarding them as a particular manifestation of the Divine compassion, care, and forgiving love towards all God's people (6—18), for which not men only, but angels and all his works are called upon to praise him (19—22). This psalm has been supposed to be a thanksgiving of David for recovery from sickness (3—5); but it is so general in its language, and so evangelical in its tone, that it has served to express the grateful devotion of the pious in every age.

1 Heb., 'ornament;' meaning either 'thy bloom,' and answering to 'thy youth;' or 'thy soul,' or 'life,' like 'glory' in Psa. lvii. 8.

2 The eagle retains its vigour to a very old age.

3 God's mercy to them that fear him is infinite (ver. 11); his forgiveness is complete (ver. 12). The expression 'to them that fear him' is emphatically repeated, to remind us that it is only to the penitent believer that God's fatherly mercy becomes beneficial.

4 However severe God's chastisements may be, we may be sure that he both knows and remembers our weakness, and will apportion to it his discipline and his grace.

5 In this beautiful figure, suggested perhaps by Psa. xc. 5, 6, the description of man's frailty is carried to the highest point, so as to be most forcibly contrasted with God's everlasting mercy (vers. 17, 18). For the same purpose it is dwelt upon by Isaiah (ch. xl. 6—8).

6 Agreeably to the promise made in the second commandment. But this verse and the following show that these blessings can be enjoyed only in connection with

personal holiness. See Exod. xx. 5, 6; Deut. vii. 9, 10.

7 Psalm civ. is a hymn of praise to Jehovah as the supreme and almighty Creator of all things. In language of the richest poetical beauty it recounts the six days' works (Gen. i.), viewed as perpetually prolonged in the preservation of all: vers. 2—5, referring to the first and second days; 6—18, to the third; 19—23, to the fourth; and 24—30, to the fifth and sixth. It closes appropriately by celebrating God's lasting glory and delight in his works, and his power to destroy what he has made (31, 32); by expressions of gratitude and confidence (33, 34), and a prayer that his creation may no more be defiled by the presence of sin (35). The great object of the psalm is thus brought out, and the God of nature is shown to be also the God of holiness and of grace. Its date and authorship are quite undetermined. Some suppose that this psalm was intended for two choirs; one addressing itself to Jehovah, the other speaking of him.

8 The psalmist poetically represents the sky as a canopy, resting on pillars or beams placed around the horizon, in the waters of a great circumambient sea.

9 Rather, 'Who maketh winds his messengers, flaming fire his ministers.' The Hebrew words for 'angels' and 'spirits' have double meanings; the former denoting also *messengers*, the latter also *winds*. The psalmist here speaks of the subtle but powerful agents, wind and fire, as created by God and employed to execute his will. And in perfect accordance with this the verse is applied, in Heb. i. 7, to angels, whose inferiority to our Lord Jesus

<p>5 <i>y</i> Who laid the foundations of the earth,—<i>z</i> that it should not be removed for ever.</p> <p>6 ^o Thou coveredst it with the deep as <i>with</i> a garment : The waters stood above the mountains.</p> <p>7 ^b At thy rebuke they fled ;—at the voice of thy thunder they hasted away.</p> <p>8 ^c They go up by the mountains ; they go down by the valleys Unto ^d the place which thou hast founded for them.</p> <p>9 ^e Thou hast set a bound that they may not pass over ; <i>f</i> That they turn not again to cover the earth.</p> <p>10 He sendeth the springs into the valleys,—<i>which</i> run among the hills.</p> <p>11 They give drink to every beast of the field :—the wild asses quench their thirst.</p> <p>12 By them shall the fowls of the heaven have their habitation, <i>Which</i> sing among the branches.</p> <p>13 ^g He watereth the hills from his chambers : ^h The earth is satisfied ¹ with ⁱ the fruit of thy works.</p> <p>14 ^k He causeth the grass to grow for the cattle,—and herb for the service of man : That he may bring forth ^l food out of the earth ;</p> <p>15 And ^m wine <i>that</i> maketh glad the heart of man,—and oil to make <i>his</i> face to shine, ² And bread <i>which</i> strengtheneth man's heart.</p> <p>16 The trees of the LORD are full of <i>sap</i> ; ³ The cedars of Lebanon, ⁿ which he hath planted ;</p> <p>17 Where the birds make their nests : <i>As for</i> the stork, the fir ⁴ trees <i>are</i> her house.</p> <p>18 The high hills <i>are</i> a refuge for ^o the wild goats ; And the rocks for ^p the conies. ⁵</p> <p>19 ^q He appointed the moon for seasons :—the sun ^r knoweth his going down.</p> <p>20 ^s Thou makest darkness, and it is night : Wherein all the beasts of the forest do creep <i>forth</i>.</p> <p>21 ^t The young lions roar after their prey,—and ^u seek their meat from God.</p> <p>22 The sun ariseth, they gather themselves together, And lay them down in their dens.</p> <p>23 Man goeth forth unto ^v his work and to his labour until the evening.</p> <p>24 ^y O LORD, how manifold are thy works ! ^z In wisdom hast thou made them all :—^a the earth is full of thy riches.</p> <p>25 ^b <i>So is</i> this great and wide sea, Wherein <i>are</i> things creeping innumerable, both small and great ^c beasts.</p> <p>26 There go the ships : <i>There is</i> that ^d leviathan, ⁶ <i>whom</i> thou hast made to play therein.</p> <p>27 ^e These wait all upon thee ;—that thou mayest give <i>them</i> their meat in due season.</p> <p>28 <i>That</i> thou ⁷ givest them they gather : Thou openest thine hand, they are filled with good.</p> <p>29 ^f Thou hidest thy face, they are troubled : ^g Thou takest away their breath, they die, and ^h return to their dust.</p> <p>30 ⁱ Thou sendest forth thy spirit, they are created : And thou renewest the face of the earth.</p> <p>31 The glory of the LORD shall endure for ever : The LORD ^k shall rejoice in his works.</p> <p>32 He looketh on the earth, and it ^l trembleth : ^m He toucheth the hills, and they smoke.</p> <p>33 ⁿ I will sing unto the LORD as long as I live : I will sing praise to my God while I have my being.</p> <p>34 My meditation of him shall be sweet :—^o I will be glad in the LORD.</p> <p>35 Let ^p the sinners be consumed out of the earth,—and let the wicked be no more. ^q Bless thou the LORD, O my soul. Praise ye the LORD.</p>	<p><i>y</i> see refs. Ps. 21. 2 ; 136. 6 ; Job 28. 7 ; Ecc. 1. 1. ^z Ps. 93. 1. ^a Ge. 1. 2—10 ; 7. 19.</p> <p>^b Ge. 8. 1.</p> <p>^c Ge. 8. 5.</p> <p>^d Job 38. 10, 11.</p> <p>^e see refs. Job 26. 10.</p> <p>^f Ge. 9. 11, 15.</p> <p>^g Ps. 147. 8 ; Deu. 11. 11 ; Jer. 10. 13 ; 14. 22.</p> <p>^h Ps. 65. 9—13.</p> <p>ⁱ Jer. 10. 13 ; 14. 22.</p> <p>^k Ps. 147. 8 ; Ge. 1. 29, 30 ; 3. 18 ; 9. 3, 7.</p> <p>^l Job 28. 5 ; 147. 9 ; Ps. 136. 25 ; 147. 9 ; m Ps. 23. 5 ; see refs. Judg. 9. 13 ; Jer. 31. 12 ; Zec. 9. 17.</p> <p>ⁿ Num. 24. 6.</p> <p>^o 1 Sam. 21. 2 ; Job 39. 1.</p> <p>^p Deu. 11. 7 ; Pro. 30. 26.</p> <p>^q Ge. 1. 11—18. ^r Job 38. 12.</p> <p>^s see refs. Ge. 1. 4 ; Is. 45. 7.</p> <p>^t Job 38. 39 ; Joel 1. 20.</p> <p>^u Ps. 147. 9 ; Job 38. 41.</p> <p>^v Ge. 3. 19 ; Judg. 19. 16.</p> <p>^w see refs. Ps. 40. 5. ^z Pro. 3. 19, 20 ; Jer. 10. 12 ; Ro. 11. 33.</p> <p>^a Ps. 65. 9—13.</p> <p>^b Ge. 1. 20—22.</p> <p>^c Ge. 3. 1 ; Ac. 28. 5.</p> <p>^d Job 11. 1.</p> <p>^e see refs. Ps. 36. 6 ; 136. 25 ; 145. 15 ; 147. 9.</p> <p>^f Ps. 30. 7 ; Job 13. 24.</p> <p>^g Ps. 146. 1 ; Job 34. 11, 15.</p> <p>^h Ps. 90. 3 ; Ecc. 12. 7.</p> <p>ⁱ see refs. Ps. 33. 6 ; Is. 32. 15 ; Eze. 37. 9.</p> <p>^k Ge. 1. 31 ; Zeph. 3. 17.</p> <p>^l Ps. 97. 4, 5 ; Jer. 4. 24 ; Nah. 1. 5, 6 ; Hab. 3. 10.</p> <p>^m Ps. 144. 6.</p> <p>ⁿ see refs. Ps. 63. 4.</p> <p>^o Ps. 32. 11 ; Hab. 3. 13.</p> <p>^p Ps. 37. 38 ; 59. 13 ; Judg. 5. 31 ; Pro. 2. 22.</p> <p>^q ver. 1.</p>
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Christ is shown by the fact that they are ranked as *messengers* with these subordinate physical agencies.

1 That is, 'supplied with the products of thy power.'

2 Or, 'to make his face to shine more than oil;' referring to the animation which wine gives to the face.

3 Rather, 'are fully supplied;' *i. e.* with moisture. The 'trees of the Lord—which he hath planted,' are indigenous trees, which without human culture excel in loftiness, fruitfulness, or beauty; and thus bear the

strongest impress of his care. So in Psa. lxxx. 10, the Hebrew is 'cedars of God.'

4 Rather, 'cypress.' The stork builds in high places.

5 See note on Lev. xi. 5. All parts of the inanimate creation contribute to the comfort of God's living creatures.

6 See note on Job xli. 1.

7 Rather, 'Thou givest to them, they gather;' meaning not only that they gather what God gives, but also that God gives all that they gather.

PSALM CV.¹

1 OH ^r give thanks unto the LORD;—call upon his name:
^s Make known his deeds among the people.²
 2 Sing unto him, sing psalms unto him:—^t talk ye of all his wondrous works.
 3 ^u Glory ^v ye in his holy name:—let the heart of them rejoice that seek the LORD:
 4 ^x Seek the LORD, and his strength:—^y seek his face evermore.
 5 ^z Remember his marvellous works that he hath done;
 His wonders, and ^a the judgments of his mouth;⁴
 6 O ye seed of Abraham his servant,—ye children of Jacob his chosen.
 7 ^b He is the LORD our God:—^c his judgments are in all the earth.⁵
 8 He hath ^d remembered his covenant for ever,
 The word *which* he commanded to a thousand generations.
 9 ^e Which *covenant* he made with Abraham,—and his oath unto Isaac;
 10 And confirmed the same unto Jacob for a law,
 And to Israel for ^f an everlasting covenant:
 11 Saying, ^g Unto thee will I give the land of Canaan,—the lot of your inheritance.
 12 ^h When there were *but* a few men in number;⁶—yea, ⁱ very few, and strangers in it.
 13 When they went from one nation to another,—from *one* kingdom to another people;
 14 ^k He suffered no man to do them wrong:—yea, ^l he reproveth kings⁷ for their sakes;
 15 *Saying*, ^m Touch not mine anointed,—and do ⁿ my prophets no harm.
 16 Moreover ^o he called for a famine upon the land:
^p He brake the whole ^q staff of bread.
 17 ^r He sent a man before them, *even* Joseph,—*who* ^s was sold for a servant:
 18 ^t Whose feet they hurt with fetters:—he was laid in iron:
 19 Until the time that his word⁸ came:—^u the word of the LORD tried him.
 20 ^x The king sent and loosed him;
Even the ruler of the people, and let him go free.
 21 ^y He made him lord of his house,—and ruler of all his substance:
 22 To bind his princes at his pleasure;—^z and teach his senators wisdom.
 23 ^a Israel also came into Egypt;—and Jacob sojourned ^b in the land of Ham.
 24 And ^c he increased his people greatly;
 And made them stronger than their enemies.
 25 ^d He turned⁹ their heart to ^e hate his people,—to deal subtilly with his servants.
 26 ^f He sent Moses his servant;—*and* Aaron ^g whom he had chosen.
 27 ^h They showed his signs among them,—ⁱ and wonders in the land of Ham.
 28 ^k He sent darkness, and made it dark;—and ^l they¹⁰ rebelled not against his word.
 29 ^m He turned their waters into blood,—and slew their fish.
 30 ⁿ Their land brought forth frogs in abundance,—in the chambers of their kings.
 31 ^o He spake, and there came divers sorts of flies,—*and* lice in all their coasts.
 32 ^p He gave them hail for rain,—*and* flaming fire in their land.
 33 ^q He smote their vines also and their fig trees;—and brake the trees of their coasts.
 34 ^r He spake, and the locusts came,—and caterpillars,¹¹ and that without number,
 35 And did eat up all the herbs in their land,—and devoured the fruit of their ground.
 36 ^s He smote also all the firstborn in their land,—^t the chief of all their strength.
 37 ^u He brought them forth also with silver and gold:

r 1 Chr. 16. 7—22; Is. 12. 4.
 s Ps. 96. 3; 115. 4, 5, 11.
 t Ps. 77. 12; 119. 27; see refs. Deu. 6. 6—9.
 u see refs. Ps. 31. 2; Is. 45. 25.
 x Am. 5. 4—6.
 y Ps. 27. 8.
 z Ps. 77. 11; Deu. 7. 18; 8. 2.
 a Ps. 119. 13.
 b Ps. 95. 7; 100. 3; Ex. 20. 2.
 c Is. 26. 9.
 d Ps. 111. 5, 9; Ne. 1. 5; Lk. 1. 72.
 e Ge. 17. 2; 22. 16, etc.; 26. 3; 28. 13; 35. 11; Lk. 1. 73.
 f Heb. 6. 17.
 g Ge. 17. 7, 8.
 h Ge. 12. 7; 13. 15; 15. 18.
 i Ge. 31. 30; Deu. 7. 7; 26. 5.
 j Ge. 17. 8; Heb. 11. 9.
 k Ge. 35. 5.
 l Ge. 12. 14—17; 20. 1—7.
 m Ge. 26. 11.
 n Ge. 20. 7.
 o Ge. 41. 54.
 p Ge. 47. 13, 19.
 q see refs. Le. 26. 26; Is. 33. 1.
 r Ge. 45. 5, 7, 8; 50. 20.
 s Ge. 37. 28, 36.
 t Ge. 39. 20; 40. 15.
 u Ge. 41. 11—16, 25.
 x Ge. 41. 14.
 y Ge. 41. 40—44.
 z Ge. 41. 38, 39.
 a Ge. 45. 9—11; 46. 6.
 b Ps. 78. 51; 106. 22; Ge. 10. 6.
 c Ex. 1. 7; 12. 37.
 d Ex. 1. 8, etc.; 10. 1; Pro. 21. 1.
 e Ex. 1. 11—14.
 f Ex. 3. 10; 4. 12—14.
 g Ex. 4. 14—16, 29, 31; Num. 16. 5; 17. 5.
 h Ps. 78. 43, etc.; Ex. ch. 7 to 12.
 i Ps. 106. 22.
 k Ex. 10. 21—23.
 l Ps. 99. 7.
 m see refs. Ps. 78. 44—51.
 n Ps. 78. 45; Ex. 8. 6.
 o Ps. 78. 45; Ex. 8. 17, 24.
 p Ps. 78. 48; Ex. 9. 23, 25.
 q Ps. 78. 47.
 r Ps. 78. 46; Ex. 10. 4, 13, 14.
 s Ps. 78. 51; Ex. 12. 29.
 t Ge. 49. 3.
 u Ex. 3. 22; 12. 35, 36.

1 Psalms cv., cvi. form a pair, probably composed during or after the exile in Babylon, and derived in part from the old sanctuary service, in which the beginning of Psa. cv. and the end of Psa. cvi. are to be found. See 1 Chron. xvi. 8—22, 34—36. The former psalm (cv.) gratefully records Jehovah's covenant with Abraham, and his protection of the people in Egypt, with their deliverance and settlement in Canaan. The latter (cvi.) humbly confesses the ungrateful returns which Israel had made, in Egypt, at the Red Sea, at various times in the desert, and since they had been settled in Canaan; acknowledges the justice of Divine punishments, and concludes with a prayer for deliverance. As Psa. cvi. is the last psalm of this division, its doxology marks the close of the fourth book.

2 Rather, 'peoples;' the nations of the world.

3 Let it be your boast and joy that you have an interest in the favour of One so glorious and mighty, and ever seek to retain his favour and protection.

4 His judicial sentences, as well as his legislative enactments.

5 In fulfilling his covenant engagements to us, his

people, God has manifested his perfections to all nations. This covenant is called (ver. 8) the 'word which he commanded;' because all God's promises imply commands. See note on Gen. vi. 18.

6 An allusion to the declaration in Gen. xxxiv. 30, and the promise in Gen. xxii. 17.

7 See Gen. xii. 17; xx. 3. The 'anointed' ones and 'prophets' (ver. 15) are the patriarchs (see Gen. xx. 7), who were admitted to confidential intercourse with God, and received direct revelations from him.

8 That is, 'Joseph's word' to his fellow-prisoners, which 'came to pass.' The next clause probably means that the word of the Lord which he spoke, by its fulfilment, vindicated Joseph's character, showing that he enjoyed the Divine favour.

9 See note on Exod. iv. 21.

10 Meaning either, as in ver. 27, Moses and Aaron, who faithfully executed God's commissions; or Pharaoh and his people, who, terrified by repeated judgments, yielded at last to God's command, and let the people go. On these plagues, comp. Exod. vii.—xii., and notes.

11 Rather, 'hairy locusts.'

And *there was* not one feeble¹ *person* among their tribes.
 38 ^a Egypt was glad when they departed:—for the fear of them fell upon them.
 39 ^b He spread a cloud for a covering;—and fire to give light in the night.
 40 ^c *The people* asked, and he brought quails,
 And ^d satisfied them with the bread of heaven.
 41 ^e He opened the rock, and the waters gushed out;
 They ran in the dry places *like* a river.
 42 For he remembered ^f his holy promise,—and Abraham his servant.
 43 And ^g he brought forth his people with joy,—and his chosen with gladness:
 44 ^h And gave them the lands of the heathen:
 And ⁱ they inherited the labour² of the people;
 45 ^j That they might observe his statutes,—and keep his laws.—Praise ye the LORD.

PSALM CVI.³

1 PRAISE ye the LORD.
^k Oh ^l give thanks unto the LORD; ^m for *he is good*:—for his mercy *endureth* for ever.
 2 ⁿ Who can utter the mighty acts of the LORD?—*who* can show forth all his praise?
 3 Blessed *are* they that ^o keep judgment,
 And he that ^p doeth righteousness at ^q all times.
 4 ^r Remember me, O LORD, with the favour *that thou bearest* unto thy people;
 Oh visit me with thy salvation:
 5 That I may see the good of thy chosen,
 That I may rejoice in the gladness of thy nation,
 That I may glory with thine inheritance.
 6 ^s We have sinned with our fathers,
^t We have committed iniquity, we have done wickedly.
 7 ^u Our fathers understood not thy wonders in Egypt;
^v They remembered not the multitude of thy mercies;
^w But provoked *him* at the sea, *even* at the Red Sea.
 8 Nevertheless he saved them ^x for his name's sake,
^y That he might make his mighty power to be known.
 9 ^z He rebuked the Red Sea also, and it was dried up:
 So ^{aa} he led them through the depths, as through the wilderness.
 10 And he ^{ab} saved them from the hand of him that hated *them*,
 And ^{ac} redeemed them from the hand of the enemy.
 11 ^{ad} And the waters covered their enemies:—there was not one of them left.
 12 ^{ae} Then believed they his words;—they sang his praise.⁴
 13 ^{af} They soon forgot his works;—they waited not for his counsel:
 14 ^{ag} But lusted⁵ exceedingly in the wilderness,—and tempted God in the desert.
 15 ^{ah} And he gave them their request;—but ^{ai} sent leanness⁶ into their soul.
 16 ^{aj} They envied Moses also in the camp,—and Aaron ^{ak} the saint⁷ of the LORD.
 17 ^{al} The earth opened and swallowed up Dathan,—and covered the company of Abiram.
 18 ^{am} And a fire was kindled in their company;⁸—the flame burned up the wicked.
 19 ^{an} They made a calf in Horeb,—and worshipped the molten image.
 20 Thus ^{ao} they changed their glory—into the similitude of an ox that eateth grass.
 21 They ^{ap} forgot God their saviour,—which had done great things in Egypt:
 22 Wondrous works in ^{aq} the land of Ham,—and ^{ar} terrible things by the Red Sea.
 23 ^{as} Therefore he said that he would destroy them,
 Had not Moses his chosen ^{at} stood before him in the breach,⁹
 To turn away his wrath, lest he should destroy *them*.
 24 Yea, they despised ^{au} the pleasant land,¹⁰—they ^{av} believed not his word:
 25 ^{aw} But murmured in their tents,—and ^{ax} hearkened not unto the voice of the LORD.
 26 ^{ay} Therefore he ^{az} lifted up his hand against them,
 To overthrow them in the wilderness:
 27 ^{ba} To overthrow their seed also among the nations,—and to scatter them in the lands.
 28 ^{bb} They joined themselves also unto Baal-peor,—and ate the sacrifices of the dead.¹¹

x Ex. 10. 7; 12. 33.
 y see refs. Ps. 78. 11—16, 23—28; Ne. 9. 12.
 z Ps. 78. 18, 27; Ex. 16. 12, etc.
 a Ps. 78. 21, 25.
 b Ps. 78. 15, 16; Ex. 17. 6; Num. 20. 11; 1 Cor. 10. 4.
 c see refs. vers. 8—11; Ge. 15. 14.
 d see refs. Ps. 78. 52, 53.
 e see refs. Ps. 78. 55; Deu. 6. 10, 11.
 f Deu. 6. 10, 11.
 g Deu. 4. 1, 40; 5. 33; 6. 21—25.
 h 1 Chr. 16. 34.
 i Ps. 107. 1; 118. 1; 136. 1.
 k Ps. 86. 5; 119. 68; Is. 63. 7; Mt. 19. 17.
 l Ps. 40. 5; Job 26. 14.
 m Is. 56. 1, 2.
 n see refs. Ps. 15. 2.
 o Ac. 21. 16; Gal. 5. 9.
 p Ps. 25. 7; 119. 132.
 q see refs. Le. 26. 40; Dan. 9. 5.
 r 1 Ki. 8. 47.
 s Deu. 29. 4; 32. 28, 29.
 t Ps. 78. 12.
 u Ex. 14. 11, 12.
 v Deu. 32. 26, 27; Eze. 20. 14.
 w Ex. 9. 16.
 x Ps. 18. 15; Ex. 14. 21; Nah. 1. 4.
 y Is. 63. 11—14.
 z Ex. 14. 30.
 a Ex. 15. 13.
 b Ex. 14. 27, 28; 15. 5.
 c Ex. 14. 31; 15. 1.
 d Ps. 78. 11; Ex. 15. 11, 21; 16. 2; 17. 2.
 e Ps. 78. 18; Num. 11. 4, 33; 1 Cor. 10. 6.
 f see refs. Ps. 78. 29—31.
 g Is. 10. 16.
 h Num. 16. 1, etc.
 i Le. 21. 6—8.
 j Num. 16. 29—33; Deu. 11. 6.
 k Num. 16. 35, 46.
 l Ex. 32. 4—8.
 m Jer. 2. 11; Ro. 1. 23.
 n Ps. 78. 11, 12.
 o see refs. Ps. 78. 51.
 p Ex. 14. 25—28.
 q Ex. 32. 10—14, 32; Deu. 9. 19, 25; 10. 10; Eze. 20. 13.
 r Eze. 13. 5; 22. 30; Jam. 5. 16.
 s Deu. 8. 7—9; Jer. 3. 19; Eze. 20. 6.
 t see refs. Num. 11. 11; Heb. 3. 18.
 u Num. 14. 2, 27.
 v Num. 11. 22.
 w see refs. Ps. 95. 11; Eze. 20. 15.
 x see refs. Ge. 14. 22.
 y see refs. Le. 26. 33.
 z see refs. Num. 25. 2, 3; Deu. 32. 17; Rev. 2. 14.

1 Not one who was unfit for the hardships of the journey. This is a remarkable instance of God's providential care. Comp. Isa. v. 27.

2 That is, the produce of their labour.

3 See introductory note on Psa. cv.

4 They believed and praised only when they saw the wonders; but (ver. 13) 'they made haste, they forgot his works.'

5 See Numb. xi. 4, whence this expression is taken.

6 A wasting sickness, which ended in death: see Numb. xi. 33, 34.

7 So called in reference to his sacerdotal dignity, which was the object of Korah's envy: see Numb. xvi. 10, 11.

8 That is, the company of Levites who offered incense with Korah: see Numb. xvi. 35.

9 This is a military figure derived from a desperate defence of a fortress.

10 See Numb. ch. xiii., xiv.

11 Some suppose this to mean lifeless gods, and refer to Psa. cxv. 4—7; 1 Cor. xii. 2. But the worship of deceased ancestors or heroes has always been one principal form of idolatry.

- 29 Thus they provoked *him* to anger with their inventions :¹
 And ^e the plague brake in upon them.
- 30 ^fThen stood up Phinehas, and executed judgment :²—and *so* the plague was stayed.
- 31 And that was counted unto him ^gfor righteousness
 Unto all generations for evermore.
- 32 ^hThey angered *him* also at the waters of strife,
ⁱSo that it went ill with Moses for their sakes :
- 33 ^kBecause they provoked his spirit,—so that he spake unadvisedly with his lips.
- 34 ^lThey did not destroy the nations,
^mConcerning whom the LORD commanded them :
- 35 ⁿBut were mingled among the heathen,—and learned their works.
- 36 And ^othey served their idols :—^pwhich were a snare unto them.
- 37 Yea, ^qthey sacrificed their sons and their daughters unto ^rdevils,³
- 38 And shed innocent blood,—*even* the blood of their sons and of their daughters,
 Whom they sacrificed unto the idols of Canaan :
 And ^sthe land was polluted with blood.
- 39 Thus were they ^tdefiled with their own works,
 And ^uwent a whoring with ^xtheir own inventions.
- 40 Therefore ^ywas the wrath of the LORD kindled against his people,
 Insomuch that he abhorred ^zhis own inheritance.
- 41 And ^ahe gave them into the hand of the heathen ;
 And they that hated them ruled over them.
- 42 Their enemies also oppressed them,
 And they were brought into subjection under their hand.
- 43 ^bMany times did he deliver them ;—but they provoked *him* with their counsel,
 And were brought low for their iniquity.
- 44 Nevertheless he regarded their affliction,—when ^che heard their cry :
- 45 ^dAnd he remembered for them his covenant,
 And ^erepented ^faccording to the multitude of his mercies.
- 46 ^gHe made them also to be pitied of all those that carried them captives.
- 47 ^hSave us, O LORD our God,—and ⁱgather us from among the heathen,
 To give thanks unto thy holy name,—*and* to triumph in thy praise.
- 48 ^kBlessed *be* the LORD God of Israel—from everlasting to everlasting.

And let all the people say, Amen.—Praise ye the LORD.

PSALM CVII.⁴

- 1 OH ^lgive thanks unto the LORD, for ^m*he is good* :
 For his mercy *endureth* for ever.
- 2 Let the redeemed of the LORD say *so*,
ⁿWhom he hath redeemed from the hand of the enemy ;
- 3 And ^ogathered them out of the lands,
 From the east, and from the west,—from the north, and from the south [the sea].
- 4 They ^pwandered in ^qthe wilderness in a solitary way ;—they found no city to dwell in.
- 5 Hungry and thirsty, their soul fainted in them.
- 6 ^rThen they cried unto the LORD in their trouble,
 And he delivered them out of their distresses.
- 7 And ^she led them forth by the ^tright way,
 That they might go to a city of habitation.⁵
- 8 ^uOh that *men* would praise the LORD *for* his goodness,
 And *for* his wonderful works to the children of men !
- 9 For ^xhe satisfieth the longing soul,—and filleth the hungry soul with goodness.
- 10 Such as ^ysit in darkness⁶ and in the shadow of death,
Being ^zbound in affliction and iron ;

^e Num. 25. 9.
^f Num. 25. 7, 8.
^g Num. 25. 11—13
^h Ps. 81. 7 ; Num. 20. 2—6, 13.
ⁱ see refs. Num. 20. 12.
^k Num. 20. 10.
^l Jos. 16. 10 ; Judg. 1. 21, 27—29, etc.
^m see refs. Num. 33. 52.
ⁿ Judg. 1. 27—36 ; 2. 2 ; 3. 5, 6 ; Is. 2. 6 ; 1 Cor. 3. 6.
^o Judg. 2. 12, 13, 17, 19 ; 3. 5—7.
^p see refs. Ex. 23. 33.
^q 2 Ki. 16. 3 ; 17. 17 ; Is. 57. 5 ; Eze. 16. 20, 21 ; 20. 26.
^r see refs. Le. 17. 7.
^s Num. 35. 33.
^t Is. 24. 5, 6 ; Eze. 20. 18, 30, 31.
^u Ex. 34. 16 ; Le. 17. 7 ; Num. 15. 39 ; Eze. 20. 30.
^x ver. 29.
^y see refs. Ps. 78. 59, 62.
^z Deu. 9. 29.
^a Judg. 2. 14 ; Ne. 9. 27, etc.

^b Judg. 2. 16—18 ; 1 Sam. 12. 11 ; Ne. 9. 27, etc.

^c Judg. 3. 9 ; 4. 3 ; 6. 6—10 ; 10. 10 ; Ne. 9. 27, etc.

^d Ps. 105. 8 ; Le. 26. 40—42 ; 2 Ki. 13. 23.

^e see refs. Judg. 2. 18 ; Hos. 11. 8 ; Am. 7. 3, 6.

^f see refs. Ps. 5. 7 ; Is. 63. 7 ; Lam. 3. 32.

^g 1 Ki. 8. 50 ; Ezra 9. 9 ; Jer. 15. 11 ; 42. 12.

^h 1 Chr. 16. 35, 36.
ⁱ Jer. 32. 37—41 ; Eze. 36. 24—28 ; 37. 21—28 ; 39. 29—53.

^k see refs. Ps. 41. 13.
^l Ps. 106. 1 ; 118. 1 ; 136. 1.
^m Ps. 119. 68 ; Mt. 19. 17.

ⁿ Ps. 106. 10 ; Deu. 7. 8.

^o Ps. 106. 47 ; Is. 43. 5, 6 ; Jer. 29. 14 ; 31. 8, 10 ; Eze. 39. 27, 28.

^p ver. 40 ; Num. 14. 33.
^q Deu. 32. 10.

^r see refs. Ps. 50. 15.

^s see refs. Ps. 77. 20.
^t Ezra 8. 21.

^u vers. 15, 21, 31.

^x Ps. 34. 10 ; 146. 7 ; Jer. 31. 14 ; Mt. 5. 6 ; Lk. 1. 53.

^y Is. 9. 2 ; Lk. 1. 79.

^z Job 36. 8.

1 Rather, 'deeds,' *i. e.* of wickedness. And so in ver. 39.

2 Acted as a judge. Comp. Numb. xxv. 5, 7, 8.

3 See note on Deut. xxxii. 17.

4 Psalm cvii. is a regular and beautiful poem, probably composed after the return of the Jews from Babylon, and designed to celebrate the Divine mercy in all the circumstances of that auspicious event. It contains five stanzas, the first four of which successively depict with vividness and pathos the sufferings of the exile in the desert (vers. 2—9), the prisoner in his chains (10—16), the victim of deadly sickness (17—22), and the storm-tossed mariner (23—32). Each of these cries to Jehovah, and is heard ; upon which a call is made (probably by a chorus

of singers) to praise him for his mercy. But all this, which was suggested perhaps by the personal experiences of some of the returned exiles, is only preparatory to the longer stanza at the close (33—42) in which God's dealings with the nation in its alternate prosperity and adversity are rapidly sketched, and the important conclusion is arrived at, that in them all may be seen 'the loving-kindness of the Lord' (43). The psalm is of inestimable value, as well to the church as to the individual believer. Comp. Rom. viii. 28.

5 That is, 'a city to dwell in ;' the Hebrew words being the same as in ver. 4.

6 The darkness of a dungeon.

11 Because they ^a rebelled against the words of God,
And contemned ^b the counsel of the Most High :

12 Therefore ^c he brought down their heart with labour ;
They fell down, and *there was* ^d none to help.

13 ^e Then they cried unto the LORD in their trouble.
And he saved them out of their distresses.

14 ^f He brought them out of darkness and the shadow of death,
And ^g brake their hands in sunder.

15 ^h Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !

16 For he hath ⁱ broken the gates of brass,—and cut the bars of iron in sunder. ¹

17 Fools ^k because of their transgression,
And because of their iniquities, are afflicted.

18 ^l Their soul abhorreth all manner of meat ;
And they ^m draw near unto the gates of death.

19 ⁿ Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.

20 ^o He sent his word, and ^p healed them,
And ^q delivered *them* from their destructions. ²

21 ^r Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !

22 And ^s let them sacrifice the sacrifices of thanksgiving,
And ^t declare his works with rejoicing.

23 They that go down to the sea in ships,—that do business in great waters ;
24 These see the works of the LORD,—and his wonders in the deep.

25 For he commandeth, and ^u raiseth the stormy wind,
Which lifteth up the waves thereof.

26 They mount up to the heaven,—they go down again to the depths :
^v Their soul is melted because of trouble.

27 They reel to and fro, and ^w stagger like a drunken man,—and are at their wit's end.

28 ^x Then they cry unto the LORD in their trouble
And he bringeth them out of their distresses.

29 ^y He maketh the storm a calm,—so that the waves thereof are still.

30 Then are they glad because they be quiet ;
So he bringeth them unto their desired haven.

31 ^z Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !

32 Let them exalt him also ^a in the congregation of the people,
And praise him in the assembly of the elders.

33 He ^b turneth rivers into a wilderness,—and ^c the watersprings into dry ground ;

34 A ^d fruitful land into barrenness, ³
For the wickedness of them that dwell therein.

35 ^e He turneth the wilderness into a standing water,
And dry ground into watersprings.

36 And ^f there he maketh the hungry to dwell,
That they may prepare a city for habitation ;

37 ^g And sow the fields, and plant vineyards,—which may yield fruits of increase.

38 ^h He blesseth them also, so that they ⁱ are multiplied greatly ;
And ^j suffereth not their cattle to decrease.

39 Again, ^k they are ^l minished and brought low
Through oppression, affliction, and sorrow.

40 ^m He poureth contempt upon princes, ⁴
And ⁿ causeth them to wander in the wilderness, *where there is* no way.

41 ^o Yet setteth he the poor on high from affliction,
And ^p maketh *him* families like a flock.

42 ^q The righteous shall see *it*, and rejoice :—and all ^r iniquity shall stop her mouth.

43 ^s Whoso *is* wise, and will observe these *things*,
Even ^t they shall understand the lovingkindness of the LORD.

^a Ps. 68. 6 ; Is. 63. 10, 11 ; Lam. 3. 42.
^b Ps. 73. 24 ; 119. 21 ; 2 Chr. 33. 10 ; Pro. 1. 25 ; Lk. 7. 39 ; Ac. 20. 27.
^c Ps. 106. 43 ; Ne. 9. 37.
^d Ps. 18. 41 ; 22. 11 ; Is. 63. 5.
^e vers. 6, 19, 28.
^f Ps. 68. 6 ; 146. 7 ; Ac. 12. 7, etc. ; 16. 26, etc.
^g Ps. 102. 20.
^h vers. 8, 21, 31.
ⁱ Is. 45. 1, 2.
^k Is. 57. 17 ; Jer. 2. 19 ; Lam. 3. 39.
^l Job 33. 19, 20.
^m Ps. 9. 13 ; 88. 3 ; Job 33. 22 ; Is. 38. 19.
ⁿ vers. 6, 13, 28.
^o Ps. 147. 15, 18 ; 2 Ki. 20. 4, 5 ; Mt. 8. 8.
^p see refs. Ps. 30. 2 ; Job 33. 23—26.
^q Ps. 30. 3 ; 49. 15 ; 56. 13 ; 103. 4 ; Job 33. 28—30.
^r vers. 8, 15, 31.
^s see refs. Ps. 50. 14 ; 116. 17 ; Le. 7. 12 ; Heb. 13. 15.
^t see refs. Ps. 9. 11 ; 73. 28 ; 118. 17.
^u Ps. 135. 7 ; 148. 8 ; Jon. 1. 4.
^v Ps. 22. 14 ; 119. 28 ; see refs. Jos. 2. 11 ; 2 Sam. 17. 10 ; Nah. 2. 10.
^w Job 12. 25.
^x vers. 6, 13, 19.
^y see refs. Ps. 89. 9 ; Mt. 8. 26.
^z vers. 8, 15, 21.
^a Ps. 22. 22, 25 ; 111. 1.
^b 1 Ki. 17. 1, 7 ; Is. 42. 15 ; 41. 27 ; Eze. 30. 12 ; Nah. 1. 4.
^c Jer. 14. 3.
^d Ge. 13. 10, 13 ; 14. 3. 19, 25 ; Deu. 29. 23.
^e Ps. 114. 8 ; Is. 41. 18.
^f Ps. 146. 7 ; Lk. 1. 53.
^g Is. 37. 30.
^h Ge. 1. 28 ; 9. 1 ; 12. 2 ; 17. 16, 20.
ⁱ Ex. 1. 7 ; Deu. 28. 4.
^j Ex. 9. 3—7 ; Deu. 7. 14.
^k 2 Ki. 10. 32.
^l see refs. Job 12. 21.
^m ver. 4 ; Job 12. 24.
ⁿ Ps. 113. 7, 8 ; 1 Sam. 2. 8 ; Job 5. 11.
^o Ps. 78. 52.
^p see refs. Ps. 52. 6.
^q Ps. 63. 11 ; Job 5. 16.
^r Pro. 10. 11 ; Ro. 3. 19.
^s Ps. 28. 5 ; 61. 9 ; Jer. 9. 12 ; Hos. 14. 9.
^t Ps. 59. 23.

1 This verse is taken from Isa. xlv. 2, where we find the promise of which this is the fulfilment.

2 That is, from death, which threatened them.

3 Literally, 'into saltness.' See Deut. xxix. 23.

4 Rather, 'And they were ;' referring to the exile in

Babylon. Those who are now so prosperous (vers. 35—38), are the very persons who before were in abject misery.

5 Persons the most exempt, in ordinary times, from destitution and want. National suffering must have reached a great height when it invades them.

PSALM CVIII.

A Song or Psalm of David. 1

- 1 O ^y GOD, my heart is fixed;
I will sing and give praise,—even with my glory.
- 2 ^z Awake, psaltery and harp:—I *myself* will awake early.
- 3 I will praise thee, O LORD, among the people:
And I will sing praises unto thee among the nations.
- 4 For thy mercy *is* great above the heavens:—and thy truth *reacheth* unto the clouds.
- 5 ^a Be thou exalted, O God, above the heavens:—and thy glory above all the earth.
- 6 ^b That thy beloved may be delivered:—save *with* thy right hand, and answer me.
- 7 God hath spoken in his holiness; I will rejoice,
I will divide Shechem,—and mete out the valley of Succoth.
- 8 Gilead *is* mine; Manasseh *is* mine;
Ephraim also *is* the strength of mine head;—^c Judah *is* my lawgiver;
- 9 Moab *is* my washpot;—over Edom will I cast out my shoe;
Over Philistia will I triumph.
- 10 ^d Who will bring me into the strong city?—who will lead me into Edom?
- 11 *Wilt* not thou, O God, *who* hast cast us off?
And wilt not thou, O God, go forth with our hosts?
- 12 Give us help from trouble:—for vain *is* the help of man.
- 13 ^e Through God we shall do valiantly:
For he *it is that* shall tread down our enemies.

y see refs. Ps. 57. 7.
z Ps. 57. 8—11.
a Ps. 57. 5, 11.
b see refs. Ps. 69. 5—12.
c Ge. 49. 10.
d Ps. 60. 9.
e Ps. 60. 12.

PSALM CIX.

To the chief Musician, A Psalm of David. 2

- 1 HOLD ^f not thy peace, ^g O God of my praise;
- 2 For the mouth of the wicked and the mouth of the deceitful are opened ^h against me:
They have spoken against me with a lying tongue.
- 3 ⁱ They compassed me about also with words of hatred;
And fought against me ^j without a cause.
- 4 For ^k my love they are my adversaries:—^l but I *give myself* unto prayer.
- 5 And ^m they have rewarded me evil for good,—and hatred for my love.
- 6 Set thou a wicked man over him; ⁿ—and let ^o Satan ⁶ stand at his right hand.
- 7 When he shall be judged, let him be condemned:
And ^p let his prayer become sin. ⁷
- 8 ^q Let his days be few;—and ^r let another take his office.
- 9 ^s Let his children be fatherless,—and his wife a widow.
- 10 ^t Let his children be continually vagabonds, and beg:
Let them seek *their bread* also out of their desolate places. ⁸
- 11 ^u Let the extortioner catch all that he hath;—and let the strangers spoil his labour. ⁹
- 12 Let there be none to extend mercy unto him:
Neither let there be any to favour his fatherless children.
- 13 ^v Let his posterity be cut off;
And in the generation following let their ^w name be blotted out.
- 14 ^x Let the iniquity of his fathers be remembered with the LORD;
And let not the sin of his mother ^y be blotted out.
- 15 Let them be ^z before the LORD continually,
That he may ^a cut off the memory of them from the earth.
- 16 Because that he remembered not to show mercy,
But persecuted the poor and needy man,
That he might even slay the ^b broken in heart.
- 17 ^c As he loved cursing, so let it come unto him:

f Ps. 83. 1.
g Ps. 118. 28; Deu. 10. 21; Jer. 17. 14.
h Ps. 17. 11; 22. 12.
i Ps. 35. 7; 69. 4; John 15. 25.
k Ps. 55. 16, 17; 69. 13; 2 Sam. 15. 31; Dan. 6. 10.
l see refs. Ps. 35. 7, 12.
m Zec. 3. 1.
n Pro. 15. 8; 21. 27; 28. 9.
o Ps. 55. 23.
p Ac. 1. 20.
q Ex. 22. 24; Jer. 18. 21.
r 2 Sam. 3. 29.
s Job 5. 5; 18. 9.
t see refs. Ps. 37. 28; Job 18. 19.
u see refs. Deu. 29. 20; Pro. 10. 7.
x see refs. Ex. 20. 5.
y see refs. Ne. 4. 5.
z see refs. Deu. 32. 34; Hos. 7. 2.
a Ps. 34. 16; Job 18. 17.
b ver. 22; Ps. 34. 18
c Pro. 14. 14; Eze. 35. 6.

1 Psalm cviii. is a compilation from two others—Psa. lvii. 7—11, and lx. 5—12 (on which see notes); with a few variations to suit its immediate occasion.

2 Psalm cix. contains, 1, the bitter complaint of one who suffered from undeserved calumny, ingratitude, and cruelty (vers. 1—5); 2, awful imprecations upon the person and family of the persecutor (6—20); 3, earnest petitions for Divine help, with a promise of thanksgiving (21—31). It is clear that the false and ungrateful accusations of a person in office and power gave occasion to this psalm, perhaps during the time of David's sufferings from Saul. But that the psalmist uttered these imprecations as representing the afflicted people of God, exposed to the malice of the wicked, may be inferred from the merciful and forgiving spirit which he discovered, on

various occasions, towards his personal enemies. See 1 Sam. xxvi. 9—11; 2 Sam. xvi. 10, 11; xix. 22, 23. And this view of them is confirmed by the application of ver. 8 to Judas Iscariot in Acts i. 20.

3 Rather, 'they have opened.'

4 That is, 'in return for.'

5 That is, as his judge. He has been unjust to others; let him feel what injustice is. In vers. 7, 28, 31, similar judicial metaphors recur. See note on Psa. v. 10.

6 Rather, 'an adversary,' or 'accuser.' See Zech. iii. 1.

7 Let his prayer to his judges for favour be construed as an aggravation of his crime.

8 That is, creeping forth, in search of food, from amidst the ruins of their habitations.

9 See note on Psa. cv. 44.

As he delighted not in blessing, so let it be far from him.
 18 As he ^a clothed himself with cursing like as with his garment,
 So let it ^c come into his bowels like water,—and like oil into his bones.
 19 Let it be unto him as the garment *which* covereth him,
 And for a girdle wherewith he is girded continually.
 20 ^f Let this *be* the reward of mine adversaries from the Lord,
 And of them that speak evil against my soul.
 21 But do thou for me, O God the Lord, for thy name's sake :
 Because ^g thy mercy *is* good, deliver thou me.
 22 For ^h I *am* poor and needy,—and my heart is wounded within me.
 23 I am gone ⁱ like the shadow when it declineth :¹
^k I am tossed up and down² as the locust.
 24 My ^l knees are weak through fasting ;—and ^m my flesh faileth of fatness.
 25 ⁿ I became also ^o a reproach unto them :
 When they looked upon me ^p they shaked their heads.
 26 Help me, O LORD my God :—oh save me according to thy mercy :
 27 ^q That they may know that this *is* thy hand ;—*that* thou, LORD, hast done it.
 28 ^r Let them curse, but bless thou :
 When they arise,³ let them be ashamed ;—but let ^s thy servant rejoice.
 29 ^t Let mine adversaries be clothed with shame,
 And let them cover themselves ^u with their own confusion, as with a mantle.
 30 I will greatly praise the LORD with my mouth ;
 Yea, ^v I will praise him among the multitude.
 31 For ^w he shall stand at the right hand of ^z the poor,
^a To save *him* from those that condemn his soul.

d Ps. 73. 6.
 e Num. 5. 22, 27; Job 20. 12—14.
 f Ps. 40. 14, 15.
 g Ps. 86. 5, 15.
 h Ps. 40. 17; 86. 1.
 i see refs. Ps. 102. 11; 144. 4.
 k Ps. 102. 10; Ex. 10. 19.
 l Ps. 22. 14; Heb. 12. 12.
 m Ps. 32. 3, 4; 38. 5—8.
 n Ps. 31. 11—13.
 o Ps. 22. 6, 7; Job 16. 4.
 p Mt. 27. 39.
 q Ps. 61. 8, 9; 126. 2; 1 Sam. 17. 46, 47; Job 37. 7.
 r 2 Sam. 16. 10—13.
 s Is. 65. 13—16.
 t Ps. 35. 26; 132. 18.
 u Jer. 20. 11.
 v Ps. 35. 18; 111. 1.
 w see refs. Ps. 16. 8.
 x Ps. 72. 4, 12, 13.
 y Ps. 10. 11; Pro. 22. 23; Eccl. 5. 8.
 z see Ps. 45. 6, 7; Mt. 22. 42—45; Mk. 12. 35; 16. 19; Lk. 20. 42; Ac. 2. 31; 1 Cor. 15. 25; Heb. 1. 13; 1 Pet. 3. 22.
 a Ro. 1. 16; 1 Cor. 1. 23, 24.
 b Is. 2. 3; Mic. 4. 2.
 c Is. 45. 3—6.
 d Judg. 5. 2; Phil. 2. 13.
 e Ps. 96. 9; Eph. 1. 4; 1 Thes. 4. 7; Rev. 19. 7, 8.
 f Ps. 80. 31—36; Heb. 7. 28.
 g Num. 23. 19.
 h Ge. 14. 18—20; Zec. 6. 13; Heb. 5. 6; 6. 20; 7. 1—3, 17, 21.
 i see refs. Ps. 16. 8.
 j Ps. 2. 5, 9—12; 21. 8, 9; Ro. 2. 5; Rev. 11. 18; 17. 12—14.
 k Is. 2. 4; 42. 1; Joel 3. 12—16.
 l Is. 34. 2—8; 66. 16; Eze. 39. 4, 11—20.
 m Ps. 68. 21; Ge. 3. 15; Hab. 3. 13.
 n Judg. 7. 5—7; John 18. 11.
 o Is. 53. 11, 12; Lk. 24. 26; Phil. 2. 7—11; Heb. 2. 9, 10; 1 Pet. 1. 11.
 p Ps. 3. 3; Jer. 52. 31.

PSALM CX.

A Psalm of David.⁴

1 THE ^a LORD said unto my Lord,
 Sit thou at my right hand,⁵ until I make thine enemies thy footstool.⁶
 2 The LORD shall send ^c the rod⁷ of thy strength ^d out of Zion :
^e Rule thou in the midst of thine enemies.
 3 ^f Thy people *shall be* willing in the day of thy power,—^g in the beauties of holiness ;
 From the womb of the morning,—thou hast the dew of thy youth.⁸
 4 ^h The LORD hath sworn, and ⁱ will not repent,
^h Thou *art* a priest for ever after the order of Melchizedek.⁹
 5 The Lord ^l at thy right hand
 Shall strike through kings ^m in the day of his wrath.
 6 ⁿ He shall judge among the heathen,
^o He shall fill *the places* with the dead bodies ;
^p He shall wound the heads¹⁰ over many countries.
 7 ^q He shall drink of the brook in the way ;¹¹—^r therefore shall he ^s lift up the head.

1 See note on Psa. cii. 11.

2 Rather, 'shaken off;' an allusion to the violence with which a cloud of locusts is scattered by the wind.

3 That is, 'against me;' to accuse me.

4 Psalm cx. is a poem of transcendent beauty, distinguished for its bold and stirring imagery, its condensed energy, and its regular form. It consists of two parts, each beginning with a Divine proclamation addressed to the King of Zion. In the former, he is appointed universal Sovereign (ver. 1), and is assured that the power of Jehovah shall complete his conquests and multiply his subjects (2, 3). In the latter, with the sanction of an irrevocable oath, he is invested in perpetuity with the Royal Priesthood (4); and is described (in an address to Jehovah) as pursuing his victories with unwearied success (5—7). The psalm is distinctly ascribed to David by our Lord in Matt. xxii. 43; and no less distinctly claimed by Him and his apostles, without any opposition from the Jews, as referring to the Messiah. See refs. Nor can it be applied to any one but Christ; for David would have acknowledged no other superior Lord (ver. 1), nor did any one besides our Lord unite in himself the regal and sacerdotal offices. See Heb. vii.

5 This was the seat of highest dignity (see Matt. xx. 21), generally reserved for the heir to the throne. See refs.

6 See Josh. x. 24, and note. Ancient thrones were so raised as to need a footstool.

7 A rod, in Scripture, is an emblem of power, and thus either of correction or of conquest. Here the reference is to conquest; and the victorious establishment of Christ's kingdom is connected with the power of Jehovah.

8 Perhaps the best rendering of this verse is as follows: 'Thy people [shall be] freewill offerings in the day of thy might, in ornaments of holiness: from the womb of the dawn to thee [shall be] the dew of thy youth.' It is probably intended to represent the cheerful service, the attractive piety, and the perpetual reproduction, in untold numbers, of the offspring and subjects of the Messiah.

9 For an inspired exposition of this verse as applied to our Lord, see Heb. vii. Comp. Gen. xiv. 18; Zech. vi. 19. Viewed in connection with ver. 3, it shows that the royal Conqueror, as priest, was to prepare and enable his people to make the offerings there spoken of.

10 That is, the *chiefs* of the nations. These descriptions of course refer to the Redeemer's *spiritual* conquests.

11 As a conqueror refreshed by a hasty draught at a brook continues the fight and pursuit till his foes are completely subdued; so the Messiah's strength shall never fail until the last enemy is destroyed.

PSALM CXI.¹

- 1 PRAISE ye the LORD.
 ' I will praise the LORD with *my* whole heart,
 In the assembly² of the upright, and *in* the congregation.
- 2 ' The works of the LORD *are* great,
 ' Sought out of all them³ that have pleasure therein.³
- 3 His work *is* ² honourable and glorious:—and ^a his righteousness endureth for ever.
- 4 ^b He hath made his wonderful works to be remembered:
 ' The LORD *is* gracious and full of compassion.
- 5 He hath given⁴ ^d meat [prey] unto them that fear him:
 ' He will ever be mindful of his covenant.
- 6 ^f He hath showed his people the power of his works,
 ' That he may give them the heritage of the heathen.
- 7 The works of his hands *are* ^h verity and judgment;
 ' All his commandments *are* sure:⁵
- 8 ^k They stand fast for ever and ever,—and *are* ^l done in truth and uprightness.
- 9 ^m He sent redemption unto his people:
 ' He hath commanded his covenant for ever:—^o holy and reverend *is* his name.
- 10 ^p The fear of the LORD *is* the beginning of wisdom:
 ' A good understanding have all they that ^r do *his* commandments.
 His praise endureth for ever.⁶

PSALM CXII.⁷

- 1 PRAISE ye the LORD.
 ' Blessed⁸ *is* the man that feareth the LORD,
 That ^l delighteth greatly in his commandments.
- 2 ' His seed shall be mighty upon earth:
 The generation of the upright shall be blessed.
- 3 ^x Wealth and riches *shall be* in his house:
 And ^y his righteousness endureth for ever.⁹
- 4 ^z Unto the upright there ariseth light in the darkness:¹⁰
 ' He *is* gracious, and full of compassion, and ^b righteous.
- 5 ' A good man¹¹ showeth favour, and lendeth:
 He will guide his affairs ^d with discretion.¹²
- 6 Surely ^e he shall not be moved for ever:
 ' The righteous shall be in everlasting remembrance.
- 7 ^g He shall not be afraid of evil tidings:
 His ^h heart is fixed, ⁱ trusting in the LORD.
- 8 ^k His heart *is* established, ^l he shall not be afraid,
 Until he ^m see *his* desire upon his enemies.
- 9 ⁿ He hath dispersed,¹³ he hath given to the poor;
 ' His righteousness endureth for ever;—^p his horn shall be exalted with honour.
- 10 ^r The wicked shall see *it*, and be grieved;
 ' He shall gnash with his teeth, and ^s melt away:
 ' The desire of the wicked shall perish.

^t see refs. Ps. 9. 1; 35. 18; 89. 5; 107. 32; 109. 30; 149. 1; Col. 3. 1; Heb. 1. 2, 3.
^u see refs. Ps. 92. 5; 133. 14; Job ch. 38 to 41; Rev. 15. 3.
^x see refs. Ps. 77. 11, 12.
^y Ps. 92. 4.
^z Ps. 145. 4, 5, 10—12.
^a see refs. Ps. 103. 17.
^b Ps. 78. 4—8; Ex. 12. 26, 27.
^c see refs. Ps. 86. 5.
^d see refs. Ps. 37. 3; Mt. 6. 26—33.
^e see refs. Ps. 89. 34.
^f Ps. 78. 12—23.
^g Ps. 78. 55.
^h Deu. 32. 4; Rev. 15. 3.
ⁱ Ps. 19. 7; 119. 151.
^k Is. 40. 8; Mt. 5. 18.
^l Ps. 19. 9; Rev. 15. 3.
^m Ps. 130. 7, 8; Ex. 15. 13; Is. 63. 9; Mt. 1. 21; Lk. 1. 68.
ⁿ ver. 5; see refs. 2 Sam. 23. 5.
^o Ps. 84. 7; 99. 3; Deu. 28. 58; Lk. 1. 43.
^p see refs. Job 28. 28.
^q Deu. 4. 6; 2 Tim. 3. 15—17.
^r see refs. Jos. 1. 7—9; Pro. 3. 4.
^s see refs. Ps. 111. 10; 128. 1.
^t see refs. Ps. 1. 2.
^u see refs. Ps. 25. 13; 102. 28.
^x Pro. 3. 16; 15. 6; Is. 33. 6; Mt. 6. 33.
^y Is. 32. 17.
^z see refs. Ps. 97. 11; Job 11. 17; Is. 50. 10; Mic. 7. 8, 9; John 11. 46.
^a Lk. 6. 36; Eph. 4. 32.
^b Tit. 2. 11, 12; 1 John 2. 23.
^c Ps. 37. 26; Deu. 15. 7—10; Lk. 6. 35.
^d Eph. 5. 15; Col. 4. 5.
^e see refs. Ps. 15. 5.
^f Pro. 10. 7; Heb. 6. 10.
^g Ps. 34. 4; 56. 3, 4; Pro. 1. 33.
^h Ps. 57. 7; Is. 26. 3, 4.
ⁱ Ps. 64. 10; 118. 8, 9.
^k Ps. 27. 14; 31. 24.
^l Pro. 1. 33.
^m see refs. Ps. 54. 7; 118. 7.
ⁿ Deu. 15. 11; Pro. 11. 24, 25; 2 Cor. 9. 9.
^o ver. 3; Deu. 24. 13; Mt. 6. 4.
^p see refs. Ps. 75. 10.
^q see Lk. 13. 28.
^r Ps. 35. 15; 37. 12; Mt. 22. 13.
^s Ps. 58. 7, 8.
^t Pro. 10. 28; 11. 7.

1 Psalm cxi. is an alphabetical one, in which the successive clauses begin with the successive Hebrew letters. There are two such clauses in each of the first eight verses; and three in each of the last two. It contains nothing to determine its date or its historical occasion. It is a hymn of public praise to Jehovah for his mercy and righteousness to his people.

2 Or, 'company.' The word denotes a select society in distinction from a congregation. In the general community, the *righteous* formed a smaller company.

3 Or, 'sought out according to all their wishes;' *i. e.* the wonders of God's doings are so great, as fully to satisfy the hopes and desires of his people.

4 This and the following verses doubtless *include* the gift of manna and quails, the deliverance from Egypt, and the conquest of Canaan; but they must not be *restricted* to these, which are only some of the many proofs that Jehovah is mindful of his covenant.

5 As God's *works* are true and just, so his commands may be regarded with confidence, as being the best possible for those to whom they are given.

6 This verse is the inference from all that had gone before. As all God's dealings are faithful and gracious,

and all his commands good and sure, it must be essential to true wisdom to reverence and obey him.

7 Psalm cxii. is a companion to the preceding, to which it is precisely similar in its construction, whilst it also corresponds with it in subject; since Psa. cxi. contains the praise of Jehovah for his dealings with his people, and Psa. cxii. describes their character and blessedness. The same or similar expressions also occur in both; applied in the former to Jehovah, in the latter to his people; and showing that it is their honour and happiness to resemble him.

8 At the close of the preceding psalm, the fear of the Lord is declared to be the first principle of all true wisdom; here it is commended as the source of all true happiness.

9 The same expression which occurs in Psa. cxi. 3.

10 Guidance in seasons of perplexity, and relief in time of trouble.

11 Rather, 'Good (*i. e.* happy, prosperous) is the man who showeth favour,' etc.

12 Or, 'He shall sustain his cause in judgment;' he shall come out unharmed from all conflicts with litigious adversaries.

13 That is, he hath distributed munificently.

PSALM CXIII. 1—CXV. 15.

PSALM CXIII.¹

- 1 PRAISE ye the LORD.
^u Praise, O ye servants of the LORD,—praise the name of the LORD.
 2 ^x Blessed be the name of the LORD—from this time forth and for evermore.
 3 ^y From the rising of the sun unto the going down of the same the LORD's name is to be praised.
 4 The LORD is ^z high above all nations,—and ^a his glory above the heavens.
 5 ^b Who is like unto the LORD our God,—who dwelleth on high,
 6 ^c Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!
 7 ^d He raiseth up the poor out of the dust,—and lifteth the needy out of the dunghill;
 8 That he may ^e set ² him with princes,—even with the princes of his people.
 9 ^f He maketh the barren woman to keep house,
 And to be a joyful mother of children.³—Praise ye the LORD.

PSALM CXIV.⁴

- 1 WHEN ^g Israel went out of Egypt,
 The house of Jacob ^h from a people of strange language;
 2 ⁱ Judah was his sanctuary,⁵—and Israel his dominion.
 3 ^k The sea saw *it*, and fled:—^l Jordan was driven back.
 4 ^m The mountains skipped ⁶ like rams,—and the little hills like lambs.
 5 ⁿ What *ailed* thee, O thou sea, that thou fleddest?
 Thou Jordan, *that* thou wast driven back?
 6 Ye mountains, *that* ye skipped like rams;—and ye little hills, like lambs?
 7 Tremble, thou earth, at the presence of the LORD,
 At the presence of the God of Jacob;
 8 ^o Which turned the rock *into* a standing water,—the flint into a fountain of waters.⁷

PSALM CXV.⁸

- 1 NOT ^p unto us, O LORD, not unto us,
 But unto thy name give glory,⁹—for thy mercy, and for thy truth's sake.
 2 Wherefore should the heathen say,—^q Where is now their God?
 3 ^r But our God is in the heavens:—^s he hath done whatsoever he hath pleased.
 4 ^t Their idols are silver and gold,—the work of men's hands.
 5 They have mouths, but they speak not:—eyes have they, but they see not:
 6 They have ears, but they hear not:—noses have they, but they smell not:
 7 They have hands, but they handle not:—feet have they, but they walk not:
 Neither speak they through their throat.
 8 ^u They that make them are like unto them;—*so is every one that trusteth in them.*
 9 ^x O Israel, ^y trust thou in the LORD:—^z he is their help and their shield.¹⁰
 10 O house of Aaron, trust in the LORD:—he is their help and their shield.
 11 ^a Ye that fear the LORD, trust in the LORD:—he is their help and their shield.
 12 ^b The LORD hath been mindful of us: he will bless us;
 He will bless the house of Israel;—he will bless the house of Aaron.
 13 ^c He will bless them that fear the LORD,—both small and great.
 14 The LORD shall increase you more and more,—you and your children.¹¹
 15 Ye are ^d blessed of the LORD ^e which made heaven and earth.

^u Ps. 135. 1; Rev. 19. 5.
^x see refs. 1 Kl. 8. 15; Dan. 2. 20.
^y Is. 59. 19; Mal. 1. 11.

^z Ps. 97. 9; 99. 2.
^a Ps. 8. 1.
^b see refs. Ps. 80. 6.
^c Ps. 11. 4; 138. 6; Is. 57. 15.
^d see refs. Ps. 107. 41; Eze. 17. 24; Jam. 2. 5.
^e see refs. Job 35. 7.
^f Ps. 68. 6; Ge. 21. 5—7; 25. 21; 1 Sam. 2. 5; Is. 54. 1; Lk. 1. 7, 13, 14; Gal. 4. 27.

^g Ex. 13. 3.
^h Ps. 81. 5.
ⁱ Ex. 6. 7; 19. 6; 25. 8; 29. 45, 46; Deu. 27. 9.
^k see refs. Ps. 77. 16.
^l Ps. 71. 15; Jos. 3. 13, 16.
^m Ps. 29. 6; 68. 16; Ex. 19. 18; Judg. 5. 4, 5; Jer. 1. 23; Hab. 3. 6.
ⁿ Hab. 3. 8.

^o Ps. 107. 35; Ex. 17. 6; Num. 20. 11.

^p see refs. Ps. 79. 9, 10; Is. 48. 11; Eze. 35. 32.

^q Ps. 42. 3, 10; 79. 10; Joel 2. 17.
^r Ps. 68. 4; 123. 1; 1 Chr. 16. 26; Dan. 4. 35.
^s Ps. 135. 6; Is. 46. 10.
^t Ps. 135. 15—18; Deu. 4. 28; Is. 40. 19, 20; 46. 7; Jer. 10. 3—5; Hab. 2. 18, 19.

^u Ps. 135. 18; Is. 41. 9—11, 20; Jon. 2. 8; Hab. 2. 18, 19.
^x see Ps. 118. 2—4; 135. 19, 20.
^y Ps. 62. 8; 125. 1.
^z Ps. 33. 20; Deu. 33. 29; Pro. 30. 5.
^a Ps. 33. 18; 147. 11; Pro. 11. 26.
^b Ps. 136. 23.

^c Ps. 128. 1, 4, 5.
^d Ge. 14. 19.
^e Ps. 96. 5; see refs. Ge. 1. 1.

¹ According to a Jewish usage, which is thought to have existed even in the time of Christ, Psalms cxiii.—cxviii. constitute the greater Hallel, sung at the annual festivals, especially at the passover and the feast of tabernacles. It is commonly supposed to have been a portion of these psalms that our Saviour and his disciples sung after the passover (Matt. xxvi. 30; Mark xiv. 26). Psalm cxiii. calls upon all God's people to praise him for his majesty, condescension, and compassion. Nothing is known of its date or its author.

² That is, make him to sit with them; namely, as their equal and associate.

³ There is here an allusion to the history of Hannah, from whose song most of the expressions in vers. 7, 8 are borrowed: see 1 Sam. ii. 8.

⁴ This sublime psalm briefly and powerfully celebrates God's deliverance of his chosen people from Egypt (vers. 1, 2) by stupendous miracles (3, 4), which are appealed to (5, 6) as proofs of his power over the earth (7, 8). It is calculated to encourage his people in all circumstances to believe that nothing is 'too hard for the Lord.' The

writer and occasion of this psalm are both undiscovered.

⁵ Or, 'his holy thing;' set apart to his service.

⁶ Referring to the concussion of Sinai. See refs.

⁷ This refers to the miraculous supply of water. See refs.

⁸ Psalm cxv. entreats God's help, for the glory of his own name (vers. 1—3) in opposition to senseless idols (4—8); and exhorts to trust in Him alone (9—11), with full confidence that he will still bless his people (12—15), who will therefore praise him (16—18). It appears to have been composed when the restoration from Babylon was partially accomplished; the regal family and office being now less prominent than the priesthood.

⁹ That is, 'Glorify not us but thyself, in completing our deliverance.' The captivity of his people might appear to the heathen to cast a shade over God's truth and mercy as well as power, which their restoration would remove; showing that he had done as he pleased, and had done right.

¹⁰ That is, of those who trust in him. See Psa. xxxiii. 20.

¹¹ The people had probably been diminished during their exile.

PSALM CXV. 16—CXVIII. 1.

- 16 ^f The heaven, *even* the heavens, *are* the LORD's :
But ^s the earth hath he given to the children of men.¹
17 ^h The dead praise not the LORD,—neither any that ⁱ go down into silence.
18 ^h But we will bless the LORD—from this time forth and for evermore.
Praise the LORD.

^f see refs. Ps. 24. 1; 89. 11; Is. 66. 1.
^g Ge. 1. 28—30; Jer. 27. 5, 6.
^h see refs. Ps. 6. 5.
ⁱ Ps. 31. 17.
^k Ps. 113. 2; Dan. 2. 20.

PSALM CXVI.²

- 1 I ^l LOVE the LORD, ^m because he hath heard my voice *and* my supplications.
2 Because he hath inclined his ear unto me,
Therefore will I call upon *him* ⁿ as long as I live.
3 ^o The sorrows of death compassed me,—and the pains of hell gat hold upon me :
I found trouble and sorrow.
4 Then called I upon the name of the LORD ;
^p O LORD, I beseech thee, deliver my soul.
5 ^q Gracious *is* the LORD, and ^r righteous ;—yea, our God *is* merciful.
6 The LORD preserveth the simple :—I was brought low, and he helped me.
7 Return unto thy ^s rest,³ O my soul ;
For ^t the LORD hath dealt bountifully with thee.
8 ^u For thou hast delivered my soul from death,
^v Mine eyes from tears, *and* ^y my feet from falling.
9 I will ^z walk before the LORD ^a in the land of the living.⁴
10 ^b I believed, therefore⁵ have I spoken :—I was greatly afflicted.
11 ^c I said in my haste,—^d All men *are* liars.⁶
12 ^e What shall I render unto the LORD *for* all his benefits towards me ?
13 I will take the cup of salvation,⁷—and call upon the name of the LORD.
14 ^f I will pay my vows unto the LORD—now⁸ in the presence of all his people.
15 ^g Precious in the sight of the LORD *is* the death⁹ of his saints.
16 O LORD, truly ^h I *am* thy servant ;
I *am* thy servant, *and* ⁱ the son of thine handmaid :—^k thou hast loosed my bonds.¹⁰
17 I will offer to thee ^l the sacrifice of thanksgiving,
And will call upon the name of the LORD.
18 ^m I will pay my vows unto the LORD—now in the presence of all his people,
19 In the ⁿ courts of the LORD's house,—in the midst of thee, O Jerusalem.
Praise ye the LORD.

^l Ps. 18. 1.
^m see refs. Ps. 18. 6.
ⁿ see refs. Ps. 64. 3.
^o Ps. 18. 4—6.
^p Ps. 6. 4; 25. 17.
^q see refs. Ps. 86. 15.
^r Ps. 119. 137; 145. 17;
Ezra 9. 15; Ne. 9. 8;
Dan. 9. 14.
^s Jer. 6. 16; Mt. 11. 29.
^t Ps. 13. 6; 119. 17.
^u Ps. 56. 13.
^v Is. 25. 8.
^y Ps. 37. 24.
^z Ge. 17. 1; 1 Ki. 8. 25.
^a see refs. Ps. 27. 13.
^b 2 Cor. 4. 13; Heb. 11. 1.
^c see refs. Ps. 31. 22.
^d Ro. 3. 4.
^e Ps. 103. 2; Ro. 12. 1.

^f ver. 18; Ps. 22. 25;
Jon. 2. 9.
^g see refs. Ps. 72. 14.
^h Ps. 119. 125; 143. 12.
ⁱ Ps. 86. 16.
^k Ps. 107. 14.
^l see refs. Ps. 107. 22.

^m ver. 14.
ⁿ Ps. 96. 8; 100. 4;
135. 2.

PSALM CXVII.¹¹

- 1 OH ^o praise the LORD, all ye nations :¹²—^p praise him, all ye people.
2 For his merciful kindness is great toward us :
And ^q the truth of the LORD *endureth* for ever.—Praise ye the LORD.

^o Ps. 67. 3; Is. 42. 10
—12; Ro. 15. 11.
^p Ps. 148. 11—14.
^q Ps. 100. 5.

PSALM CXVIII.¹³

- 1 OH ^r give thanks unto the LORD ; for *he is* good :
Because his merey *endureth* for ever.

^r see refs. Ps. 106. 1;
Ezra 3. 11.

1 Jehovah has heaven for his glorious residence; but in his bounty has created the earth for man, who should therefore praise him *in it*. This the *living* only can do, and we will therefore do it.

2 In Psalm cxvi., one who, in answer to prayer, had recently experienced Divine deliverance from imminent destruction professes his gratitude to Jehovah (vers. 1—11), and declares his intention of publicly paying his vows (12—19). The psalm bears every mark of being the language of individual experience, and was probably written after the captivity in Babylon. It is not unlikely, however, that in the great Hallel it was used as the voice of the church.

3 To thy former tranquil confidence in God.

4 That is, aiming to serve Him and to do his will on earth. The expressions in vers. 8, 9 are taken from Psa. lvi. 13, as those in ver. 3 are from Psa. xviii. 4, 5.

5 The meaning probably is, 'My faith caused me to speak or call upon God' (vers. 2, 4). The psalmist had not ceased to place his confidence in Jehovah, although his circumstances seemed so desperate.

6 That is, 'they disappoint the hopes which are placed in them.' Reliance on human aid is vain.

7 Perhaps referring to the cup of *thanksgiving* for salvation; which, as Jewish writers say, commonly accompanied the thank-offerings after deliverance.

8 The Hebrew word here and in ver. 18 translated 'now,'

is not an adverb of time, but an interjection of entreaty; and, in such a place as this, it appears to mean, 'oh that I may do so:' similar to our phrase, 'with Divine permission.'

9 This is the same as saying, 'their *life* is precious.' God so highly values the lives of his servants, that he will not lightly permit their death.

10 By delivering me from the bondage of affliction thou hast made me thy servant.

11 This very short psalm was perhaps designed to be a chorus or doxology to a longer ode. Many think it was used at the close of the public services of the temple.

12 These exhortations are quoted (Rom. xv. 11) as equivalent to prophetic intimations of the future calling of the Gentiles into the church of God.

13 In Psalm cxviii., the people of Israel, and especially the priests, are called upon to praise the ever-merciful Jehovah (vers. 1—4) for hearing their prayers and sanctioning their confidence by a mighty deliverance from their foes (5—16); for which reason the psalmist determines to spend the feast day in God's house in offering praise and sacrifice (17—29). This psalm has been attributed to various authors and occasions, but it seems to suit none so well as the defeat of Haman's plot, the exaltation of Mordecai, and the destruction of the enemies of the Jews. See Esth. viii., ix. Its form is evidently dramatic; different parts being sung in the names of different persons, and probably by different voices.

PSALM CXVIII. 2—CXIX. 1.

- 2 ^a Let Israel now ¹ say,—that his mercy *endureth* for ever.
 3 Let the house of Aaron now say,—that his mercy *endureth* for ever.
 4 ^c Let them now that fear the LORD say,—that his mercy *endureth* for ever.
 5 "I called upon the LORD in distress :
 The LORD answered me, *and* ^x set me in a large place.²
 6 ^y The LORD is on my side;—I will not fear : what can man do unto me ?
 7 ^z The LORD taketh my part with them that help me :
 Therefore shall ^a I see *my desire* upon them that hate me.
 8 ^b It is better to trust in the LORD than to put confidence in man.
 9 ^c It is better to trust in the LORD than to put confidence in princes.
 10 ^d All nations compassed me about :
 But in the name of the LORD will I destroy them.
 11 They ^e compassed me about; yea, they compassed me about :
 But in the name of the LORD I will destroy them.
 12 They compassed me about ^f like bees;—they are quenched ^g as the fire of thorns :³
 For ^h in the name of the LORD I will destroy them.
 13 ⁱ Thou ⁴ hast thrust sore at me that I might fall;—but the LORD helped me.
 14 ^j The LORD is my strength and song,—and is become my salvation.
 15 ^k The voice of rejoicing and salvation is in the tabernacles of the righteous :
 'The right hand of the LORD doeth valiantly.
 16 ^m The right hand of the LORD is exalted :
 The right hand of the LORD doeth valiantly.
 17 "I shall not die, but live,—and ^o declare the works of the LORD.
 18 The LORD hath ^p chastened me sore :—but he hath not given me over unto death.
 19 ^q Open to me the gates of righteousness :
^r I will go into them, *and* I will praise the LORD ;
 20 ^s This gate of the LORD,—^t into which the righteous shall enter.
 21 I will praise thee : for thou hast ^u heard me,—and ^x art become my salvation.
 22 ^y The stone *which* the builders refused is become ^z the head *stone* of the corner.⁵
 23 This is the LORD's doing;—it is marvellous in our eyes.
 24 This is the day *which* the LORD hath made ;⁶—we will rejoice and be glad in it.
 25 ^a Save now, I beseech thee, O LORD :—O LORD, I beseech thee, send now prosperity.
 26 ^b Blessed *be* he that cometh in the name of the LORD :⁷
 We have blessed you out of the house of the LORD.
 27 God is the LORD, which hath showed us ^c light.⁸
 Bind the sacrifice with cords, *even* unto ^d the horns of the altar.
 28 Thou *art* my God, and I will praise thee :—^e thou *art* my God, I will exalt thee.
 29 ^f Oh give thanks unto the LORD; for *he is good* :—for his mercy *endureth* for ever.

^a see Ps. 115. 9—11.
^t Ps. 22. 23.
^u see refs. Ps. 18. 6 ; 120. 1.
^x see refs. Ps. 18. 19.
^y see refs. Ps. 27. 1—3 ; 46. 11 ; 56. 4, 11 ; 146. 5 ; Is. 51. 12 ; Jer. 20. 11 ; Ro. 8. 31 ; Heb. 13. 6.
^z see refs. Ps. 54. 4. ^a Ps. 54. 7 ; 59. 10.
^b see refs. Ps. 40. 4 ; 62. 8, 9 ; Mic. 7. 5—7.
^c Ps. 146. 3 ; Is. 30. 2, 3 ; Eze. 29. 7.
^d see 2 Sam. ch. 8 ; Est. ch. 9.
^e Ps. 88. 17 ; 1 Sam. 23. 26.
^f Deu. 1. 44.
^g Ps. 83. 14 ; Ecc. 7. 6 ; Nah. 1. 10.
^h 1 Sam. 17. 45.
ⁱ Ps. 18. 17, 18.
^j see refs. Ex. 15. 2.
^k Ps. 32. 11.
^l see refs. Ps. 17. 7.
^m Ex. 15. 6.
ⁿ Ps. 6. 5 ; Hab. 1. 12.
^o see refs. Ps. 73. 28.
^p Ps. 94. 12, 13 ; Job 5. 17, 18 ; 2 Cor. 6. 9.
^q Is. 26. 2.
^r Ps. 9. 14 ; 66. 13—15.
^s Ps. 24. 7.
^t Is. 35. 8 ; Rev. 21. 27 ; 22. 14, 15.
^u Ps. 116. 1.
^x ver. 14.
^y Mt. 21. 42 ; Mk. 12. 10 ; Lk. 20. 17 ; Ac. 4. 11 ; Eph. 2. 20 ; 1 Pet. 2. 4, 7.
^z Zec. 4. 7.
^a Ps. 20. 9.
^b Zec. 4. 7 ; Mt. 21. 9 ; 23. 39 ; Mk. 11. 9 ; Lk. 19. 38.
^c Ps. 18. 28 ; Est. 8. 16 ; Mic. 7. 9 ; 1 Pet. 2. 9.
^d Ex. 27. 2.
^e Ps. 145. 1 ; Ex. 15. 2 ; Is. 25. 1.
^f ver. 1.

PSALM CXIX. 9

⌘ ALEPH.

- 1 ^a BLESSED are the undefiled [*or*, perfect, *or*, sincere] in the way,
^b Who walk in the law of the LORD.

^a Ps. 1. 1—3.
^b Ps. 128. 1.

¹ Rather, 'Oh, that Israel would say : ' see note on Ps. cxvi. 14. And so in vers. 3, 4.

² See note on Ps. xviii. 19.

³ A fire of thorns is soon kindled, and burns fiercely ; but is speedily extinguished.

⁴ If the supposition in the note on the heading of this psalm is correct, this verse may be an address to Haman, 'the Jews' enemy.'

⁵ This probably was a proverbial expression, applicable to any case in which some person or thing which had been regarded as contemptible had come to honour. Those who refer the psalm to the time of David understand the 'corner stone' as alluding primarily to himself ; and it may also well be referred to Mordcai. But it certainly applies with the fullest meaning to our Lord Jesus Christ ; who, though he was rejected by the Jewish authorities, was nevertheless destined to unite both Jews and Gentiles in one vast and glorious spiritual building. See refs.

⁶ The meaning is, It is God who has wrought for us the deliverance which we this day celebrate. This applies well to the feast of Purim.

⁷ This was afterwards given as a standing appellation to the Messiah, in allusion either to this passage or to Mal. iii. 1. See Matt. xi. 3 ; xxi. 9 ; Heb. x. 37.

⁸ That is, He has granted us a season of extraordinary tranquillity and joy.

⁹ Psalm cxix. is the most extended alphabetical poem in the Bible. It consists of twenty-two divisions, which are severally headed, in the English Bible, by the successive letters of the Hebrew alphabet ; and each part comprises eight verses, all beginning with the Hebrew letter which forms the heading. Like other psalms of this class, it is entirely occupied with one subject. Its one simple theme is *the excellence of the word of God*, which is here presented in every variety of form, and mostly in short detached sentences ; though occasionally the same thought is pursued through two or more verses. We find here, as in Ps. xix. 7—9 (on which see note), various terms employed, as almost synonymous, to designate the law, or revealed will of God ; and one or more of these is found in nearly every verse. The only exceptions are vers. 122, 132, and perhaps 84, 90, 91, 120, 121. All that is here said of the value and use of the ancient Scriptures may be applied, with far greater force, to the complete and perfect revelation which we possess. Many commentators, both Jewish and Christian, ascribe this psalm to David, and suppose it to have been written by him while oppressed and persecuted by Saul and his party ; referring, in support of that opinion, to vers. 9,

- 2 Blessed *are* they that ¹keep his testimonies,¹
And that ²seek him with the whole heart.
3 ³They also do no iniquity:—they walk in his ways.
4 Thou hast commanded *us* to keep thy precepts diligently.
5 Oh that my ways were directed² to keep thy statutes!
6 ^mThen shall I not be ashamed,—when I have respect unto all thy commandments.
7 ⁿI will praise thee with uprightness of heart,
When I shall have learned thy righteous judgments.
8 ^oI will keep thy statutes:—oh ^pforsake me not utterly.

‡ BETH.

- 9 Wherewithal shall a young man cleanse his way?
^qBy taking³ heed *thereto* according to thy word.
10 With my whole heart have I ^rsought thee:
Oh let me not ^swander from thy commandments.
11 ^tThy word have I hid in mine heart,—that I might not sin against thee.
12 Blessed *art* thou, O LORD:—^uteach me thy statutes.
13 With my lips have I ^vdeclared all the judgments of thy mouth.
14 I have ^wrejoiced in the way of thy testimonies,—^zas *much as* in all riches.
15 I will ^ameditate in thy precepts,—and have respect unto thy ways.
16 I will ^bdelight myself in thy statutes:—I will not forget thy word.

‡ GIMEL.

- 17 ^cDeal bountifully with thy servant, *that* I may live,—and keep thy word.
18 Open⁴ thou mine eyes,—that I may behold wondrous things out of thy law.
19 ^dI *am* a stranger in the earth:—hide not thy commandments from me.⁵
20 ^eMy soul breaketh for the longing *that it hath* unto thy judgments at all times.
21 Thou hast rebuked ^fthe proud *that are* cursed,
Which do ^gerr from thy commandments.
22 ^hRemove from me reproach and contempt;—for I have kept thy testimonies.
23 ⁱPrinces also did sit *and* speak against me:
But thy servant did ^kmeditate in thy statutes.
24 ^lThy testimonies also *are* my delight ^mand my counsellors.

‡ DALETH.

- 25 ⁿMy soul cleaveth unto the dust:⁶—^oquicken thou me according to thy word.
26 ^pI have declared my ways,⁷ and thou heardest me:—^qteach me thy statutes.
27 Make me to understand the way of thy precepts:
So ^rshall I talk of thy wondrous works.
28 ^sMy soul melteth for heaviness:—^tstrengthen thou me according unto thy word.
29 ^uRemove from me the way of lying:⁸—and grant me thy law graciously.
30 ^vI have chosen the way of truth:—thy judgments have I laid *before me*.
31 I have ^wstuck unto thy testimonies:—O LORD, ^xput me not to shame.
32 I will run⁹ the way of thy commandments,—when thou shalt ^aenlarge my heart.

‡ HE.

- 33 ^bTeach me, O LORD, the way of thy statutes;—and I shall keep it ^cunto the end.
34 ^dGive me understanding,¹⁰ and I shall keep thy law;
Yea, I shall observe it with ^emy whole heart.
35 ^fMake me to go in the path of thy commandments;—for therein do I ^gdelight.
36 ^hIncline my heart unto thy testimonies,—and not to ⁱcovetousness.¹¹
37 ^kTurn away mine eyes from ^lbeholding vanity;
And ^mquicken thou me in thy way.

ⁱ Deu. 6. 17, 18.
^k ver. 10; see refs. Deu. 4. 23.
^l 1 John 3. 9; 5. 18.

^m ver. 80; see refs. Job 22. 26; 1 John 2. 28.
ⁿ ver. 171.

^o vers. 16, 106, 115.
^p Ps. 38. 21.

^q ver. 11; 19. 7—11; Jos. 1. 7, 8; 2 Tim. 3. 15—17.
^r vers. 2, 34; 2 Chr. 15. 15.
^s vers. 21, 118.
^t Ps. 37. 31; 40. 8; Pro. 2. 1, 10, 11; Lk. 2. 19, 51; Col. 3. 16.
^u vers. 26, 33, 64, 68, 108, 124, 135; see refs. Ps. 25. 4, 5.
^v Ps. 34. 11; 40. 9, 10; 71. 15.

^w vers. 47, 111; Jer. 15. 16.
^x vers. 72, 127, 162; Ps. 19. 10.

^a vers. 23, 48, 78; Ps. 1. 2.
^b vers. 24, 35, 47, 70, 77; Ps. 1. 2.

^c Ps. 13. 6; 116. 7.
^d Ps. 39. 12; Ge. 47. 9; 1 Chr. 29. 15; 2 Cor. 5. 6; Heb. 11. 13.

^e vers. 40, 131; see refs. Ps. 42. 1, 2.
^f Ps. 138. 6; Job 40. 11, 12; Is. 2. 11, 12; Jam. 4. 6.

^g vers. 10, 110, 118.
^h ver. 39; Ps. 39. 8.
ⁱ 1 Sam. 20. 31; 22. 7—13.

^k ver. 15.
^l see refs. vers. 16, 92.
^m see refs. vers. 9, 11.

ⁿ Ps. 44. 25.
^o vers. 37, 40, 93, 107, 149; Ps. 143. 11.

^p Ps. 32. 5; 38. 18.
^q ver. 12; Ps. 25. 4; 27. 11; 86. 11.

^r Ps. 105. 2; 145. 5, 6.
^s see refs. Ps. 22. 14; 107. 26.

^t see refs. Ps. 29. 11.
^u Pro. 30. 8.
^v vers. 111, 173; Pro. 1. 29; Lk. 10. 42.

^w ver. 115.
^x vers. 6, 80.
^y 1 Ki. 4. 29; Is. 60. 5; 2 Cor. 6. 11.

^b ver. 12.
^c ver. 112; Mt. 10. 22; Phil. 1. 6; 1 John 2. 27; Rev. 2. 26.

^d ver. 73; Pro. 2. 6; Jam. 1. 5.
^e vers. 10, 58, 69.
^f ver. 27; Phil. 2. 13; Heb. 13. 21.

^g ver. 16.
^h Ps. 141. 4; Jer. 32. 39; Eze. 11. 19, 20.

ⁱ Ex. 18. 21; Eze. 33. 31; Mk. 7. 21, 22; Lk. 12. 15; 1 Tim. 6. 10; Heb. 13. 5.

^k Num. 15. 39; Job 31. 1; Is. 33. 15.
^l Pro. 23. 5.
^m see refs. ver. 25.

23, 46, 141, 161. These expressions, however, and all the rest of the psalm, would be quite as applicable to the circumstances of some pious exile in Babylon; and it is not unlikely that the composer availed himself of the recorded sayings of inspired men of an earlier time. It was evidently, at first, designed for private meditation, for which it is peculiarly adapted.

¹ Those precepts which bear witness to God's holiness and goodness, and against sin.

² Rather, 'fixed,' 'established;' in opposition to unsteadiness and vacillation.

³ Rather, 'so as to keep it according to thy word.' The whole psalm is the answer to this question. Prayerful meditation on God's word is the best corrective of youthful passions.

⁴ Or, 'uncover.'

⁵ As a traveller in a strange land needs a directory to

guide his course, so does a pilgrim on the earth need the guidance of God's truth.

⁶ See Psa. xxii. 15, 29, for expressions somewhat similar. 'I am ready to die: give me life according to thy word.' When all else fails, we may betake ourselves to God, in whose hand are the issues of life.

⁷ 'I have made known to thee all my affairs and anxieties.'

⁸ This seems to refer particularly to all insincerity and unfaithfulness to convictions and solemn engagements: see next verse.

⁹ 'My obedience shall be earnest and zealous.'

¹⁰ Or, 'Make me understand it;' as in ver. 27.

¹¹ Or, 'gain.' That the inordinate love of gain is opposed to a faithful observance of the Divine testimonies is taught by our Saviour, in Matt. xiii. 22; Luke xvi. 13; and by the apostle Paul, in 1 Tim. vi. 10.

38 ⁿ Stablish thy word unto thy servant,—^o who *is devoted* to thy fear.
 39 ^p Turn away my reproach which I fear :—^q for thy judgments *are* good.
 40 Behold, I have ^r longed after thy precepts :—^s quicken me in thy righteousness.

י VAU.

41 ' Let thy mercies come also unto me, O LORD,
Even thy salvation, according to thy word.
 42 So shall I have wherewith to answer him that reproacheth me :¹
 " For I trust in thy word.
 43 And take not the word of truth utterly out of my mouth ;
 For I have hoped in thy judgments.
 44 ^x So shall I keep thy law continually—for ever and ever.
 45 And ^y I will walk at liberty :²—for I seek thy precepts.
 46 ^z I will speak of thy testimonies also before kings,—and ^a will not be ashamed
 47 And I will ^b delight myself in thy commandments,—^c which I have loved.
 48 My hands also will I lift up³ unto thy commandments, which I have loved ;
 And I will ^d meditate in thy statutes.

י ZAIN.

49 Remember the word unto thy servant,
 Upon which⁴ thou hast caused me to ^e hope.
 50 This *is* my ^f comfort in my affliction :—^g for thy word hath quickened me.
 51 The proud have had me greatly ^h in derision :
Yet have I not ⁱ declined from thy law.
 52 ^k I remembered thy judgments of old, O LORD ;—and have comforted myself.
 53 ' Horror hath taken hold upon me—because of the wicked that forsake thy law.
 54 Thy statutes have been my songs in the house of my pilgrimage.⁵
 55 ^m I have remembered thy name, O LORD, in the night,—and have kept thy law.
 56 This I had,—because I kept thy precepts.

י CHETH.

57 ⁿ *Thou art* my portion, O LORD :—^o I have said that I would keep thy words.
 58 ^p I intreated thy favour with *my* whole heart :
 Be merciful unto me ^q according to thy word.
 59 I ^r thought on my ways,—and turned my feet unto thy testimonies.
 60 I made haste,⁶ and delayed not to keep thy commandments.
 61 ^s The bands of the wicked have robbed⁷ me :—^t *but* I have not forgotten thy law.
 62 " At midnight⁸ I will rise to give thanks unto thee,
 Because of thy righteous judgments.
 63 ^x *I am* a companion of all *them* that fear thee,—and of them that keep thy precepts.
 64 ^y The earth, O LORD, is full of thy mercy :⁹—^z teach me thy statutes.

י TETH.

65 Thou hast ^a dealt well with thy servant, O LORD,—according unto thy word.
 66 ^b Teach me good judgment and knowledge :
 For I have believed thy commandments.
 67 ^c Before I was afflicted I went astray :—but now have I kept thy word.
 68 Thou *art* ^d good, and doest good ;—^e teach me thy statutes.
 69 The proud have ^f forged a lie against me :
^g *But* I will keep thy precepts with *my* whole heart.
 70 ^h Their heart is as fat as grease ;¹⁰—ⁱ *but* I ^j delight in thy law.
 71 ^k *It is* good for me that I have been afflicted ;—that I might learn thy statutes.
 72 ' The law of thy mouth *is* better unto me than thousands of gold and silver.

י JOD.

73 ^m Thy hands have made me¹¹ and fashioned me :
 " Give me understanding, that I may learn thy commandments.

ⁿ ver. 49 ; 2 Sam. 7. 25.
^o Ps. 115. 19 ; 147. 11.
^p ver. 22.
^q ver. 75 ; see refs. Ps. 19. 9.
^r ver. 29.
^s see refs. vers. 25, 88, 156, 159.
^t vers. 58, 76, 77 ; Ps. 106. 4.

^u vers. 49, 74 ; Ps. 56. 4, 10, 11.

^x vers. 33, 34.

^y John 8. 30—36.

^z Ps. 138. 1 ; Mt. 10. 18, 19 ; Ac. 26. 1, 2.
^a Mk. 8. 38 ; Ro. 1. 16 ; Phil. 1. 20.
^b see refs. ver. 16.
^c vers. 48, 97, 140.
^d ver. 15.

^e vers. 74, 81, 147 ; 2 Sam. 7. 25.
^f Ps. 42. 11 ; 94. 19 ; Jer. 15. 16 ; Ro. 15. 4.
^g ver. 25 ; John 6. 63 ; 1 Pet. 2. 2.
^h Ps. 123. 3, 4 ; Jer. 20. 7.
ⁱ see refs. Ps. 44. 18.
^k Ps. 77. 5, 11, 12.
^l vers. 136, 158 ; Ezra 9. 3 ; Jer. 13. 17 ; Ro. 9. 1—3 ; 2 Cor. 12. 21.
^m see refs. Ps. 63. 6. and Job 35. 10 ; 1s. 26. 9.

ⁿ Ps. 16. 5 ; Jer. 10. 16 ; Lam. 3. 24.
^o vers. 106, 115.
^p Ps. 86. 1—3.
^q see refs. ver. 41.

^r Lam. 3. 40 ; Eze. 18. 28 ; Lk. 15. 17, 18.

^s 1 Sam. 30. 3—5.
^t ver. 176 ; 1 Sam. 24. 9—11 ; Pro. 24. 29 ; Ro. 12. 17—21.

^u Mk. 1. 35 ; Ac. 16. 25.
^x ver. 79 ; 16. 3 ; Mal. 3. 16 ; 2 Cor. 6. 11—17.

^y Ps. 33. 5.
^z vers. 12, 26.

^a Ps. 13. 6.

^b 1 Ki. 3. 9.

^c vers. 71, 75 ; Jer. 31. 18, 19 ; Heb. 12. 10, 11.

^d see refs. Ps. 103. 1.

^e vers. 12, 26.

^f Ps. 45. 11 ; 109. 2 ; Job 13. 4.

^g vers. 51, 157.

^h Ps. 17. 10 ; 73. 7 ; Is. 6. 10 ; Ac. 28. 27.

ⁱ vers. 16, 35.

^k see refs. ver. 67 ; Ps. 94. 12, 13 ; Heb. 12. 10, 11.

^l see refs. ver. 14 ; Ps. 19. 10 ; Pro. 8. 10, 11, 19.

^m see refs. Ps. 100. 3, 134. 8.

ⁿ see refs. vers. 31, 144.

1 The best answer to the calumnies of his enemies would be his manifest enjoyment of the Divine favour.

2 Or, 'at large.' See note on Psa. xviii. 19.

3 A symbol of earnest desire, derived from the raising of the hands in prayer.

4 Or, 'because thou hast made me to hope.'

5 Or, 'my sojournings.' A description of human life, derived from the habits of the early patriarchs : see Gen. xlvii. 9.

6 Love to our work is shown by promptitude in setting about it.

7 Or, 'The bonds (*i. e.* snares) of the wicked have surrounded me.'

8 Thus showing the ardour of his love to God. So our Lord spent the night in prayer : see Matt. xiv. 23 ; Luke vi. 12.

9 The Divine mercy displayed around us is a pledge of God's willingness to bestow the mercy that we need for our souls.

10 See note on Psa. xvii. 10.

11 The sentiment of this verse is, 'As I owe all to thee, so I look for all to thee.'

- 74 ° They that fear thee will be glad when they see me ;
Because ° I have hoped in thy word.
- 75 ° I know, O Lord, that thy judgments *are* right,
And ° that thou in faithfulness hast afflicted me.
- 76 Let, I pray thee, thy merciful kindness be for my comfort,
According to thy word unto thy servant.
- 77 ° Let thy tender mercies come unto me, that I may live :
For ° thy law is my delight.
- 78 Let the proud ° be ashamed ; ° for they dealt perversely with me without a cause :
But I will ° meditate in thy precepts.
- 79 ° Let those that fear thee turn unto me, ¹
And those that have known thy testimonies.
- 80 Let my heart be sound in thy statutes ;—that I be not ashamed.

▷ CAPH.

- 81 ° My soul fainteth for thy salvation :—but ° I hope in thy word.
- 82 ° Mine eyes fail for thy word,—saying, ° When wilt thou comfort me ?
- 83 For ° I am become like a bottle in the smoke ; ²—*yet* do I not forget thy statutes.
- 84 ° How many ³ *are* the days of thy servant ?
° When wilt thou execute judgment on them that persecute me ?
- 85 ° The proud have digged pits for me,—which *are* not after thy law.
- 86 ° All thy commandments *are* faithful :
° They persecute me ° wrongfully ; ° help thou me.
- 87 ° They had almost consumed me upon earth ;—° but I forsook not thy precepts.
- 88 ° Quicken me after thy lovingkindness ;
So shall I keep the testimony of thy mouth.

▷ LAMED.

- 89 ° For ever, O Lord, thy word is settled in heaven. ⁴
- 90 ° Thy faithfulness *is* unto all generations :
° Thou hast established the earth, and it abideth.
- 91 They continue this day according to ° thine ordinances :—° for all *are* thy servants.
- 92 Unless ° thy law *had been* my delights,
° I should then have perished in mine affliction.
- 93 ° I will never forget thy precepts :—° for with them thou hast quickened me.
- 94 ° I *am* thine, save me ;—for I have sought thy precepts.
- 95 ° The wicked have waited for me to destroy me :
But ° I will consider thy testimonies.
- 96 ° I have seen an end of all perfection :
But ° thy commandment *is* exceeding broad. ⁵

▷ MEM.

- 97 ° Oh how love I thy law !—° it *is* my meditation all the day.
- 98 Thou ° through thy commandments hast made me ° wiser than mine enemies :
For they *are* ever with me. ⁶
- 99 ° I have more understanding than all my teachers :
° For thy testimonies *are* my meditation.
- 100 ° I understand more than the ancients,—° because I keep thy precepts.
- 101 I have ° refrained my feet from every evil way,—that I might keep thy word.
- 102 I have ° not departed from thy judgments :—° for thou hast taught me.
- 103 ° How sweet are thy words unto my taste !
Yea, sweeter than honey to my mouth !
- 104 Through thy precepts I get understanding :—therefore ° I hate every false way. ⁷

o ver. 79 ; Ps. 31. 2
p vers. 49, 147.
q vers. 7, 160 ; Deu. 32. 4.
r see refs. ver. 67.

s see refs. ver. 41.
t vers. 16, 24, 47, 174.
u Ps. 25. 3.
x ver. 86 ; Ps. 35. 7.
y ver. 23.
z vers. 63, 74.

a ver. 20 ; Ps. 73. 26 ;
84. 2 ; S. Song 5. 8.
b see refs. vers. 42, 114.
c ver. 123 ; see refs. Ps.
69. 3 ; 1s. 38. 14.
d Ps. 86. 17.
e Ps. 22. 15 ; Job 30.
30 ; Pro. 17. 22.
f vers. 16, 61, 176.
g see refs. Ps. 39. 4.
h Ps. 7. 6 ; Rev. 6. 10.
i Ps. 35. 7 ; Pro. 16. 27.
k ver. 138 ; Ps. 19. 9.
l see refs. ver. 78.
m Ps. 35. 19 ; 38. 19.
n Ps. 70. 5 ; 142. 4—6.
o 1 Sam. 20. 3 ; 23. 26.
p see refs. ver. 61.
q see refs. ver. 25.

r vers. 152, 160 ; Ps.
80. 2 ; Mt. 5. 18 ; 24.
34, 35 ; 1 Pet. 1. 25.
s Deu. 7. 9 ; Mic. 7.
20.
t Ps. 89. 11 ; see refs.
104. 5.
u Ps. 148. 5, 6 ; see refs.
Ge. 8. 22.
x Ps. 148. 7, 8.
y ver. 24 ; Ro. 15. 4.
z Ps. 27. 13.
a ver. 16.
b John 6. 63.
c Ps. 86. 2.
d see refs. vers. 61, 69,
85—87.
e vers. 31, 111.
f Ps. 39. 5, 6 ; Ecc. 1.
2, 3 ; 2. 11 ; Mt. 5.
18 ; 24. 35.
g Ps. 19. 7, 8 ; Mt. 22.
37, 40.

h vers. 113, 127, 159,
167.
i see refs. Ps. 1. 2.
k ver. 104.
l Deu. 4. 6, 8 ; 1 Sam.
18. 5, 14, 30.
m see 2 Sam. 15. 24—26.
n ver. 24 ; 2 Tim. 3. 15.
o Job 32. 4—10.
p Ps. 111. 10.
q Pro. 1. 15.
r Ps. 18. 21.
s Eph. 4. 20—24.
t Ps. 19. 10 ; Pro. 8.
11.
u ver. 128 ; Ps. 101. 3.

¹ Let them unite themselves with me in joy for my deliverance. See ver. 74.

² The skin-bottles of the East (see Josh. ix. 4) are often hung up near the roof, where they become blackened with smoke, and sometimes shrivelled with heat: hence they afford a figure for one whom affliction has made an object of pity rather than of attraction.

³ This is equivalent to, 'Remember how few they are.' The shortness of his life is urged by the psalmist as a reason for imploring speedy succour.

⁴ The stability and order of the material universe are a guarantee of the certainty of all God's purposes and promises. Comp. vers. 89—91 with Jer. xxxi. 35—37, xxxiii. 19—21.

⁵ The absolute perfection of the Divine law is here

contrasted either with the real incompleteness and frailty of the (apparently) most perfect works of men, or with the deficiency which is found in all human goodness when brought to this standard.

⁶ Or, 'Thy commandment hath made me wiser than mine enemies: for it is for ever mine;' *i. e.* my inalienable possession. God's truth, received with simplicity and cordiality, confers upon its humblest possessors a Divine wisdom which will foil the cunning of their enemies (ver. 98), will surpass all merely human endowments and attainments (99), and will be more available than the maxims of antiquity or the greatest knowledge of the world (100).

⁷ Thy word both helps me to discern error and teaches me to hate it.

3 NUN.

- 105 ^a Thy word is a lamp unto my feet,—and a light unto my path.
 106 ^y I have sworn, and I will perform *it*,—that I will keep thy righteous judgments.
 107 I am afflicted very much:—^z quicken me, O LORD, according unto thy word.
 108 Accept, I beseech thee, ^a the freewill offerings of my mouth,¹ O LORD,
 And ^b teach me thy judgments.
 109 ^c My soul² is continually in my hand:—^d yet do I not forget thy law.
 110 ^e The wicked have laid a snare for me:—yet I ^f erred not from thy precepts.
 111 ^g Thy testimonies have I taken as an heritage for ever:
 For ^h they *are* the rejoicing of my heart.
 112 I have inclined mine heart to perform thy statutes always,—ⁱ *even unto the end.*

^x Pro. 6. 23.
^y Ps. 56.12; Ne. 10.29.
^z see refs. vers. 25, 88.
^a Hos. 14. 2; Heb. 13. 15.
^b vers. 12, 26.
^c Judg. 12. 3.
^d ver. 83.
^e ver. 85; Pa. 140. 5; 141. 9.
^f vers. 10, 21, 51, 87;
 Dan. 6. 10.
^g Deu. 33. 4.
^h vers. 16, 174; see refs.
 Ps. 19. 8.
ⁱ vers. 33, 44.

3 SAMECH.

- 113 I hate ^k *vain* thoughts:³—^l but thy law do I love.
 114 ^m Thou *art* my hiding place and ⁿ my shield:—^o I hope in thy word.
 115 ^p Depart from me, ye evildoers:—^q for I will keep the commandments of my God.
 116 ^r Uphold me according unto thy word, that I may live:
 And let me not ^s be ashamed of my hope.
 117 ^t Hold thou me up, and I shall be safe:
 And ^u I will have respect unto thy statutes continually.
 118 Thou hast trodden down⁴ all them that ^x err from thy statutes:
 For their deceit *is* falsehood.
 119 Thou puttest away all the wicked of the earth ^y *like* dross;
^z Therefore I love thy testimonies.
 120 ^a My flesh trembleth for fear of thee;—and I am afraid of thy judgments.⁵

^k Jer. 4. 14.
^l see refs. ver. 97.
^m see refs. Ps. 9. 9, and 27. 5.
ⁿ see refs. Ps. 3. 3.
^o ver. 81.
^p see refs. Ps. 6. 8.
^q ver. 106.
^r see refs. Ps. 37. 17.
^s Ps. 25. 2; Ro. 5. 5; 9. 33; 10. 11.
^t see refs. Ps. 17. 5.
^u ver. 6.
^x ver. 21.
^y Eze. 22. 18—22.
^z vers. 126—128.
^a Hab. 3. 16.

3 AIN.

- 121 ^b I have done judgment and justice:—^c leave me not to mine oppressors.
 122 Be ^d surety for thy servant for good:—^e let not the proud oppress me.
 123 ^f Mine eyes fail for thy salvation,—and for the word of thy righteousness.
 124 ^g Deal with thy servant according unto thy mercy,—and ^h teach me thy statutes.
 125 ⁱ I *am* thy servant; give me understanding,—that I may know thy testimonies.
 126 ^k *It is* time for *thee*, LORD, to work:⁶—^l for they have ^l made void thy law.
 127 ^m Therefore⁷ I love thy commandments above gold;—yea, above fine gold.
 128 Therefore I esteem all *thy* precepts *concerning* all *things* ⁿ *to be* right;
 And I ^o hate every false way.

^b Ps. 18. 20—21; 2 Sam. 8. 15.
^c Ps. 37. 33; 57. 3.
^d Is. 38. 14; Heb. 7. 22.
^e Ps. 36. 11.
^f see refs. vers. 81, 82.
^g vers. 76, 77.
^h ver. 12.
ⁱ see refs. Ps. 116. 16.
^k Ps. 9. 19; Is. 42. 14.
^l Mt. 15. 6; Ro. 3. 31; 4. 14.
^m see refs. ver. 72.
ⁿ ver. 75.
^o ver. 101.

3 PE.

- 129 Thy testimonies *are* wonderful:—therefore doth my soul keep them.
 130 ^p The entrance of thy words giveth light;
^q It giveth understanding unto the simple.
 131 I opened my mouth, and ^r panted:—for I ^s longed for thy commandments.
 132 ^t Look thou upon me, and be merciful unto me,
^u As thou usest to do unto those that love thy name.
 133 ^x Order⁸ my steps in thy word:—and ^y let not any iniquity have dominion over me.
 134 ^z Deliver me from the oppression of man:—so will I keep thy precepts.
 135 ^a Make thy face to shine upon thy servant;—and ^b teach me thy statutes.
 136 ^c Rivers of waters run down mine eyes,—because they keep not thy law.

^p ver. 105; Is. 8. 20.
^q see refs. Ps. 19. 7;
 Pro. 1. 4.
^r Ps. 12. 1.
^s vers. 20, 40.
^t Ps. 28. 15; 106. 4.
^u 2 Thes. 1. 6, 7.
^x Ps. 17. 5; 32. 8.
^y Ps. 19. 13; Ro. 6. 12.
^z Ps. 56. 1, 2; 1 k. 1. 71.
^a see refs. Num. 6. 25.
^b vers. 12, 26.
^c vers. 53, 158; Jer. 9. 1, 18; 13. 17; 14. 17;
 Eze. 9. 4; Lk. 19. 41.

3 TZADDI.

- 137 ^d Righteous *art* thou, O LORD, and upright *are* thy judgments.
 138 ^e Thy testimonies *that* thou hast commanded *are* righteous and very faithful.
 139 ^f My zeal hath consumed me,—because mine enemies have forgotten thy words.
 140 ^g Thy word *is* very pure:—therefore thy servant loveth it.
 141 ^h I *am* small and despised:—ⁱ yet do not I forget thy precepts.
 142 ^k Thy righteousness *is* an everlasting righteousness,—and thy law *is* ^l the truth.
 143 ^m Trouble and anguish have taken hold on me:
 Yet thy commandments *are* ⁿ my delights.
 144 ^o The righteousness of thy testimonies *is* everlasting:
^p Give me understanding, and I shall live.

^d Ps. 115. 17; Deu. 32. 4; Ezra 9. 15; Ne. 9. 33; Jer. 12. 1; Dan. 9. 7.
^e Ps. 19. 7—9; Deu. 4. 8.
^f see refs. Ps. 69. 9.
^g see refs. Ps. 12. 6.
^h Ps. 22. 6.
ⁱ ver. 109.
^k Ps. 36. 6; Is. 51. 6, 8; Dan. 9. 24.
^l ver. 151; Ps. 19. 9;
 John 17. 17.
^m Ps. 88. 3; 116. 3.
ⁿ vers. 16, 47, 77.
^o ver. 138.
^p vers. 31, 73, 169.

1 My prayers and praises.
 2 Rather, 'My life.' See note and refs. to Judg. xii. 3.
 3 Heb., 'I hate divided;' meaning either persons or things. It probably refers to persons of unsettled opinions and purposes. Comp. 1 Kings xviii. 21; James i. 8.
 4 Rather, 'despised.' Their craft will disappoint and deceive them at last.

5 God's penal inflictions are awful, even to those who, being restored to his favour, have no reason to fear for themselves.
 6 In order to vindicate thy broken law.
 7 That is, because of the *excellence* of God's commandments, as celebrated in many preceding verses.
 8 Rather, 'Confirm my steps by thy word.'

פ KOPH.

145 I cried with *my* whole heart; hear me, O LORD:—I will keep thy statutes.
 146 I cried unto thee; save me,—and I shall keep thy testimonies.
 147 ^a I prevented¹ the dawning of the morning, and cried:—^r I hoped in thy word.
 148 ^s Mine eyes prevent the *night* watches,—that I might meditate in thy word.
 149 Hear my voice according unto thy lovingkindness:
 O LORD, 'quicken me according to thy judgment.
 150 They draw nigh that follow after mischief:—^u they are far from thy law.
 151 Thou *art* ^x near,² O LORD;—^y and all thy commandments *are* truth.
 152 Concerning thy testimonies, I have known of old that thou hast founded them
^z for ever.

ק RESH.

153 ^a Consider mine affliction, and deliver me:—^b for I do not forget thy law.
 154 ^c Plead my cause, and deliver me:—^d quicken me according to thy word.
 155 ^e Salvation *is* far from the wicked:—^f for they seek not thy statutes.
 156 ^g Great³ *are* thy tender mercies, O LORD:
^h Quicken me according to thy judgments.
 157 ⁱ Many *are* my persecutors and mine enemies;
 Yet do I not ^k decline from thy testimonies.
 158 I beheld the transgressors, and ^l was grieved;—because they kept not thy word.
 159 ^m Consider how I love thy precepts:
ⁿ Quicken me, O LORD, according to thy lovingkindness.
 160 Thy word *is* true, *from* the beginning:⁴
 And ^o every one of thy righteous judgments *endureth* for ever.

ש SCHIN.

161 ^p Princes have persecuted me without a cause:
^q But my heart standeth in awe of thy word.
 162 ^r I rejoice at thy word,—^s as one that findeth great spoil.
 163 ^t I hate and abhor lying:—*but* thy law do I love.
 164 ^u Seven times⁵ a day do I praise thee—because of thy righteous judgments.
 165 ^x Great peace have they which love thy law:—and nothing shall offend⁶ them.
 166 ^y LORD, I have hoped for thy salvation,—and done thy commandments.
 167 My soul hath kept thy testimonies;—and I love them exceedingly.
 168 I have kept thy precepts and thy testimonies:—^z for all my ways *are* before thee.

ט TAU.

169 Let my cry come near before thee, O LORD:
^a Give me understanding according to thy word.
 170 Let my supplication come before thee:—deliver me according to thy word.
 171 ^b My lips shall utter praise,—when thou hast taught me thy statutes.
 172 My tongue shall speak⁷ of thy word:—for all thy commandments *are* righteousness.
 173 ^c Let thine hand help me;—for ^d I have chosen thy precepts.
 174 ^e I have longed for thy salvation, O LORD;—and ^f thy law *is* my delight.
 175 Let my soul live, and it shall praise thee;—^g and let thy judgments help me.
 176 ^h I have gone astray like a lost sheep; 'seek thy servant;
^k For I do not forget thy commandments.

PSALM CXX. 8

A Song of degrees. 9

1 IN 'my distress I cried unto the LORD,—and he heard me.
 2 Deliver my soul, O LORD, from lying lips,—and from a deceitful tongue.

1 That is, 'anticipated;' 'was beforehand with.' So intent was the psalmist on devout meditation that he arose before the night was ended for that purpose.

2 'My enemies are near to injure (ver. 150); but thou art near to save.'

3 Rather, 'Many;' in opposition to the 'many persecutors' in the next verse.

4 Or, 'The head (meaning probably 'the sum') of thy word is truth.'

5 See note on Numb. xiv. 22.

6 Heb., 'and [there is] to them no stumbling-block.' A temptation or occasion to sin is often so designated. See Ezek. vii. 19; xiv. 3, 4, 7; xlv. 12 (marg. reading). The words rendered 'offend' and 'offence' in the New Testament have the same meaning. See Matt. v. 29, 30.

7 Rather, 'sing;' perhaps in the sense, *respond to*.

8 In Psalm cxx., an exile encourages himself by God's

past mercies to pray confidently for deliverance from treacherous foes (vers. 1—4), among whom he dwells in misery (5—7). Mesech and Kedar (ver. 5), in the extreme north and south, probably represent the dispersion of the Israelites among barbarous heathen nations.

9 Literally, 'of goings up.' This title is prefixed to fifteen psalms (cxx.—cxxxiv.), which appear to have been composed by different authors, and at various periods. Though not without personal allusions, they are mainly national; and probably received this title when collected together into a liturgy. Some suppose the term 'songs of degrees' to refer to a peculiarity of structure; a phrase of one sentence being repeated in the next with some addition, so as to form a *progression*, or gradation, of thought and language. But this is found only in one or two of these psalms. The Jews say that it means 'songs of the steps;' and that these psalms were sung on the

q Ps. 5. 3; 88. 13; 130. 6.
 r vers. 74, 81.
 s Ps. 63. 1, 6.

t vers. 25, 40, 154.

u Job 21. 14.

x Ps. 75. 1; 145. 18.
 y vers. 133, 142.

z Lk. 21. 33.

a Ps. 9. 13; 25. 19; Lam. 5. 1.

b vers. 16, 109.

c see refs. 1 Sam. 24. 15.

d see refs. ver. 25.

e Ps. 73. 27; Job 5. 4.

f Ps. 10. 4; Job 21. 14, 15.

g Ps. 51. 1; 1 Chr. 21. 13.

h ver. 149.

i Ps. 3. 1, 2; 25. 19.

k ver. 51; Ps. 44. 18.

l see refs. ver. 53.

m ver. 97; 2 Ki. 20. 3.

n ver. 88.

o vers. 142, 141.

p see refs. ver. 23; 1 Sam. 24. 11, 14; 26. 18.

q Ps. 4. 4; Is. 66. 2.

r vers. 72. 111; Jer. 15. 16.

s 1 Sam. 30. 16.

t vers. 29, 128; Pro. 6. 17; Eph. 4. 25.

u Ps. 12. 6; Le. 26. 21; 1 Sam. 2. 5; Is. 4. 1.

x Pro. 3. 2; Is. 32. 17.

y ver. 174; Ge. 49. 18.

z Ps. 139. 1—4; Pro. 5. 21; Jer. 23. 24.

a ver. 144.

b ver. 7.

c Is. 41. 10—14.

d vers. 30, 111; Jos. 21. 22; Pro. 1. 29; Lk. 10. 42.

e vers. 81, 166.

f vers. 16, 24, 47, 77, 111.

g ver. 75; Is. 26. 8; Ro. 8. 28.

h Is. 53. 6; Lk. 15. 4—7; 1 Pet. 2. 25.

i Lk. 19. 10.

k vers. 61, 93.

l Ps. 18. 6; 118. 5; Jon. 2. 2.

- 3 What shall be given unto thee?
 Or what shall be done unto thee, thou false tongue?
 4 ^m Sharp arrows of the mighty,—with coals of juniper.¹
 5 ⁿ Woe is me, that I sojourn in ^o Mesech,—^p that I dwell in the tents of Kedar!
 6 ^q My soul hath long dwelt with him that hateth peace.
 7 ^r I am for peace: but when I speak,—they are for war.

PSALM CXXI. 2

A Song of degrees.

- 1 ^s I WILL lift up mine eyes unto ^t the hills,³—from whence cometh my ^u help.
 2 ^v My help cometh from the LORD,—which made heaven and earth.
 3 ^w He will not ^x suffer thy foot to be moved:—^y he that keepeth thee will not slumber.
 4 Behold, he that keepeth Israel—^z shall neither slumber nor sleep.
 5 The LORD is thy keeper:—the LORD is ^a thy shade ^b upon thy right hand.⁵
 6 ^c The sun shall not smite thee by day,—nor the moon by night.⁶
 7 ^d The LORD shall preserve thee from all evil:—he shall ^e preserve thy soul.
 8 The LORD shall ^f preserve thy going out and thy coming in,⁷
 From this time forth, and even for evermore.

PSALM CXXII. 8

A Song of degrees of David.

- 1 I WAS glad when they said unto me,—^h Let us go into the house of the LORD.
 2 Our feet shall stand⁹ within thy gates, O Jerusalem.
 3 Jerusalem is builded as a city that is ⁱ compact together: ¹⁰
 4 ^k Whither the tribes go up, the tribes of the LORD, unto ^l the testimony of Israel,¹¹
 To give thanks unto the name of the LORD.
 5 ^m For there are set thrones of judgment,¹²—the thrones of the house of David.
 6 ⁿ Pray for the peace of Jerusalem:—^o they shall prosper¹³ that love thee.
 7 Peace be ^p within thy walls, and prosperity within thy palaces.
 8 For my brethren and companions' sakes,—I will now say, Peace be within thee.
 9 Because of the house of the LORD our God—I will ^q seek thy good.¹⁴

PSALM CXXIII. 15

A Song of degrees.

- 1 UNTO thee ^r lift I up mine eyes,—O thou ^s that dwellest in the heavens.
 2 Behold, as the eyes of servants look unto the hand of their masters,
 And as the eyes of a maiden unto the hand of her mistress;¹⁶

m Ps. 7. 13.
 n Jer. 9. 2.
 o Ge. 10. 2; Eze. 27. 13.
 p Ge. 25. 13; 1 Sam. 25. 1; S. Song 1. 5. Jer. 49. 28, 29.
 q Ps. 57. 4.
 r Ro. 12. 18; Heb. 12. 14.
 s Ps. 123. 1.
 t Ps. 68. 15, 16.
 u see Jer. 3. 23.
 v Ps. 46. 1; 121. 8; 146. 5, 6; Is. 41. 13; Jer. 20. 11; Heb. 13. 6.
 y see refs. 1 Sam. 2. 9; Pro. 3. 23, 26.
 z Ps. 127. 1; Is. 27. 3.
 a see 1 Ki. 18. 27.
 b Is. 4. 5, 6; 25. 4.
 c Ps. 16. 8; 109. 31.
 d Ps. 91. 5—10; Is. 49. 10; Rev. 7. 16.
 e Job 5. 19—21; Pro. 12. 21; 2 Tim. 4. 18.
 f Ps. 31. 22; 41. 2; 97. 10; 145. 20.
 g Deu. 28. 6; Pro. 2. 8; 3. 6.
 h Is. 2. 3; Zec. 8. 21.
 i see 2 Sam. 5. 9; Eph. 2. 20, 21.
 k see refs. Ex. 23. 17.
 l Ex. 16. 31.
 m Deu. 17. 8; 2 Chr. 19. 8.
 n Ps. 51. 18; Jer. 51. 50.
 o Gen. 12. 3; Num. 24. 9.
 p Ps. 48. 3.
 q Ps. 137. 5, 6; Ne. 2. 10.
 r Ps. 121. 1; 141. 8.
 s see refs. Ps. 2. 4; 115. 3.

steps of the temple, or in bringing up the water from Siloam: see note on Lev. xxiii. 34. But probably the title refers to *going up* to Jerusalem, either on the return of the exiles from Babylon, or at the annual festivals. The frequent allusions to the exile (cxx. 5), and to the degradation (cxxiii. 3, 4) and almost complete extinction of the nation (cxxiv. 1—5), and to their preservation and restoration (cxxvi. etc.), as well as the mingling of sadness with joy in these psalms, suggest the supposition that they were first arranged in this manner for the solemn services described in Neh. viii. To this supposition many of the notes on these psalms will have reference.

1 See note on 1 Kings xix. 4. The roots of the retem are regarded by the Arabs as yielding the best charcoal. Keen arrows and hot coals, or 'sword and fire,' are the punishment by which a nation is exterminated.

2 In Psalm cxxi., the returning exiles animate themselves in their dangerous and toilsome march by thoughts of the unerring guidance and incessant watchfulness of their Divine Protector. The psalm is so perfectly accordant with the spirit of Ezra (see ch. viii. 21—23), that it may with probability be attributed to him or one of his companions. It may have been intended to be sung responsively.

3 This means, perhaps, the mountain-land of Judea generally; and especially the heights on which Jerusalem and the temple were built. To this the Israelites were taught to look as the place where Jehovah displayed his grace to his people. See 1 Kings viii. 47—49; Dan. vi. 10.

4 Or, 'May he not,' etc. To this ver. 4 is the affirmative response, 'Lo! he shall not slumber,' etc.

5 Thy protector. This image would be understood and felt in the East, where the beams of the sun are often more scorching than among ourselves.

6 This may refer to the supposed deleterious influence

of the night (commonly attributed to the moon) on those who sleep in the open air.

7 A proverbial phrase for all the affairs and occupations of life: see refs.

8 Psalm cxxii. appears to be an earlier composition than the preceding; being written whilst 'the house of David' held the 'throne' at Jerusalem (ver. 5). It was placed third in this series, probably, as expressing the gladness of the exiles on regaining their holy city (vers. 1, 2), whose ancient glories are celebrated (3—5), and whose prosperity is prayed for (6—9).

9 Rather, 'are standing.'

10 This expression of admiration at the completeness of the city seems to imply that it had recently been finished and adorned.

11 Or, 'according to the law for Israel' (that all the males were to go up three times a year). See Exod. xxiii. 17; Psa. lxxxii. 3—5.

12 Jerusalem was the civil as well as the religious metropolis.

13 Or, 'they shall be in security;' and so in ver. 7, 'prosperity' should be 'security.'

14 That is, 'the good of the city.' The psalmist would pray for, and strive to promote, its *civil* interests, because of the importance he attached to its *religious* interests.

15 Psalm cxxiii. expresses the humility of one who waits for Divine help (vers. 1, 2), which is his only hope under scornful oppression (3, 4). It probably refers to the contempt and enmity of surrounding nations towards the restored exiles. See Ezra iv.; Neh. ii. 19; iv.

16 In the East, orders are rarely given to an attendant in words, but commonly by signs. These are often so slight as to escape notice unless the eyes of the servant are kept fixed on the master or mistress. Just so (says the psalmist) our expectations are all fixed upon Jehovah.

PSALM CXXIII. 3—CXXVII. 1.

- ‘So our eyes *wait* upon the LORD our God,—until that he have mercy upon us.
 3 Have mercy upon us, O LORD, have mercy upon us :
 “For we are exceedingly filled with contempt.
 4 Our soul is exceedingly filled with the scorning of those that are at ease,
And with the contempt of the proud.

PSALM CXXIV. 1

A Song of degrees of David.

- 1 IF *it had not been* ^x the LORD who was on our side,—^y now² may Israel say ;
 2 If *it had not been* the LORD who was on our side,—when men ^z rose up against us :
 3 Then they had ^aswallowed us up quick,³—when their wrath was kindled against us :
 4 Then ^b the waters had overwhelmed us,—the stream had gone over our soul :
 5 Then ^c the proud waters had gone over our soul.
 6 Blessed *be* the LORD—^d who hath not given us *as* a prey to their teeth.
 7 Our soul is escaped ^e as a bird out of the snare of the fowlers :
 The snare is broken, and we are escaped.
 8 ^f Our help *is* in the name of the LORD,—^g who made heaven and earth.

PSALM CXXV. 4

A Song of degrees.

- 1 THEY that trust in the LORD *shall be* as mount Zion,
Which cannot be removed, *but* abideth for ever.
 2 As the mountains *are* round about Jerusalem,⁵
^h So the LORD *is* round about his people from henceforth even for ever.
 3 For ⁱ the rod of the wicked shall not rest⁶ upon the lot of the righteous ;
^h Lest the righteous put forth their hands unto iniquity.
 4 ^j Do good, O LORD, unto *those that be* good,
 And to *them that are* ^m upright in their hearts.
 5 As for ⁿ such as turn aside unto their ^o crooked ways,⁷
 The LORD shall lead them forth ^p with the workers of iniquity :
But ^q peace shall be upon Israel.

PSALM CXXVI. 8

A Song of degrees.

- 1 WHEN the LORD ^r turned again the captivity of Zion,
^s We were like them that dream.
 2 Then ^t was our mouth filled with laughter,—and our tongue with singing :
 “Then said they among the heathen,—The LORD hath done great things for them.
 3 The LORD hath done great things for us ;—*whereof* we are glad.
 4 Turn again our captivity, O LORD,—as the streams in the south.⁹
 5 ^x They that sow in tears—shall reap in joy [*or*, singing].
 6 ^y He that¹⁰ goeth forth and weepeth,—bearing precious seed,
 Shall doubtless come again with rejoicing,—bringing his sheaves *with him*.

PSALM CXXVII. 11

A Song of degrees ^z for [*or*, of] Solomon.

- 1 “EXCEPT the LORD build the house,—they labour in vain that build it :

^t Ps. 130. 5, 6.

^u see refs. Ps. 44. 13, 14; Ne. 4. 2—4.

^x see refs. Ps. 118. 6.
^y Ps. 129. 1.

^z Ps. 3. 1.

^a see refs. Ps. 56. 1, 2 ;

Pro. 1. 12.

^b Ps. 18. 4 ; 42. 7.

^c Job 38. 11.

^d Ps. 118. 13 ; Ex. 15.

9, 10.

^e Ps. 25. 15 ; 91. 3 ;

Pro. 6. 5.

^f see refs. Ps. 121. 2.

^g Ps. 131. 3 ; see refs.

Gen. 1. 1.

^h Ps. 31. 7 ; Deu. 33.

27.

ⁱ Pro. 22. 8 ; Is. 11. 5 ;

27. 8.

^k 1 Cor. 10. 13 ; Rev.

2. 10.

^l Ps. 51. 18 ; 73. 1 ;

Is. 58. 10, 11 ; Heb.

6. 10.

^m Ps. 84. 11.

ⁿ Ps. 40. 4 ; 101. 3.

^o Pro. 2. 15 ; Is. 59. 8.

^p Mt. 7. 23.

^q Ps. 128. 6 ; Gal. 6. 16.

^r Ps. 53. 6 ; 85. 1 ; Hos.

6. 11 ; Joel 3. 1.

^s Job 9. 16 ; Lk. 21.

11 ; Ac. 12. 9.

^t Ps. 53. 6 ; Job 8. 21.

^u Jos. 2. 9—11 ; Ne.

6. 16.

^x see Ps. 30. 5 ; Jer.

31. 9—13 ; Mat. 5. 4.

^y Jer. 50. 4, 5.

^z Ps. 72. title.

^a Ps. 33. 16—18 ; 1 Cor.

3. 6—11.

1 Psalm exxiv. celebrates some signal and most timely deliverance from God, when no other help could avail. It contains, however, nothing that will serve to fix the period of its composition. It may perhaps have been inserted here with reference to the dangers mentioned in Neh. iv. 1, 2, 7—10.

2 Rather, ‘Oh let Israel say.’ See note on Ps. exvi. 14.

3 That is, ‘alive.’ See Numb. xvi. 30, 33.

4 Psalm exxv. pronounces those who trust in Jehovah to be stable and safe (vers. 1—3), and invokes a blessing upon them and upon all Israel ; but denounces destruction on the wicked (4, 5). Its date cannot be ascertained ; but here it seems to allude to the plots of Sanballat, which were defeated by the firmness and uprightness of Nehemiah : see Neh. vi. 5—19.

5 Jerusalem, seated on hills, is surrounded by hills still higher, which appear to inclose and shelter it, and therefore represent the all-surrounding protection of Jehovah.

6 That is, ‘shall not always remain.’ The God of the righteous will not suffer the wicked permanently to oppress them ; lest their faith and patience should fail, and they should be tempted to renounce the service of

God as unprofitable and even ruinous. See Ps. lxxiii. 13, 14.

7 Deviating from the straight and narrow highway of God’s commandments. See Deut. ix. 16 ; Mal. ii. 8, 9.

8 In Psalm exxvi., the grateful joy of the exiles restored to their homes (vers. 1—3) leads to prayer for the complete restoration of Israel (4—6). It was evidently written about the time of Ezra, and perhaps, as was anciently thought, by him.

9 The word rendered ‘south’ means *dry* : see Josh. xv. 19. The land of Palestine, deprived for a time of its inhabitants by the captivity, and then replenished by the return of the exiles, is compared to the streams in the southern deserts, which dry up in the summer, but are filled again after the rains. See Job vi. 15.

10 The Hebrew is very expressive : ‘Going he shall go and weep, bearing a load of seed : coming he shall come with singing, bearing his sheaves.’ Sowing and reaping are often put proverbially for the *beginning* and *end* of a course of events.

11 Psalm exxvii. is didactic ; teaching man’s entire dependence upon God for success in all his works (vers. 1, 2), and the enjoyment of family blessings (3—5). It

Except ^b the LORD keep the city,—^c the watchman waketh *but* in vain.
 2 ^d *It is vain* for you to rise up early, to sit up late,—to ^e eat the bread of sorrows :
^f For so he giveth his beloved ¹ sleep.

3 Lo, ^g children *are* an heritage of the LORD :
 And ^h the fruit of the womb *is* his reward.
 4 As arrows *are* in the hand of a mighty man ;—ⁱ so *are* children of the youth. ²
 5 Happy *is* the man that hath his quiver full of them :—^k they shall not be ashamed,
 But they shall speak ³ with [*or*, subdue ^l] the enemies in the gate.

PSALM CXXVIII. 4

A Song of degrees.

1 BLESSED ^m *is* every one that feareth the LORD ;—ⁿ that walketh in his ways.
 2 ^o For thou shalt eat the labour ⁵ of thine hands :
 Happy shalt thou be, and ^p *it shall be* well with thee.
 3 Thy wife *shall be* ^q as a fruitful vine by ⁶ the sides of thine house :
 Thy children ^r like olive plants round about thy table.
 4 Behold, that thus shall the man be blessed that feareth the LORD.
 5 ^s The LORD shall bless thee out of Zion :
 And ^t thou shalt see the good of Jerusalem all the days of thy life.
 6 Yea, thou shalt ^u see thy children's children,—and ^x peace upon Israel.

PSALM CXXIX. 7

A Song of degrees.

1 MANY a time ^y have they afflicted me from ^z my youth, ⁸—^a may Israel now say :
 2 Many a time have they afflicted me from my youth :
^b Yet they have not prevailed against me.
 3 ^c The plowers plowed upon my back :—they made long their furrows.
 4 ^d The LORD *is* righteous :—he hath cut asunder the cords of the wicked.
 5 Let them all ^e be confounded and turned back that hate Zion.
 6 Let them be as ^f the grass upon the housetops,
 Which withereth afore it groweth up : ⁹
 7 Wherewith the mower filleth not his hand ;
 Nor he that bindeth sheaves his bosom.
 8 Neither do they which go by say, ¹⁰ ^g The blessing of the LORD *be* upon you :
 We bless you in the name of the LORD.

PSALM CXXX. 11

A Song of degrees.

1 OUT ^h of the depths have I cried unto thee, O LORD.
 2 LORD, hear my voice :—let thine ears be attentive to the voice of my supplications.
 3 ⁱ If thou, LORD, shouldest mark iniquities,—O LORD, who shall stand ?
 4 But ¹² *there is* ^k forgiveness with thee,—that ^l thou mayest be feared. ¹³

b Ps. 121. 3—5.
 c S. Song 3. 3; 1s. 62. 6.
 d Ecc. 4. 8.
 e Ge. 3. 17—19.
 f see refs. Ps. 3. 5;
 Ecc. 5. 12; Jer. 31.
 26.
 g Ps. 128. 3, 4; see
 refs. Ge. 16. 1; 33.
 5; 48. 1; Jos. 24. 3,
 4; 1 Chr. 28. 5.
 h Deu. 28. 4.
 i Pro. 17. 6; 31. 28.
 k see Job 5. 4; Pro.
 27. 11.
 l Ps. 18. 47.

m Ps. 119. 1; 115. 13;
 119. 1.
 n Ps. 1. 1—3.
 o Deu. 28. 4, 11; 1s. 3.
 19; 62. 8, 9.
 p Ecc. 8. 12.
 q Eze. 19. 10.
 r see refs. Ps. 52. 8;
 111. 12.

s Ps. 20. 2; 131. 3.
 t Is. 33. 20.
 u Ge. 50. 23; Job 42.
 16.
 x Ps. 125. 5.

y Ex. 1. 12—14, 22;
 5. 7—19; Judg. 10.
 8—12.
 z see Eze. 23. 3; Hos.
 2. 15; 11. 1.
 a Ps. 124. 1.
 b Ps. 34. 19; 118. 13.
 c Is. 51. 23.
 d see refs. Ezra 9. 15;
 Lam. 1. 18.
 e see Est. 9. 5; Zec.
 12. 3, 6.
 f Ps. 37. 2.

g Ps. 118. 26; Ru. 2. 4.

h Ps. 18. 4—6; 69. 2,
 14; Lam. 3. 55; Jon.
 2. 2.
 i Ps. 143. 2; Job 9.
 2, 3, 20; 10. 14; Ho.
 3. 20—24.
 k Ps. 86. 5; see refs.
 Ex. 31. 5—7.
 l see refs. Ps. 2. 11;
 1 Ki. 8. 40; Jer. 33.
 8, 9.

was probably written in a time of prosperity, when men are apt to lose sight of God; and is ascribed by many to Solomon. It was probably inserted in this series as being well suited to check self-gratulation and self-reliance on the part of those who were rejoicing in their national restoration.

1 That is, 'to his beloved.' Whilst those who forget God disturb their rest and embitter their lives by anxiety, those who cast all their care upon him enjoy the 'peace of God which passeth understanding' (Phil. iv. 6, 7).

2 That is, sons born while their parents are still young, who would therefore be grown up, and able to protect the declining years of their parents.

3 They will stand up to defend their father's rights against unjust litigation. But the word may be rendered, as in 2 Chron. xxii. 10, 'destroy;' and this will carry out the figure of the former clause.

4 Psalm cxxviii. promises to those who fear God domestic happiness (vers. 1—3), and public prosperity (4—6). It is a suitable companion for the preceding, and may have proceeded from the same writer.

5 That is, the fruit of thy labour, as in Psu. cv. 41.

6 Rather, 'in the hinder (i. e. innermost) parts of thy house;' the part appropriated to the females of the family.

7 Psalm cxxix. refers to past oppressions and deliverances (vers. 1—4) as a ground of hope in prayer for the overthrow of present foes (5—8). It was probably

occasioned by the difficulties which attended the rebuilding of the temple and city. This psalm has been by many commentators attributed to Ezra.

8 The Jewish nation is here *personified*, as in Jer. ii. 2; Hos. ii. 15. In its youth, the earliest period of its history, it was oppressed in Egypt.

9 Or, 'it is plucked up.' On the flat roofs of Oriental houses, grass often springs up in the rainy season; but afterwards quickly withers, yielding nothing useful. Comp. Isa. xxxvii. 27.

10 That is, to the reapers and the sheaf-gatherers (ver. 7). See Ruth ii. 4.

11 Psalm cxxx., like the preceding, builds hopes for the future on the basis of former Divine mercies; but these are for *pardon*, not for deliverance from enemies. It records the penitent's prayer (vers. 1, 2), his confession, not without hope of forgiveness (3, 4), his patient reliance on God's mercy (5, 6), and his exhortation to Israel to cherish a like confidence (7, 8). It is a probable supposition that it refers to the penitential service spoken of in the book of Ezra, ch. ix., x.

12 Rather, 'For.' 'I make this confession and supplication because there is forgiveness with thee.'

13 The belief in Divine mercy destroys the enmity of the sinner, and inspires him with those sentiments of filial reverence which lead him to seek God. On the other hand, the effect of despair is sullen resentment.

- 5 ^m I wait for the LORD, my soul doth wait,—and ⁿ in his word do I hope.
 6 ^o My soul *waiteth* for the LORD more than they that watch for the morning :¹
I say, more than they that watch for the morning.
 7 ^p Let Israel hope² in the LORD :
 For ^q with the LORD *there is* mercy,—and with him *is* plenteous redemption.
 8 And ^r he shall redeem Israel from all his iniquities.

PSALM CXXXI.³

A Song of degrees of David.

- 1 LORD, ^s my heart is not haughty,—nor mine eyes lofty :
^t Neither do I exercise myself in great matters,
 Or in things too high [wonderfulⁿ] for me.
 2 Surely I have behaved and ^u quieted myself, ^v as a child⁴ that is weaned of his
 mother :
 My soul *is* even as a weaned child.
 3 ^z Let Israel hope in the LORD—from henceforth and for ever.

PSALM CXXXII.⁵

A Song of degrees.

- 1 LORD, remember David,—*and* all his afflictions :⁶
 2 ^a How he sware unto the LORD,—^b *and* vowed unto ^c the mighty *God* of Jacob ;
 3 Surely I will not come into the tabernacle of my house,—nor go up into my bed ;
 4 I will ^d not give sleep to mine eyes,—or slumber to mine eyelids,
 5 Until I ^e find out a place for the LORD,
 An habitation for the mighty *God* of Jacob.
 6 Lo, we heard of it ^f at Ephrathah :⁷—^g we found it ^h in the fields of the wood.⁸
 7 We will go⁹ into his tabernacles :—ⁱ we will worship at his footstool.
 8 ^k Arise, O LORD, into thy rest ;—thou, and ^l the ark of thy strength.
 9 Let thy priests ^m be clothed with righteousness ;¹⁰
 And let thy saints shout for joy.
 10 ⁿ For thy servant David's sake—turn not away ^o the face of thine anointed.¹¹
 11 ^p The LORD hath sworn *in* truth unto David ; he will not turn from it ;
^q Of the fruit of thy body will I set upon thy throne.
 12 ^r If thy children will keep my covenant and my testimony that I shall teach them,
 Their children shall also sit upon thy throne for evermore.¹²
 13 ^s For the LORD hath chosen Zion ;—^t he hath desired *it* for his habitation.
 14 ^u This¹³ *is* my rest for ever :—here will I dwell ; for I have desired it.
 15 ^v I will abundantly bless her provision :—I will satisfy her poor with bread.
 16 ^w I will also clothe her priests with salvation :
^z And her saints shall shout aloud for joy.
 17 ^a There will I make the horn of David to bud :¹⁴
^b I have ordained a lamp for mine anointed.
 18 His enemies will I ^c clothe with shame :
 But upon himself shall his crown flourish.

^m see refs. Ps. 27. 14 ;
 33. 20 ; 40. 1 ; Is. 8.
 17 ; 26. 8.
ⁿ see refs. Ps. 119. 42, 81.
^o Ps. 63. 6 ; 119. 147.

^p Ps. 115. 9—13 ; 131. 3.
^q ver. 4 ; Ps. 86. 5, 15 ;
 Is. 55. 7.
^r Ps. 103. 3, 4 ; Mt. 1.
 21 ; Tit. 2. 14.

^s Deu. 17. 20 ; 1 Sam.
 18. 23.

^t Ro. 12. 16.

^u Job 42. 3 ; Ps. 139. 6.

^v Is. 30. 15 ; Lam. 3.

^w Mt. 18. 3 ; 1 Cor. 14.

^x 20.

^y Mt. 18. 3 ; 1 Cor. 14.

^z see refs. Ps. 130. 7.

^a Ps. 56. 12 ; 116. 14

—18.

^b Ps. 65. 1.

^c Ge. 49. 24.

^d Pro. 6. 4.

^e 1 Chr. 15. 3 ; Ac. 7.

46.

^f 1 Sam. 17. 12.

^g 1 Sam. 7. 1.

^h 1 Chr. 13. 5.

ⁱ Ps. 5. 7 ; 99. 5, 9.

^k see refs. Ps. 68. 1.

^l Ps. 78. 61.

^m ver. 16 ; Job 29. 14 ;

Is. 61. 10.

ⁿ 1 Ki. 11. 12, 13.

^o Ps. 81. 9.

^p see refs. Ps. 89. 3, 4 ;

110. 4.

^q 2 Sam. 7. 12 ; 1 Ki.

8. 25 ; 2 Chr. 6. 16 ;

Lk. 1. 69 ; Ac. 2. 30.

^r Ps. 89. 30—35.

^s Ps. 48. 1, 2.

^t Ps. 87. 2.

^u ver. 8 ; Ps. 68. 16.

^v Ps. 147. 14 ; Ex. 23.

25 ; Le. 26. 4, 5.

^w ver. 9 ; Ps. 149. 4 ;

2 Chr. 6. 41.

^z Hos. 11. 12.

^a Eze. 29. 21 ; Lk. 1. 69.

^b see Ps. 18. 28 ; 1 Ki.

11. 36 ; 15. 4 ; 2 Chr.

21. 7 ; Job 29. 3.

^c see refs. Job 8. 22.

1 Perhaps referring to the temple-watchmen, who looked out for the dawn. The repetition expresses earnestness.

2 Rather, 'O Israel, hope thou in Jehovah.'

3 Psa. cxxxi. expresses the meek humility of the pardoned and restored sinner, and thus aptly follows Psa. cxxx.

4 Submissively yielding my desires to thy will.

5 Psalm cxxxii. describes David's desire to find a home for the ark (vers. 1—5), the bringing up the ark with prayer (6—10), and the promise of Divine favour to David and to Zion (11—18). From the latter part it is evident that the psalm was composed after the ark was settled at Jerusalem (comp. 2 Sam. vii.); yet it can hardly have been so late as the captivity (see ver. 10). Hence it is likely that it was composed for the dedication of Solomon's temple (see 2 Chron. vi. 41, 42), and therefore appropriately employed at the first great festival after the full restoration of the temple and city (Neh. viii.).

6 Rather, 'Remember for David (*i. e.* for his good) all his trouble;' referring perhaps to his earnest anxiety, unabated by trials and disappointments, for the settlement of the ark and the erection of a permanent sanctuary. Comp. 2 Sam. vi. 8, 9, 12—15; vii.; 1 Chron. xxii.

7 On comparing various passages (see 1 Sam. i. 1 ;

1 Chron. ii. 24), it appears probable that the ancient name of the town (see Gen. xlviii. 7) had been extended to a district comprising the southern part of the mountains of Ephraim, whilst the town had received the name of Bethlehem. Hence 'Ephrathah' is the *district*, 'Kirjath-jearim' the *town* where the ark was heard of and found.

8 Or, 'in the lands of Jaar;' a poetical abbreviation of 'Kirjath-jearim,' which signifies *Town of the Woods*.

9 Or, 'Let us go,' etc.

10 The same figure occurs in Job xxix. 14; but the variation in 2 Chron. vi. 41 ('salvation') indicates a difference in the meaning. The allusion here is to the way in which the priests of God, in discharging their sacred functions, set forth his righteousness in the salvation of his people.

11 David or his successors.

12 See note on 2 Sam. vii. 12.

13 The following verses describe the blessings which flow to God's people from his special presence among them.

14 Rather, 'There will I make *a* horn to bud *to* David: I have trimmed a lamp,' etc. The 'horn' is an emblem of power and glory, and the 'lamp' of joy and prosperity. See refs.

PSALM CXXXIII.¹

A Song of degrees of David.

- 1 BEHOLD, how good and how pleasant *it is* for^a brethren to dwell together in unity!
 2 *It is* like ^c the precious ointment upon the head,
 That ran down upon the beard, *even* Aaron's beard :
 That went down to the skirts² of his garments ;
 3 As the dew of^f Hermon,³—*and as the dew* that descended upon the mountains of Zion :
 For ^e there the LORD commanded the blessing,—^h *even* life for evermore.

^d see refs. Ge. 13. 8 ;
 1 Cor. 1. 10 ; Heb.
 13. 1.
^e Ex. 30. 25, 30 ; Pro.
 27. 9.

^f Deu. 3. 8, 9 ; 4. 48 ;
 Jos. 12. 1.
^g Ps. 42. 8 ; Le. 25. 21 ;
 Deu. 28. 8.
^h Ps. 21. 4.

PSALM CXXXIV.⁴

A Song of degrees.

- 1 BEHOLD, bless ye the LORD,
ⁱ All ye servants of the LORD,—^h which by night stand in the house of the LORD.
 2 ^j Lift up your hands *in* the sanctuary,—and bless the LORD.
 3 ^m The LORD that made heaven and earth—ⁿ bless thee out of Zion.

ⁱ Ps. 135. 1, 2.
^k 1 Chr. 9. 33 ; Rev. 7.
 15.
^l see refs. Ps. 28. 2 ;
 1 Tim. 2. 8.
^m see refs. Ps. 121. 8.
ⁿ Ps. 20. 2 ; 110. 2 ;
 128. 5 ; 135. 21.

PSALM CXXXV.⁵

- 1 PRAISE ye the LORD.
 Praise ye the name of the LORD ;—^o praise *him*, O ye servants of the LORD.
 2 ^p Ye that stand in the house of the LORD,—in ^q the courts of the house of our God,
 3 Praise the LORD ; for ^r the LORD *is* good :
 Sing praises unto his name ; ^s for *it is* pleasant.⁶
 4 For ^t the LORD hath chosen Jacob unto himself,
 And Israel for his peculiar treasure.
 5 For I know that ^u the LORD *is* great,—and *that* our Lord *is* above all gods.
 6 ^v Whatsoever the LORD pleased, *that* did he in heaven, and in earth,
 In the seas, and all deep places.
 7 ^w He causeth the vapours to ascend from the ends of the earth ;
^x He maketh lightnings for⁷ the rain ;
^y He bringeth the wind out of his ^z treasures.
 8 ^a Who smote the firstborn of Egypt,—both of man and beast.
 9 ^b *Who* sent tokens and wonders into the midst of thee, O Egypt,
^c Upon Pharaoh, and upon all his servants.
 10 ^d *Who* smote great nations,—and slew mighty kings ;
 11 Sihon king of the Amorites,—and Og king of Bashan,
 And ^e all the kingdoms of Canaan :
 12 ^f And gave their land *for* an heritage,—an heritage unto Israel his people.
 13 ^g Thy name, O LORD, *endureth* for ever ;
 And thy memorial, O LORD, throughout all generations.
 14 ^h For the LORD will judge⁸ his people,
 And he will ⁱ repent himself, concerning his servants.
 15 ^j The idols of the heathen *are* silver and gold,—the work of men's hands.
 16 They have mouths, but they speak not ;—eyes have they, but they see not ;
 17 They have ears, but they hear not ;—neither is there *any* breath in their mouths.
 18 They that make them are like unto them :—*so is* every one that trusteth in them.
 19 ^k Bless the LORD, O house of Israel :—bless the LORD, O house of Aaron :
 20 Bless the LORD, O house of Levi :—ye that fear the LORD, bless the LORD.
 21 Blessed be the LORD ^l out of Zion,—^m which dwelleth at Jerusalem.
 Praise ye the LORD.

^o Ps. 113. 1 ; 134. 1.
^p 1 Chr. 23. 30 ; Lk. 2.
 37.
^q Ps. 92. 13 ; 96. 8 ;
 116. 19.
^r see refs. Ps. 106. 1.
^s see refs. Ps. 92. 1.

^t see refs. Deu. 7. 6, 7 ;
 10. 15 ; 32. 9.

^u see refs. Ps. 95. 3 ;
 Deu. 10. 17.
^v Ps. 115. 3.

^w Ps. 148. 8 ; Jer. 10.
 13 ; 51. 16.
^x Job 28. 25, 26 ; 38.
 21—28 ; Zec. 10. 1.
^y see refs. Ps. 107. 25.
^z Job 38. 22.

^a see refs. Ex. 12. 12,
 20, 30.

^b Ps. 78. 43—50 ; Ex.
 ch. 7 to 10, and 11.

^c Ps. 136. 15.
^d Ps. 136. 17—22 ; Num.
 21. 24—26, 34, 35.

^e Jos. ch. 10 to 12.

^f see refs. Ps. 78. 55.

^g Ps. 102. 12 ; Ex. 3. 51.

^h Deu. 32. 36 ; Judg.
 10. 16 ; 1 Chr. 21. 15 ;
 110s. 11. 8, 9.

ⁱ Ge. 6. 6.
^j see refs. Ps. 115.
 4—8.

^k Ps. 115. 9—11.

^l Ps. 76. 2 ; 131. 3.
^m Ps. 132. 13, 11.

¹ Psalm cxxxiii. is an effusion of holy joy, on account of the gathering of Israel as one great household at their sacred festival. It was probably David's; but on few occasions after the division of the kingdom could it have been sung so appropriately as when the restored exiles, of various tribes, assembled at Jerusalem.

² Heb., 'the mouth' or 'orifice of the garment;' the collar round the neck. See Exod. xxviii. 31, 32.

³ Or, 'Like the dew of Hermon [is that] which falls on the hills of Zion; for there (*i. e.* on them) the Lord,' etc. The dew of the lofty Hermon is referred to because of the extraordinary fertility of the lands which lay at its feet. Holy love, wherever it exists, will be productive of joy (Isa. lxi. 3) and of invigorating power.

⁴ Psalm cxxxiv. beautifully closes the series by calling upon the priests and Levites who were to remain for the daily service of the temple to praise God, and by respond-

ing in a benediction on the people who were dispersing to their homes. It was probably written for the occasion. See note on title of Psal. cxx.

⁵ Psalm cxxxv. begins and ends with calling on the people, and especially the ministers of Jehovah, to bless him (vers. 1—3, 19—21); and the intervening verses describe the subjects of praise, namely, his works recorded in their national histories (4—12), and his superiority to false gods (13—18). Several verses greatly resemble those of Psal. cxv.; and it is probable that this sacred song was composed for constant use when the service had been fully re-established by Nehemiah.

⁶ Or, 'for He is lovely.'

⁷ That is, to accompany the rain, as they do in hot climates.

⁸ That is, He will *do justice* with respect to them; fulfilling the promise in Deut. xxxii. 36.

PSALM CXXXVI.¹

- 1 OH ^p give thanks unto the LORD; for *he* is good:
^q For his mercy *endureth* for ever.
- 2 Oh give thanks unto ^r the God of gods:—for his mercy *endureth* for ever.
- 3 Oh give thanks to ^s the Lord of lords:—for his mercy *endureth* for ever.
- 4 To him ^t who alone doeth great wonders:—for his mercy *endureth* for ever.
- 5 " To him that by wisdom made the heavens:—for his mercy *endureth* for ever.
- 6 ^u To him that stretched out the earth above the waters:
 For his mercy *endureth* for ever.
- 7 ^v To him that made great lights:—for his mercy *endureth* for ever:
- 8 ^w The sun to rule by day:—for his mercy *endureth* for ever:
- 9 ^x The moon and stars to rule by night:—for his mercy *endureth* for ever.
- 10 ^y To him that smote Egypt in their firstborn:—for his mercy *endureth* for ever:
- 11 ^z And brought out Israel from among them:—for his mercy *endureth* for ever:
- 12 ^a With a strong hand, and with a stretched out ^e arm:
 For his mercy *endureth* for ever.
- 13 ^b To him which divided the Red Sea into parts:—for his mercy *endureth* for ever:
- 14 And made Israel to pass through the midst of it:—for his mercy *endureth* for ever:
- 15 ^c But overthrew Pharaoh and his host in the Red Sea:
 For his mercy *endureth* for ever.
- 16 ^d To him which led his people through the wilderness:
 For his mercy *endureth* for ever.
- 17 ^e To him which smote great kings:—for his mercy *endureth* for ever:
- 18 ^f And slew famous kings:—for his mercy *endureth* for ever:
- 19 ^g Sihon king of the Amorites:—for his mercy *endureth* for ever:
- 20 ^h And Og the king of Bashan:—for his mercy *endureth* for ever:
- 21 ⁱ And gave their land for an heritage:—for his mercy *endureth* for ever:
- 22 *Even* an heritage unto Israel his servant:—for his mercy *endureth* for ever.
- 23 Who ^j remembered us in our low estate:—for his mercy *endureth* for ever:
- 24 ^k And hath redeemed us from our enemies:—for his mercy *endureth* for ever.
- 25 ^l Who giveth food to all flesh:—for his mercy *endureth* for ever.
- 26 Oh give thanks unto ^m the God of heaven:—for his mercy *endureth* for ever.

PSALM CXXXVII.²

- 1 BY the rivers³ of Babylon, there we sat down,
 Yea, we wept, when we remembered Zion.
- 2 We hanged our harps⁴ upon the willows in the midst thereof.
- 3 For there they that carried us away captive required of us a song;
 And they that ^r wasted us *required of us* mirth,
Saying, Sing us *one* of the songs of Zion.
- 4 How shall we sing the LORD's song in a strange land?
- 5 ^s If I forget thee, O Jerusalem,—let my right hand forget *her cunning*.
- 6 If I do not ^t remember thee, let my ^u tongue cleave to the roof of my mouth;
 If I prefer not Jerusalem above my chief joy.
- 7 Remember, O LORD, ^x the children of Edom—in the day of Jerusalem;⁵
 Who said, *Rase it,—rase it, even* to the foundation thereof.
- 8 O daughter of Babylon,⁶ ^y who art to be destroyed;⁷
 Happy *shall he be*, ^z that rewardeth thee as thou hast served us.
- 9 Happy *shall he be*, that taketh and ^a dasheth thy little ones against the stones.

1 Psalm cxxxvi. is a companion to the preceding, and was probably composed at the same time. It, however, refers more distinctly to the return of the captives (see vers. 23, 24). It differs from Psa. cxxxv. mainly in the use of figures and terms derived from the books of Moses, and in the insertion of a response (borrowed from the ancient psalmody) to each sentence or clause, probably designed to be sung in full chorus by the people.

2 Psalm cxxxvii. is the plaintive song of one who had been (and perhaps still was) a captive in Babylon. The writer, in reply to the taunts of the conquerors (vers. 1—3), declares that his vivid remembrances of Jerusalem forbid him to sing her songs during her deep affliction (4—6), and sings, instead of them, a fearful prophetic

denunciation of her cruel foes Edom and Babylon (7—9).
 3 Besides the Euphrates, there were in the *land* of Babylon the Tigris, the Chebar (Ezek. i. 1; iii. 15), the Ulai (Dan. viii. 2), and their branches.

4 Instruments generally used on joyful occasions (Job xxx. 31; Psa. lvii. 8; xcii. 3). Hence to hang them up was a sign of grief.

5 That is, in the day of the great catastrophe of Jerusalem. The Edomites had expressed, in the most indecent and insulting manner, the joy they felt at the downfall of their rival: see Ezek. xxv. 12—14; Obad. 10—14.

6 See note on Psa. xlv. 12.

7 Or, 'who art the destroyed.' The prophets often speak as if their predictions were already accomplished.

PSALM CXXXVIII.

A Psalm of David. 1

- 1 ^b I WILL praise thee with my whole heart :
^c Before ² the gods will I sing praise unto thee.
- 2 ^d I will worship ^e toward thy holy temple,
 And praise thy name for thy lovingkindness and for thy truth :
 For thou hast ^f magnified thy word ³ above all thy name.
- 3 ^g In the day when I cried thou answeredst me,
 And ^h strengthenedst me *with* strength in my soul.
- 4 ⁱ All the kings of the earth shall praise thee, O Lord,
 When they hear the words of thy mouth.
- 5 Yea, they shall sing in the ways ⁴ of the LORD :
^k For great *is* the glory of the LORD.
- 6 ^l Though the LORD *be* high, yet ^m hath he respect unto the lowly :
ⁿ But the proud he knoweth afar off.
- 7 ^o Though I walk in the midst of trouble, ^p thou wilt revive me :
^q Thou shalt stretch forth thine hand against the wrath of mine enemies,
 And ^r thy right hand shall save me.
- 8 ^s The LORD will perfect *that which* concerneth me :
 Thy mercy, O LORD, *endureth* for ever :
^t Forsake not the works of thine own hands.

b Ps. 111. 1.
 c Ps. 82. 6; 119. 46;
 Ex. 23. 28.
 d Ps. 5. 7; 28. 2.
 e 1 KL 8. 29, 30.
 f Is. 42. 21; Mt. 5. 19;
 21. 35.
 g Ps. 18. 6.
 h see refs. Ps. 27. 11;
 and 29. 11.
 i see refs. Ps. 72. 11;
 102. 15, 22.
 k Ps. 21. 5; Ex. 15. 11.
 l Ps. 113. 5, 6; Is. 57.
 15.
 m Pro. 3. 31; Is. 66. 2;
 Jam. 1. 6; 1 Pet. 5. 5.
 n Ex. 18. 11; Is. 2. 17.
 o Ps. 23. 3, 4; 66. 12.
 p Ps. 71. 29, 21.
 q Ps. 35. 1—3.
 r see refs. Ps. 17. 7;
 18. 35.
 s see refs. Ps. 57. 2;
 Jer. 32. 33, 40; Phil.
 1. 6.
 t see Job 10. 3, 8; 11. 15.

PSALM CXXXIX. 5

To the chief Musician, A Psalm of David.

- 1 O LORD, ^u thou hast searched me, and known *me*.
- 2 ^x Thou knowest my downsitting and mine uprising,
 Thou ^y understandest my thought afar off.
- 3 ^z Thou compassest [*or*, winnowest] my path and my lying down,
^a And art acquainted *with* all my ways.
- 4 For *there is* not a word in my tongue,
 But, lo, O LORD, ^b thou knowest it altogether.
- 5 Thou hast beset me behind and before,—and laid thine hand upon me. ⁶
- 6 ^c *Such* knowledge *is* too wonderful for me;—it is high, I cannot *attain* unto it.
- 7 ^d Whither shall I go from thy spirit?—or whither shall I flee from thy presence?
- 8 ^e If I ascend up into heaven, thou *art* there :
^f If I make my bed in hell, behold thou *art there*.
- 9 ^g *If* I take the wings of the morning, ⁷—and dwell in the uttermost parts of the sea ;
- 10 Even there shall ^h thy hand lead me,—and thy right hand shall hold me.
- 11 ⁱ If I say, Surely the darkness shall cover me ;
 Even ⁸ the night shall be light about me.
- 12 Yea, ^k the darkness hideth not from thee;—but the night shineth as the day :
 The darkness and the light *are* both alike *to thee*.
- 13 For thou hast possessed ⁹ my reins :
^l Thou hast covered me in my mother's womb.
- 14 I will praise thee ; for I am fearfully *and* wonderfully made :
^m Marvellous *are* thy works ;—and *that* my soul knoweth right well.
- 15 ⁿ My substance ¹⁰ was not hid from thee,—when I was made in secret,
 And curiously wrought in the lowest parts of the earth.

u Ps. 17. 3; 41. 21;
 Jer. 12. 3.
 x Ge. 16. 13; 2 Ki. 19. 27.
 y Mt. 9. 4; John 2.
 24, 25.
 z see refs. Job 13. 27;
 31. 4.
 a Pro. 5. 21; Is. 29.
 15; Jer. 23. 24.
 b see Ps. 50. 19—21;
 Jer. 29. 23; Heb. 4.
 13.
 c Ps. 40. 5; 131. 1;
 Job 11. 9; 42. 3.
 d Jer. 23. 23, 21; Jon.
 1. 3.
 e Am. 9. 2—4; Obad. 4.
 f Job 26. 6; Pro. 15. 11.
 g Ps. 18. 10; 19. 6;
 Mal. 4. 2.
 h Ps. 73. 23; Is. 41. 13.
 i Is. 29. 15.
 k Job 26. 6; 31. 22;
 Dan. 2. 22; Heb. 4.
 13.
 l Ps. 71. 6.
 m Ps. 92. 4, 5.
 n Job 10. 8—11; Eccl.
 11. 5.

1 The eight following psalms (cxxxviii.—cxlv.) are all attributed in the titles to David; but, if this be correct, their position among psalms of later date seems to indicate that they were first introduced to public use after the captivity. Psalm cxxxviii. praises God for past favours (vers. 1—3), anticipates the universal recognition of his authority (4, 5), and expresses a confident hope of personal blessings (6—8).

2 Heb., 'In the presence of.' This may refer to idols, as a strong expression of contempt.

3 'Thy promise.' So great are God's promises, and so faithful and complete is his performance of them, as even to surpass the expectations which the greatness of his name has excited.

4 Walking in his ways, as converts to the true religion.

5 Psalm cxxxix. solemnly addresses Him before whom all man's nature and life lie open (vers. 1—6), hidden neither by distance nor by darkness (7—12), since he is their Author and Preserver (13—18); appealing to Him

with respect to the psalmist's determined hatred of sin in others and in himself (19—24). It is a most striking illustration of the practical effects of devoutly contemplating the attributes of God.

6 Thou hast me completely in thy power.

7 Flying as quickly as the light of dawn shoots across the sky.

8 Rather, 'and the light around me shall become night;' continuing the supposed expression of a purpose to hide himself from God by the darkness of night.

9 'Thou hast gotten (or acquired) my reins;' my vitals; that is, 'Thou hast made me for thy possession.'

10 Or, 'my strength;' probably the bones and sinews, as the strong framework of the body. The words 'curiously wrought' refer to the art of embroidering (Exod. xxviii. 8), and beautifully depict the fine tissues and complicated texture of the human frame. 'The lowest parts of the earth' are a figure for what is impenetrably secret, applied both to the grave and to the womb. Comp. Job i. 21.

16 Thine eyes did see my substance, yet being unperfect;
 And ^o in thy book all *my members* were written,
Which in continuance were fashioned, when *as yet there was* none of them.¹
 17 ^p How precious also are thy thoughts² unto me, O God!
 How great is the sum of them!
 18 *If* I should count them,—they are more in number than the sand:
^q When I awake, I am still with thee.
 19 Surely thou wilt ^rslay the wicked, O God:
^s Depart from me therefore, ye bloody men.
 20 For they ^t speak against thee wickedly,
And thine enemies ^u take *thy name* in vain.
 21 ^v Do not I hate them, O LORD, that hate thee?
 And ^w am not I grieved with those that rise up against thee?
 22 ^z I hate³ them with perfect hatred:—I count them mine enemies.
 23 ^a Search me, O God, and know my heart:—try me, and know my thoughts:
 24 And ^b see if *there be any* wicked way [way of pain, *or*, grief] in me,
 And ^c lead me in the way everlasting.⁴

^o Ps. 56. 8.
^p Ps. 40. 5.
^q ver. 3.
^r Ps. 5. 6; 64. 7; 113. 4.
^s see refs. Ps. 6. 8.
^t Ps. 74. 18; Job 21. 14, 15; Jude 15.
^u see Ex. 20. 7.
^v Ps. 119. 158; 2 Chr. 19. 2.
^w see refs. Ps. 119. 136.
^z Ps. 101. 3—8.
^a Ps. 26. 2; Job 31. 6.
^b Ps. 7. 3, 4; 17. 3.
^c see refs. Ps. 5. 8; 143. 8, 10.

PSALM CXL.

To the chief Musician, A Psalm of David.⁵

1 ^d DELIVER me, O LORD, from the evil man:
^e Preserve me from the violent man;
 2 Which imagine mischiefs in *their* heart;
^f Continually are they gathered together *for* war.
 3 They have ^g sharpened their tongues ^h like a serpent;
ⁱ Adders' poison *is* under their lips. Selah.
 4 ^k Keep me, O LORD, from the hands of the wicked;
^l Preserve me from the violent man;—who have purposed to overthrow my goings.
 5 ^m The proud have hid a snare for me, and cords;
 They have spread a net by the wayside;—they have set gins for me. Selah.
 6 ⁿ I said unto the LORD, Thou *art* my God:
^o Hear the voice of my supplications, O LORD.
 7 O GOD the Lord, ^p the strength of my salvation,
^q Thou hast covered my head in the day of battle.
 8 ^r Grant not, O LORD, the desires of the wicked:
 Further not his wicked device;—^s lest they exalt themselves. Selah.
 9 *As for* the head of those that compass me about,
^t Let the mischief of their own lips cover them.⁶
 10 ^u Let burning coals fall upon them:—let them be cast into the fire;
^v Into deep pits, that they rise not up again.
 11 Let not ^w an evil speaker be established in the earth:
 Evil shall hunt the violent man to overthrow *him*.
 12 I know that the LORD will ^z maintain the cause of the afflicted,
And the right of the poor.
 13 ^a Surely the righteous shall give thanks unto thy name:
^b The upright shall dwell in thy presence.

^d Ps. 43. 1.
^e ver. 4.
^f Ps. 56. 6; 120. 7.
^g see refs. Ps. 52. 2.
^h Pro. 23. 32.
ⁱ see refs. Ps. 58. 4.
^k Ps. 17. 8, 9; 71. 4.
^l ver. 1.
^m Ps. 35. 7; 57. 6; 119. 69, 110; 141. 9; Jer. 18. 22.
ⁿ Ps. 16. 2; 31. 14.
^o Ps. 27. 7; 28. 2.
^p see refs. Ps. 18. 1, 2, 35.
^q see refs. Ps. 144. 10; 1 Sam. 17. 45—51; 2 Sam. 8. 6.
^r 2 Sam. 15. 31.
^s Deu. 32. 27.
^t Ps. 7. 16; 94. 23; Pro. 12. 13; 18. 7.
^u Ps. 11. 6; 18. 13, 14.
^v Ps. 55. 23; Pro. 28. 17.
^w Ps. 12. 3, 4; Pro. 18. 21.
^z Ps. 9. 4; 10. 17, 18; 1 Ki. 8. 45; Pro. 22. 23; 23. 11.
^a Ps. 32. 11; 33. 1.
^b Ps. 23. 6; 73. 21.

PSALM CXLI.

A Psalm of David.⁷

1 LORD, I cry unto thee: ^c make haste unto me;
 Give ear unto my voice, when I cry unto thee.

^c Ps. 40. 13; 70. 5.

1 Or, 'And in thy book all [my] days were inscribed, they were fixed when [there was] not one of them,' etc.

2 The psalmist now turns to God's kind and watchful care of him ever since his birth; so that every morning brings fresh occasion to adore Him who knows and supplies all his wants (ver. 18).

3 They were in no other way his enemies than as they were the enemies of his God.

4 Either the way which *leads to everlasting life*, in opposition to the way of the ungodly, which will perish (see Ps. i. 6); or the *ancient* way, which Jeremiah calls (ch. vi. 16) 'the old paths,' and 'the good way'—that pursued by patriarchs, prophets, and saints of old. See Jer. xviii. 15.

5 Psalm cxl. contains prayers for deliverance from slander and persecution (vers. 1—5), and for the punish-

ment of the wicked (9—11); sustained by the recollection of former help (6—8), and by the assurance that Jehovah is the Friend of the oppressed (12, 13). If the psalm was written by David, it may be supposed to allude to either Saul or Shimei; and ver. 7 may relate to his encounter with the Philistine. See 1 Sam. xvii. 49, 50; xix. 5.

6 'While my head (see ver. 7) is covered by the Divine protection, let the heads of those who attack me be covered with the consequences of their own calumnies.'

7 Psalm cxli. is obscure, and its particular occasion is not known; but it appears to be an earnest cry for immediate help (vers. 1, 2, 8—10) under great temptations, and under persecution (3, 4, 7), at the same time expressing a desire to receive, and gratefully to acknowledge, friendly reproof (5, 6).

- 2 Let ^d my prayer be set forth¹ before thee ^e as incense ;
 And ^f the lifting up of my hands as ^g the evening sacrifice.
- 3 ^h Set a watch, O LORD, before my mouth ;—keep ⁱ the door of my lips.
- 4 ^k Incline not my heart to *any* evil thing,
^l To practise wicked works with men that work iniquity :
^m And let me not eat of their dainties.
- 5 " Let the righteous smite me ; *it shall be* a kindness :—and let him reprove me ;
It shall be an excellent oil, *which* shall not break my head :
ⁿ For yet my prayer also *shall be* in their calamities.²
- 6 When their judges are overthrown in stony places,
 They shall hear my words ; for they are sweet.
- 7 Our bones are scattered ^p at the grave's mouth,
 As when one cutteth and cleaveth *wood* upon the earth.
- 8 But ^q mine eyes *are* unto thee, O God the Lord :
 In thee is my trust ; ^r leave not my soul destitute.
- 9 Keep me from ^s the snares *which* they have laid for me,
 And the gins of the workers of iniquity.
- 10 ' Let the wicked fall into their own nets,—whilst that I withal escape.

PSALM CXXII.

"Maschil of David [*or, A Psalm of David, giving instruction*]; a Prayer ^x when he was in the cave.³

- 1 I CRIED unto the LORD with my voice ;
 With my voice unto the LORD did I make my supplication.
- 2 ^y I poured out my complaint before him ;—I showed before him my trouble.
- 3 ^z When my spirit was overwhelmed within me,—^a then thou knewest my path.⁴
^b In the way wherein I walked—have they privily laid a snare for me.
- 4 ^c I looked on *my* right hand, and beheld,
 But ^d *there was* no man that would know me :⁵
 Refuge failed me ;—no man cared for my soul.
- 5 I cried unto thee, O LORD :
 I said, ^e 'Thou *art* my refuge *and* ^f my portion ^g in the laud of the living.
- 6 Attend unto my cry ; for I am ^h brought very low :
 Deliver me from my persecutors ;—ⁱ for they are stronger than I.
- 7 ^k Bring my soul out of prison,⁶—that I may praise thy name :
^l 'The righteous shall compass me about ;⁷
^m For thou shalt deal bountifully with me.

PSALM CXXIII.

A Psalm of David.⁸

- 1 HEAR my prayer, O LORD,—give ear to my supplications :
 " In thy faithfulness answer me, *and* in thy righteousness."⁹
- 2 And ^o enter not into judgment with thy servant :
 For ^p in thy sight shall no man living be justified.¹⁰
- 3 For ^q the enemy hath persecuted my soul ;
^r He hath smitten my life down to the ground ;
 He hath made me to dwell in darkness,—^s as those that have been long dead.¹¹
- 4 ' Therefore is my spirit overwhelmed within me ;—my heart within me is desolate.
- 5 " I remember the days of old ;—I meditate on all thy works ;

^d Pro. 15. 8.
^e Ex. 30. 7—9 ; Mal. 1. 11 ; Rev. 5. 8 ; 8. 3, 4.
^f see refs. Ps. 63. 4 ; 1 Tim. 2. 8.
^g Ex. 29. 30.
^h see refs. Ps. 39. 1.
ⁱ Mic. 7.
^k see refs. Ps. 119. 36.
^l 1 Cor. 15. 33 ; 2 Cor. 6. 17.
^m Num. 25. 2 ; Pro. 23. 6.
ⁿ Pro. 6. 23 ; 9. 8, 9 ; 19. 25 ; 25. 12 ; 27. 5, 6 ; Gal. 6. 1.
^o Mt. 5. 44.

^p Ps. 44. 22 ; 1 Sam. 22. 18, 19 ; 2 Cor. 1. 9.

^q Ps. 25. 15 ; 123. 1, 2 ; 2 Chr. 20. 12.
^r Ps. 102. 17.

^s Ps. 119. 110 ; 140. 5
 112. 3.

^t see refs. Ps. 35. 8.

^u Ps. 57, title.
^x 1 Sam. 22. 1 ; 24. 3.

^y Ps. 102, title ; 1 Sam. 1. 15 ; 1s. 26. 16.
^z Ps. 113. 4.
^a Ps. 1. 6 ; Job 23. 10.
^b Ps. 31. 4 ; 140. 5 ; 111. 9.
^c Ps. 69. 20.
^d see refs. Ps. 31. 11 ; 88. 8, 18.

^e see refs. Ps. 46. 1.
^f see refs. Ps. 16. 5.
^g Ps. 27. 13.
^h Ps. 41. 21, 25 ; 79. 8 ; 116. 6.
ⁱ Ps. 38. 19.
^k Ps. 9. 13, 14.
^l Ps. 7. 6, 7 ; see refs. 31. 2 ; Acts 4. 23.
^m see refs. Ps. 13. 6.

ⁿ Ps. 31. 1.
^o Ps. 139. 3 ; Job 14. 3.
^p Ex. 31. 7 ; Job 4. 17 ; see refs. 9. 2 ; 15. 14 ; Ecc. 7. 20 ; Gal. 2. 16
^q Ps. 7. 1, 2.
^r Ps. 7. 5.
^s Ps. 31. 12, 13.
^t Ps. 77. 3 ; 102, title ; 142. 3.
^u see refs. Ps. 42. 6 ; Deu. 8. 2 ; Mic. 6. 5.

¹ Or, 'established ;' referring probably to the Divine appointment and the daily offering of this oblation : 'So let my constant prayers, in conformity with thine own appointment, be acceptable.'

² Perhaps the best rendering of this difficult verse is, 'Let the righteous smite me kindly, and rebuke me : the oil for the head (*i. e.* this salutary rebuke) my head shall not refuse, though [it should come] again (*i. e.* though it should be repeated) ; and my prayer [shall] be in their evils' (*i. e.* either the injuries inflicted by the wicked, against which he would pray, or the calamities of his righteous friends, whose kind reproofs he would requite by intercession) ; [so that] when their leaders stumble in rocky places, they shall hear my words [of prayer] : for they are sweet (*i. e.* encouraging), ver. 6.

³ Psalm cxlii. is the prayer of one who is overwhelmed and helpless (vers. 1—4) ; and, betaking himself to God as his Saviour, finds hope in him (5—7). It will suit the

occasion referred to in the title, as well as many others.

⁴ All the difficulties which beset my course.
⁵ Rather, 'Look on the right hand, and see ; but none knows me ; refuge has failed me,' etc.

⁶ A prison is an image of trouble and distress.
⁷ Sympathizing in the joy of my deliverance.
⁸ Psalm cxliii., like the preceding, complains of imminent danger, requiring speedy help ; which is solicited on the ground of God's faithfulness, whilst personal merit is expressly disclaimed. All this is so intermingled as not to allow division, except by the pause.

⁹ God's 'faithfulness' refers to his covenant engagements ; his 'righteousness,' probably, to his vindication of those who are unjustly oppressed.

¹⁰ This verse makes it evident that, in appealing to God's 'righteousness' (ver. 1), the psalmist had no thought of claiming personal merit in his sight.

¹¹ Who are no longer remembered or cared for.

I muse on the work of thy hands.

6 ^x I stretch forth my hands unto thee :

^y My soul *thirsteth* after thee, as a thirsty land. Selah.

7 ^z Hear me speedily, O LORD :—my spirit faileth :

^a Hide not thy face from me,

^b Lest I be [*or*, for I am become^c] like unto them that go down into the pit.

8 Cause me to hear thy lovingkindness ^d in the morning ;¹—for in thee do I trust :

^e Cause me to know the way wherein I should walk ;

For ^f I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies :—^g I flee unto thee to hide me.

10 ^h Teach me to do thy will ;—for thou *art* my God :

ⁱ Thy spirit is good ; lead me into ^k the land of uprightness.²

11 ^l Quicken me, O LORD, for thy name's sake :

^m For thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy ⁿ cut off mine enemies,

And destroy all them that afflict my soul :—for ^o I *am* thy servant.³

PSALM CXLIV.

*A Psalm of David.*⁴

1 BLESSED *be* the LORD ^p my strength,

^q Which teacheth my hands to war, and my fingers to fight :

2 ^r My goodness, and my fortress ;—my high tower, and my deliverer ;

My shield, and *he* in whom I trust ;—^s who subdueth my people under me.

3 ^t LORD, what *is* man, that thou takest knowledge of him !

^u Or the son of man, that thou makest account of him !

4 ^x Man is like to vanity :—^y his days *are* as a shadow that passeth away.

5 ^z Bow thy heavens, O LORD, and come down :

^a Touch the mountains, and they shall smoke.

6 ^b Cast forth lightning, and scatter them :

^c Shoot out thine arrows, and destroy them.

7 ^d Send thine hand from above ;—^e rid me, and deliver me out of great waters,⁵

From the hand of ^f strange children ;⁶

8 Whose mouth ^g speaketh vanity,

And their right hand *is* a right hand of falsehood.⁷

9 I will ^h sing a new song unto thee, O God :

Upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 ⁱ *It is he* that giveth salvation [*or*, victory] unto kings :

^k Who delivereth David his servant from the hurtful sword.

11 ^l Rid me, and deliver me from the hand of strange children,

Whose mouth speaketh vanity,—and their right hand *is* a right hand of falsehood :

12 That our sons *may be* ^m as plants—grown up⁸ in their youth ;

That our daughters *may be* as corner stones,⁹

Polished *after* the similitude of a palace :

13 That our garners *may be* full,—affording all manner of store :

That our sheep *may bring* forth thousands—and ten thousands in our streets :

14 That our oxen¹⁰ *may be* strong to labour ;

That *there be* no breaking in, nor going out ;

That *there be* no complaining in our streets.

15 ⁿ Happy *is that* people, that is in such a case :

Yea, happy is that people, whose God *is* the LORD.

^x see refs. Job 11. 13.

^y see refs. Ps. 42. 1, 2.

^z Ps. 40. 13, 17.

^a see refs. Ps. 27. 9.

^b Ps. 28. 1.

^c Ps. 88. 4.

^d see Ps. 30. 5 ; 46. 5.

^e see refs. Ps. 5. 8 ;
Is. 48. 17.

^f see refs. Ps. 25. 1.

^g see refs. Ps. 27. 5.

^h see refs. Ps. 25. 4, 5 ;
139. 24.

ⁱ Ne. 9. 20.

^k Is. 26. 10.

^l see refs. Ps. 119. 25.

^m ver. 1.

ⁿ Ps. 54. 5.

^o see refs. Ps. 116. 16.

^p see refs. Ps. 18. 2, 31.

^q Ps. 18. 31 ; 2 Sam.
22. 35.

^r see refs. 2 Sam. 22.
2, 3, 40, 48.

^s Ps. 18. 47.

^t see refs. Ps. 8. 4.

^u Ps. 146. 3, 4.

^x see refs. Ps. 30. 5, 6 ;
Job 4. 19 ; 14. 2.

^y see refs. Ps. 102. 11.

^z see refs. Ps. 18. 9.

^a Ps. 104. 32 ; Ex. 19.
18.

^b Ps. 18. 13, 14.

^c see refs. Ps. 7. 12, 13.

^d Ps. 18. 16.

^e ver. 11 ; Ps. 69. 1, 2,
14, 15.

^f Ps. 51. 3 ; Mal. 2. 11.

^g see refs. Ps. 41. 6.

^h Ps. 33. 2, 3 ; 40. 3.

ⁱ Ps. 18. 50 ; 33. 16—18.

^k Ps. 140. 7.

^l vers. 7, 8.

^m Ps. 128. 3.

ⁿ Ps. 33. 12 ; 65. 4 ;
146. 5 ; Deu. 33. 29.

1 That is, 'soon,' or 'early,' as the same word is rendered in Psa. xlv. 5.

2 Rather, 'in a land of directness' or 'evenness,' along a straight and plain path.

3 Who may hope for aid from thee, as one who is engaged in thy service.

4 Psalm cxliv. is composed chiefly of passages taken from various psalms of David, especially viii. and xviii., and is probably on this account attributed to him. The psalmist blesses Jehovah for his protection and condescension (vers. 1—4), prays for his interposition on his own behalf (5—8), which he gratefully anticipates (9, 10), and then extends his prayer to embrace the welfare of the whole people (11—15). The marginal references will direct to other similar passages on which there are notes.

5 See note on Psa. xviii. 16.

6 Or, 'of strangers,' as the same phrase is translated in Psa. xviii. 44, 45.

7 That is, 'of perjury,' the right hand being lifted up in taking an oath.

8 That is, 'grown vigorous.' The blessings desired in vers. 12, 13 are those promised in Deut. xxviii. 4.

9 Or, 'corner pillars,' ornamental, and therefore well suited to express female beauty, as the flourishing 'plants' represent manly strength.

10 The Hebrew word here used does not anywhere else mean an ox, but a guide, friend, governor, or captain ; as in Prov. ii. 17 ; xvi. 28 ; Zech. xii. 5, 6 ; Jer. xiii. 21. It may therefore be rendered, 'That our captains may be strong ; that there be no breaking in [of the enemy], and no going out [of the people into captivity],' etc.

PSALM CXLV.

David's *o* Psalm of praise. ¹

- 1 I WILL extol thee, my God, O King;
And I will bless thy name for ever and ever.
- 2 Every day will I bless thee;—and I will praise thy name for ever and ever.
- 3 ^p Great is the Lord, and greatly to be praised;—and ^q his greatness is unsearchable.
- 4 ^r One generation shall praise thy works to another,
And shall declare thy mighty acts.
- 5 ^s I will speak of the glorious honour of thy majesty,—and of thy wondrous works.
- 6 And *men* shall speak of the might of thy terrible acts:
And I will declare thy greatness.
- 7 They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
- 8 ^t The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.
- 9 ^u The Lord is good to all:—and his tender mercies are over all his works.
- 10 ^x All thy works shall praise thee, O Lord;—^y and thy saints shall bless thee.
- 11 They shall speak of the glory of thy kingdom,—and talk of thy power;
- 12 ^z To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
- 13 ^a Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations. ²
- 14 The Lord ^b upholdeth all that fall,
And ^c raiseth up all *those that be* bowed down.
- 15 ^d The eyes of all wait upon thee;
And ^e thou givest them their meat in due season. ³
- 16 Thou openest thine hand,—^f and satisfiest the desire of every living thing.
- 17 ^g The Lord is righteous in all his ways,—and holy ⁴ in all his works.
- 18 ^h The Lord is nigh unto all them that call upon him,
To all that call upon him ⁱ in truth.
- 19 ^k He will fulfil the desire of them that fear ⁵ him:
^l He also will hear their cry, and will save them.
- 20 ^m The Lord preserveth all them that love him:
ⁿ But all the wicked will he destroy.
- 21 ^o My mouth shall speak the praise of the Lord:
And ^p let all flesh bless his holy name for ever and ever.

PSALM CXLVI. ⁶

- 1 PRAISE ye the Lord.—⁷ Praise the Lord, O my soul.
- 2 ^r While I live will I praise the Lord:
I will sing praises unto my God while I have any being. ⁷
- 3 ^s Put not your trust in princes,—*nor* in the son of man, in whom *there is* no help. ⁸
- 4 ^t His breath goeth forth, he returneth ⁹ to his earth;
In that very day ^u his thoughts perish.
- 5 ^x Happy is *he* that hath ^v the God of Jacob for his help,
^w Whose hope is in the Lord his God:
- 6 ^a Which made heaven, and earth,—^b the sea, and all that therein is:
- 7 Which ^c keepeth truth for ever:—^d which executeth judgment for the oppressed:
^e Which giveth food to the hungry.—^f The Lord looseth the prisoners:

^o Ps. 100, title.

^p Ps. 48. 1; 96. 4; 117. 5.
^q Job 5. 9; 9. 10; Ro. 11. 33.

^r Deu. 6. 7; Is. 39. 19.

^s Ps. 40. 9, 10.

^t Ps. 86. 5, 15; 103. 8; Ex. 31. 6, 7; Num. 14. 18.

^u Ps. 26. 6, 7; 65. 9—13; 100. 5; 104. 24; Nah. 1. 7.

^x see refs. Ps. 19. 1.

^y Ps. 39. 4.

^z Ps. 106. 2.

^a Ps. 146. 10; Dan. 2. 41; 7. 11; 1 Tim. 1. 17.

^b see refs. Ps. 37. 17, 21.

^c Ps. 146. 8.

^d see refs. Ps. 104. 27.

^e Ps. 136. 25.

^f Ps. 104. 21, 28; 107. 9; 147. 9.

^g see refs. Ge. 18. 25.

^h Ps. 31. 18; see refs. Deu. 4. 7.

ⁱ Ps. 17. 1; John 1. 21.

^k Ps. 37. 4, 5.

^l see refs. Ps. 34. 17.

^m Ps. 31. 23; 37. 28; 97. 10.

ⁿ Ps. 1. 6; 9. 17.

^o vers. 1, 2, 5; Ps. 71. 8, 15.

^p Ps. 150. 6; Rev. 5. 11—14.

^q Ps. 103. 1.

^r see refs. Ps. 63. 4.

^s Ps. 118. 8, 9; 18. 2.

^t Ps. 90. 3; 104. 29;

Ecc. 12. 7; Is. 2. 22.

^u see Job 17. 11; 1 Cor. 2. 6.

^x Ps. 81. 12; 144. 15;

Jer. 17. 7.

^y Ps. 46. 7; Ge. 32. 24—29.

^z Ps. 33. 7.

^a see refs. Ge. 1. 1

^b Ps. 95. 5; Ex. 20. 11.

^c Deu. 7. 9.

^d Ps. 72. 4; 103. 6;

Pro. 22. 22, 23.

^e see refs. Ps. 107. 9.

^f see refs. Ps. 68. 6; Is. 61. 1.

¹ This is an alphabetical psalm (see note on title of Psa. xxv.); celebrating in the most beautiful manner the majesty, righteousness, and goodness of God.

² As in the Hebrew there is here no couplet beginning with the next alphabetical letter, some supply from the ancient versions, 'Faithful is Jehovah in all his words, and holy in all his works:' but on such deficiencies, see note on Psa. xxv. title.

³ Rather, 'in its season.' The psalmist teaches us to regard God as a kind Father, distributing from day to day what is needful for the wants of his great family, whom he represents as confiding and expectant children, having their eyes fixed on him.

⁴ Rather, 'merciful.' Justice and mercy are united in Jehovah's government. Comp. Psa. lxxxv. 10; Rom. iii. 26.

⁵ These are said, in ver. 20, to 'love him;' for godly

reverence is perfectly compatible, and is indeed always united, with holy love.

⁶ Psalm cxlvi., and all that follow it, are evidently hymns of public praise, and appear to have been composed for the service of the second temple. In the Sept. this psalm is ascribed to Haggai and Zechariah; and if they were not the actual authors, these psalms were probably composed during their times. Psa. cxlvi. presents Jehovah, in opposition to earthly princes, as the sole object of praise and confidence (vers. 1—4); since his power, truth, justice, compassion, and eternity, all insure the happiness of his people (5—10).

⁷ This is almost the same as Psa. civ. 33.

⁸ Who cannot save either himself or others, but is wholly dependent on a higher power.

⁹ Even with the best intentions, men are often unable to assist others, or are cut off in the midst of their efforts.

- 8 ^g The LORD openeth *the eyes of* the blind :
^h The LORD raiseth them that are bowed down :—the LORD loveth the righteous :
 9 ⁱ The LORD preserveth the strangers ;—he relieveth the fatherless and widow :
^k But the way of the wicked he turneth upside down.¹
 10 ^l The LORD shall reign for ever,—*even* ^m thy God, O Zion, unto all generations.
 Praise ye the LORD.

PSALM CXLVII.²

- 1 PRAISE ye the LORD :
 For ⁿ *it is good* to sing praises unto our God ;
^o For *it is pleasant* ; *and* ^p praise is comely.
 2 The LORD doth ^q build up Jerusalem :
^r He gathereth together the outcasts of Israel.³
 3 ^s He healeth the broken in heart,—and bindeth up their wounds.
 4 ^t He telleth the number of the stars ;—he calleth them all by *their* names.
 5 ^u Great *is* our LORD, and ^x of great power :—^y his understanding *is* infinite.
 6 ^z The LORD lifteth up the meek :—he casteth the wicked down to the ground.
 7 Sing unto the LORD with thanksgiving ;—sing praise upon the harp unto our God :
 8 ^a Who covereth the heaven with clouds,—^b who prepareth rain for the earth,
 Who maketh grass to grow upon the mountains.
 9 ^c He giveth to the beast his food,—*and* ^d to the young ravens which cry.
 10 ^e He delighteth not in the strength of the horse
^f He taketh not pleasure in the legs of a man.⁴
 11 The LORD ^g taketh pleasure in them ^h that fear him,
 In those that hope in his mercy.
 12 Praise the LORD, O Jerusalem ;—praise ⁱ thy God, O Zion.
 13 For he hath strengthened the bars of thy gates ;
^k He hath blessed thy children within thee.
 14 ^l He maketh peace *in* thy borders,—*and* ^m filleth thee with the ⁿ finest of the wheat.
 15 ^o He sendeth forth his commandment *upon* earth :
 His word runneth very swiftly.⁵
 16 ^p He giveth snow like wool :—^q he scattereth the hoarfrost like ashes.⁶
 17 He casteth forth his ice⁷ like morsels :—who can stand before his cold ?
 18 ^r He sendeth out his word, and melteth them :
 He causeth his wind to blow, *and* the waters flow.
 19 ^s He showeth his word unto Jacob,—^t his statutes and his judgments unto Israel.
 20 ^u He hath not dealt so with any nation :
 And *as for* his judgments, they have not known them.
 Praise ye the LORD.

PSALM CXLVIII.⁸

- 1 PRAISE ye the LORD.
 Praise ye the LORD ^x from the heavens :—praise him in the heights.
 2 ^y Praise ye him, all his angels :—praise ye him, ^z all his hosts.
 3 Praise ye him, sun and moon :—praise him, all ye stars of light.
 4 Praise him, ^a ye heavens of heavens,—and ^b ye waters that *be* above the heavens.
 5 Let them praise the name of the LORD :—for ^c he commanded, and they were created :
 6 ^d He hath also stablished them for ever and ever :⁹
 He hath made a decree which shall not pass.

^g Is. 35. 5 ; Mt. 9. 30 ;
 11. 5 ; John 9. 7—32
^h Ps. 145. 14 ; 147. 6 ;
 Lu. 13. 11, 13.
ⁱ see refs. Ps. 68. 5.
^k Ps. 147. 6 ; Job 5.
 12—14.
^l see refs. Ps. 10, 16,
 and 145. 13 ; Ex. 15.
 18 ; Rev. 11. 15.
^m Ps. 147. 12 ; Joel 3.
 17.

ⁿ Ps. 92. 1.
^o Ps. 135. 3.
^p Ps. 33. 1.
^q Ps. 102. 13—16 ; Ne.
 3. 1, etc.
^r see refs. Deu. 30. 3.
^s Ps. 51. 17 ; Is. 57. 15 ;
 61. 1 ; Lu. 4. 18.
^t see Ge. 15. 5 ; Is. 40.
 26.
^u see refs. Ps. 145. 3 ;
 1 Chr. 16. 25.
^x Nah. 1. 3.
^y Is. 40. 28.
^z Ps. 37. 11 ; 146. 8, 9 ;
 149. 4.
^a Ps. 104. 13, 14 ; Job
 38. 26—36.
^b see refs. Job 5. 10.
^c Ps. 104. 27, 28 ; 136.
 25 ; 145. 15 ; Job 38.
 41.
^d Job 38. 41 ; Mt. 6. 26.
^e Ps. 33. 16—18 ; Hos.
 1. 7.
^f Ecc. 9. 11.
^g Ps. 35. 27 ; 149. 4 ;
 Zeph. 3. 17.
^h Ps. 33. 18, 22.

ⁱ Ps. 146. 10.

^k Ne. 3. 1 ; 6. 1 ; 7. 1.
^l Ps. 29. 11 ; Is. 60.
 17, 18.
^m Ps. 132. 15.
ⁿ Deu. 32. 14 ; Ps. 81.
 16.
^o Ps. 33. 9 ; 107, 20 ;
 Job 37. 12.
^p Job 37. 6.
^q Job 37. 10 ; 38. 29.
^r ver. 15 ; Job 6. 16,
 17 ; 37. 10.
^s Ps. 76. 1 ; 78. 5 ; 103.
 7 ; Deu. 33. 2—4.
^t see Ex. ch. 21 to 23 ;
 Deu. 6. 1 ; Mal. 4. 4.
^u see Deu. 4. 32—34 ;
 Ro. 3. 1, 2.

^x Ps. 89. 5.
^y Ps. 103. 20, 21.
^z Ge. 2. 1.
^a see refs. Deu. 10. 14 ;
 2 Cor. 12. 2.
^b Ge. 1. 7.
^c Ps. 33. 6—9 ; Ge. 1.
 1, 2, 6, 7.
^d Ps. 89. 37 ; 93. 1 ;
 119. 90, 91 ; Job 38.
 10, 11, 33 ; Jer. 31.
 35, 36 ; 33. 25.

1 Rather, 'turns aside;' *i. e.* he defeats their designs.

2 Psalm cxlvii. beautifully mingles the recognition of God as the Lord of Nature with grateful acknowledgment of him as the Shepherd of Israel, and exhibits the greatness and wisdom of the Supreme in connection with his condescension to the meek and humble. Its transitions from one subject to another are frequent and rapid, allowing no regular analysis of its contents, but giving the greater force and beauty to the representations of God's works of power and of grace. See vers. 3, 4 ; 5, 6 ; 10, 11 ; 18, 19. Many of its expressions are evidently suggested by earlier psalms and prophecies.

3 Rather, 'The Lord is building up Jerusalem: He is gathering together the outcasts of Israel.' A grateful acknowledgment of the present fulfilment of the promises in Isa. xi. 12 ; xlv. 26, 28 ; lvi. 8.

4 The two clauses of this verse are probably intended to describe *cavalry* and *infantry*, as forming the military strength of nations. It is not to those who trust in such

resources that Jehovah shows favour, but to those who rely on his protection (ver. 11). Comp. Isa. xxxi. 1. The care which he takes of those who trust in him is illustrated in vers. 13, 14.

5 The authoritative word of God is here personified as his messenger or agent, the 'swift running' of which signifies the prompt execution of his will.

6 Referring to the fine grey ashes of wood burned in the open air.

7 Probably the *hail* is meant, which descends like so many crumbs of ice.

8 In Psalm cxlviii. the whole of creation is summoned to praise Jehovah, whether in heaven (vers. 1—6) or on earth (7—12), for his universal glory and his special favour to his people (13, 14).

9 The immutability ascribed, in passages like this, to the works of nature is not absolute, but relative to the will of the Creator. No created powers can revoke the laws which he has imposed on their being.

7 Praise the LORD ^c from the earth,—^fye dragons, and all deeps :
 8 Fire, and hail ; snow, and vapours ;—stormy wind ^l & fulfilling his word :
 9 ^h Mountains, and all hills ;—fruitful trees, ² and all cedars :
 10 Beasts, and all cattle ;—creeping things, and flying fowl :
 11 Kings of the earth, and all people ;—princes, and all judges of the earth :
 12 Both young men, and maidens ;—old men, and children :
 13 Let them praise the name of the LORD :
 For ⁱ his name alone is excellent ;—^k his glory *is* above the earth and heaven.
 14 ^l He also exalteth the horn of his people,—^m the praise of all his saints ; ³
Even of the children of Israel, ⁿ a people near unto him.
 Praise ye the LORD.

^c see ver. 1.
^f Is. 43. 20.
^g Ps. 147. 15—19.
^h Is. 41. 23 ; 49. 13 ;
 55. 12, 13.

ⁱ Ps. 8. 1 ; Is. 12. 4.
^k Ps. 57. 5 ; 113. 4.
^l see refs. Ps. 75. 10.
^m Ps. 145. 10 ; 149. 9.
ⁿ Ex. 19. 5 ; Deu. 4. 7 ;
 Eph. 2. 17.

PSALM CXLIX. ⁴

1 PRAISE ye the LORD.
^o Sing unto the LORD a new song,—*and* his praise in the congregation of saints.
 2 Let Israel rejoice in ^p him that made him : ⁵
 Let the children of Zion be joyful in their ^q King.
 3 ^r Let them praise his name ^s in the dance :
 Let them sing praises unto him with the timbrel and harp.
 4 For ^t the LORD taketh pleasure in his people
^u He will beautify the meek with salvation.
 5 ^v Let the saints be joyful in glory : ⁶—let them ^y sing aloud upon their beds. ⁷
 6 Let the high *praises* of God *be* in their mouth,
 And ^z a two-edged sword in their hand ; ⁸
 7 To execute vengeance ⁹ upon the heathen,—*and* punishments upon the people ;
 8 To bind their kings with chains,—and their nobles with fetters of iron ;
 9 ^a To execute upon them the judgment written : ¹⁰—^b this honour have all his saints.
 Praise ye the LORD.

^o Ps. 33. 3 ; Is. 42. 10.
^p Ps. 100. 3 ; Job 35.
 10 ; Is. 51. 5.
^q Joel 2. 3 ; Zec. 9. 9 ;
 Mt. 21. 5.
^r Ps. 81. 2 ; 150. 4.
^s Ex. 15. 20 ; 2 Sam.
 6. 16.

^t see refs. Ps. 147. 11.
^u Ps. 132. 16 ; Is. 61.
 1—3.

^x Ps. 118. 15.
^y see refs. Job 35. 10.

^z Heb. 4. 12 ; Rev. 1. 16.

^a Deu. 7. 1. 2.
^b Ps. 148. 14 ; 1 Cor.
 6. 2, 3.

PSALM CL. ¹¹

1 PRAISE ye the LORD.
 Praise God ^c in his sanctuary : ¹²—praise him ^d in the firmament of his power.
 2 ^e Praise him for his mighty acts :
 Praise him according to his excellent ^f greatness.
 3 Praise him ^g with the sound of the trumpet [*or*, cornet ^h] ;
ⁱ Praise him with the psaltery and harp.
 4 Praise him ^k with the timbrel and ^l dance :
 Praise him with ^m stringed instruments and ⁿ organs. ¹³
 5 Praise him upon the loud ^o cymbals :—praise him upon the high sounding cymbals.
 6 ^p Let every thing that hath breath praise the LORD.
 Praise ye the LORD. ¹⁴

^c Ps. 29. 9 ; 118. 19 ;
 134. 2.
^d Ge. 1. 6—8 ; Eze. 1.
 22—26.

^e Ps. 145. 5, 6.
^f Deu. 3. 24.

^g Num. 10. 10.
^h Ps. 98. 6.
ⁱ Ps. 81. 2 ; 149. 3.

^k Ex. 15. 20.
^l Ps. 149. 3.
^m Ps. 33. 2 ; 92. 3 ; 144.
 9 ; Is. 38. 20.

ⁿ Job 39. 31.
^o 1 Chr. 15. 16, 19, 28 ;
 16. 5 ; 25. 1, 6.

^p Ps. 103. 22 ; 145. 10 ;
 Rev. 5. 13.

1 An agency which appears the least subject to control.

2 That is, 'fruit trees;' in distinction from forest trees, which are represented by 'cedars.'

3 That is, He gives them occasion for the highest praise.

4 Psalm cxlix. is wholly composed of the praises of the God of Israel as their King, who favours them (vers. 1—4), and will execute through them judgments on his and their foes (5—9).

5 God made the Israelites a nation, formed for his praise ; and on their deliverance from Babylon, by a kind of new creation, restored them to their temple to worship Him. Comp. Isa. xliii. 1—7.

6 Meaning either 'gloriously,' or 'on account of their present glorious state.'

7 In opposition to the nights of sleepless grief which many had spent while exiles. See Hos. vii. 14.

8 That is, at the same time: see Neh. iv. 17, 18.

9 Not their own vengeance, but that of God, to whom all 'vengeance belongeth.' This was partially fulfilled in the successes of the Jews under the Maccabees ; and in a far nobler sense may be said to be so in the spiritual triumphs of the religion of Christ, especially in those which are yet to come.

10 The punishment denounced in the law against the idolatrous heathen. See Deut. vii. 2 ; xxxii. 41, etc.

11 Psalm cl. is a doxology which marks the end of the fifth book of Psalms and of the whole Psalter. It was probably intended to be sung with all the musical instruments used in the temple worship. It describes the place (ver. 1), the theme (2), the mode (3—5), and the universality (6) of the praise to be presented to Jehovah.

12 The temple on earth. 'The firmament of his power' is the heavenly temple. According to a Jewish tradition, this psalm was sung by persons who came to present the first-fruits, while the Levites met them singing Psa. xxx.

13 Rather, 'pipe;' denoting the whole class of wind instruments, as the 'timbrel' represents all of the pulsatile kind.

14 'The Psalms,' says Dr. Chalmers, 'have their final and most appropriate outgoing in praise, that highest of all the exercises of godliness.' 'As the life of the faithful,' says Hengstenberg, 'and the history of the church, so also the Psalter, with all its cries from the depths, runs out in a hallelujah.' 'There is nothing in the Psalter,' says Alexander, 'more majestic or more beautiful than this brief but most significant finale, in which solemnity predominates, without disturbing the exhilaration which the close of the Psalter seems intended to produce, as if in emblematical allusion to the triumph which awaits the church, and all its members, when, 'through much tribulation,' they shall 'enter into rest.'

THE PROVERBS.

THERE is every reason to believe that the whole of the book of Proverbs, excepting the last two chapters, was either written by Solomon or adopted by him; but the various titles (see ch. i. 1; x. 1; xxii. 17; xxv. 1), and the repetition of some of the proverbs (comp. ch. xviii. 8 with xxvi. 22; xix. 24 with xxvi. 15; xx. 16 with xxvii. 13; xxi. 9 with xxv. 24; and xxii. 3 with xxvii. 12) make it evident that it was brought to its present form by the labours of different persons at different times.

Though the book contains some continuous discourses, it derives its name from those short, pithy, pointed sentences of which it chiefly consists. Proverbial teaching has been employed from the most remote antiquity, and was particularly adapted to the simplicity of the early ages. When books were but few, and the reasonings of systematic philosophers almost unknown, just observations on life and manners,—the results of long experience and reflection,—and useful moral precepts, delivered in concise language, and often in verse, would form a body of the most valuable practical wisdom, which, by its influence on the views and conduct of men, must have contributed largely to the well-being of society. And in every age the maxims of proverbial wisdom are not only well fitted to impress the minds of the young and uninformed; but they are also most valuable guides in the affairs of life, when men are called upon not to deliberate, but to act. Accordingly, every nation has its proverbs. But this mode of communicating instruction appears to be peculiarly suited to the genius and disposition of the Asiatics, among whom it has prevailed from the earliest ages.

The Proverbs of Solomon possess in the highest degree all the excellencies of this species of composition. The great object in each of them is to enforce a moral or religious principle in words so few that they may be easily learned, and so skilfully selected and arranged that they may strike and fix the attention instantaneously; while, to prevent the mind from becoming fatigued by a long series of detached sentences, they are perpetually diversified by the changes of style and figure. Sometimes the style is rendered striking by its peculiar simplicity, or the familiarity of its illustration; sometimes by the grandeur or beauty of the simile employed on the occasion; sometimes by an enigmatical obscurity, which rouses the curiosity; very frequently by a strong and catching antithesis; occasionally by a playful iteration of the same word; and, in numerous instances, by an elegant pleonasm, or the expansion of a single or common idea by a luxuriance of agreeable words.

The religious teachings of this book are peculiarly clear and spiritual. Jehovah is set forth as the Creator and Governor of the universe, and the Disposer of human destinies (ch. iii. 19; viii. 22—29, etc.), incomprehensible alike in his nature and his works (xxv. 2; xxx. 3, 4). His providence is represented as ever active and universal (v. 21; xv. 3), controlling not only the outward fortunes (x. 22), but the minds (xxi. 1) of men. He is declared to be holy and just; loving, commending and rewarding piety and virtue, and abhorring and punishing

all sin (iii. 33; x. 3, 29; xii. 2), not only in this life, but also in a future state (xiv. 32).

The necessity of religion, 'the fear of the Lord,' is inculcated in this book, in strong and emphatic language, as the 'beginning of wisdom' (i. 7) and the fountain of happiness (xiv. 27; xix. 23). Trust in God (iii. 5, 6; xvi. 3, 20; xviii. 10), reverence for him (iii. 34; x. 27; xxiii. 17), cheerful submission to his paternal chastisements (iii. 11, 12), the love of our fellow-men (xi. 17; xiv. 21), justice (xi. 1), kindness (iii. 27, 28; xix. 17), gentleness of spirit and demeanour (xv. 1), charity (x. 12), prudence (xiv. 15; xxii. 3), active diligence (x. 4; xii. 24; xxii. 29), purity of heart (iv. 23), humility (viii. 13; xv. 33), modesty (xxv. 6, 7), temperance (xxiii. 20, 21), and, in short, all those things which make men happy in themselves, and create a happy state of society, are here exhibited and urged in the most forcible manner; and, after all the light which the Gospel has shed upon us, we are still thankful to resort to this book for guidance, encouragement, and warning.

The very nature of the book of Proverbs is such, that it has a direct application to people of all times, all conditions, and all countries. It says very little about the sacrifices and offerings, and other ceremonial institutions, of the Mosaic economy, but is almost wholly occupied with the substantial duties of morality and religion; and it is so comprehensive, that all ranks and classes have here their 'word in season.'

As we may judge, to some extent, of the social, moral, and religious culture and condition of a nation by its proverbial lore, we must surely place the Hebrews in the highest rank among the nations of former times. A people amongst whom such maxims as these were brought into popular use, must have made great advance in civil and social life.

This book may be divided into five distinct parts:—

I. A series of discourses on the excellency and advantages of wisdom, and the hateful and mischievous consequences of sin. They are addressed chiefly to the young, and are marked by peculiar earnestness, beauty, and tenderness.

II. A collection of unconnected maxims on various subjects (ch. x.—xxii. 16).

III. Short discourses, on a variety of subjects (ch. xxii. 17—xxiv. 22); with a brief appendix of maxims (ch. xxiv. 23—34).

IV. A second collection of Solomon's Proverbs made in the time of Hezekiah (ch. xxv.—xxix.).

V. The remainder of the book (ch. xxx., xxxi.) contains precepts delivered by *Agur*, admonitions given to king Lemuel by his mother, and a description of the excellencies of a virtuous wife. The thirtieth chapter affords examples of a species of writing closely allied to the proverb, and equally in favour among the Orientals—namely, a kind of riddles or enigmas, designed to exercise the ingenuity of the hearer, as well as to impart instruction.

PART I.

General Introduction.

- 1 THE ^a PROVERBS OF ^b SOLOMON THE SON OF DAVID, KING OF ISRAEL;
- 2 To know¹ wisdom and instruction;—to perceive the words of understanding;
- 3 To ^c receive the instruction of wisdom,²—justice, and judgment, and equity;

^a ch. 10. 1; 25. 1;
¹ Ki. 4. 32; Ecc. 12. 9.
^b 2 Sam. 12. 24, 25.

^c ch. 2. 1, 9.

1 Written in order that we may know, etc.

2 The word 'wisdom,' in most parts of this book, means a considerate, thoughtful state of mind in relation to truth

and duty, religious, moral, or prudential; but here the Hebrew word is different, and means *prudence* or circumspectness.

- 4 To give subtilty to the ^d simple,¹—^c to the young man knowledge and discretion.
 5 ^f A wise man will hear, and will increase learning;
 And a man of understanding shall attain unto wise counsels:²
 6 To understand a proverb, and the interpretation;
 The words of the wise, and their ^g dark sayings.³

^d ch. 8. 5; 9. 4; Ps. 19. 7.
^e Ps. 119. 9.
^f ch. 9. 9.

^g Ps. 49. 4; 78. 2.

Admonitions and cautions.

- 7 ^h THE fear of the LORD⁴ is the beginning [*or*, the principal part] of knowledge:⁵
 But ⁱ fools despise wisdom and instruction.
 8 ^k My son,⁶ hear the instruction of thy father,
 And forsake not the law of thy mother:
 9 For ^l they shall be an ornament of grace⁷ unto thy head,
 And chains about thy neck.
 10 My son, if sinners entice thee, ^m consent thou not.
 11 If they say, Come with us,—let us ⁿ lay wait for blood,
^o Let us lurk privily for the innocent without cause:⁸
 12 Let us ^p swallow them up alive as the grave;
 And whole⁹ ^q as those that go down into the pit:
 13 We shall find all precious substance,¹⁰—we shall fill our houses with spoil:
 14 Cast in thy lot among us;¹¹—let us all have one purse:
 15 My son, ^r walk not thou in the way with them;—^s refrain thy foot from their path:
 16 ^t For their feet run to evil,—and make haste to shed blood.
 17 Surely in vain the net is spread in the sight of any bird.¹²
 18 And ^u they lay wait for their own blood;—they lurk privily for their own lives.
 19 ^v So are the ways of every one that is greedy of gain;¹³
^w Which taketh away the life of the owners thereof.

^h ch. 9. 10; Job 28. 28; Ps. 111. 10; Ecc. 12. 13.
ⁱ ch. 18. 2.

^k ch. 4. 1—4; 5. 1, 2; 6. 20; 30. 17; Le. 19. 3; Deu. 21. 18—21.
^l ch. 3. 22; 6. 20, 21.

^m Ge. 39. 7. etc.; Ps. 1. 1; Eph. 5. 11.
ⁿ ch. 12. 6; Jer. 5. 26; Mic. 7. 2.
^o Ps. 19. 8—10.

^p Ps. 56. 1, 2.
^q Ps. 28. 1; 143. 7.

^r ch. 4. 14, 15; Ps. 1. 1.
^s Ps. 119. 101; Jer. 14. 10.
^t ch. 6. 18; Is. 59. 7; Ro. 3. 15.

^u ch. 5. 22, 23; Ps. 7. 14—16.
^v ch. 15. 27; Hab. 2. 9; 1 Tim. 6. 9, 10.
^w Ecc. 5. 13.

Wisdom's invitation and warning.

- 20 ^x WISDOM¹⁴ crieth without;¹⁵—she uttereth her voice in the streets:
 21 She crieth in the chief place of concourse,¹⁶
 In the openings of the gates:—in the city she uttereth her words, saying,
 22 How long, ^y ye simple ones, will ye love simplicity?
 And the scorers delight in their scorning,—and fools¹⁷ hate knowledge?
 23 ^b Turn you at my reproof:—behold, ^c I will pour out my spirit unto you,¹⁸
 I will make known my words unto you.
 24 ^d Because I have called—and ye refused;

^x ch. 8. 1, etc.; 9. 1—4; John 7. 37; 1 Cor. 1. 21, 39; Col. 2. 3.

^y ch. 7. 7.

^b Eze. 33. 11.
^c Joel 2. 28; Zec. 12. 10; John 7. 36, 37.

^d Is. 65. 12; 66. 4; Jer. 7. 13; Zec. 7. 11.

1 Or, 'To give cautiousness to the inexperienced; the young man who is liable to be led astray. This invitation to the 'simple' stands in striking contrast with the exclusiveness of the heathen philosophers.

2 While the simple are especially invited, the wise man also is assured that he may obtain further instruction. It is the part of wisdom to be willing to learn. It is the conceited who refuse to profit by the counsels of the more experienced.

3 'Proverbs' are such maxims or pointed and figurative sayings as are found in the subsequent parts of this book: 'dark sayings' are probably the enigmas of ch. xxx. See notes on Judg. xiv. 12; 1 Kings x. 1, where the same Hebrew word occurs.

4 This fear is not terror, but that affectionate reverence with which the children of God regard his law: hence the appropriateness of the language in ver. 8.

5 That without which men are not really wise, however great their other attainments.

6 The word 'son' may mean scholar or disciple. See 1 Sam. x. 12; 1 Cor. iv. 15. The mention of both parents, however, shows that the writer designed to represent his admonitions as suggested by the tenderest affection, as well as enforced by the highest authority. See Exod. xx. 12; Deut. xxi. 18.

7 Or, 'a graceful ornament.'

8 Rather, 'in vain' (as in ver. 17): meaning that the innocence of these persons is of no avail to preserve them from the machinations of their enemies.

9 That is, 'while in full strength.' The unhappy victims, though now in vigorous health, shall be as completely hidden, and as easily destroyed, as the unresisting dead are by the grave.

10 The promise of worldly gain is the bait with which

the tempter has, in all ages, set his most successful snares.

11 Or, 'Thou shalt cast thy lot in the midst of us; sharing equally with us when the booty is distributed.'

12 The meaning of vers. 17—19 probably is, that as the sight of the net does not avail to deter the bird from snatching at the bait, so the hazard of life does not avail to restrain those who are greedy of plunder from crimes which ensure their destruction. Comp. ch. vii. 23.

13 Literally, 'of every one plundering plunder; it (*i. e.* plunder) taketh away the life of its possessor.'

14 The inviting voice of wisdom is to be heard everywhere, in the lessons of every-day life, in the works of creation and providence, and, above all, in the word of God. Among her messengers are comprised all the prophets, teachers, and wise men, who in various ways and in different places proclaimed to men their duty; and He especially who is emphatically styled the 'wisdom of God' (1 Cor. i. 24).

15 In contrast with the *secret* enticement of the wicked, wisdom is represented as *publicly* appealing to men.

16 There is here an enumeration of the principal places where public proclamations were usually made, and where discussions on religion and morals were held. As the people were accustomed to read but little, these were frequently the chief means of instruction on such subjects. Thus wisdom is represented as giving her instructions where teachers are wont to communicate theirs.

17 If by these different terms different classes are intended, the first may denote the thoughtless, the second those who deride religion, and the third the hardened and determined enemies of truth and goodness.

18 Some render these words as in ch. xxix. 11, 'I will freely utter my mind to you.' The parallelism is thus better preserved.

I have ^c stretched out my hand¹—and no man regarded ;
 25 But ye ^f have set at nought all my counsel,—and ^g would none of my reproof:
 26 ^h I also will laugh at your calamity;—I will mock when your fear cometh ;
 27 When ⁱ your fear cometh as desolation,²
 And your destruction cometh as a whirlwind ;³
 When distress and anguish cometh upon you.
 28 ^k Then shall they call upon me,—but I will not answer ;
^l They shall seek me early,⁴—but they shall not find me.
 29 For that they ^m hated knowledge,—and did not ⁿ choose the fear of the LORD :
 30 ^o They would none of my counsel:—they despised all my reproof.
 31 Therefore ^p shall they eat of the fruit⁵ of their own way,
 And be filled with their own devices.
 32 For ^q the turning away⁶ of the simple shall slay them,
 And ^r the prosperity⁷ of fools shall destroy them.
 33 But ^s whose hearkeneth unto me shall dwell safely,
 And ^t shall be quiet from fear of evil.

Excellencies and advantages of wisdom.

2 MY son,⁸ if thou wilt receive my words,
 And ^u hide⁹ my commandments with thee ;
 2 So that thou incline thine ear unto wisdom,
 And apply thine heart to understanding ;
 3 Yea, ^v if thou criest¹⁰ after knowledge,—and liftest up thy voice for understanding ;
 4 ^w If thou seekest her as silver,—and ^x searchest for her as *for* hid treasures ;
 5 ^y Then shalt thou understand the fear of the LORD,
^z And find the knowledge of God.
 6 ^a For¹¹ the LORD giveth wisdom :
^b Out of his mouth *cometh* knowledge and understanding.
 7 He layeth up sound wisdom for the righteous ;
^c He is a buckler to them that walk uprightly ;
 8 ^d He keepeth¹² the paths of judgment,—and ^e preserveth the way of his saints.
 9 Then shalt thou understand righteousness, and judgment,
 And equity ; *yea*, every good path.
 10 When wisdom entereth into thine heart,
^f And knowledge is pleasant unto thy soul ;
 11 Discretion shall preserve thee,—^g understanding shall keep thee :
 12 To deliver thee from the way of the evil *man*,
 From the man that speaketh froward things ;¹³
 13 Who leave the paths of uprightness,—to ^h walk in the ways of darkness ;¹⁴
 14 Who ⁱ rejoice to do evil,—and ^j delight in the frowardness of the wicked ;
 15 ^k Whose ways *are* crooked,—and *they* froward in their paths :
 16 To deliver thee from ^l the strange woman,
^m *Even* from the stranger¹⁵ *which* flattereth with her words ;
 17 ⁿ Which forsaketh the guide of her youth,¹⁶
 And forgetteth the covenant of her God.
 18 For ^o her house inclineth¹⁷ unto death,—and her paths unto the dead.

^e Ac. 4. 30 ; Ro. 10. 21.
^f ver. 30 ; 2 Chr. 36. 16 ; Ps. 107. 11 ; Lk. 7. 30.
^g Ps. 81. 11.
^h Ps. 2. 4 ; 37. 13.
ⁱ ch. 10. 24 ; 1 Thes. 5. 3 ; Rev. 6. 15—17.
^k Gen. 1. 45, 46 ; see refs. Job 27. 9 ; Zec. 7. 13.
^l Ps. 63. 1 ; 78. 34—36.
^m ver. 22 ; ch. 5. 12 ; Job 21. 14, 15.
ⁿ Ps. 119. 173.
^o ver. 25 ; Ps. 81. 11 ; Jer. 8. 9.
^p ch. 14. 14 ; 22. 8 ; Num. 11. 4—6, 20, 33 ; Job 4. 8 ; Is. 3. 11 ; Jer. 6. 19.
^q ch. 8. 36 ; John 3. 36 ; Heb. 12. 25.
^r Deu. 32. 15.
^s ch. 8. 32—35 ; Ps. 25. 12, 13 ; Is. 48. 18.
^t ch. 3. 21—26 ; 14. 26 ; Ps. 112. 7 ; Is. 26. 3.

^u ch. 4. 21 ; 7. 1 ; Ps. 119. 11.

^v see 1 Ki. 3. 9—12.
^w ch. 3. 14 ; Ps. 119. 72 ; Mt. 13. 44.
^x Job 28. 12—20 ; John 5. 39.
^y 2 Chr. 1. 10—12.
^z Jer. 24. 7.
^a 1 Ki. 3. 9, 12 ; 4. 29 ; Dan. 1. 17 ; 2. 23 ; Jam. 1. 5.
^b ch. 8. 6—8.

^c ch. 30. 5 ; see refs. Ps. 3. 3.
^d ch. 8. 20.
^e see refs. 1 Sam. 2. 9 ; Ps. 66. 9.

^f see refs. Ps. 19. 10.
^g ch. 6. 22 ; Ecc. 10. 10.

^h ch. 4. 19 ; John 3. 19, 20 ; Ro. 1. 21.
ⁱ ch. 10. 23 ; Jer. 11. 15.
^j Ro. 1. 32.
^k Ps. 125. 5.
^l ch. 5. 20 ; see refs. Judg. 16. 5.
^m ch. 5. 3 ; 6. 24 ; 7. 5.
ⁿ see Jer. 3. 4 ; Mal. 2. 14—16.
^o ch. 5. 4—14 ; 6. 26—35 ; 7. 26, 27.

1 Or, 'beckoned.' This is a gesture of entreaty. See Acts xii. 17 ; xxi. 40. Wisdom does not use any harsh accents, till her gentler tones have been disregarded.

2 Or, 'a storm ;' as in Ezek. xxxviii. 9.

3 These tempests are sometimes so impetuous in the neighbourhood of the deserts, that the traveller is overwhelmed in a moment.

4 That is, 'earnestly ;' see refs.

5 Impenitence is followed by punishment, as the blossom is by the fruit.

6 That is, from the admonitions of wisdom.

7 Rather, 'ease ;' or, 'careless security.'

8 This simple and beautiful poem assures the young that the diligent pursuit of wisdom shall be successful (vers. 1—5) ; for Jehovah will give it to all who thus seek it (6—9) ; and that it will be found an infallible preservative (10, 11) from wicked men (12—15) and women (16—19) ; securing the blessings of the righteous, and averting the punishment of the ungodly (20—22).

9 Or, 'treasure up,' as a valuable possession.

10 This and the following metaphors represent an earnest and laborious search.

11 Vers. 6—9 describe the *second* condition of obtaining wisdom, which is quite as essential as the *first*. If the

earnest pursuit previously enjoined be combined with humble dependence upon the Giver of wisdom (see Job xxxviii. 36 ; Dan. ii. 21 ; James i. 5), it will certainly be successful.

12 Rather, 'so as to guard the ways of justice ;' carrying on the thought of the preceding clause. From what God shields those who seek his heavenly wisdom is mentioned below.

13 Or, 'perverse things ;' the sophistries of error, and the seductions of vice.

14 'Darkness' is probably put here for *wickedness*. See Eph. iv. 18.

15 Though the term translated 'stranger' in this verse generally signifies 'foreign women,' yet ver. 17 shows that the writer does not refer particularly to such persons, but to any other than a lawful wife.

16 Or, 'the *companion* of her youth' (see Psa. lv. 13, and note) ; the husband to whom in youth she had been united, with all the sanctions of religion, according to the ordinance, or 'the covenant of her God.' Comp. Gen. ii. 24. The adulteress is here charged with a double crime, as being false both to her husband and to God.

17 Or, 'sinks down.' A premature grave will be the consequence of such sinful associations.

- 19 ^a None that go unto her return again,¹—neither take they hold of the paths of life.
 20 ^c That thou mayest walk in the way of good *men*,
 And keep the paths of the righteous.
 21 ^u For the upright shall dwell in the land,²—and the perfect shall remain in it.
 22 ^x But the wicked shall be cut off from the earth,
 And the transgressors shall be rooted out of it.

Exhortations to cultivate the graces essential to godliness.

- 3 MY son,³ ^v forget not my law;—^z but let thine heart keep my commandments :
 2 For ^a length of days, and long life,⁴—and ^b peace, shall they add to thee.
 3 Let not ^c mercy and truth forsake thee :⁵
^d Bind them about thy neck ;⁶—^e write them upon the table of thine heart :⁷
 4 ^f So shalt thou find favour and good understanding⁸
 In the sight of God and man.
 5 ^g Trust in the LORD with all thine heart ;
^h And lean not unto⁹ thine own understanding.
 6 ⁱ In all thy ways acknowledge him,—and he shall ^k direct thy paths.
 7 ^l Be not wise in thine own eyes :—^m fear the LORD, and depart from evil.
 8 ⁿ It shall be health to thy navel,—and ^o marrow¹⁰ to thy bones.
 9 ^p Honour the LORD with thy substance,
 And with the firstfruits of all thine increase :¹¹
 10 ^q So shall thy barns be filled with plenty,
 And thy presses shall burst out with new wine.
 11 ^r My son, despise not the chastening of the LORD ;
^s Neither be weary of¹² his correction :
 12 For whom the LORD loveth he correcteth ;
^t Even as a father the son *in whom* he delighteth.¹³

The happiness attending true wisdom.

- 13 "HAPPY¹⁴ is the man *that* findeth wisdom,
 And the man *that* getteth understanding.
 14 ^x For the merchandise of it is better than the merchandise of silver,
 And the gain thereof than fine gold.¹⁵
 15 She is more precious than rubies :
 And ^y all the things thou canst desire are not to be compared unto her.
 16 ^z Length of days is in her right hand ;—and ^a in her left hand riches and honour.
 17 ^b Her ways are ways of pleasantness,—^c and all her paths are peace.
 18 She is ^d a tree of life¹⁶ to them that lay hold upon her :
 And happy is *every one* that retaineth her.
 19 ^e The LORD by wisdom¹⁷ hath founded the earth ;
 By understanding hath he established the heavens.

^s Eccl. 7. 26.
^t ch. 13. 29 ; Ps. 119. 63.
^u Ps. 37. 29.
^x ch. 5. 22, 23 ; Job 18. 16—18 ; Ps. 37. 20, 28 ; 104. 35.
^y Deu. 4. 23.
^z Deu. 4. 9 ; 8. 1 ; 30. 16, 20.
^a ver. 16 ; ch. 4. 10 ; Ps. 34. 11—14.
^b ver. 17 ; Ps. 119. 165 ; Is. 32. 17 ; Ro. 14. 17.
^c ch. 16. 6 ; Ps. 25. 10.
^d ch. 6. 21 ; 7. 3 ; Ex. 13. 9 ; Deu. 6. 8.
^e Jer. 17. 1 ; 2 Cor. 3. 3.
^f Ge. 30. 2—4 ; 1 Sam. 2. 26 ; Ps. 111. 10 ; Lk. 2. 52 ; Ac. 2. 47 ; Ro. 14. 18.
^g see refs. Ps. 37. 3, 5.
^h ch. 23. 4 ; Jer. 9. 23 ; 1 Cor. 3. 18—20.
ⁱ ch. 16. 3 ; Ge. 24. 12—27 ; 2 Ki. 18. 4—7 ; 19. 14—37 ; 1 Chr. 28. 9 ; Phil. 4. 6.
^k ch. 16. 9 ; Is. 48. 17 ; Jer. 10. 23.
^l ver. 5 ; ch. 26. 12 ; Is. 5. 21 ; Ro. 12. 16.
^m ch. 16. 6 ; Ne. 5. 15 ; Job 1. 1.
ⁿ ch. 4. 22.
^o Job 21. 24.
^p see refs. Ex. 23. 19 ; 1 Chr. 29. 1—5, 28 ; Mal. 3. 8—10, etc. ; Lk. 14. 13 ; 1 Cor. 16. 2.
^q ch. 19. 17 ; Deu. 28. 8 ; Mal. 3. 10, 11.
^r see refs. Job. 5. 17.
^s ch. 24. 10 ; Heb. 12. 3.
^t Deu. 8. 3—6, 15, 16 ; Ps. 103. 13.
^u ch. 8. 32—35.
^x ch. 2. 4 ; 8. 11, 19 ; 16. 16 ; Job 28. 13—19 ; Ps. 19. 10.
^y ch. 20. 15 ; Mt. 13. 44—46.
^z ver. 2 ; ch. 8. 18 ; 1 Tim. 4. 8.
^a ch. 8. 18—21 ; 1 Ki. 3. 13.
^b Ps. 119. 14 ; Mt. 11. 29, 30.
^c Ps. 119. 165 ; Lk. 1. 79.
^d ch. 11. 30 ; Ge. 2. 9 ; 3. 22.
^e ch. 8. 27 ; see refs. Ps. 104. 24 ; 136. 5 ; Jer. 51. 15.

1 Unchastity, more rapidly and certainly than any other sin, pollutes the imagination, whilst it deadens moral sensibility, paralyses conscience, and destroys all that conviction might effectually fasten upon.

2 A long life in the land of Canaan was one of the chief earthly blessings promised to the faithful Israelite. See Exod. xx. 12. Hence it was used to represent the highest good, as in Matt. v. 5.

3 Ch. iii. 1—12 very beautifully displays the various graces which are essential to godliness (comp. Gal. v. 22, 23 ; 2 Pet. i. 5—8), together with the blessings which flow from them.

4 See note on ch. ii. 21.

5 Let them be thy constant companions.

6 Let them conspicuously adorn thy life.

7 Let thy heart be as a tablet on which they shall be indelibly engraven ; *i. e.* let them always be affectionately remembered.

8 Rather, 'good success. See Josh. i. 8 ; 1 Sam. xviii. 5. But the Septuagint (without altering a letter) renders it, 'and provide good in the sight of the Lord and of man.' And this reading is quoted in part by the apostle Paul, in Rom. xii. 17 ; 2 Cor. viii. 21.

9 Rather, 'upon,' as one leans upon a staff. Instead of trusting to our own sagacity, we are taught to seek Divine guidance, acknowledging God in all our ways (ver. 6).

10 Or, 'moisture ;' the bones being supposed to be

dried up in sickness : see Job xxi. 24 ; Psa. cii. 3. Thus godliness is represented as beneficial for the present life, promoting health of body and cheerfulness of mind.

11 Obeying the directions of the law as to tithes and first-fruits. See refs.

12 Or, 'loathe.'

13 The Septuagint here has a slightly different reading, and consequently a different rendering, which is quoted in Heb. xii. 6.

14 Vers. 13—26 contain an elegant and touching description of the unspeakable advantages of possessing true wisdom, or godliness. Apart from its future eternal rewards, there is a peace and a pleasure in goodness which makes even the present enjoyment far higher than any gratification that worldly riches can procure for us. Comp. Job xxviii., from which many of the expressions here used are taken.

15 That is, the blessings to be obtained by it are better than any which wealth can purchase.

16 This probably alludes to the tree of life in Paradise (Gen. ii. 9 ; iii. 22) as an emblem of constant and durable happiness, which has been forfeited by sin, but may still be regained by heavenly wisdom.

17 This is the highest testimony which can be given to the excellence of Wisdom. She has been as it were a counsellor to the Most High, and must therefore be invaluable to erring men. Comp. ch. viii. 22—29.

- 20 ^f By his knowledge the depths are broken up,¹
And ^g the clouds drop down the dew.
- 21 My son, ^h let not them² depart from thine eyes :
Keep sound wisdom and discretion :
- 22 ⁱ So shall they be life unto thy soul,—and ^h grace to thy neck.
- 23 ^l Then shalt thou walk in thy way safely,—and thy foot shall not stumble.
- 24 ^m When thou liest down, thou shalt not be afraid :
Yea, thou shalt lie down, and thy sleep shall be sweet.
- 25 ⁿ Be not afraid³ of sudden fear,
^o Neither of the desolation of the wicked,⁴ when it cometh.
- 26 For ^p the LORD shall be thy confidence,—and shall keep thy foot from being taken.

Warnings against injustice and unkindness.

- 27 ^q WITHHOLD not good from them to whom it is due,⁵
When it is in the power of thine hand to do it.
- 28 ^r Say not unto thy neighbour, Go, and come again, and to-morrow I will give ;
When thou hast it by thee.
- 29 Devise not evil against thy neighbour,—seeing he dwelleth securely by thee.
- 30 ^s Strive not with a man without cause,—if he have done thee no harm.
- 31 ^t Envy thou not the oppressor,—and ^u choose none of his ways.
- 32 For ^v the froward is abomination to the LORD :
^y But his secret⁶ is with the righteous.
- 33 ^z The curse of the LORD is in the house of the wicked :
But ^a he blesseth the habitation of the just.
- 34 ^b Surely he scorneth the scorners :⁷—but he giveth grace unto the lowly.
- 35 ^c The wise shall inherit glory :—^d but shame shall be the promotion of fools.⁸

The value of wisdom ; warning against bad company and licentiousness.

- 4 HEAR,⁹ ^e ye children, the instruction of a father,
And attend to know understanding.
- 2 For I give you ^f good doctrine,—forsake ye not my law.
- 3 For ^g I was my father's son,—^h tender and only beloved¹⁰ in the sight of my mother.
- 4 ⁱ He taught me also, and said unto me,
^k Let thine heart retain my words :—^l keep my commandments, and live.¹¹
- 5 ^m Get wisdom, get understanding :
Forget ^{it} not ; neither decline from the words of my mouth.
- 6 Forsake her not, and she shall preserve thee :—ⁿ love her, and she shall keep thee.
- 7 ^o Wisdom is the principal thing ;¹² therefore get wisdom :
And ^p with all thy getting get understanding.
- 8 ^q Exalt her, and she shall promote thee :
She shall bring thee to honour, when thou dost embrace her.¹³
- 9 She shall give to thine head ^r an ornament of grace :
A crown of glory shall she deliver to thee.
- 10 Hear, O my son, ^s and receive my sayings ;
^t And the years of thy life shall be many.
- 11 I have taught thee in the way of wisdom ;—I have led thee in right paths.
- 12 When thou goest, ^u thy steps shall not be straitened ;
^x And when thou runnest, thou shalt not stumble.¹⁴

^f Ge. 1. 9 ; Job 38. 8—11.
^g Deu. 33. 28 ; Job 36. 27, 28.
^h vers. 1—3.
ⁱ ch. 4. 22.
^k ch. 1. 9.
^l ch. 4. 12 ; 10. 9 ; Ps. 37. 23, 24, 31 ; 91. 11, 12.
^m ch. 6. 22 ; Le. 26. 6 ; Ps. 3. 5 ; 4. 8.
ⁿ 2 Ki. 6. 16, 17 ; Job 5. 21, 22 ; Ps. 91. 5 ; 112. 7 ; Is. 41. 10—13.
^o ch. 1. 27 ; Ps. 73. 19.
^p ch. 14. 26 ; Ps. 91. 9, 10.
^q Lk. 10. 30—35 ; Ro. 13. 7 ; Gal. 6. 10 ; see refs. Le. 19. 18.
^r see refs. Le. 19. 13.
^s ch. 25. 8, 9 ; Ro. 12. 18.
^t see refs. Ps. 37. 1.
^u ch. 1. 15.
^x ch. 8. 13 ; 11. 20.
^y see refs. Ps. 25. 14.
^z Le. 26. 14, etc. ; 1 Ki. 16. 1—4, 12, 13 ; Ps. 37. 22 ; Zec. 5. 4 ; Mal. 2. 2.
^a Deu. 28. 2 ; 2 Sam. 6. 11 ; Ps. 1. 3.
^b Is. 57. 15 ; Jam. 4. 6 ; 1 Pet. 5. 5.
^c ch. 4. 8 ; Dan. 12. 3.
^d Dan. 12. 2.
^e ch. 1. 8 ; Ps. 34. 11.
^f ch. 8. 6—9.
^g 2 Sam. 12. 24, 25.
^h 1 Cbr. 29. 1.
ⁱ 1 Chr. 22. 11—13 ; 28. 9 ; Eph. 6. 4.
^k ch. 3. 1.
^l ch. 7. 2.
^m ch. 2. 2—4 ; Jam. 1. 5.
ⁿ 2 Thes. 2. 10.
^o Ecc. 9. 16, 18 ; Mt. 13. 44—46 ; Lk. 10. 42.
^p ch. 16. 16.
^q ch. 3. 35 ; 1 Sam. 2. 30.
^r see refs. ch. 1. 9.
^s see refs. ch. 3. 2.
^t ch. 6. 22 ; Ps. 18. 36 ; 119. 45.
^u ver. 19 ; see refs. ch. 3. 23 ; Ps. 91. 11, 12.
^x Deu. 32. 47 ; Ecc. 7. 12 ; John 6. 68.

1 Or, 'By his knowledge are the abysses cleft;' probably referring to the preparation of the ocean-depths for the reception of the waters. See Gen. i. 9, 10 ; Job xxxviii. 8—11.

2 That is, the things which I have just said respecting wisdom and discretion.

3 Or, 'Thou needest not be afraid.'

4 Meaning either the mischief which the wicked are preparing for the purpose of ensnaring the foot of the righteous (ver. 26), or the sudden and overwhelming judgment in which the wicked shall be taken.

5 Literally, 'its owners.' Kindness is *due* from one man to another, and cannot be withheld without violating the law of God : see refs.

6 That is, 'his confidential friendship.' See note on Job xix. 19 ; Psa. xxv. 14.

7 Or, 'Scorners he treats scornfully;' *i. e.* 'he will make their punishment correspond with their sin.' See ch. i. 24—31. The Greek version of this verse is quoted in James iv. 6 ; 1 Pet. v. 5.

8 This probably means, they shall be exposed to public infamy.

9 Ch. iv., v. form one poem, containing the advice of a father (probably David) to his son, who repeats it, with additional admonitions, to his children. Its subject, like that of the preceding discourses, is the value of wisdom, to which are added warnings of the danger of bad company, especially of unchaste women.

10 That is, beloved *like* an only child.

11 A Hebrew idiom, conveying the promise, 'Thou shalt live.'

12 That is, the most important and valuable of all possessions. See Matt. vi. 33.

13 The love and honour paid to wisdom will be abundantly repaid in the dignity and advantages which she will confer upon her disciples.

14 Running increases the danger of stumbling ; but even the greatest dangers attending the course of duty shall be warded off from those who earnestly and diligently pursue it.

13 Take fast hold of instruction; let *her* not go:—keep her; for she *is* thy life.
 14 ^y Enter not into the path of the wicked, and go not in the way of evil *men*;
 15 Avoid it, pass not by it,—turn from it, and pass away.
 16 ^z For they sleep not, except they have done mischief;
 And their sleep is taken away, unless they cause *some* to fall.
 17 For they eat the bread of wickedness,—and drink the wine of violence.¹
 18 ^a But the path of the just ^b *is* as the shining light,
 That shineth more and more unto the perfect day.
 19 ^c The way of the wicked *is* as darkness:²—they know not at what they stumble.
 20 My son, attend to my words;—incline thine ear unto my sayings.
 21 ^d Let them not depart from thine eyes;—^e keep them in the midst of thine heart.
 22 For they *are* ^f life unto those that find them,—and ^g health to all their flesh.
 23 ^h Keep thy heart with all diligence;³—ⁱ for out of it *are* the issues of life.
 24 Put away from thee a froward mouth,—and perverse lips put far from thee.
 25 ^k Let thine eyes look right on,⁴—and let thine eyelids look straight before thee.
 26 ^l Ponder⁵ the path of thy feet,—and let all thy ways be established.
 27 ^m Turn not to the right hand nor to the left:—ⁿ remove thy foot from evil.
 5 My son, attend unto my wisdom,—and ^o bow thine ear to my understanding:
 2 That thou mayest regard discretion,—and *that* thy lips may ^p keep knowledge.⁶
 3 ^q For the lips of a strange woman drop *as* an honeycomb,⁷
 And her mouth *is* ^r smoother than oil:
 4 But her end⁸ *is* ^s bitter as wormwood,—^t sharp as a two-edged sword.
 5 ^u Her feet go down to death;—her steps take hold on hell.⁹
 6 Lest thou shouldst ponder the path of life,
 Her ways are moveable, *that* thou canst not know *them*.¹⁰
 7 Hear me now therefore, O ye children,
 And depart not from the words of my mouth.
 8 ^x Remove thy way far from her,—and come not nigh the door of her house:¹¹
 9 ^y Lest thou give thine honour¹² unto others,—and thy years unto the cruel:
 10 Lest strangers be filled with thy wealth;
 And thy labours *be* in the house of a stranger;
 11 ^z And thou mourn at the last,—when thy flesh and thy body are consumed,
 12 And say, How have I ^a hated instruction,—and my heart ^b despised reproof;
 13 And have not obeyed the voice of my teachers,
 Nor inclined mine ear to them that instructed me!
 14 I was almost in all evil¹³—in the midst of the congregation and assembly.
 15 ^c Drink waters out of thine own cistern,¹⁴
 And running waters out of thine own well.
 16 Let thy fountains ^d be dispersed abroad,—and rivers of waters in the streets;¹⁵
 17 Let them be only thine own,—and not strangers' with thee.
 18 Let thy fountain be blessed:—and rejoice with ^e the wife of thy youth.
 19 ^f Let *her* be *as* the loving hind and pleasant roe;¹⁶
 Let her breasts satisfy thee at all times;
 And be thou ravished always with her love.
 20 And why wilt thou, my son, be ravished with ^g a strange woman,
 And embrace the bosom of a stranger?

^y ch. 1. 10, 15; Ge. ch. 31; see refs. Ps. 1. 1; 1 Cor. 15. 33.
^z Ps. 36. 4; Is. 57. 20.

^a Mt. 5. 14, 16, 45; Phil. 2. 15.
^b 2 Sam. 22. 4; Job 11. 17; 2 Pet. 3. 18.
^c 1 Sam. 2. 9; Job 18. 5, 6; Is. 59. 9, 10; Jer. 23. 12; John 12. 35.
^d ch. 3. 3, 21.
^e ch. 2. 1.
^f vers. 4, 10.
^g ch. 3. 8; 12. 18.
^h ch. 22. 5; Deu. 4. 9.
ⁱ Mt. 15. 19.

^k Ps. 119. 37.
^l Ps. 119. 59; Hag. 1. 5.
^m see refs. Deu. 5. 32; 28. 11.
ⁿ Is. 1. 16; Ro. 12. 9.
^o ch. 22. 17.

^p Mal. 2. 7.
^q see refs. ch. 2. 16.
^r Ps. 55. 21.
^s Eccl. 7. 26.
^t Heb. 4. 12.
^u ch. 7. 27.

^x ch. 4. 15.
^y see Judg. 16. 15—21 Ne. 13. 26.

^z ch. 7. 23; Ro. 6. 21.
^a ch. 1. 29, 39.
^b ch. 1. 25; 12. 1; Ps. 59. 17.

^c 1 Cor. 7. 2.
^d Judg. 12. 9; Ps. 127. 3.
^e Eccl. 9. 9; Mal. 2. 11.
^f see S. Song 2. 9; 1. 5; 7. 3; 8. 14.

^g see refs. ch. 2. 16.

1 That is, their enjoyments are unlawfully procured.
 2 Rather, 'as thick darkness' (see Exod. x. 22); a striking contrast with 'the path of the righteous' in the preceding verse.
 3 Literally, 'more than all keeping;' *i. e.* keep it with the greatest possible care. It is added as a reason for this, that the heart is the fountain from which springs the whole course of life.
 4 That is, avoid all crooked and tortuous policy.
 5 Or, 'weigh;' that is, inspect it carefully and deliberately.
 6 So as to impart wisdom to others.
 7 Rather, 'drop honey.'
 8 The destruction in which she involves her victims with herself.
 9 Heb., 'Sheol.' See notes on Deut. xxxii. 22; Job xi. 8.
 10 Or, 'her courses are changed at unawares' (see Psa. xxxv. 8). This probably refers to her various artful schemes for keeping her deluded victims from that reflection which might lead them to repentance.

11 Those who would avoid sin must keep, as far as possible, from the haunts of sinners.
 12 Either, 'thy comeliness,' as in Dan. x. 8; or 'thy vigour.' Some suppose that the adulterer was sold into slavery, so that his person and earnings were at the mercy of a master. But it is more natural to understand the whole as referring to the ruinous effects of this crime, entailing disease, poverty, and despair.
 13 Perhaps this means, 'I was well nigh brought to the extreme of evil;' alluding to the public trial and punishment of his sin: see Lev. xx. 10; Ezek. xvi. 40; John viii. 5. Or, 'Even in religious assemblies I was indulging my wicked thoughts.'
 14 Or, 'fountain.'
 15 The dispersion of the streams from the fountains refers to the increase of the family by legitimate children. Some render the commencement of this verse as a promise, 'So shall thy fountains be,' etc.
 16 The figure is now changed for one by which the Orientals are particularly fond of representing a gentle and elegant woman.

- 21 ^h For the ways of man *are* before the eyes of the LORD,
And he pondereth all his goings.
22 ⁱ His own iniquities shall take the wicked himself,
And he shall be holden with the cords¹ of his sins.
23 ^k He shall die without instruction;
And in the greatness of his folly he shall go astray.²

Against suretiship, idleness, and deceit.

- 6 MY son,³ if thou be surety for thy friend,⁴
If thou hast stricken thy hand with a stranger,
2 Thou art snared⁵ with the words of thy mouth,
Thou art taken with the words of thy mouth;
3 Do this now, my son, and deliver thyself,
When thou art come ^minto the hand of thy friend;
Go, humble thyself, and make sure thy friend.⁶
4 ⁿ Give not sleep to thine eyes,—nor slumber to thine eyelids.
5 Deliver thyself as a roe from the hand *of the hunter*,
And ^o as a bird from the hand of the fowler.
6 ^p Go to the ant,⁷ thou sluggard;—consider her ways, and be wise:
7 Which having no guide, overseer, or ruler,
8 ^q Provideth her meat in the summer,—*and* gathereth her food in the harvest.
9 ^r How long wilt thou sleep, O sluggard?—when wilt thou arise out of thy sleep?
10 *Yet* a little sleep, a little slumber,—a little folding of the hands to sleep:
11 ^s So shall thy poverty come as one that travelleth,⁸
And thy want as an armed man.

- 12 A naughty person,⁹ a wicked man,—walketh with a froward mouth.
13 ^t He winketh with his eyes,—he speaketh with his feet,
He teacheth with his fingers;
14 Frowardness *is* in his heart, ^u he deviseth mischief continually;
^x He soweth [casteth forth] discord.
15 Therefore shall his calamity come suddenly;
Suddenly shall he ^y be broken ^z without remedy
16 These six *things*¹⁰ doth the LORD hate:—yea, seven *are* an abomination unto him:
17 ^a A proud look, ^b a lying tongue,—and ^c hands that shed innocent blood,
18 ^d An heart that deviseth wicked imaginations,
^e Feet that be swift in running to mischief,
19 ^f A false witness *that* speaketh lies,—and he ^g that soweth discord among brethren.

Against adultery.

- 20 ^h MY son,¹¹ keep thy father's commandment,
And forsake not the law of thy mother:
21 ⁱ Bind them continually upon thine heart,—*and* tie them about thy neck.
22 ^k When thou goest, it¹² shall lead thee;—when thou sleepest, ^l it shall keep thee;
And *when* thou awakest, it shall talk with thee.

^h ch. 15. 3; 2 Chr. 16. 9; Job 31. 4; 34. 21; Jer. 16. 17; 32. 19; Hos. 7. 2; John 1. 48; Heb. 4. 13.
ⁱ ch. 1. 31; 11. 5; 2 Sam. 17. 23; see refs. Ps. 9. 15; Jer. 2. 19.
^k Job 4. 21; 36. 12.

^l ch. 11. 15; 17. 18; 20. 16; 22. 26; 27. 13.

^m 2 Sam. 24. 14; 2 Chr. 12. 5.

ⁿ Ps. 132. 4; Ecc. 9. 10.

^o Ps. 124. 7.

^p see refs. Job 12. 7.

^q ch. 30. 25.

^r ch. 24. 33, 34.

^s ch. 10. 4; 13. 4; 20. 4.

^t ch. 10. 10; Job 15. 12; Ps. 35. 19.

^u ver. 18; Ps. 36. 4; Mic. 2. 1.

^x ver. 19; ch. 16. 28.

^y Jer. 19. 11.

^z ch. 29. 1; 2 Chr. 36. 16.

^a Ps. 10. 4; see refs. Ps. 18. 27.

^b ch. 12. 22; Ps. 120. 2, 3; Rev. 22. 15.

^c Deu. 27. 25; 2 Ki. 24. 4; Is. 1. 15.

^d Ge. 6. 5; Zec. 8. 17.

^e ch. 1. 16; Is. 59. 7; Ro. 3. 15.

^f ch. 19. 5, 9; see refs. Ex. 20. 16; Ps. 27. 12.

^g ver. 14.

^h see refs. ch. 1. 8; Eph. 6. 1.

ⁱ see refs. ch. 3. 3.

^k ch. 3. 23, 24.

^l ch. 2. 11.

1 Like a wild beast caught in the toils of the hunter. It is true of all sins, but most strikingly so of sensual lusts, that they enslave and punish the man who indulges them.

2 Literally, 'he shall stagger;' *i. e.* he shall fall. The sensualist is represented as reeling into his grave.

3 Ch. vi. 1—19 warns the inexperienced against imprudent suretiship, indolence, and those injurious insinuations which are amongst the most heinous of sins.

4 Rather, 'neighbour,' as in ch. iii. 28, 29. In very early times suretiship was practised, and was entered into by striking or joining hands. It brought the surety's person and property into all the liabilities of the man for whom he bound himself. Comp. Gen. xlv. 32, 33; Job xvii. 3. Such engagements were, therefore, commonly very imprudent.

5 Rather, 'If thou art snared with the words of thy mouth; if thou art taken,' etc.

6 Rather, 'Since thou hast come into the power of thy neighbour, go, prostrate thyself, and urge thy neighbour;' *i. e.* in seeking deliverance from the engagement which thou hast contracted.

7 A wise, thoughtful study of God's works, even the humblest, will not only exalt our conceptions of Him, but will also teach us many lessons of practical value. The ants exhibit a provident industry in labouring for a

common object, which men rarely display except under the guidance and oversight of a ruling mind (ver. 7).

8 Perhaps, 'as a courier;' *i. e.* unexpectedly. The next clause adds, that it will come to destroy.

9 Rather, 'A man of Belial (see Deut. xiii. 13, and note), a man of wickedness [is he who] walketh [in] perverseness of mouth, [who] winketh with his eyes.' Not only actions, but words, and even signs, may be made instruments of mischief, and are often employed by those who hope thereby to escape punishment for the injuries they inflict. But God will make such hope vain (ver. 15), for he regards them with as much displeasure as murderers themselves (vers. 16—19).

10 Such enumerations as this are not uncommon in Arabian and Persian writings, and are found in Prov. xxx. and other places in the Bible. They are intended to show some point of resemblance between certain well-known things and the subject in hand, which is commonly mentioned last. Here the sin of *sowing discord* by words or signs is said to be as hateful to Jehovah as six other sins which he had most emphatically denounced.

11 The following section (ch. vi. 20—35; vii.) contains another earnest warning against adultery; the artifices, guilt, danger, and punishment of which are most forcibly described.

12 That is, 'the commandment,' 'the law' (ver. 20).

- 23 ^m For the commandment *is* a lamp; and the law *is* light:
And ⁿ reproofs of instruction *are* the way of life:
- 24 ^o To keep thee from the evil woman,
From the flattery of the tongue of a strange woman.
- 25 ^p Lust not after her beauty in thine heart;
Neither let her take thee ^q with her eyelids.¹
- 26 For ^r by means of a whorish woman *a man is brought* to a piece of bread:²
^s And the adulteress will ^t hunt for the precious life.
- 27 Can a man take fire in his bosom,—and his clothes not be burned?
- 28 Can one go upon hot coals,—and his feet not be burned?
- 29 So he that goeth in to his neighbour's wife;
Whosoever ^u toucheth her shall not be innocent.
- 30 *Men* do not despise a thief,—if he steal to satisfy his soul when he is hungry;
- 31 But *if* he be found, ^x he shall restore sevenfold;³
^y He shall give all the substance of his house.
- 32 *But* whoso committeth adultery with a woman ^z lacketh understanding:
He *that* doeth it ^a destroyeth his own soul.⁴
- 33 ^b A wound and dishonour shall he get;—and ^c his reproach shall not be wiped away.
- 34 For ^d jealousy *is* the rage⁵ of a man:
Therefore he⁶ will not spare in the day of vengeance.
- 35 He will not regard any ransom;
Neither will he rest content, though thou givest many gifts.
- 7 My son, ^e keep my words,—and ^f lay up my commandments with thee.
2 ^g Keep my commandments, and live;—^h and my law as the apple of thine eye.
3 ⁱ Bind them upon thy fingers,⁷—write them upon the table of thine heart.
4 ^k Say unto wisdom, ^l Thou *art* my sister;⁸
And call understanding *thy* kinswoman:
5 ^m That they may keep thee from the strange woman,
From the stranger *which* flattereth with her words.
- 6 For at the window of my house I looked through my casement,⁹
7 And beheld among the simple ones,
I discerned among the youths, a young man ⁿ void of understanding,
8 Passing through the street near her corner;—and he went the way to her house,
9 ^o In the twilight, in the evening,—in the black and dark night:
10 And, behold, there met him a woman
With the attire of an harlot, and subtil of heart.
11 (^p She *is* loud and stubborn;¹⁰—^q her feet abide not in her house:
12 Now *is she* ^r without, now in the streets,—and ^s lieth in wait at every corner.)
13 So she caught him, and kissed him,—and with an impudent face said unto him,
14 *I have* peace offerings with me;¹¹—this day have I paid my vows.
15 Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
16 I have decked my bed with coverings of tapestry,
With carved *works*, with ^t fine linen of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning:
Let us solace ourselves with loves.
19 For the goodman¹² *is* not at home,— he is gone a long journey:
20 He hath taken a bag of money with him,
And will come home at the day appointed [*or*, the new moon].

^m Ps. 19. 8; 119. 105.
ⁿ ch. 15. 31, 32; 29. 15.
^o ch. 2. 16; 5. 3; 7. 5.
^p Mt. 5. 28; Jam. 1. 14, 15.
^q 2 Ki. 9. 30.
^r ch. 5. 10; 29. 3; Lk. 15. 13—15.
^s Ge. 39. 14.
^t Ezc. 13. 18.
^u Ge. 20. 6; 26. 10; 1 Cor. 7. 1.
^x Ex. 22. 1, 3, 4.
^y Mt. 18. 25.
^z ch. 7. 7.
^a see refs. ch. 2. 18, 19.
^b Judg. 16. 19—21.
^c 1 Ki. 15. 5; Ne. 13. 26.
^d ch. 27. 4.

^e ch. 1. 8.
^f ch. 2. 1.
^g ch. 4. 4; see refs. 1c. 18. 5; Is. 55. 3.
^h see refs. Deu. 32. 10.
ⁱ ch. 3. 3; 6. 21; Deu. 6. 8; 11. 18.
^k ch. 4. 6—8.
^l Job 17. 14; S. Song 8. 1.
^m ch. 2. 16; 5. 3; 6. 24.

ⁿ ch. 6. 32; 9. 4, 16.

^o Job 24. 15.

^p ch. 9. 13.
^q 1 Tim. 5. 13; Tit. 2. 5.
^r ch. 9. 11, 15.
^s ch. 23. 28.

^t 1 Ki. 10. 28; 1s. 19. 9; Ezc. 27. 7.

1 See note on 2 Kings ix. 30.

2 That is, to abject poverty. Some regard the two clauses of the verse as differing thus: the harlot brings a man to penury, the adulteress to death.

3 Not literally sevenfold (see Exod. xxii. 1); but he shall make *full* restitution, though he may thereby be deprived of all that he has.

4 The argument appears to be this: The thief, driven by hunger to steal, is regarded with pity rather than contempt, and yet is punished for the protection of society; how much more, then, shall the adulterer be despised, as one who 'lacketh understanding,' and visited with a punishment for which there is no redemption.

5 That is, it rouses a man's most violent and lasting resentment.

6 That is, the injured husband.

7 As a ring on which some memento is engraved.

8 Cultivate the most endearing intimacy with her.

9 Rather, 'lattice:' see Judg. v. 28. This circumstantial and lifelike narrative or parable affords to the young and inexperienced an impressive warning against the dangers which beset the loiterer or the pleasure-seeker.

10 Or, 'refractory;' rejecting the customary restraints of modesty, which required a woman to keep at home.

11 Or, 'upon me;' *i. e.* peace-offerings were due from me, and I have just paid my vows by offering them. I have therefore come out to find some one to partake of them with me. See note on Lev. iii. 1. This description strikingly exhibits the woman's character—her levity, falsehood, and shameless impiety, in making her pretended religious observances a prelude to sin.

12 This is an old English word for the master of a family: in Hebrew it is simply 'the man,' meaning of course 'my husband.'

- 21 With ^a her much fair speech she caused him to yield,
^r With the flattering of her lips she forced him.
- 22 He goeth after her straightway,—as an ox goeth to the slaughter,
 Or as a fool to ^y the correction of the stocks;¹
- 23 Till a dart strike through his liver;—^z as a bird hasteth to the snare,
 And ^a knoweth not that it *is* for his life.
- 24 Hearken unto me now therefore, O ye children,
 And attend to the words of my mouth.
- 25 ^b Let not thine heart decline to her ways,—go not astray in her paths.
- 26 For ^c she hath cast down many wounded:
 Yea, ^d many strong *men* have been slain by her.²
- 27 ^e Her house *is* the way to hell,—going down to the chambers of death.³

Wisdom described and commended; her promises and warnings.

- 8 DOTH not ^f wisdom cry?⁴—and understanding put forth her voice?
 2 She standeth in the top of high places,⁵—by the way in the places of the paths.⁶
 3 She crieth at the gates, at the entry of the city,—at the coming in at the doors.
 4 Unto you, O men, I call;—and my voice *is* to the sons of man.
 5 O ^g ye simple, understand wisdom:—and, ye fools, be ye of an understanding heart.
 6 Hear; for I will speak of ^h excellent things;
 And the opening of my lips⁷ *shall be* right things.
 7 For ⁱ my mouth shall speak truth;—and wickedness *is* an abomination to my lips.
 8 ^k All the words of my mouth *are* in righteousness;⁸
There is nothing froward or perverse in them.
 9 ^l They *are* all plain to him that understandeth,
 And right to them that find knowledge.
 10 Receive my instruction, and not silver;⁹—and knowledge rather than choice gold.
 11 ^m For wisdom *is* better than rubies;
 And all the things that may be desired are not to be compared to it.

- 12 ⁿ I wisdom dwell with prudence,¹⁰
 And find out knowledge of witty inventions.¹¹
- 13 ^o The fear of the LORD *is* to hate evil:
^p Pride, and arrogancy, and the evil way, and ^q the froward mouth, do I hate.
- 14 ^r Counsel¹² *is* mine, and sound wisdom:—I *am* understanding; ^s I have strength.¹³
- 15 ^t By me kings reign,¹⁴—and princes ^u decree justice.
- 16 By me princes rule,—and nobles, *even* all the judges of the earth.
- 17 ^x I love them that love me;—and ^y those that seek me early¹⁵ shall find me.
- 18 ^z Riches and honour *are* with me;—*yea*, ^a durable¹⁶ riches and ^b righteousness.
- 19 ^c My fruit *is* better than gold, yea, than fine gold;
 And my revenue than choice silver.
- 20 ^d I lead in the way of righteousness,—in the midst of the paths¹⁷ of judgment:
 21 That I may cause those that love me ^e to inherit substance;¹⁸
 And I will ^f fill their treasures.

^a ver. 5; ch. 5. 3.

^r Ps. 12. 2.

^y Jer. 20. 2; Ac. 16. 21.

^z Ecc. 9. 12.

^a ch. 9. 18.

^b ch. 4. 14, 15.

^c ch. 6. 33.

^d Judg. 16. 4—21; 2 Sam. ch. 11; Ne. 13. 26.

^e ch. 2. 18; 5. 5; 9. 18.

^f ch. 1. 20; 9. 3.

^g ch. 1. 22.

^h ch. 4. 2; 22. 20.

ⁱ John 1. 17; 14. 6.

^k Is. 45. 23; 63. 1.

^l ch. 11. 6; Is. 35. 8; Jam. 1. 5.

^m ch. 3. 14, 15; 4. 5, 7; 16. 16; 20. 15; Job 28. 15—19; Ps. 19. 10; 119. 127; Ecc. 7. 12.

ⁿ ch. 3. 19; Ps. 136. 5; 1 K. 7. 35; John 1. 1; 1 Cor. 1. 21; Col. 2. 3.

^o ch. 11. 16; 16. 6; Ne. 5. 9, 15; Job 28. 28; Ps. 97. 10.

^p ch. 6. 17.

^q ch. 4. 21; Ps. 138. 6.

^r Is. 9. 6.

^s Ecc. 7. 19; 9. 16—18. ^t Jer. 27. 5—7; Dan. 2. 21; Rom. 13. 1.

^u 1 K. 3. 9, 28; 10. 9.

^x 1 Sam. 2. 30; 2 Chr. 31. 1—3, 27, 28; Ps. 91. 14; John 14. 21.

^y Ecc. 12. 1; Jam. 1. 5.

^z ch. 3. 16.

^a Mt. 6. 20; 1 Pet. 1. 4.

^b Mt. 6. 33; Phil. 3. 8, 9.

^c ver. 10; ch. 3. 14, 15.

^d ch. 4. 11, 12; Ps. 32. 8.

^e ver. 18; Rev. 21. 7.

^f Eph. 3. 19, 20.

1 Or, 'And as one in fetters to the chastisement of the fool.' But the ancient versions had a different reading, which seems to have been, 'and as a dog to the chain; and as a stag till an arrow pierce his liver,' etc. This makes the whole passage more consistent.

2 Rather, 'and mighty men have been altogether slain by her.' Her victims are not only many, but mighty; not only wounded, but slain outright. Then, how can the young and inexperienced hope to escape?

3 An allusion to the spacious sepulchres around which were cut out small recesses, each prepared to hold a corpse.

4 See notes on ch. i. 20, 21. The first part of the Book concludes with a solemn and powerful appeal addressed to all, and especially to the young, in the name of Divine Wisdom, whose attributes and benefits are fully set forth, and contrasted with the allurements of wanton pleasure (ch. viii., ix.) Many commentators suppose wisdom to be 'the Word' (John i. 1); but it is better to regard this description as a personification of that Divine attribute which the Son of God possesses equally with the Father.

5 Like a herald making proclamations.

6 That is, where several paths meet.

7 That is, 'those things which my lips utter shall be right'—honest and open, without any duplicity.

8 A strong mode of saying 'they are righteous.'

9 That is, rather than silver. See Job xxviii. 15—19.

10 Wisdom asserts that between herself and prudence there is an inseparable connection. In vers. 12—21, wisdom is extolled as being needful in the conduct of the most important affairs of human life; and in vers. 22—31, as being one of the essential attributes of God.

11 Or, 'skilful plans.'

12 That is, the capacity of managing successfully difficult affairs.

13 Some render this, 'As for me, understanding is my strength;' so as to resemble our proverb, 'Knowledge is power.' Comp. Eccles. vii. 19; ix. 16.

14 Legislative and judicial authority, the lowest as well as the highest, can be beneficial and permanent only as it is guided by true wisdom.

15 This promise is the counterpart of the threatening in ch. i. 28.

16 Or, 'firm;' *i. e.* substantial, real. It is probably with reference to this passage that our Lord speaks of 'the mammon of unrighteousness' and 'the true riches' (Luke xvi. 9—12). By 'righteousness' here we should probably understand the *fruits* of righteousness, namely, prosperity, happiness, etc.

17 Keeping as far as possible from even the appearance of deviating.

18 Or, 'I have wherewith to enrich those that love me.'

22 ^gThe LORD possessed me¹ in the beginning of his way,—before his works of old.
 23 ^hI was set up² from everlasting,—from the beginning, or ever the earth was.
 24 When *there were* no depths, I was brought forth;
 When *there were* no fountains abounding with water.
 25 ⁱBefore the mountains were settled,—before the hills, was I brought forth.
 26 While as yet he had not made the earth, nor the fields,
 Nor the highest part³ of the dust of the world.
 27 When he prepared the heavens, ^kI *was* there:
 When he set a compass⁴ upon the face of the depth:
 28 When he established⁵ the clouds above:
 When he strengthened the fountains of the deep:
 29 ^lWhen he gave to the sea his decree,
 That the waters should not pass his commandment:⁶
 When ^mhe appointed the foundations of the earth:
 30 ⁿThen I was by him, *as one brought up*⁷ *with him*:
^oAnd I was daily *his* delight, rejoicing always before him;⁸
 31 Rejoicing in the habitable part of his earth;
 And ^pmy delights *were* with the sons of men.
 32 Now therefore hearken unto me, O ye children:
 For ^qblessed *are they that* keep my ways.
 33 Hear instruction, and be wise,—and refuse it not.
 34 ^rBlessed *is* the man that heareth me,
 Watching daily at my gates,⁹—^swaiting at the posts of my doors.
 35 For whoso findeth me findeth life,—and shall ^tobtain favour of the LORD.
 36 But he that sinneth against me ^uwrongeth his own soul:
 All they that hate me love death.¹⁰
 9 Wisdom hath ^xbuilted her house,—she hath hewn out her ^yseven pillars:¹¹
 2 ^zShe hath killed her beasts;
^aShe hath mingled her wine;¹² she hath also furnished her table.
 3 She hath ^bsent forth her maidens:
^cShe crieth¹³ ^dupon the highest places of the city,
 4 ^eWhoso *is* simple, let him turn in hither:
^fAs for him that wanteth understanding, she saith to him,
 5 ^fCome, eat of my bread,—and drink of the wine *which* I have mingled.
 6 ^gForsake the foolish, and live;—and go in the way of understanding.
 7 He that reproveth a scorner getteth to himself shame:¹⁴
 And he that rebuketh a wicked *man* getteth himself a blot.
 8 ^hReprove not a scorner,—ⁱlest he hate thee:
^hRebuke a wise man,—and he will love thee.
 9 ⁱGive *instruction* to a wise *man*,—and he will be yet wiser:
 Teach a just *man*,—^mand he will increase in learning.
 10 ⁿThe fear of the LORD *is* the beginning of wisdom:
 And ^othe knowledge of the holy¹⁵ *is* understanding.
 11 ^pFor by me thy days shall be multiplied,

^g ch. 3. 19; John 1. 1, 2; Col. 1. 17.
^h Ps. 2. 6; John 17. 21.
ⁱ Job 15. 7, 8; Ps. 50. 2.
^k Col. 1. 16; Heb. 1. 2.
^l Ge. 1. 9, 10; Job 38. 10, 11; Ps. 33. 7; 104. 9; Jer. 5. 22.
^m Job 38. 4—7.
ⁿ John 1. 1—3, 18.
^o Is. 42. 1; Mt. 3. 17; 17. 5; Col. 1. 13.
^p Ps. 16. 3; John 13. 1; 2 Cor. 8. 9.
^q Ps. 119. 1, 2; 128. 1, 2; Lk. 11. 28.
^r ch. 3. 13, 18.
^s Ps. 81. 10.
^t ch. 12. 2.
^u ch. 20. 2.
^x Mt. 16. 18; Eph. 2. 20—22; 1 Tim. 3. 15; 1 Pet. 2. 5.
^y Gal. 2. 9; Rev. 1. 20; 3. 12.
^z Is. 25. 6; Mt. 22. 3, etc.
^a ver. 5; ch. 23. 30.
^b Mt. 22. 3, 9; Lk. 11. 49; Rom. 10. 15; 2 Cor. 5. 20, 21.
^c ch. 8. 1—3.
^d ver. 11.
^e ver. 16; ch. 1. 22; 6. 32; 8. 5, Mt. 11. 25.
^f ver. 2; S. Song 5. 1; Is. 55. 1—3; John 6. 27.
^g ch. 13. 20; Ex. 2. 11, etc.
^h Mt. 7. 6.
ⁱ ch. 15. 12.
^k ch. 28. 23; Lc. 19. 17; 1's. 111. 5.
^l ch. 1. 5.
^m Mt. 13. 12.
ⁿ ch. 1. 7; Job 28. 28; Ps. 111. 10.
^o ch. 2. 5.
^p ch. 3. 2, 16; 10. 27; Deu. 6. 2.

¹ Or, 'got me.' Comp. Gen. iv. 1. Wisdom is here regarded as prominently exhibited in all God's manifestations and works, from the very earliest acts of creation; and is therefore personified as his first-born daughter (vers. 22, 24, 25), fostered, happy, and beloved (30), and publicly recognised as his counsellor (23). Such a personification naturally furnished some language well adapted to express the intimate relation subsisting between the Father and the Son. See Col. i. 15, 16.

² Literally, 'anointed;' publicly inducted into my high office.

³ Heb., 'the head;' meaning either the 'first clod of the earth,' or the *sum total* (as in Psa. cxxxix. 17), *i. e.* the *mass* of the dust of the earth.

⁴ Or, 'drew a circle;' alluding to the curved appearance of the boundary of the sea. See note on Job xxvi. 10.

⁵ That is, 'When he fixed the clouds on high.' See Gen. i. 6, 7; Job xxvi. 8, and notes.

⁶ Rather, 'When he put to the sea its limit, so that the waters should not pass its shore.'

⁷ *As a foster child.* This beautiful figure is carried out in the glad some joy of the child in her parent's presence and in all his doings, and the father's delight in her.

⁸ The personality of the Creator is here strikingly shown. The creation is not a soulless development of nature. It is the happiness of God to create; and he rejoices in all the works of his power and wisdom, but chiefly in man created after his own image, and therefore capable of enjoying the communications of Divine wisdom which he delights to impart.

⁹ It is customary in the East for persons to attend at the gates of royal palaces, either in the course of established duty, or in testimony of respect, or expectation of favours from the sovereign or his family.

¹⁰ They court destruction. See ch. i. 29—32.

¹¹ 'Seven' was the number of completeness or perfection. As the beloved daughter of the Universal King, Wisdom builds her royal pavilion (ver. 1), provides a magnificent banquet, and publicly invites all who are inclined to partake of it (2—5).

¹² Either flavouring it with spices, or diluting it with water.

¹³ By means of her messengers.

¹⁴ Or, 'reproach;' *i. e.* shameful and insulting treatment; so that wisdom is necessary to teach us when and to whom reproof should be given.

¹⁵ Rather, 'of the Most Holy.'

And the years of thy life shall be increased.
 12 ^q If thou be wise, thou shalt be wise for thyself:¹
 But *if* thou scornest, thou alone shalt bear² it.
 13 ^r A foolish woman³ is clamorous:—*she* is simple, and knoweth nothing.
 14 For she sitteth at the door of her house,—on a seat ^s in the high places of the city,
 15 ^t To call passengers who go right on their ways:⁴
 16 ^u Whoso *is* simple,⁵ let him turn in hither:
 And *as for* him that wanteth understanding, she saith to him,
 17 ^x Stolen⁶ waters are sweet,—and bread *eaten* in secret is pleasant.
 18 But he knoweth not that ^y the dead *are* there;
 And *that* her guests *are* in the depths of hell.

^q ch. 16. 26; Job 35. 6, 7.
^r ch. 7. 11; 1 Tim. 6. 1.
^s ver. 3.
^t ch. 7. 13—15.
^u ver. 4.
^x ch. 20. 17.
^y ch. 2. 18; 7. 27.

PART II.

Moral and religious precepts, maxims, and sententious sayings.

10 THE PROVERBS⁷ OF SOLOMON.

^a A wise son maketh a glad father:—^a but a foolish son *is* the heaviness of his mother.
 2 ^b Treasures of wickedness profit nothing:—^c but righteousness delivereth from death.⁸
 3 ^d The LORD will not suffer the soul of the righteous to famish:
^e But he casteth away the substance of the wicked.⁹
 4 ^f He becometh poor that dealeth¹⁰ *with* a slack hand:
^g But the hand of the diligent maketh rich.
 5 ^h He that gathereth in summer *is* a wise son:
 But he that sleepeth in harvest *is* ⁱ a son that causeth shame.¹¹
 6 ^h Blessings¹² *are* upon the head of the just:
 But ^l violence covereth the mouth of the wicked.¹³
 7 ^m The memory of the just *is* blessed:—but ⁿ the name of the wicked shall rot.
 8 ^o The wise in heart will receive commandments:—^p but¹⁴ a prating fool shall fall.
 9 ^q He that walketh uprightly walketh surely:
 But he that perverteth his ways shall be known.¹⁵
 10 ^r He that winketh with the eye¹⁶ causeth sorrow:—^s but¹⁷ a prating fool shall fall.
 11 ^t The mouth of a righteous *man* *is* a well of life:
 But ^u violence covereth the mouth of the wicked.¹⁸
 12 ^x Hatred stirreth up strifes:—but ^y love covereth all sins.¹⁹
 13 ^z In the lips of him that hath understanding wisdom is found:
 But ^a a rod²⁰ *is* for the back of him that is void of understanding.
 14 ^b Wise *men* lay up knowledge:—but ^c the mouth of the foolish *is* near destruction.²¹

^z ch. 15. 20; 17. 21, 25; 19. 13; 23. 15, 16, 24, 25; 29. 3, 15.
^a Ge. 26. 34, 35.
^b ch. 11. 4; 2 Ki. 5. 20—27; Ps. 49. 6—10; Lk. 12. 19, 20.
^c ch. 12. 28; Dan. 4. 27.
^d 1 Ki. ch. 17; Ps. 10. 14; see refs. 33. 19; 34. 9, 10; 37. 25; Is. 33. 16.
^e Job 20. 5—8; Zeph. 1. 18.
^f ch. 12. 24; 19. 15; 20. 4; Ecc. 10. 18.
^g ch. 13. 4; 21. 5.
^h ch. 6. 6—8.
ⁱ ch. 12. 4; 17. 2; 19. 26.
^k ch. 28. 20.
^l ver. 11; Est. 7. 8.
^m Ps. 9. 5, 6; 112. 6; Ecc. 8. 10; Mk. 14. 9.
ⁿ see refs. Job 18. 17; Ps. 9. 6; Ecc. 8. 10.
^o ch. 1. 5.
^p ver. 10; ch. 13. 3; 18. 6, 7, 21.
^q ch. 28. 18; Ps. 23. 4; Is. 33. 15, 16.
^r see refs. ch. 6. 13.
^s ver. 8.
^t vers. 20, 21, 32; ch. 13. 14; 18. 4; Ps. 37. 30, 31.
^u ver. 6; Ps. 107. 42.
^x Ge. 21. 9—14.
^y ch. 17. 9; 1 Cor. 13. 4; 1 Pet. 4. 8.
^z ch. 15. 7; 1 Ki. 3. 16—28; Ecc. 10. 12.
^a ch. 26. 3; 1 Ki. 12. 13—19.
^b ch. 18. 15; Lk. 2. 19, 51.
^c ver. 8; ch. 18. 7; 21. 23.

1 That is, the advantage will be thine own.
 2 Neither personal responsibility nor the penalties of transgression can be shifted on others. See Ezek. xviii. 1—22.
 3 The address of Wisdom having ended with ver. 12, the adulteress now appears as her opponent, and as the representative of folly. She sits at her door, and *herself* invites the passer-by.
 4 That is, those who are going straightforward in their paths. Such are, of course, here considered as unwary and unguarded. The tempters to evil in this world are unhappily far more numerous than guides and counsellors to good.
 5 Imitating the language of religion (see ver. 4), as the tempter has done in every age.
 6 This proverb has peculiar force in Eastern countries, where water is often scarce and dear.
 7 Here begins the more ancient collection of *Proverbs* or *aphorisms*, properly so called, which extends to ch. xxii. 16. The language in which they are expressed is very concise, and marked by certain peculiarities. Every proverb consists of two members, containing commonly, in the Hebrew, from three to five words each; and it has a meaning complete in itself, even when a leading thought is separated into distinct portions, which are the subject of as many separate verses. The requisite point, distinctness, and vividness are obtained by the antithetic parallelism. All these proverbs have reference to the standard of religious and moral duty, as it existed among the Israelites in their best times.

8 That is, prolongeth life; according to the Old Testament promises.
 9 Or, 'disappoints the cravings of the wicked.'
 10 Rather, 'that worketh.'
 11 The misery which flows from indolence disgraces the family to which a man belongs as well as himself.
 12 That is, benedictions.
 13 Rather, 'but the mouth of the wicked concealeth violence,' and therefore no one blesses him.
 14 'But the fool in lips rushes headlong' to destruction; forming a striking antithesis to the former clause. The 'fool in lips' is one who is so eager to talk as not to listen to the advice of others.
 15 He who turns from the ways of uprightness into crooked and deceitful bye-paths shall be detected and exposed.
 16 See note on ch. vi. 12. Here these words appear to mean that the communications which proceed from the wicked tend only to the injury of others.
 17 Rather, 'and.' This verse is a warning against deceit and against inconsiderate language; the first injuring others, the second ourselves.
 18 See note on ver. 6.
 19 This means that love to others, instead of publishing their sins, casts a veil over them. See 1 Pet. iv. 8.
 20 The talk of such a man is so mischievous as to require punishment.
 21 Or, 'is destruction near at hand.' The wise 'lay by,' or reserve their knowledge for a seasonable juncture; while the hasty measures of the foolish soon prove ruinous.

- 15 ^d The rich man's wealth *is* his strong city :¹
The destruction of the poor *is* their poverty.
- 16 ^e The labour of the righteous *tendeth* to life :—^f the fruit² of the wicked to sin.
- 17 He *is in* the way of life that keepeth instruction :
But he that refuseth reproof erreth [*or*, causeth to err].
- 18 ^g He that hideth hatred *with* lying lips,³
And ^h he that uttereth a slander, *is* a fool.
- 19 ⁱ In the multitude of words there wanteth not sin :⁴
But ^k he that refraineth his lips *is* wise.
- 20 The tongue of the just *is as* choice silver :—the heart of the wicked *is* little worth.
- 21 The lips of the righteous feed many :—but ^l fools die for want of wisdom.
- 22 ^m The blessing of the Lord, it maketh rich,—and he addeth no sorrow with it.⁵
- 23 ⁿ *It is* as sport to a fool to do mischief :
But a man of understanding hath wisdom.⁶
- 24 ^o The fear of the wicked,⁷ it shall come upon him :
But ^p the desire of the righteous shall be granted.
- 25 As the whirlwind passeth, ^q so *is* the wicked no more :
But ^r the righteous *is* an everlasting foundation.
- 26 ^s As vinegar to the teeth, and as smoke to the eyes,
So *is* the sluggard to them that send him.
- 27 ^t The fear of the Lord prolongeth days :
But ^u the years of the wicked shall be shortened.
- 28 ^v The hope of the righteous *shall be* gladness :⁸
But the ^w expectation of the wicked shall perish.
- 29 ^z The way of the LORD *is* strength to the upright :
^a But destruction *shall be* to the workers of iniquity.⁹
- 30 ^b The righteous shall never be removed :
^c But the wicked shall not inhabit the earth.¹⁰
- 31 ^d The mouth of the just bringeth forth wisdom :
But the froward tongue shall be cut out.
- 32 The lips of the righteous ^e know¹¹ what is acceptable :
But the mouth of the wicked *spcaketh* frowardness.
- 11** ^f A ^g false balance *is* abomination to the LORD :—but a just weight¹² *is* his delight.
- 2 ^h When pride cometh, then cometh shame :—ⁱ but with the lowly *is* wisdom.
- 3 ^j The integrity of the upright shall guide them :
^k But the perverseness of transgressors shall destroy them.
- 4 ^l Riches profit not in the day of wrath :¹³
But ^m righteousness delivereth from death.
- 5 The righteousness of the perfect shall direct his way :
ⁿ But the wicked shall fall by his own wickedness.
- 6 ^o The righteousness of the upright shall deliver them :
But ^p transgressors shall be taken in *their own* naughtiness.
- 7 ^q When a wicked man dieth, *his* expectation shall perish :
And the hope of unjust *men* perisheth.
- 8 ^r The righteous is delivered out of trouble,—^s and the wicked cometh in his stead.¹⁴
- 9 An ^t hypocrite¹⁵ with *his* mouth destroyeth his neighbour :
^u But through knowledge shall the just be delivered.¹⁶

^d ch. 18. 11; Job 31. 21, 25; Ps. 52. 7; 1 Tim. 6. 17.

^e Is. 3. 10, 11; Gal. 6. 7—9.

^f Ro. 6. 23.

^g ch. 26. 21—26.

^h Ps. 15. 3.

ⁱ Eccl. 5. 3.

^k Ps. 39. 1; Jam. 1. 19; 3. 2.

^l ch. 1. 20, 31; 5. 23.

^m Ge. 12. 2; 24. 35; 26. 12; Deu. 8. 17, 18; 1 Sam. 2. 7, 8; Ps. 37. 22.

ⁿ ch. 14. 9; 15. 21.

^o Job 15. 21.

^p see refs. Ps. 37. 4; Mt. 5. 6; Lk. 2. 25—30.

^q ch. 1. 27; 2 Ki. 19. 35; Job 27. 19—21; Ps. 37. 9, 10; 58. 9; Is. 40. 24.

^r ver. 30; Ps. 15. 5; Mt. 7. 24, 25; 16. 18.

^s ch. 25. 20.

^t see refs. ch. 3. 2; 9. 11.

^u Job 15. 32, 33; 22. 16; Ps. 55. 23; Eccl. 7. 17.

^v Ps. 16. 9.

^w ch. 11. 7; Job 8. 13, 14; 11. 20; Ps. 112. 10; Mt. 2. 16.

^z Ps. 81. 7; Is. 40. 31.

^a ch. 21. 15; Job 31. 3; Ps. 1. 6; 37. 20.

^b ver. 25; see refs. Ps. 15. 5; 37. 22, 29; 112. 6; 125. 1.

^c Ps. 37. 9, 10, 22.

^d vers. 11, 13, 20, 21; Ps. 37. 30.

^e Eccl. 12. 10; Dan. 4. 27.

^f ch. 16. 11; 20. 10, 23; Le. 19. 35, 36; Deu. 25. 13—16.

^g ch. 15. 33; 16. 18, 19; 18. 12; Num. 12. 10; Dan. 4. 30—32; Lk. 18. 14.

^h Ge. 41. 16, 38, 39; Dan. 2. 20, 21.

ⁱ ch. 13. 6; Ps. 25. 21.

^k ch. 28. 18; Num. 22. 32; 31. 8.

^l see refs. ch. 10. 2; Eze. 7. 19; Zeph. 1. 18.

^m ch. 3. 6; 12. 28; Ge. 7. 1.

ⁿ see refs. ch. 5. 22.

^o Ge. 30. 33; 31. 37.

^p ver. 5; ch. 5. 22; Ps. 7. 16; Eccl. 10. 8.

^q ch. 10. 28; Lk. 12. 16—20.

^r ch. 21. 18; see refs. Ps. 34. 17.

^s Est. 7. 9, 10; Dan. 6. 23, 24.

^t Job 8. 13; Ps. 55. 20, 21.

^u ch. 4. 5, 6.

¹ That is, it helps him to ward off many evils which the poor cannot avert, and therefore suffer.

² Rather, 'earnings.' A similar sentiment is expressed in our proverb, 'Ill-gotten wealth never spends well.'

³ Rather, 'He that hideth hatred is of lying lips; *i. e.* is a liar.

⁴ Compare Eccles. v. 1—7.

⁵ Or, perhaps, 'and sorrow (*i. e.* anxiety) adds nothing to it.' Comp. Psa. cxxvii. 2; Matt. vi. 25—31.

⁶ This verse may be rendered, 'As mischief is delight to a fool, so wisdom [is delight] to a man of understanding.'

⁷ That is, what he fears. Comp. Gen. xxxi. 42.

⁸ That is, it shall be fulfilled to his joy.

⁹ Rather, 'A fortress to uprightness [is] the way of

Jehovah; but [it is] destruction to the workers of iniquity.' Comp. Hos. xiv. 9.

¹⁰ Or, 'the land; *i. e.* Canaan. See note on ch. ii. 21.

¹¹ He has useful and opportune words always ready.

¹² Heb., 'stone; stones being used for weights, as they were also anciently in England.

¹³ That is, in the day of the wrath of God: see Ezek. vii. 19; Rom. ii. 5.

¹⁴ That is, he falls into the troubles from which the good man is delivered. See refs.

¹⁵ Or, 'The polluted.' See note on Job viii. 13.

¹⁶ Rather, 'Through the knowledge of the righteous, men are delivered.' The wicked injures his fellow men, but the just man's wisdom profits them.

- 10 ^x When it goeth well with the righteous, the city rejoiceth :
And ^y when the wicked perish, *there is* shouting.
- 11 ^z By the blessing¹ of the upright the city is exalted :
But it is overthrown by the mouth of the wicked.
- 12 He that is void of wisdom despiseth his neighbour :²
But ^a a man of understanding holdeth his peace.
- 13 ^b A talebearer³ revealeth secrets :
But he that is of a faithful spirit concealeth the matter.
- 14 ^c Where no counsel⁴ is, the people fall :
But in the multitude of counsellors *there is* safety.
- 15 ^d He that is surety for a stranger shall smart *for it* :
And he that hateth suretiship is sure.
- 16 ^e A gracious woman retaineth honour :—and strong *men* retain riches.⁵
- 17 ^f The merciful man doeth good to his own soul :
^g But *he that is* cruel troubleth his own flesh.
- 18 The wicked worketh a deceitful work :
But ^h to him that soweth righteousness *shall be* a sure reward.⁶
- 19 ⁱ As⁷ righteousness *tendeth* to life :
^k So he that pursueth evil *pursueth it* to his own death.
- 20 They that are ^l of a froward heart *are* abomination to the LORD :
^m But *such as are* upright in *their way are* his delight.
- 21 ⁿ *Though* hand *join* in hand,⁸ the wicked shall not be unpunished :
But ^o the seed of the righteous shall be delivered.
- 22 As a jewel of gold in a swine's snout,
So is a fair woman which is without [departeth from] discretion.
- 23 ^p The desire of the righteous *is* only good :
But the expectation of the wicked ^q *is* wrath.
- 24 There is that ^r scattereth, and yet increaseth ;
And *there is* that withholdeth more than is meet, ^s but *it tendeth* to poverty.⁹
- 25 ^t The liberal soul¹⁰ shall be made fat :
^u And he that watereth shall be watered also himself.
- 26 ^v He that withholdeth corn, the people shall curse him :
But ^y blessing¹¹ *shall be* upon the head of him that selleth *it*.
- 27 He that diligently seeketh good procureth favour :
^z But he that seeketh mischief, it shall come unto him.
- 28 ^a He that trusteth in his riches shall fall :
But ^b the righteous shall flourish as a branch.
- 29 He that troubleth¹² his own house ^c shall inherit the wind :
And the fool *shall be* servant to the wise of heart.
- 30 ^d The fruit of the righteous *is* a tree of life ;—and ^e he that winneth souls *is* wise.¹³
- 31 ^f Behold, the righteous shall be recompensed¹⁴ in the earth :
Much more the wicked and the sinner.—
- 12 Whoso loveth instruction¹⁵ loveth knowledge :
But he that hateth reproof *is* brutish.

x ch. 28. 12, 28; Est. 8. 15, 16.
y 2 Ki. 11. 13—20; Job 27. 23.
z ch. 29. 8; 2 Chr. 32. 20—22; Ecc. 9. 15.
a ch. 10. 19; 1 Sam. 10. 27.
b ch. 25. 9; Le. 19. 16.
c ch. 15. 22; 24. 6; 1 Ki. 12. 1, 6—19.
d see refs. ch. 6. 1.
e ch. 31. 30, 31.
f 1 Sam. 15. 6; Ps. 41. 1—4; Mt. 5. 7; 25. 34—40.
g Judg. 1. 6, 7; 1 Sam. 15. 33; Job 20. 19—23.
h Hos. 10. 12, 13; Gal. 6. 8, 9; Jam. 3. 18.
i ver. 4; ch. 10. 16; 12. 28.
k ch. 1. 16—19; 8. 36.
l ch. 8. 13.
m ch. 15. 8; Ps. 11. 7.
n ch. 16. 5; Num. ch. 16; Jos. 9. 1, 2.
o Ge. 17. 7, 8; Ps. 37. 26; 112. 1, 2.
p Ps. 4. 6; Is. 26. 9.
q ver. 7; Ro. 2. 8, 9.
r ch. 19. 17; Deu. 15. 10; Ps. 112. 9; Ecc. 11. 1, 6; 2 Cor. 9. 5—11.
s Hag. 1. 6, 9—11.
t ch. 28. 27; 1 Ki. 17. 10, etc.; 2 Ki. 4. 8—37; Is. 32. 8; 2 Cor. 9. 6—10.
u Mt. 5. 7.
v Am. 8. 4—6.
y Job 29. 13.
z Num. 22. 6; 24. 17; Est. 7. 10; Ps. 7. 14—16; 9. 15, 16; 10. 2; 57. 6.
a ch. 10. 15; Job 31. 24; Ps. 52. 7; Mk. 10. 24; Lk. 12. 21; 1 Tim. 6. 17.
b Ps. 1. 3; 52. 8; 92. 12, etc.; Jer. 17. 8.
c Ge. 34. 30; Jos. 7. 24, 25; Ecc. 5. 16.
d ch. 3. 18.
e Dan. 12. 3; 1 Cor. 9. 19—23; Jam. 5. 20.
f Jer. 25. 29; 1 Pet. 4. 17, 18.

1 The blessing they invoke; *i. e.* their prayers.
2 Rather, 'He that despiseth his neighbour is void of wisdom.' The man who treats others with disrespect disgraces himself.
3 Or, 'slanderer.' See Lev. xix. 16; Jer. vi. 28; ix. 4.
4 Or, 'guidance.' See Job xxxvii. 12.
5 The meaning perhaps is, 'A woman of grace (*i. e.* beauty) holds fast honour, as strong men hold fast riches.' Beauty is as dangerous a possession as wealth; and she who has it needs firmness of principle to preserve herself from shame.
6 Or, 'the wicked obtains a delusive gain; but he that sows righteousness [obtains] a true (*i. e.* real) reward.' In the Hebrew there is an emphatic alliteration.
7 Or, referring to the preceding verse, 'Thus righteousness tendeth to life,' etc.
8 Literally, 'Hand to hand.' The parallel clause and a similar idiom in Persian suggest the meaning, *through all generations.*

9 Neither will a judicious benevolence impoverish any, nor will a selfish and inhuman thriftiness enrich.
10 Heb., 'The soul of blessing.' Benevolence enriches the heart in which it dwells.
11 That is, the benedictions of the people. This seems to refer especially to times of famine, when some men hoarded corn in order to obtain exorbitant profit.
12 This may, perhaps, refer to undue exaction of labour, which produces vexation; but more probably to mismanagement, which may reduce a man to extreme poverty, and so oblige him to become a servant to the careful.
13 Rather, 'the wise man winneth souls;' *i. e.* by his wisdom he gains the confidence of others, and wins them over to virtue and goodness.
14 Rather, 'requited;' *i. e.* even the righteous, if he sins, shall be chastised; much more shall the wilful and habitual sinner. The Septuagint has a very free rendering of this verse, which is quoted in 1 Pet. iv. 18.
15 Rather, 'correction;' as in ch. xxii. 15.

- 2 ² A good *man* obtaineth favour of the LORD :
But a man of wicked devices will he condemn.
- 3 ³ A man shall not be established by wickedness
But the ⁴ root of the righteous shall not be moved.
- 4 ⁴ A virtuous woman *is* a crown to her husband :
But she that maketh ashamed *is* ⁴ as rottenness in his bones.¹
- 5 The thoughts of the righteous *are* right :²
^m But the counsels of the wicked *are* deceit.
- 6 ⁿ The words of the wicked *are* to lie in wait for blood :
^o But the mouth of the upright shall deliver them.³
- 7 ^p The wicked are overthrown, and *are* not :⁴
But the house of the righteous shall stand.
- 8 A man shall be commended according to his wisdom :
^q But he that is of a perverse heart shall be despised.
- 9 ^r *He that is* despised, and hath a servant,
Is better than he that honoureth himself, and lacketh bread.⁵
- 10 ^s A righteous *man* regardeth the life of his beast :⁶
But the tender mercies of the wicked *are* cruel.
- 11 ^t He that tilleth his land shall be satisfied with bread :
But he that followeth vain *persons*⁷ ^u *is* void of understanding.
- 12 The wicked desireth the net⁸ of evil *men* :
^x But the root of the righteous yieldeth *fruit*.
- 13 ^y The wicked is snared by the transgression of *his* lips :
^z But the just shall come out of trouble.
- 14 ^a A man shall be satisfied with good by the fruit of *his* mouth :
^b And the recompence⁹ of a man's hands shall be rendered unto him.
- 15 ^c The way of a fool *is* right in his own eyes :
^d But he that hearkeneth unto counsel *is* wise.
- 16 ^e A fool's wrath is presently known :—but a prudent *man* covereth shame.¹⁰
- 17 ^f *He that* speaketh truth showeth forth righteousness :¹¹
But a false witness deceit.
- 18 ^g There is that speaketh¹² like the piercings of a sword :
^h But the tongue of the wise *is* health.
- 19 The lip of truth shall be established for ever :
ⁱ But a lying tongue *is* but for a moment.
- 20 Deceit *is* in the heart of them that imagine evil :
But to the counsellors of peace *is* joy.¹³
- 21 There shall ^k no evil happen to the just :
But the wicked shall be filled with mischief.
- 22 ^l Lying lips *are* abomination to the LORD :
^m But they that deal truly *are* his delight.
- 23 ⁿ A prudent man concealeth knowledge :
^o But the heart of fools proclaimeth foolishness.
- 24 ^p The hand of the diligent shall bear rule :
^q But the slothful shall be under tribute.
- 25 ^r Heaviness in the heart of man maketh it stoop :
But ^s a good word maketh it glad.
- 26 The righteous *is* more excellent than his neighbour :¹⁴
^t But the way of the wicked seduceth them.

g ch. 8. 35.
h Job 20. 5—9.
i ch. 10. 25; Ps. 125. 1, 2.
k ch. 31. 10—12, 23; 1 Cor. 11. 7.
l ch. 14. 30.
m Ne. 6. 2; Ac. 23. 15.
n ch. 1. 11—19; Is. 59. 7.
o ch. 14. 3.
p ch. 11. 21; 14. 11; Job 11. 20; Ps. 37. 35—37; Mt. 7. 24—27.
q 1 Sam. 25. 17.
r ch. 13. 7.
s Ge. 33. 13, 14; 37. 27; Deu. 25. 4; 1 Sam. 12. 1, 2.
t ch. 14. 23; 28. 19; Ge. 3. 19.
u ch. 6. 32; 7. 7; Judg. ch. 9.
x Jer. 17. 7, 8.
y ch. 6. 32; 18. 7; 1 Ki. 2. 23.
z see refs. ch. 11. 8; Ecc. 7. 18; 2 Pet. 2. 9.
a ch. 13. 2; 18. 20.
b Is. 3. 10, 11; Mt. 16. 27.
c ch. 3. 7; 14. 16; Lk. 18. 11.
d Ex. 18. 19—24.
e ch. 29. 11; 1 Ki. 19. 1, 2; 2 Ki. 6. 31.
f ch. 14. 5.
g ch. 25. 18; 1 Sam. 18. 21; 20. 30; see refs. Ps. 52. 2; 64. 3.
h ch. 10. 20, 21; 1 Sam. 25. 24—33.
i ch. 19. 9; Ps. 52. 5; Ac. 5. 3—10.
k Ro. 8. 28.
l ch. 6. 16, 17; 11. 20; Ps. 5. 6; Rev. 21. 8; 22. 15.
m ch. 11. 20; Num. 12. 7, 8.
n ch. 10. 19; 11. 13; 13. 16; 1 Sam. 9. 27.
o ch. 15. 2; Ecc. 10. 3.
p ch. 10. 4; 13. 4; 22. 29; Ge. 24. 2, 10; 30. 4, 22; 1 Ki. 11. 28.
q ch. 19. 15.
r ch. 15. 13, 15; 18. 14; Ge. 37. 33—35; 42. 38.
s ver. 18; ch. 15. 23; Is. 50. 4; Dan. 6. 3.
t 2 Ki. 5. 27.

1 Destroying all comfort, and wasting health and life.
2 Rather, 'justice.'
3 That is, the intended victims of the wicked.
4 When once the wicked are overthrown, there is no hope of restoration.
5 Rank without comfort is much to be pitied.
6 Heb., 'knows the soul of his beast;' *i. e.* regards its desires and necessities.
7 Or, 'indolent persons.'
8 It is better to render the verse, 'The wicked desireth the protection of wicked men;' *i. e.* looks to his comrades for help; 'but the root of the righteous yieldeth it;' *i. e.* the upright man finds safety in his righteousness.

9 Every man's words and deeds shall bring back to himself good or evil.
10 That is, he suppresses his feelings under shameful treatment. This is put in contrast to the conduct of the indiscreet man in the preceding clause.
11 That is, a true witness aids justice.
12 Rather, 'babbleth.' This may refer to the *hasty* words of anger, or to the *thoughtless* talk of gossip.
13 'Deceit' may be put here for 'disappointment;' but more probably 'joy' stands for its cause, 'truth,' which is the opposite of 'deceit.'
14 Rather, 'The righteous shows the way to his neighbour;' *i. e.* he instructs and guides him by his example.

<p>27 The slothful <i>man</i> roasteth not that which he took in hunting : But the substance of a diligent man <i>is</i> precious.¹</p> <p>28 " In the way of righteousness <i>is</i> life ; And <i>in</i> the pathway <i>thereof</i> <i>there is</i> no death.</p> <p>13 A wise son <i>heareth</i> his father's ^v instruction :—^x but a scorner <i>heareth</i> not rebuke.</p> <p>2 ^y A man shall eat good by the fruit of <i>his</i> mouth : ^z But the soul of the transgressors <i>shall eat</i> violence.</p> <p>3 ^a He that keepeth his mouth keepeth his life : <i>But</i> he that openeth wide his lips² shall have destruction.</p> <p>4 ^b The soul of the sluggard desireth, and <i>hath</i> nothing : ^c But the soul of the diligent ^d shall be made fat.</p> <p>5 ^e A righteous <i>man</i> hateth lying : ^f But a wicked <i>man</i> is loathsome, and cometh to shame.³</p> <p>6 ^g Righteousness keepeth <i>him</i> <i>that is</i> upright in the way : ^h But wickedness overthroweth the sinner.</p> <p>7 ⁱ There is that maketh himself rich,⁴ yet <i>hath</i> nothing : ^k <i>There is</i> that maketh himself poor, yet <i>hath</i> great riches.</p> <p>8 ^l The ransom of a man's life <i>are</i> his riches :—^m but the poor <i>heareth</i> not rebuke.⁵</p> <p>9 ⁿ The light of the righteous rejoiceth :⁶ ^o But the lamp of the wicked shall be put out.</p> <p>10 Only by pride cometh contention :—^p but with the well advised <i>is</i> wisdom.⁷</p> <p>11 ^q Wealth <i>gotten</i> by vanity shall be diminished : But he that gathereth by labour shall increase.⁸</p> <p>12 ^r Hope deferred maketh the heart sick : But ^s <i>when</i> the desire cometh, <i>it is</i> a tree of life.</p> <p>13 Whoso 'despiseth the word⁹ shall be destroyed : ^u But he that feareth the commandment shall be rewarded.</p> <p>14 ^x The law of the wise <i>is</i> a fountain of life,—^y to depart from ^z the snares of death.</p> <p>15 ^a Good understanding giveth favour :—but ^b the way of transgressors¹⁰ <i>is</i> hard.</p> <p>16 ^c Every prudent <i>man</i> dealeth¹¹ with knowledge :—^d but a fool layeth open <i>his</i> folly.</p> <p>17 A wicked messenger falleth into mischief : But ^e a faithful ambassador <i>is</i> health.</p> <p>18 Poverty and shame <i>shall be</i> to him that refuseth instruction : But ^f he that regardeth reproof shall be honoured.</p> <p>19 ^g The desire accomplished is sweet to the soul :¹² But <i>it is</i> abomination to fools to depart from evil.</p> <p>20 ^h He that walketh with wise <i>men</i> shall be wise : ⁱ But a companion of fools shall be destroyed.</p> <p>21 ^k Evil pursueth sinners :—^l but to the righteous good shall be repaid.</p> <p>22 ^m A good <i>man</i> leaveth an inheritance to his children's children : And ⁿ the wealth of the sinner <i>is</i> laid up for the just.¹³</p> <p>23 ^o Much food <i>is</i> in the tillage of the poor ; ^p But there is <i>that is</i> destroyed for want of judgment.¹⁴</p>	<p>^v ch. 8. 35; 10. 16; 11. 19.</p> <p>^v ch. 12. 1. ^x 1 Sam. 2. 25. ^y ch. 12. 14; 18. 20. ^z ch. 10. 11.</p> <p>^a ch. 10. 19; 21. 23; Ps. 39. 1; Jam. 3. 2.</p> <p>^b ch. 10. 4; 26. 13. ^c ch. 8. 34; 2 Pet. 1. 5—11. ^d ch. 11. 25; 28. 25; Is. 58. 11. ^e 1 Ki. 22. 13, 14. ^f Ac. 12. 21—23. ^g ch. 11. 3, 5, 6. ^h ch. 5. 22; 21. 12.</p> <p>ⁱ ch. 11. 21; 12. 9; Rev. 3. 17. ^k Rev. 2. 9.</p> <p>^l Ex. 21. 30; Job 2. 4. ^m 2 Ki. 25. 12. ⁿ ch. 4. 18; Ps. 97. 11. ^o ch. 24. 20; Job 18. 5, 6; 21. 17. ^p ch. 12. 15; 17. 14.</p> <p>^q ch. 10. 2; 20. 21; Jer. 17. 11; Hab. 2. 6, 7.</p> <p>^r Ge. 15. 2, 3; Ps. 143. 7. ^s ver. 19; Ge. 21. 3—8; Ps. 40. 2, 3; Lk. 2. 28—32. ^t ch. 1. 25, 30, 31; 2 Ki. 7. 2, 17—20; 2 Chr. 36. 16; Ac. 13. 40, 41; Heb. 10. 28, 29. ^u Ex. 9. 20, 25; Ps. 19. 11. ^x ch. 10. 11; 14. 27; 16. 22. ^y ch. 15. 24. ^z 2 Sam. 22. 6. ^a Dan. 1. 8, 9; 6. 3. ^b 2 Ki. 5. 20, etc.; Jer. 2. 19; Jon. ch. 2; Ro. 6. 21. ^c ch. 12. 23; 15. 2. ^d Ecc. 10. 3. ^e ch. 25. 13. ^f ch. 15. 5, 31; Ps. 111. 5. ^g ver. 12.</p> <p>^h ch. 2. 20; 2 Ki. 2. 9; Ps. 119. 63. ⁱ 1 Cor. 15. 33. ^k Num. 32. 23; 1 Ki. 2. 31, 32; Ps. 32. 10; 140. 11. ^l Is. 3. 10, 11; Ro. 2. 7—10. ^m Num. 14. 24; Jos. 11. 14. ⁿ ch. 28. 8; Est. 8. 1; Job 27. 16, 17; Ecc. 2. 26. ^o ch. 12. 11, 14; 28. 19. ^p ch. 6. 6—11.</p>
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1 Or, 'A man's precious treasure is a diligent person.' An idle man, who neglects even the game he has caught, is contrasted with one who is valuable for his diligence.

2 That is, he that speaks inconsiderately.

3 Or, 'but the wicked man acts foully and disgracefully.'

4 Or, 'pretendeth that he is rich.' Outward appearances often deceive because men try to conceal their real condition. But the verse may refer to the craving of the miser, and the satisfaction of the contented.

5 Or, 'accusation.' Under arbitrary governments, rich men are often falsely accused, for the purpose of exacting a ransom from them. To this the poor are not exposed.

6 That is, 'shines cheerfully;' their prosperity is real and lasting.

7 The meaning is, By pride (*i. e.* by proudly holding to one's own opinion) one shall cause contention; but with

those who allow themselves to be advised there is wisdom.

8 Or, 'Wealth is diminished by vanity,' *i. e.* folly. But some render it, 'Wealth dwindles away sooner than a breath; but he that gathers it into his hands (*i. e.* with care and perseverance) increases it.'

9 The 'word' here is the same as 'the law (or instruction) of the wise' in ver. 14.

10 Rather, 'the way of treacherous men is stony.' Straightforward good sense procures esteem; but crafty dealings, instead of making a man's course easier, make it more rough and difficult.

11 That is, he acts with deliberation.

12 The gratification of a man's desire is sweet to him; and [therefore] fools cannot bear to depart from evil.

13 So that the dealings of Providence must not be judged of by the condition of one generation. Comp. ch. xxviii. 8; Job xxvii. 16, 17.

14 That is, justice. The poor, by honest industry, often attain competence, whilst the unjust come to ruin.

<p>24 ^q He that spareth his rod¹ hateth his son : ^r But he that loveth him chasteneth him betimes.</p> <p>25 ^s The righteous eateth to the satisfying of his soul : ^t But the belly of the wicked shall want.</p> <p>14 Every ^u wise woman ^v buildeth her house :² But the foolish plucketh it down with her hands.</p> <p>2 ^y He that walketh in his uprightness feareth the LORD :³ ^z But <i>he that is</i> perverse in his ways despiseth him.</p> <p>3 In the mouth of the foolish <i>is</i> a rod of pride :⁴ ^a But the lips of the wise shall preserve them.</p> <p>4 Where no oxen <i>are</i>, the crib <i>is</i> clean :⁵ But much increase <i>is</i> by the strength of the ox.</p> <p>5 ^b A faithful witness will not lie :—^c but a false witness will utter lies.</p> <p>6 A scorner seeketh wisdom, and <i>findeth it</i> not :⁶ But ^d knowledge <i>is</i> easy unto him that understandeth.</p> <p>7 ^e Go from the presence of a foolish man, When thou perceivest not <i>in him</i> the lips of knowledge.⁷</p> <p>8 The wisdom of the prudent <i>is</i> to understand his way : ^f But the folly of fools <i>is</i> deceit.⁸</p> <p>9 ^g Fools make a mock at sin :⁹—^h but among the righteous <i>there is</i> favour.</p> <p>10 The heart knoweth his own ⁱ bitterness ; And a stranger doth not intermeddle with his joy.¹⁰</p> <p>11 ^j The house of the wicked shall be overthrown : ^k But the tabernacle of the upright shall flourish.</p> <p>12 ^l There is a way which seemeth right unto a man, But ^m the end thereof <i>are</i> the ways of death.</p> <p>13 Even in laughter the heart is sorrowful ; And ⁿ the end of that mirth¹¹ <i>is</i> heaviness.</p> <p>14 The backslider in heart¹² shall be ^o filled with his own ways : ^p And a good man <i>shall be satisfied</i> from himself.</p> <p>15 ^q The simple believeth every word : ^r But the prudent <i>man</i> looketh well to his going.</p> <p>16 ^s A wise <i>man</i> feareth, and departeth from evil : But the fool rageth, and is confident.¹³</p> <p>17 ^t <i>He that is</i> soon angry dealeth foolishly :—and a man of wicked devices is hated.</p> <p>18 The simple inherit folly :—but ^u the prudent are crowned with knowledge.</p> <p>19 The evil bow before the good ;—and the wicked at the gates of the righteous.</p> <p>20 ^x The poor is hated even of his own neighbour :—^y but the rich <i>hath</i> many friends.</p> <p>21 He that despiseth his neighbour sinneth : ^z But he that hath mercy on the poor, happy <i>is</i> he.¹⁴</p> <p>22 Do they not err¹⁵ that devise evil ? But morey and truth <i>shall be</i> to them that devise good.</p> <p>23 ^a In all labour there is profit :—but the talk of the lips <i>tendeth</i> only to penury.¹⁶</p> <p>24 The crown ^b of the wise <i>is</i> their riches :¹⁷—<i>but</i> the foolishness of fools <i>is</i> folly.</p> <p>25 ^c A true witness delivereth souls :¹⁸—but a deceitful <i>witness</i> speaketh lies.</p>	<p>^q ch. 19. 18 ; 22. 15 ; 23. 13, 14 ; 29. 15, 17 ; 1 Sam. 3. 13 ; 4. 11.</p> <p>^r ch. 3. 12 ; Heb. 12. 6—8.</p> <p>^s Ps. 34. 10 ; 37. 3.</p> <p>^t ch. 21. 31 ; 1s. 65. 13, 14.</p> <p>^u ch. 21. 3 ; 31. 10—31.</p> <p>^x Ru. 1. 11.</p> <p>^y ch. 16. 17.</p> <p>^z Job 12. 4.</p> <p>^a ch. 12. 6 ; Hos. 7. 16.</p> <p>^b ver. 25 ; ch. 6. 19 ; 12. 17 ; 13. 5 ; Ex. 20. 16 ; 23. 1.</p> <p>^c ch. 6. 19 ; 12. 17.</p> <p>^d ch. 8. 9 ; 17. 21.</p> <p>^e ch. 9. 6 ; 13. 20.</p> <p>^f 2 Ki. 5. 20, 27 ; Ac. 5. 1—11.</p> <p>^g ch. 1. 22 ; 10. 23.</p> <p>^h Job 42. 5, 6, 8 ; Eze. 9. 4—6.</p> <p>ⁱ 1 Sam. 1. 8—11 ; 2 Ki. 4. 27.</p> <p>^j ch. 3. 33 ; 12. 7 ; Job 8. 15.</p> <p>^k Job 8. 6 ; Ps. 112. 2, 3.</p> <p>^l ch. 16. 25 ; 30. 12 ; Gal. 6. 3.</p> <p>^m Ro. 6. 21.</p> <p>ⁿ ch. 5. 1 ; 1 Sam. 25. 36, 37 ; Ecc. 2. 2 ; Dan. 5. 1—6, 30.</p> <p>^o ch. 1. 31 ; 12. 14 ; Ge. 19. 26.</p> <p>^p 2 Cor. 1. 12 ; Gal. 6. 4.</p> <p>^q 1 Ki. 13. 19.</p> <p>^r ch. 22. 3.</p> <p>^s see refs. ch. 3. 7.</p> <p>^t ver. 20 ; 2 Ki. 5. 11, 12 ; Ecc. 7. 9.</p> <p>^u ch. 1. 7—9.</p> <p>^x ch. 19. 7.</p> <p>^y ch. 19. 1. 6.</p> <p>^z ver. 31 ; ch. 19. 17 ; see refs. Ps. 41. 1.</p> <p>^a ch. 28. 19.</p> <p>^b Ps. 112. 9 ; 1 Tim. 6. 17, 18.</p> <p>^c ver. 5.</p>
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1 That is, correction. Corporal punishment is not the only, and not always the best, chastening.

2 By her wisdom and diligence she keeps her family in comfort and peace. It is on females that the happiness or the discomfort of domestic life mainly depends.

3 True piety produces correct behaviour.

4 His proud speeches bring their own punishment.

5 Oxen are much used in the husbandry of the East ; and the meaning seems to be, that every good must have some inconvenience, to which a wise man will cheerfully submit for his advantage.

6 Without sincerity and humility no man can hope to attain true wisdom. Comp. Ps. xxv. 9.

7 Rather, 'for thou dost not perceive [in him] lips of knowledge ;' *i. e.* he has none to give thee.

8 That is, it deceives them.

9 Some render this, 'Sin mocks fools.'

10 Human sympathy cannot reach the heights and depths of personal experience. But God understands all, and to Him we may open our hearts.

11 Rather, 'of mirth itself.' This may mean, that beneath apparent joy, grief may be concealed ; and that earthly joy surely ends in the grief of disappointment.

12 Or, 'He whose heart is turned from God.'

13 Or, 'But the fool is haughty and confident.'

14 Or, 'Blessed be he !'

15 That is, 'Do not they stagger and wander ?' *i. e.* like drunken men, who miss their way and hurt themselves.

16 Working without talking may make men rich ; but talking without working will make men poor.

17 Because the wise know how to use them well. But in all circumstances and stations, a fool is a fool still.

18 That is, persons endangered by false accusation.

- 26 ^d In the fear of the LORD *is* strong confidence :
And ^e his children¹ shall have a place of refuge.
- 27 ^f The fear of the LORD is a fountain of life,—to depart from the snares of death.
- 28 In the multitude of people² *is* the king's honour :
But in the want of people *is* the destruction of the prince.
- 29 ^g *He that is* slow to wrath *is* of great understanding :
^h But *he that is* hasty of spirit exalteth folly.
- 30 ⁱ A sound heart³ *is* the life of the flesh :—but ^k envy ^l the rottenness of the bones.
- 31 ^m He that oppresseth the poor reproacheth his Maker :⁴
ⁿ But he that honoureth him hath mercy on the poor.
- 32 ^o The wicked is driven away in his wickedness :
But ^p the righteous hath hope in his death.⁵
- 33 Wisdom resteth in the heart of him that hath understanding :
But ^q *that which is* in the midst of fools is made known.
- 34 ^r Righteousness exalteth a nation :—^s but sin *is* a reproach to any people.
- 35 ^t The king's favour *is* toward a wise servant :
But his wrath *is against* him that causeth shame.⁶
- 15 A ^u soft answer turneth away wrath :—but ^v grievous words stir up anger.
- 2 The tongue of the wise useth knowledge aright :⁷
^y But the mouth of fools poureth out foolishness.
- 3 ^z The eyes of the LORD *are* in every place,—beholding the evil and the good.
- 4 ^a A wholesome tongue *is* a tree of life :
^b But perverseness therein *is*⁸ a breach in the spirit.
- 5 ^c A fool despiseth his father's instruction :
^d But he that regardeth reproof is prudent.
- 6 ^e In the house of the righteous *is* much treasure :⁹
^f But in the revenues of the wicked is trouble.
- 7 ^g The lips of the wise disperse knowledge :
But the heart of the foolish *doeth* not so.¹⁰
- 8 ^h The sacrifice of the wicked *is* an abomination to the LORD :¹¹
ⁱ But the prayer of the upright *is* his delight.
- 9 ^k The way of the wicked *is* an abomination unto the LORD :
But he loveth him that ^l followeth after righteousness.
- 10 Correction *is* ^m grievous¹² unto him that forsaketh the way :
And ⁿ he that hateth reproof shall die.
- 11 ^o Hell and destruction¹³ *are* before the LORD :
How much more then ^p the hearts of the children of men ?
- 12 ^q A scorner loveth not one that reproveth him :—neither will he go unto the wise.
- 13 ^r A merry heart maketh a cheerful countenance :
But ^s by sorrow of the heart the spirit is broken.
- 14 ^t The heart of him that hath understanding seeketh knowledge :
But the mouth of fools feedeth on foolishness.
- 15 All the days of the afflicted *are* evil :
^u But he that is of a merry heart *hath* a continual feast.¹⁴
- 16 ^v Better *is* little with the fear of the LORD
Than great treasure and trouble therewith.

^d ch. 3. 7, 8, 25, 26 ;
19. 23 ; Ps. 31. 7—
11 ; Dau. 3. 17, 25,
27.
^e ch. 18. 10.
^f ch. 13. 14.

^g ver. 17 ; ch. 16. 32 ;
Jam. 1. 19.
^h 2 Ki. 5. 7 ; Ecc. 7. 9.

ⁱ Ps. 119. 80.
^k Job 5. 2 ; Ps. 112. 10.
^l ch. 12. 4.
^m ch. 17. 5 ; 22. 2 ; Job
31. 13—16 ; Ps. 12. 5.
ⁿ ver. 21 ; Mt. 25. 40,
45.
^o Num. 23. 10 ; 31. 8 ;
Dan. 5. 2—6, 30 ;
Ac. 5. 8.
^p Ge. 49. 18 ; 5. 24, 25 ;
Job 13. 15 ; 19. 26 ;
Ps. 23. 4 ; 37. 37 ;
Ac. 7. 55, 60 ; 2 Cor.
1. 9 ; 5. 8 ; 2 Tim.
4. 18 ; Rev. 14. 13.
^q ch. 12. 16 ; 29. 11.
^r 2 Chr. 17. 2—5, 10,
11.
^s 2 Ki. ch. 16 ; Is. 23.
1—9 ; Eze. 28. 2—8.
^t ch. 16. 13 ; 22. 11 ;
Mt. 24. 45, 47.
^u ch. 25. 15 ; Judg. 8.
1—3 ; 1 Sam. 1. 15,
17 ; 25. 23, etc.
^v ver. 18 ; ch. 29. 22 ;
Judg. 12. 3—6 ; 1
Sam. 25. 10, etc. ;
2 Sam. 19. 43 ; 1 Ki.
12. 13, 14, 16 ; 2 Chr.
10. 13—16.
^y vers. 23, 28 ; ch. 12.
23 ; 13. 16 ; 25. 11,
12 ; 2 Ki. 18. 26, 29.
^z see refs. Ge. 16. 13 ;
Jer. 16. 17 ; 23. 24 ;
32. 19 ; John 1. 48 ;
1 Heb. 4. 13.
^a ch. 3. 18 ; 2 Ki. 5. 3,
13, 14.
^b Ge. 21. 9—11.
^c ch. 10. 1 ; 13. 1.
^d vers. 31, 32 ; ch. 13.
18.
^e ch. 10. 22 ; 21. 20 ;
Ps. 112. 3.
^f Job 20. 19—23 ; Jam.
5. 1—3.
^g Ps. 37. 30.
^h ch. 21. 27 ; 28. 9 ;
Ge. 4. 5 ; 1 Sam. 15.
15, 22, 23 ; Is. 1. 10
—15 ; 61. 8 ; 66. 3 ;
Jer. 6. 20 ; 7. 22 ;
Am. 5. 21, 22.
ⁱ ver. 29 ; Ge. 32. 28 ;
1 Chr. 29. 17 ; Ac.
10. 4.
^k Hab. 1. 13.
^l ch. 21. 21 ; 1 Tim.
6. 11.
^m 1 Ki. 22. 8 ; Jer. 37.
15 ; 38. 4.
ⁿ ch. 5. 12 ; 10. 17 ;
2 Chr. 36. 15—17.
^o Job 26. 6 ; Ps. 139. 8.
^p 2 Chr. 6. 30 ; 1's. 7.
9 ; 44. 21 ; Jer. 17.
10 ; John 2. 24, 25 ;
21. 17 ; Ac. 1. 24.
^q ch. 10. 7, 8 ; 2 Chr.
18. 7 ; Am. 5. 10 ;
2 Tim. 4. 3.
^r ver. 15 ; ch. 17. 22 ;
2 Cor. 1. 12.
^s ch. 12. 25 ; 18. 14.
^t 1 Ki. 3. 5—10 ; Lk.
10. 39.
^u ch. 17. 22.

^x ch. 16. 8 ; Ps. 37. 16 ;
1 Tim. 6. 6.

1 Either God's children, or the children of the man who fears God : see Psa. ciii. 17.

2 This being commonly a mark of good government.

3 Or, 'A healthy heart.' Bodily health is greatly promoted by spiritual health—by the self-government, contentedness, and peace of true piety.

4 Who has placed him in poverty.

5 Hence it appears that good men, under the former economy, enjoyed a 'hope in death.' See Heb. xi. 16.

6 Or, 'that acts disgracefully.'

7 Heb., 'maketh knowledge good;' *i. e.* useful, or pleasing.

8 It is better to supply the word 'maketh;' *i. e.* maketh a breach, or a wound, in the spirit.

9 Under the Jewish dispensation, worldly prosperity

was often a mark of Divine favour; but the meaning here probably is, that righteousness is itself a treasure in the house in which it prevails.

10 Or, 'is not right,' or 'stable.'

11 The costliest offering from one who is leading a wicked life is hateful in the sight of God; while the *prayer* of the good man, though he may have no sacrifice to offer, is acceptable to Him. This maxim shows the worthlessness of mere outward religious observances without a right state of heart. See refs.

12 Rather, 'Sore correction shall be to him who forsaketh the way;' *i. e.* the way of rectitude.

13 See Job xxvi. 6, and note.

14 The mind gives to outward objects its own colour and complexion.

17 ^y Better is a dinner of herbs ¹ where love is, Than a stalled ox and hatred therewith.	^y ch. 17. 1.
18 ^z A wrathful man stirreth up strife: ^a But <i>he that is</i> slow to anger appeaseth strife.	^z ch. 26. 21; 29. 22. ^a ver. 1; Ge. 12. 8, 9.
19 ^b The way of the slothful <i>man is</i> as an hedge of thorns: ² ^c But the way of the righteous <i>is</i> made plain.	^b ch. 22. 5, 13. ^c ch. 3. 6; 8. 9.
20 ^d A wise son maketh a glad father:— ^e but a foolish man despiseth his mother.	^d see refs. ch. 10. 1. ^e ch. 23. 22; 30. 7.
21 ^f Folly is joy to <i>him that is</i> destitute of wisdom: ^g But a man of understanding walketh uprightly.	^f ch. 10. 23. ^g Eph. 5. 15.
22 ^h Without counsel purposes are disappointed: But in the multitude of counsellors they are established.	^h ch. 11. 14; 20. 18.
23 A man hath joy by the answer of his mouth: ³ And ⁱ a word <i>spoken</i> in due season, how good <i>is it!</i>	ⁱ ch. 25. 11, 12; Ge. 41. 33—37; 2 Ki. 5. 3, 13.
24 ^k The way of life <i>is</i> above to the wise, ⁴ —that he may depart from hell beneath.	^k Phil. 3. 20; Col. 3. 1, 2.
25 ^l The LORD will destroy the house of the proud: But ^m he will establish the border of the widow. ⁵	^l ch. 12. 7; 14. 11. ^m see refs. Deu. 10. 18.
26 ⁿ The thoughts of the wicked <i>are</i> an abomination to the Lord: ^o But <i>the words</i> of the pure <i>are</i> pleasant words. ⁶	ⁿ ch. 6. 16, 18. ^o Ps. 37. 30.
27 ^p He that is greedy of gain troubleth his own house: ^q But he that hateth gifts ⁷ shall live.	^p ch. 11. 19; 20. 21; Jos. 7. 11, 12, 21, 25; 2 Ki. 5. 27; 1s. 5. 8; Jer. 17. 11.
28 The heart of the righteous ^r studieth to answer: ^s But the mouth of the wicked poureth out evil things.	^q ch. 28. 16; Ex. 23. 8. ^r ver. 2; ch. 16. 23; Ecc. 5. 2, 6; 1 Pet. 3. 15.
29 ^t The LORD <i>is</i> far from the wicked:—but ^u he heareth the prayer of the righteous.	^s ch. 10. 19; 13. 16. ^t 1 Sam. 28. 6; Ps. 10. 1; 34. 16; 73. 27; 138. 6.
30 The light of the eyes ⁸ rejoiceth the heart: And a good report maketh the bones fat.	^u ver. 8; Jos. 10. 12—14; Ps. 145. 18, 19; Dan. 2. 17—19; Ac. 10. 4.
31 ^x The ear that heareth the reproof of life ⁹ abideth among the wise.	^x ver. 5; ch. 13. 20; 19. 20.
32 He that refuseth instruction despiseth his own soul: But he that heareth reproof getteth understanding.	
33 ^y The fear of the LORD <i>is</i> the instruction of wisdom; ¹⁰ And ^z before honour <i>is</i> humility.	^y see refs. ch. 1. 7. ^z ch. 18. 12; 25. 6, 7; Ge. 41. 16, 39, 40; Lk. 14. 11; 1 Pet. 5. 5.
16 The ^a preparations of the heart in man, ^b And the answer of the tongue, <i>is</i> from the LORD. ¹¹	^a ver. 9; ch. 19. 21; 20. 24; Num. 23. 11, 12; 24. 10—13; Ps. 10. 17; Jer. 10. 23.
2 ^c All the ways of a man <i>are</i> clean in his own eyes; But ^d the LORD weigheth the spirits. ¹²	^b Ex. 4. 11, 12; Mt. 10. 19, 20. ^c ch. 21. 2; 30. 12.
3 ^e Commit thy works unto the LORD,— ^f and thy thoughts shall be established.	^d ch. 5. 21; 1 Sam. 16. 7; Jer. 17. 10. ^e see refs. Ps. 37. 5.
4 ^g The LORD hath made all <i>things</i> for himself: ¹³ ^h Yea, even the wicked for the day of evil.	^f Job 22. 28. ^g 1s. 43. 7; Ro. 11. 36.
5 ⁱ Every one <i>that is</i> proud in heart <i>is</i> an abomination to the LORD: ^k <i>Though</i> hand <i>join</i> in hand, ¹⁴ he shall not be unpunished.	^h see refs. Job 21. 30; Ro. 9. 22. ⁱ ch. 6. 16, 17; 8. 13; Job 40. 12.
6 ^l By mercy and truth iniquity is purged: ¹⁵ And ^m by the fear of the LORD <i>men</i> depart from evil.	^k ch. 11. 21; Ge. 11. 4, 6. ^l Dan. 4. 27; Mic. 7. 18—20; Lk. 11. 41. ^m see refs. ch. 8. 13.

1 The poorest fare is here contrasted with the greatest luxury, which is dearly bought when accompanied with hatred and envy.

2 Every effort is painful to the slothful.

3 That is, from the consciousness of having said what is opportune and useful. See the next clause.

4 Or, 'The path of life [leads] upward for the wise,' towards life and happiness: in opposition to the way of sin, which leads downward to destruction.

5 Who, having no earthly support, rests the more entirely upon Providence. 'Establishing the border,' means protecting the property or interests.

6 Or, 'But pleasant words (*i. e.* kindly words, which aim to impart happiness to others) are pure (*i. e.* acceptable to God).'

7 Or, 'bribes.'

8 This may mean, the favourable regards of others, like the phrase, 'the light of the countenance.' Or, perhaps, the whole verse may be rendered, 'As the light of the eyes (the pleasure derived through the eyes) rejoiceth the heart; so do good tidings make the bones fat.'

9 Either, 'reproof of [his] life,' *i. e.* of his conduct; or, reproof leading to life, *i. e.* salutary.

10 That is, that which teaches wisdom. Honour is derived from wisdom; wisdom is derived from the fear of God, which is essential to true humility.

11 Rather, 'To man belong the preparations of the heart, but from Jehovah [is] the answer of the tongue;' meaning either that man may lay his plans, but their success must depend on God's answer to his prayer; or, that man may *plan*, but cannot *utter* without assistance. See Matt. x. 19, 20.

12 And therefore He often sees sinful motives prompting to conduct that appears to man to be good.

13 More literally, 'God has made everything for its (or his) correspondency;' *i. e.* so that one thing answers to, or corresponds with, another. Thus, 'even the wicked [corresponds] to the day of evil;' *i. e.* by Divine arrangement the punishment is not only *connected with*, but is *adapted to*, the sin.

14 See note on ch. xi. 21.

15 Or, 'expiated;' *i. e.* forgiven. See Dan. iv. 27; Matt. xxiii. 23. This is evidently intended as a warning to those who misused Divinely-appointed sacrifices, supposing that these might exonerate the offerers from personal holiness. See James ii. 14—26.

- 7 When a man's ways ⁿ please the LORD,
^o He maketh even his enemies to be at peace with him.
- 8 ^p Better *is* a little with righteousness—than ^q great revenues without right.
- 9 ^r A man's heart deviseth his way:—^s but the LORD directeth his steps.
- 10 A divine sentence¹ [*Heb.* divination] *is* in the lips of the king:
 His mouth transgresseth not in judgment.
- 11 ^t A just weight and balance *are* the LORD's:
 All the weights of the bag² *are* his work.
- 12 *It is* an abomination to kings to commit wickedness:
 For ^u the throne is established by righteousness.
- 13 ^x Righteous lips *are* the delight of kings;—and they love him that speaketh right.
- 14 ^y The wrath of a king³ *is as* messengers of death:—^z but a wise man will pacify it.
- 15 In the light of the king's countenance *is* life;
 And ^a his favour *is* ^b as a cloud of the latter rain.⁴
- 16 ^c How much better *is it* to get wisdom than gold?
 And to get understanding rather to be chosen than silver?
- 17 The highway of the upright *is* to depart from evil:
^d He that keepeth his way preserveth his soul.
- 18 ^e Pride *goeth* before destruction,—and an haughty spirit before a fall.
- 19 Better *it is to be* of an humble spirit with the lowly,
 Than to divide the spoil with the proud.
- 20 ^f He that handleth a matter wisely shall find good:⁵
 And whoso ^g trusteth in the LORD, happy *is* he.
- 21 The wise in heart shall be called prudent:
 And the sweetness of the lips increaseth learning.⁶
- 22 ^h Understanding *is* a wellspring of life unto him that hath it:
ⁱ But the instruction of fools⁷ *is* folly.
- 23 ^k The heart of the wise teacheth his mouth,—and addeth learning to his lips.
- 24 ^l Pleasant words *are as* an honeycomb,—sweet to the soul, and health to the bones.
- 25 ^m There is a way that seemeth right unto a man,
 But the end thereof *are* the ways of death.
- 26 ⁿ He that laboureth laboureth for himself;—for his mouth⁸ craveth it of him.
- 27 An ungodly man diggeth up evil:—and ^o in his lips *there is* as a burning fire.
- 28 ^p A froward man soweth strife;—and ^q a whisperer separateth chief friends.
- 29 A violent man ^r enticeth his neighbour,
 And leadeth him into the way *that is* not good.
- 30 ^s He shutteth his eyes⁹ to devise froward things:
 Moving his lips he bringeth evil to pass.
- 31 ^t The hoary head *is* a crown of glory,—*if* it be found¹⁰ in the way of righteousness.
- 32 ^u *He that is* slow to anger *is* better than the mighty;¹¹
^x And he that ruleth his spirit than he that taketh a city.¹²
- 33 ^y The lot is cast into the lap;¹³—but the whole disposing thereof *is* of the LORD.

ⁿ Col. 1. 10.
^o Ge. 27. 41; 32. 6, 7, compared with 33. 4.
^p ch. 15. 16; Ps. 37. 16.
^q Jer. 17. 11.
^r ver. 1; ch. 19. 21; Ex. 2. 5, etc.; Ac. 9. 1, etc.
^s ver. 1; Ps. 37. 23; Pro. 20. 24; Jer. 10. 23.
^t ch. 11. 1; Le. 19. 36.
^u ch. 25. 5; 29. 14.
^x ch. 14. 35; 22. 11.
^y ch. 19. 12; 20. 2; Dan. 3. 13—15.
^z Ecc. 10. 4; Dan. 2. 12—16; Ac. 12. 20.
^a ch. 19. 12; Ps. 72. 6; Hos. 6. 3.
^b Joh. 23. 23; Zec. 10. 1.
^c see refs. ch. 8. 11.
^d ch. 19. 16; Mt. 24. 13.
^e ch. 11. 2; 17. 19; 18. 12; 29. 23; Is. 47. 10, 11; Dan. 4. 30, 31; Ac. 12. 21—23.
^f Ge. ch. 32; 33. 1—4.
^g see refs. Ps. 2. 12; 125. 1.
^h see refs. ch. 13. 14.
ⁱ ch. 15. 2.
^k Ps. 37. 30; Mt. 12. 34, 35.
^l ch. 12. 18; 1 Sam. ch. 20.
^m see refs. ch. 14. 12.
ⁿ see ch. 9. 12; Ecc. 6. 7.
^o Ps. 57. 4; Jam. 3. 6.
^p ch. 6. 14, 19; see refs. 15. 18.
^q ch. 17. 9; 1 Sam. 24. 9; 2 Sam. 16. 3; Ro. 1. 29.
^r ch. 1. 10—14.
^s ch. 6. 12—14.
^t ch. 20. 29; 2 Chr. 34. 15, 16.
^u see refs. ch. 14. 29; 19. 11.
^x ch. 25. 28.
^y see refs. Num. 26. 55; Jon. 1. 7.

1 That is, a decision which is authoritative and conclusive, as that of God is; so that the passage means, Since the sentence of a king is decisive, his mouth should not transgress in judgment. But some suppose that the verse is intended to claim oracular correctness for the king's judgments.

2 See note on ch. xi. 1. Just weights are said to be the work of Jehovah, because he has prescribed them, and has condemned all fraud in respect of them (see Lev. xix. 36), and in respect of all our dealings with others.

3 This very expressively represents the summary and extreme punishment inflicted by Oriental monarchs, who often, without any trial, send a messenger to execute any person who displeases them: see 1 Kings ii. 25; Dan. ii. 12, 13; Matt. xiv. 10.

4 That is, producing joy and prosperity. See note on Deut. xi. 14.

5 Or, 'He who gives heed to the word (*i. e.* the word of God) shall find success.'

6 He who is wise will gain respect; but if he should

also possess a pleasant method of imparting his wisdom, he will be a more efficient teacher.

7 Or, 'the chastisement of fools;' *i. e.* their folly brings punishment with it. But the whole sentence may mean, The wise man is by his example and counsel a fountain of life to others; but fools can teach nothing but folly.

8 His hunger or appetite. See Eccles. vi. 7.

9 Some suppose these motions of the eyes and lips to be signs employed to direct accomplices in executing plans of mischief. See ch. vi. 13. But the half-closed eye may designate deep deliberation, and the compressed lip firm determination; so that the man may be said already to have completed his crime.

10 Or, 'It is found;' *i. e.* a venerable old age is one of the rewards of righteousness.

11 That is, the warrior or hero.

12 Self-conquest is the greatest of victories.

13 This alludes to the ancient custom of drawing lots from the bosom-folds. Events apparently the most fortuitous are entirely under the control of God.

- 17 Better *is* ^z a dry morsel, and quietness therewith,
Than an house full of sacrifices¹ *with* strife.
- 2 A wise servant shall have rule over ^a a son that causeth shame,
And shall have part of the inheritance among the brethren.²
- 3 ^b The fining pot *is* for silver, and the furnace for gold :
But the LORD trieth the hearts.³
- 4 ^c A wicked doer giveth heed to false lips ;
And a liar giveth ear to a naughty tongue.
- 5 ^d Whoso mocketh the poor reproacheth his Maker :⁴
And ^e he that is glad at calamities shall not be unpunished.
- 6 ^f Children's children *are* the crown of old men ;
And the glory of children *are* their fathers.
- 7 ^g Excellent speech⁵ becometh not a fool :—^h much less do lying lips a prince.
- 8 ⁱ A gift *is as* a precious stone in the eyes of him that hath it :⁶
Whithersoever it turneth, it prospereth.⁷
- 9 ^k He that covereth a transgression seeketh love ;
But ^l he that repeateth a matter separateth *very* friends.
- 10 A reproof entereth more into a wise man—than a hundred stripes into a fool.
- 11 An evil *man* seeketh only rebellion :⁸
Therefore a cruel messenger shall be sent against him.
- 12 Let ^m a bear robbed of her whelps⁹ meet a man,—rather than a fool in his folly.¹⁰
- 13 Whoso ⁿ rewardeth evil for good,—evil shall not depart from his house.
- 14 ^o The beginning of strife *is as* when one letteth out water :
Therefore ^p leave off contention, before it be meddled with.¹¹
- 15 ^q He that justifieth the wicked, and he that condemneth the just,
Even they both *are* abomination to the LORD.
- 16 Wherefore *is there* a price in the hand of a fool to get wisdom,
^r Seeing *he hath* no heart to it ?¹²
- 17 ^s A friend loveth at all times,—^t and a brother is born for adversity.¹³
- 18 ^u A man void of understanding striketh hands,
And becometh surety in the presence of his friend.
- 19 He loveth transgression that loveth strife :¹⁴
And ^x he that exalteth his gate¹⁵ seeketh destruction.
- 20 ^y He that hath a froward heart findeth no good :
And he that hath ^z a perverse tongue falleth into mischief.
- 21 ^a He that begetteth a fool *doeth it* to his sorrow :
And the father of a fool hath no joy.
- 22 ^b A merry heart doeth good *like* a medicine :
^c But a broken spirit drieth the bones.¹⁶
- 23 A wicked *man* taketh a gift¹⁷ ^d out of the bosom
^e To pervert the ways of judgment.

z ch. 15. 17.

a ch. 10. 5; 19. 26; 1 Ki. 11. 26—39; 12. 1—20.

b ch. 27. 21; Deu. 8. 2; Ps. 26. 2; 66. 10; Is. 48. 10; Jer. 17. 10; Mal. 3. 3; Mt. 15. 23—28.

c 1 Ki. 22. 6; Is. 30. 9—11.

d see refs. ch. 14. 31.

e see refs. Job 31. 29; Ps. 137. 7; Lam. 4. 21, 22; Eze. 25. 12—14; 26. 2—6; Obad. 10.

f Ps. 127. 3; 128. 3.

g ch. 26. 7.

h ch. 16. 12, 13.

i ch. 18. 16; 19. 6; Ex. 23. 8.

k see refs. ch. 10. 12.

l ch. 16. 28.

m 1 Sam. 22. 11—18; Dan. 3. 13—19; Hos. 13. 8; Mt. 2. 16.

n 1 Sam. 24. 17; Ps. 109. 4—13; Jer. 18. 20, 21; Ro. 12. 17; 1 Thes. 5. 15; 1 Pet. 3. 9.

o Judg. 12. 1—6; 2 Chr. 10. 1—16.

p ch. 20. 3; Ge. 13. 8, 9; Num. 20. 14—21; 1 Thes. 4. 11.

q ch. 24. 21; Ex. 23. 7; Is. 5. 23.

r ch. 21. 25, 26.

s ch. 18. 24; Hu. 1. 16; 1 Sam. 23. 17; 2 Sam. 17. 27—29.

t Ge. 45. 5; 50. 21.

u see refs. ch. 6. 1, and note.

x ch. 16. 18; 2 Sam. 20. 1, 22; 1 Ki. 16. 9—18; Jer. 22. 13—15, 19.

y ch. 3. 22.

z Ac. 13. 8—11; Jam. 3. 6—8.

a ver. 25; see refs. ch. 10. 1.

b ch. 12. 25; 15. 13—15.

c Ps. 22. 15.

d ch. 21. 14.

e Ex. 23. 8.

1 'A house full of sacrifices,' means a house full of good provision. See note on ch. vii. 14.

2 Prudence and wisdom often gain the ascendancy over birth and station.

3 What men can do to silver and gold, Jehovah alone can do to the heart; *i. e.* test and refine it.

4 Who has placed him in poverty: see ch. xiv. 31.

5 Or, 'The lip of eminence;' *i. e.* the language of the eminent is not consistent with his character.

6 Or, 'him that receiveth it.'

7 That is, it wins the favour of the person to whom it is presented. There is an allusion to the sparkling of a cut jewel whichever way it is turned. It is the custom in the East never to approach a superior without a gift or present.

8 Or, 'A rebel seeketh only evil.'

9 Whose natural ferocity is aggravated by parental instinct.

10 An unreasonable wicked man when his passions are excited.

11 The rush of the water will soon widen the smallest

breach; and so strife speedily extends its mischief beyond all control. See a similar sentiment illustrated by the spread of fire, ch. xxvi. 21.

12 The meaning is, that wisdom cannot be purchased at any price when the capacity for it is wanting.

13 Or, 'but he is born a brother for adversity;' *i. e.* a true friend becomes a *brother* (peculiarly kind) in adversity. But the design may be to enforce the peculiar claims of kindredship as greater than those of ordinary friendship, and to teach the duty of befriending relatives in distress.

14 Or, 'He who loves quarrels loves trouble.'

15 In the East, the gate being the only external part of a house on which decoration is bestowed, and even this being usually small, a lofty and handsome gate is a mark of pride and ostentation, which is likely both to provoke and to facilitate attacks.

16 See notes on ch. iii. 8; and ch. xiv. 30.

17 That is, a secret gift (see ch. xxi. 14), to bribe the judge or the witnesses. Money and other things of value were often carried in the folded bosom of the robe.

<p>24 ^f Wisdom is before him that hath understanding ; But the eyes of a fool are in the ends of the earth. ¹</p> <p>25 ^g A foolish son is a grief to his father,—and bitterness to her that bare him.</p> <p>26 Also ^h to punish the just is not good,—ⁱ nor to strike princes for equity. ²</p> <p>27 ^k He that hath knowledge spareth his words : And a man of understanding is of an excellent spirit. ³</p> <p>28 ^l Even a fool, when he holdeth his peace, is counted wise : And he that shutteth his lips is esteemed a man of understanding.</p> <p>18 ^m Through desire a man, having separated himself, Seeketh and intermeddleth with all wisdom. ⁴</p> <p>2 ⁿ A fool hath no delight in understanding, But that his heart may discover itself. ⁵</p> <p>3 When the wicked cometh, then cometh also contempt, And with ignominy reproach. ⁶</p> <p>4 ^o The words of a man's mouth ⁷ are as deep waters, ^p And the wellspring of wisdom as a flowing brook.</p> <p>5 ^q It is not good to accept the person of the wicked, ^r To overthrow the righteous in judgment.</p> <p>6 A fool's lips enter into contention,—and his mouth calleth for strokes.</p> <p>7 ^s A fool's mouth is his destruction,—and his lips are the snare of his soul.</p> <p>8 ^t The words of a talebearer are as wounds, ⁸ And they go down into the innermost parts of the belly.</p> <p>9 He also that is slothful in his work—is ^u brother to him that is a great waster. ⁹</p> <p>10 ^x The name of the LORD is a strong tower : ^y The righteous runneth into it, and is safe.</p> <p>11 ^z The rich man's wealth is his strong city, ¹⁰ And as an high wall in his own conceit.</p> <p>12 ^a Before destruction the heart of man is haughty,—and before honour is humility.</p> <p>13 ^b He that answereth a matter ^c before he heareth it, It is folly and shame unto him.</p> <p>14 ^d The spirit of a man will sustain his infirmity ; ¹¹ ^e But a wounded spirit who can bear ?</p> <p>15 The heart of the prudent getteth knowledge ; And the ear of the wise seeketh knowledge.</p> <p>16 ^f A man's gift maketh room ¹² for him,—and bringeth him before great men.</p> <p>17 ^g He that is first in his own cause ¹³ seemeth just ; But his neighbour cometh and searcheth him. ¹⁴</p> <p>18 ^h The lot causeth contentions to cease,—and parteth between the mighty.</p> <p>19 A brother offended is harder to be won than a strong city : And their contentions are like the bars of a castle.</p> <p>20 ⁱ A man's belly shall be satisfied with the fruit of his mouth ; And with the increase of his lips shall he be filled.</p>	<p>^f ch. 14. 6 ; Ecc. 2. 11 ; 8. 1.</p> <p>^g ver. 21 ; ch. 10. 1 ; 15. 20 ; 19. 13.</p> <p>^h ver. 15 ; ch. 18. 5.</p> <p>ⁱ Job 34. 18.</p> <p>^k ch. 10. 19 ; Le. 10. 3 ; Num. 16. 1 ; Jam. 1. 19.</p> <p>^l Job 13. 5.</p> <p>^m see Jude 19.</p> <p>ⁿ ch. 1. 7, 22 ; 17. 16.</p> <p>^o ch. 10. 11 ; 20. 5.</p> <p>^p Ps. 78. 2.</p> <p>^q ch. 24. 23 ; 28. 21 ; Le. 19. 15 ; Deu. 1. 17 ; 16. 19.</p> <p>^r Is. 5. 23.</p> <p>^s ch. 10. 8, 14 ; 12. 13 ; 13. 3 ; Judg. 8. 4—17 ; 2 Ki. 2. 23, 24 ; Ecc. 10. 12 ; Lk. 19. 22.</p> <p>^t ch. 12. 18 ; 26. 20, 22 ; Le. 19. 16.</p> <p>^u ch. 28. 24.</p> <p>^x Ex. 3. 13—15 ; 31. 5—7 ; 2 Sam. 22. 3, 51 ; Ps. 18. 2 ; 27. 1 ; 61. 3, 4 ; 91. 2 ; 114. 2.</p> <p>^y 1 Sam. 30. 6 ; Ps. 56. 3, 4.</p> <p>^z see refs. ch. 10. 15 ; Lk. 12. 19—21.</p> <p>^a ch. 11. 2 ; 15. 33 ; 16. 18 ; 2 Ki. 18. 30—33.</p> <p>^b Deu. 13. 14 ; Job 29. 16.</p> <p>^c John 7. 51 ; Ac. 16. 37—39.</p> <p>^d Job 1. 20, 21 ; 2. 8—10 ; Ac. 20. 22—24.</p> <p>^e Ge. 4. 13, 14 ; 2 Sam. 17. 23 ; Ps. 22. 1 ; Mt. 27. 5.</p> <p>^f see refs. ch. 17. 8 ; 21. 14 ; Ge. 32. 20 ; 1 Sam. 25. 27.</p> <p>^g 2 Sam. 16. 1—3 ; 19. 26.</p> <p>^h Num. 26. 55.</p> <p>ⁱ ch. 12. 14 ; 13. 2.</p>
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¹ This may mean either, Wisdom is close at hand to the intelligent, but the fool seeks it in vain at the greatest distance (see ch. xiv. 6) ; or, Wisdom is in the countenance of the intelligent, whilst the eyes of a fool rove far and wide without any fixed object.

² Rather, 'to strike princes on account of rectitude.' For the powerful to punish the righteous under their control, and for the people to rebel against a righteous prince, is equally wicked.

³ Rather, 'And he who is of a cool spirit (not easily excited) is a man of understanding.'

⁴ According to the translation in the text, the meaning of this difficult verse seems to be, He eagerly pursues all wisdom as the object of desire for which he separates himself. But it may be rendered, 'A man separating himself for his desire, seeks it ; with all wisdom he quarrels :' i. e. the man who selfishly pursues his own desires and interests, acts at variance with true wisdom.

⁵ Or, 'But rather in his heart revealing itself.' Instead of seeking to acquire wisdom, his vanity leads him

to self-display, by which he exhibits his own deficiencies.

⁶ That is, wickedness is followed by contempt, baseness by shame : see ch. xi. 2.

⁷ That is, of a wise man's mouth.

⁸ This may be rendered either, 'like dainties ;' meaning that slanderous stories are dangerous, because they are eagerly listened to : or, 'like sports' (or jests) ; which appear harmless, but injure most deeply.

⁹ Sloth and waste are brothers ; and both lead to ruin.

¹⁰ This verse derives additional force from contrast with the foregoing. The righteous man wisely makes God his refuge and trust : the rich man looks for safety to his wealth.

¹¹ That is, of body. The best comment on this verse is that of Cowper :—

'No woes like those a wounded spirit feels,
No cure for such till God who makes them heals.'

¹² See note on ch. xvii. 8, and Gen. xxxii. 20.

¹³ Rather, 'who pleads his cause first.'

¹⁴ That is, he examines his assertions and arguments.

- 21 ^k Death and life *are* in the power of the tongue :
And they that love it ^l shall eat the fruit thereof.
- 22 ^l *Whoso* findeth a wife findeth a good *thing*,—and obtaineth favour of the Lord. ²
- 23 The poor useth intreaties ;—but the rich answereth ^m roughly.
- 24 ⁿ A man *that hath* friends must show himself friendly : ³
And ^o there is a friend *that* sticketh closer than a brother.
- 19 Better ^p is the poor that walketh in his integrity,
Than *he that is* perverse in his lips, and is a fool.
- 2 Also. ^q *that* the soul *be* without knowledge, *it is* not good ; ⁴
^r And he that hasteth with *his* feet sinneth.
- 3 The foolishness of man perverteth his way :
^s And his heart fretteth against the Lord. ⁵
- 4 ^t Wealth maketh many friends ;—^u but the poor is separated from his neighbour.
- 5 ^v A false witness shall not be unpunished,
And *he that* speaketh lies shall not escape.
- 6 ^y Many will intreat the favour of the prince :
And ^z every man *is* a friend to him that giveth gifts.
- 7 ^a All the brethren of the poor do hate him :
How much more do his friends go ^b far from him ?
He pursueth *them with* words, ^c yet they *are* wanting to him. ⁶
- 8 He that getteth wisdom loveth his own soul :
He that keepeth understanding ^d shall find good.
- 9 ^e A false witness shall not be unpunished,—and *he that* speaketh lies shall perish.
- 10 Delight ^f is not seemly for a fool ;
Much less ^g for a servant to have rule over princes. ⁸
- 11 ^h The discretion of a man deferreth his anger ;
ⁱ And *it is* his glory ⁹ to pass over a transgression.
- 12 ⁱ The king's wrath *is* as the roaring of a lion ;
But his favour *is* ^k as dew upon the grass.
- 13 ^l A foolish son *is* the calamity of his father :
^m And the contentions of a wife *are* a continual dropping.
- 14 ⁿ House and riches *are* the inheritance of fathers :
And ¹⁰ ^o a prudent wife *is* from the Lord.
- 15 ^p Slothfulness casteth into a deep sleep ;—and an idle soul shall ^q suffer hunger.
- 16 ^r He that keepeth the commandment keepeth his own soul ;
^s But he that despiseth ¹¹ his ways shall die.
- 17 ^t He that hath pity upon the poor lendeth unto the Lord ;
And that which he hath given will he ¹² pay him again.
- 18 ^u Chasten thy son while there is hope,—and let not thy soul spare for his crying. ¹³
- 19 A man of great wrath shall suffer punishment :
For if thou deliver *him*, yet thou must do it again. ¹⁴

^k see Mt. 12. 37 ; Ac. 5. 8—10 ; Jam. 3. 6.

^l ch. 12. 4 ; 19. 11 ; 31. 10.

^m Jam. 2. 3.

ⁿ ch. 17. 17 ; 27. 9 ; 2 Sam. 9. 1, 13 ; 21. 7 ; 2 Tim. 1. 16.

^o John 15. 13—15.

^p ch. 28. 6.

^q Ac. 26. 11 ; 1 Tim. 1. 13.

^r Jos. 9. 14 ; 1 Sam. 13. 9, 10, 13, 11.

^s Num. 20. 2—5 ; 21. 4—6 ; Ps. 37. 7 ; Is. 8. 21 ; Jon. 1. 1, 4, 9.

^t vers. 6, 7 ; ch. 11. 20.

^u ch. 10. 15.

^v ver. 9 ; ch. 6. 19 ; 21. 28 ; see refs. Ex. 20. 16 ; 23. 1.

^y ver. 12 ; ch. 16. 15 ; 29. 26.

^z ch. 17. 8 ; 18. 16 ; 21. 11.

^a ch. 11. 20.

^b Ps. 38. 11.

^c ch. 18. 23.

^d ch. 16. 20.

^e ver. 5.

^f ch. 30. 22 ; Ecc. 10. 6, 7.

^g see refs. ch. 14. 29 ; Num. ch. 12 ; 1 Sam. ch. 24 ; 26. 5, etc.

^h ch. 16. 32 ; 20. 3 ; 25. 21.

ⁱ ch. 16. 14, 15 ; 20. 2 ; 28. 15.

^k 2 Sam. 23. 4 ; Hos. 11. 5.

^l ch. 10. 1 ; 15. 20 ; 17. 21, 25.

^m ch. 21. 9, 19 ; 25. 24 ; 27. 15.

ⁿ 2 Cor. 12. 14.

^o ch. 18. 22.

^p ch. 6. 9, 10.

^q ch. 19. 4 ; 20. 13 ; 23. 21 ; 2 Thes. 3. 10.

^r ch. 3. 1 ; 16. 17 ; Lk. 10. 28 ; 11. 28.

^s ch. 13. 13.

^t ch. 14. 21 ; 28. 27 ; Ecc. 11. 1 ; Mt. 10. 42 ; 25. 40 ; 2 Cor. 9. 6—8 ; Heb. 6. 10.

^u ch. 13. 24 ; 23. 13 ; 29. 17.

1 They who indulge and give it license.

2 In consequence of the difficulty of estimating the character of others, a man is especially dependent on Divine Providence in the choice of a wife. See ch. xix. 14.

3 Rather, 'A man of [many] associates will ruin himself ;' *i. e.* he will be often misplacing his confidence and involving himself in trouble. But there is a true and valuable friendship ; and its bonds are closer than those of the nearest relationship.

4 This may be rendered, 'Also in thoughtlessness of soul is no good, and the hasty of feet goeth astray ;' and be regarded as condemning rashness of feeling and action.

5 Men often murmur against God as the author of evils which their own folly has brought upon them.

6 Either, 'He follows their promises. They are gone !' Or, 'He who follows words, gets them, and nothing else.' The obscurity and irregularity in the form of this proverb, and the variations in the ancient versions suggest the possibility that there may be some omission in our present Hebrew text.

7 Or, 'luxury.' It is not seemly for a person to affect

a mode of life proper to a station for which Providence has not fitted him.

8 In the despotisms of the East, slaves are often exalted to the highest rank.

9 This sentiment is beautifully enforced by our Lord in Matt. v. 38—44.

10 Rather 'But.' Fathers may bestow material comforts, but a prudent wife must be sought as the gift of God. See ch. xviii. 22.

11 Or, 'neglects :' is reckless in his behaviour.

12 That is, Jehovah will repay him. God here condescendingly represents the interests of the poor as if they were his own. In a similar manner our Lord pledges himself to reward the smallest service rendered to the humblest of his disciples (Matt. x. 42).

13 Or, 'let not thy soul desire his death ;' *i. e.* do not cause his ruin by failing to inflict punishment : see ch. xxiii. 13, 14.

14 We must leave some men to learn self-control by the sufferings which their violent tempers bring upon them.

- 20 Hear counsel, and receive instruction,
That thou mayest be wise ^x in thy latter end.¹
- 21 ^y *There are* many devices in a man's heart;
Nevertheless the counsel of the LORD, that shall stand.
- 22 ^z The desire of a man *is* his kindness :²—and a poor man *is* better than a liar.
- 23 ^a The fear of the LORD *tendeth* to life :
And *he that hath it* shall abide satisfied ;—^b he shall not be visited with evil.
- 24 ^c A slothful man hideth his hand in *his* bosom,³
And will not so much as bring it to his mouth again.
- 25 ^d Smite a scorner, and the simple ^e will beware :⁴
And ^f reprove one that hath understanding, *and* he will understand knowledge.
- 26 He that wasteth *his* father, *and* chaseth away *his* mother,
Is ^g a son that causeth shame, and bringeth reproach.⁵
- 27 ^h Cease, my son, to hear the instruction
That causeth to err from the words of knowledge.⁶
- 28 An ungodly witness scorneth judgment :
And ⁱ the mouth of the wicked devonreth iniquity.
- 29 ^k Judgments are prepared for scorners,—^l and stripes for the back of fools.
- 20 Wine ^m *is* a mocker, strong drink *is* raging :
And whosoever is deceived⁷ thereby is not wise.
- 2 ⁿ The fear of a king *is* as the roaring of a lion :
Whoso provoketh him to anger ^o sinneth *against* his own soul.
- 3 ^p *It is* an honour for a man to cease from strife :—^q but every fool will be meddling.⁸
- 4 ^r The sluggard will not plow by reason of the cold ;⁹
^s *Therefore* shall he beg in harvest, and *have* nothing.
- 5 ^t Counsel in the heart of man¹⁰ *is like* deep water ;
But a man of understanding will draw it out.
- 6 ^u Most men will proclaim every one his own goodness :
But ^x a faithful man who can find ?
- 7 ^y The just man walketh in his integrity :—^z his children *are* blessed after him.
- 8 ^a A king that sitteth in the throne of judgment
Scattereth away all evil with his eyes.¹¹
- 9 ^b Who can say, I have made my heart clean,¹²—I am pure from my sin ?
- 10 ^c Divers weights, *and* divers measures,¹³
Both of them *are* alike abomination to the LORD.
- 11 Even a child is ^d known by his doings,¹⁴
Whether his work *be* pure, and whether *it be* right.
- 12 ^e The hearing ear, and the seeing eye,—the LORD hath made even both of them.¹⁵
- 13 ^f Love not sleep, lest thou come to poverty ;
Open thine eyes, *and* thou shalt be satisfied with bread.
- 14 ^g *It is* naught ! *It is* naught ! saith the buyer :
But when he is gone his way, then he boasteth.

^x Deu. 8. 16 ; Ps. 37. 37.
^y ch. 16. 1, 9 ; 2 Sam. 17. 1—23 ; Job 23. 13 ; Ps. 33. 10, 11 ; Is. 14. 26, 27 ; 46. 10 ; Ac. 5. 39 ; Eph. 1. 11 ; Heb. 6. 17, 18.
^z 2 Ki. 5. 3 ; Mk. 14. 8 ; 2 Cor. 8. 2, 12.
^a ch. 10. 27 ; 14. 27 ; Ps. 91. 14—16 ; 1 Tim. 4. 8.
^b ch. 12. 21.
^c ch. 15. 19 ; 26. 13—15.
^d ch. 21. 11 ; Ac. 13. 6—12.
^e Deu. 13. 11.
^f ch. 9. 8, 9 ; 15. 5.
^g see refs. ch. 10. 1 ; 17. 2.
^h ch. 14. 7.
ⁱ Job 15. 16 ; 20. 12, 13 ; 31. 7.
^k ch. 3. 31 ; 9. 12.
^l ch. 10. 13 ; 26. 3.
^m ch. 23. 29, 39 ; see refs. Ge. 9. 21 ; Is. 28. 7 ; Dan. ch. 5 ; Hos. 4. 11.
ⁿ see refs. ch. 16. 14.
^o ch. 8. 36 ; Ge. 13. 7—9 ; 1 Ki. 2. 23 ; Ps. 7. 5 ; 33. 19.
^p ch. 17. 14 ; 19. 11.
^q ch. 18. 6 ; 2 Ki. 14. 8.
^r ch. 10. 4 ; 19. 21.
^s ch. 19. 15 ; 24. 34.
^t ch. 18. 4.
^u ch. 25. 14 ; 27. 2 ; 2 Ki. 10. 16, 31 ; Mt. 6. 2 ; 19. 20, 22 ; Lk. 18. 11.
^x Ps. 12. 1 ; Jer. 5. 1 ; Lk. 18. 8.
^y Ps. 26. 1, 11 ; 2 Cor. 1. 12.
^z Ps. 37. 26 ; 112. 2.
^a ver. 26.
^b see refs. 1 Ki. 8. 46 ; Ps. 51. 5 ; 1 Cor. 4. 4.
^c ver. 23 ; ch. 11. 1 ; 16. 11 ; Le. 19. 36 ; Deu. 25. 13, etc. ; Mic. 6. 10, 11.
^d Ge. 21. 19 ; 2 Ki. 6. 17 ; Ps. 94. 9 ; Mt. 7. 16.
^e Ex. 4. 11 ; Ps. 94. 9.
^f ch. 6. 9 ; 12. 11 ; 19. 15 ; 24. 30—34 ; Ro. 12. 11.
^g 1 Thes. 4. 6.

1 Literally, 'in thy after life.'

2 Or, 'That which makes a man beloved is kindness.' But perhaps the best rendering is, 'That which a man desires is kindness ; and a poor man' (who can only give kindness) 'is better than a man of deceit' (who fails to do what he professes).

3 More properly, 'The slothful man hideth his hand in the dish ;' alluding to the Oriental manner of eating. See Matt. xxvi. 23. This is a sarcastic description of slothful habits.

4 Although the hardened sinner may not himself be reclaimed by the severest punishment, others may take warning from his example, and amend ; but reproof alone is sufficient for those who are well disposed.

5 Rather, 'A son who causeth shame and reproach, wasteth his father and chaseth away his mother.'

6 Beware of those who, while professing to instruct you, would draw you away from the plain principles of virtue.

7 Or, 'errs.' Wine not only leads to boisterous inso-

lence, but has led even good men (such as Noah and Lot) into folly and sin. See Gen. ix. 21 ; xix. 33 ; also Dan. v. 4 ; Hos. vii. 5 ; Hab. ii. 5.

8 Rather, 'is quarrelsome.'

9 Literally, 'because of the winter ;' which is the time for ploughing. The frost in Palestine is not severe enough to prevent ploughing.

10 Or, 'a purpose in a man's heart.' This may be difficult to discover ; but a man of understanding will often succeed in doing so.

11 A wise and upright king is here supposed.

12 This humiliating inquiry has a response in Eccles. vii. 20, and 1 John i. 8—10.

13 Heb., 'A stone and a stone, an ephah and an ephah.' One set to sell with, and another to buy with, for the purpose of fraud.

14 The elements of character are discernible even in childhood, and indicate what the future life will be.

15 He can therefore hear and see all things, and takes account of our use of these faculties. See refs.

- 15 There is gold, and a multitude of rubies :
But ^h the lips of knowledge *are* a precious jewel.
- 16 ⁱ Take his garment that is surety *for* ^h a stranger :
And take a pledge of him for a strange woman. ¹
- 17 ⁱ Bread of deceit ² *is* sweet to a man ;
But afterwards his mouth shall be filled with gravel.
- 18 ^m *Every* purpose is established by counsel :—ⁿ and with good advice make war.
- 19 ^o He that goeth about *as* a talebearer revealeth secrets :
Therefore meddle not with him ^p that flattereth with his lips. ³
- 20 ^q Whoso curseth his father or his mother,
^r His lamp shall be put out in obscure darkness.
- 21 ^s An inheritance *may be* gotten hastily at the beginning ;
^t But the end thereof shall not be blessed.
- 22 ^u Say not thou, I will recompense evil ;
But ^x wait on the LORD, and he shall save ⁴ thee.
- 23 ^y Divers weights *are* an abomination unto the LORD ;
And a false balance *is* not good.
- 24 ^z Man's goings *are* of the LORD ;—how can a man then understand his own way ? ⁵
- 25 *It is* a snare to the man ^a *who* devoureth *that which is* holy, ⁶
And ^b after vows to make inquiry.
- 26 ^c A wise king scattereth the wicked,—^d and bringeth the wheel over them. ⁷
- 27 ^e The spirit of man *is* the candle of the LORD, ⁸
^f Searching all the inward parts of the belly.
- 28 ^g Mercy and truth preserve the king : ⁹—and his throne is upholden by mercy.
- 29 The glory of young men *is* their strength :
And ^h the beauty of old men *is* the grey head.
- 30 ⁱ The blueness of a wound cleanseth away evil :
^k So *do* stripes the inward parts of the belly. ¹⁰
- 21 ^l The king's heart *is* in the hand of the LORD, *as* the rivers of water : ¹¹
He turneth it whithersoever he will.
- 2 ^m Every way of a man *is* right in his own eyes :
ⁿ But the LORD pondereth the hearts.
- 3 ^o To do justice and judgment *is* more acceptable to the LORD than sacrifice.
- 4 ^p An high look, and a proud heart, *and* the plowing ¹² of the wicked, *is* sin.
- 5 ^q The thoughts of the diligent *tend* only to plenteousness ;
^r But of every one *that is* hasty ¹³ only to want.
- 6 ^s The getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death. ¹⁴
- 7 The robbery of the wicked shall destroy them ;
Because they refuse to do judgment.
- 8 ^t The way of man *is* froward and strange :
^u But *as for* the pure, his work *is* right. ¹⁵

^h ch. 3. 15; 8. 11;
Job 28. 12, 16—19.
ⁱ ch. 22. 26, 27; 27. 13.
^k ch. 2. 16.

^l ch. 9. 17, 18; Job
20. 12—20.

^m ch. 15. 22; 24. 6.
ⁿ ch. 25. 8; Lk. 14. 31.
^o see refs. ch. 11. 13.

^p Ro. 16. 18.

^q ch. 30. 11; see refs.
Ex. 20. 12; Lc. 20. 9.
^r see refs. Job 18. 5, 6.

^s ch. 28. 20, 22.

^t Job 27. 16, 17; Hab.
2. 6.

^u ch. 17. 13; 24. 29;
Deu. 32. 35; Ro. 12.
17, 19; 1 Thes. 5.
15; 1 Pet. 3. 9.

^x 2 Sam. 16. 12; see
refs. Ps. 27. 14.
^y ver. 10.

^z ch. 16. 9; Ps. 37. 23;
Jer. 10. 23.

^a see Lc. 22. 10—15.

^b Num. 30. 2; Eec. 5.
4—6.

^c ver. 8; 2 Sam. 1. 2
—16; 1 Ki. 2. 21,
23—31, 39—46; 2 Chr.
15. 16; Ps. 101. 5
—8.

^d Is. 28. 27, 28.
^e Job 32. 8; 1 Cor.
2. 11.

^f Heb. 4. 12, 13.
^g ch. 29. 14; Ps. 61.
7; 101. 1; Is. 16. 5.

^h ch. 16. 31.

ⁱ Dan. 4. 31—37.

^k ch. 22. 15; Is. 27. 9;
Heb. 12. 10.
^l Ezra 6. 22; Is. 45. 5.

^m see refs. ch. 16. 2;
Mk. 10. 20, 23.
ⁿ ch. 24. 12; Lk. 16.
15.

^o see refs. ch. 15. 8;
16. 2; 1 Sam. 15. 22.

^p ch. 6. 17.

^q ch. 10. 4; 13. 4.

^r ch. 28. 22.

^s ch. 10. 2; 13. 11; 20.
21; 2 Pet. 2. 3.

^t see refs. Ge. 6. 5, 12.

^u 1 Pet. 1. 22, 23.

1 Or, according to the present Hebrew text, 'for strangers.' For a creditor to take the garment of a debtor was extremely severe; but not too severe a treatment of one who was so inconsiderate, not to say dishonest, as to become surety for those of whom he knows nothing.

2 That is, what is unlawful, or is gained unlawfully.

3 Rather, 'Therefore associate not with him who is open of lips;' *i. e.* a gossiping person.

4 Rather, 'shall help.' See Rom. xii. 19.

5 That is, without Divine guidance. See ch. iii. 5, 6.

6 Rather, 'who rashly utters holy words.' The proverb refers to solemn promises hastily made, and then slowly and reluctantly fulfilled.

7 Rather, 'A wise king winnoweth the wicked, and turneth on them the wheel' (of his threshing-wain). As in threshing the wheel separates the grain from the straw, so a wise king will distinguish between the righteous and the wicked.

8 As a lamp is intended to light the inmost chambers of a house, so the conscious soul of man is designed by God to enlighten his whole nature.

9 By securing the respect and love of the people; and bringing down the blessing of God. 'Mercy and truth' are the characteristics of the King Messiah (Psa. xevii. 2).

10 Or, 'Strokes of a wound are a means of cleansing for the wicked; and stripes, of the inward parts of the body.' Solomon is here arguing for the salutary effect of outward chastisements on the inward dispositions.

11 The complete control which God exercises even over men in the highest stations is illustrated by the mode of irrigating plantations by means of trenches or water-courses, into or from which the cultivator turns the water at his pleasure. See note on Deut. xi. 10.

12 Rather, as in the ancient versions, 'The light of the wicked (that in which they delight) is sin.'

13 Thoughtless haste is here opposed to steady industry.

14 Or, 'is as a breath chased away, [as] snares of death;' *i. e.* such treasures quickly disappear, and ruin those who acquired them.

15 Or, 'A man of crooked way is guilty; but pure is he whose work is straightforward.'

<p>9 ^x <i>It is better to dwell in a corner of the housetop,¹</i> Than with a brawling woman in a wide house.</p> <p>10 ^y <i>The soul of the wicked desireth evil:</i> His neighbour findeth no favour in his eyes.</p> <p>11 ^z <i>When the scorner is punished, the simple is made wise:</i> ^a <i>And when the wise is instructed, he receiveth knowledge.</i></p> <p>12 ^b <i>The righteous man² wisely considereth the house of the wicked:</i> ^c <i>But God overthroweth the wicked for their wickedness.</i></p> <p>13 ^d <i>Whoso stoppeth his ears at the cry of the poor,</i> He also shall cry himself, but shall not be heard.</p> <p>14 ^e <i>A gift in secret pacifieth anger:—and a reward in the bosom strong wrath.</i></p> <p>15 ^f <i>It is joy to the just to do judgment:</i> ^g <i>But destruction shall be to the workers of iniquity.³</i></p> <p>16 ^h <i>The man that wandereth out of the way of understanding</i> Shall remain in the congregation of the dead.⁴</p> <p>17 ⁱ <i>He that loveth pleasure shall be a poor man:</i> He that loveth wine and oil shall not be rich.</p> <p>18 ^k <i>The wicked shall be a ransom for the righteous,</i> And the transgressor for the upright.</p> <p>19 ^l <i>It is better to dwell in the wilderness,</i> Than with a contentious and an angry woman.</p> <p>20 ^m <i>There is treasure to be desired and oil in the dwelling of the wise;⁵</i> But a foolish man spendeth it up.⁶</p> <p>21 ⁿ <i>He that followeth after righteousness and mercy</i> ^o <i>Findeth life, righteousness, and honour.</i></p> <p>22 ^p <i>A wise man scaleth the city of the mighty,</i> And casteth down the strength of the confidence thereof.</p> <p>23 ^q <i>Whoso keepeth his mouth and his tongue—keepeth his soul from troubles.</i></p> <p>24 <i>Proud and haughty scorner is his name,—who dealeth in proud wrath.⁷</i></p> <p>25 ^r <i>The desire⁸ of the slothful killeth him;—for his hands refuse to labour.</i></p> <p>26 <i>He coveteth greedily all the day long:</i> But the ^s <i>righteous giveth and spareth not.</i></p> <p>27 <i>'The sacrifice of the wicked is abomination:⁹</i> How much more, <i>when he bringeth it with a wicked mind?</i></p> <p>28 ^t <i>'A false witness shall perish:—but the man that heareth speaketh constantly.¹⁰</i></p> <p>29 <i>A wicked man ^x hardeneth his face:</i> But <i>as for</i> the upright, he directeth¹¹ his way.</p> <p>30 ^y <i>There is no wisdom nor understanding nor counsel against the LORD.</i></p> <p>31 ^z <i>The horse is prepared against the day of battle;</i> But ^a <i>safety [or, victory] is of the LORD.</i></p> <p>22 ^b <i>A good name is rather to be chosen than great riches,</i> <i>And loving favour¹² rather than [or, favour is better than] silver and gold.</i></p> <p>2 ^c <i>The rich and poor meet together:—^d the LORD is the maker of them all.</i></p> <p>3 ^e <i>A prudent man foreseeeth the evil, and hideth himself:</i> But the simple pass on, and are punished.</p>	<p>^x ver. 19; ch. 19. 13; 25. 24; 27. 15.</p> <p>^y Ps. 36. 4; Jam. 4. 1-5.</p> <p>^z ch. 19. 25.</p> <p>^a ch. 18. 15.</p> <p>^b Job 5. 3; 21. 28-30; Ps. 37. 35, 36.</p> <p>^c ch. 13. 6; 14. 32.</p> <p>^d ch. 28. 27; Deu. 15. 7-11; Mt. 7. 2; 18. 30-35; Jam. 2. 13.</p> <p>^e see refs. ch. 6. 27; 17. 8, 23; 1 Sam. 25. 35.</p> <p>^f Job 29. 12-17; Ecc. 3. 12.</p> <p>^g ver. 12; ch. 10. 29.</p> <p>^h 2 Sam. 17. 23; Ps. 125. 5.</p> <p>ⁱ ch. 23. 21; Lk. 15. 13-16.</p> <p>^k ch. 11. 8; Is. 43. 3, 4.</p> <p>^l ver. 9.</p> <p>^m Ps. 112. 3; Mt. 25. 3, 4.</p> <p>ⁿ ch. 15. 9; Mt. 5. 6.</p> <p>^o ch. 22. 4; 1 Ki. 3. 5-14; Ro. 2. 7-10.</p> <p>^p Ecc. 7. 19; 9. 13-18.</p> <p>^q cb. 12. 13, 13. 3; 18. 21; Jam. 3. 2.</p> <p>^r ch. 13. 4.</p> <p>^s Ps. 37. 26; 112. 9.</p> <p>^t ch. 15. 8; 1 Ki. 21. 9, 12; Ps. 50. 9; Is. 66. 3; Jer. 6. 20; Am. 5. 22.</p> <p>^u ch. 19. 5, 9; Jer. 20. 4-6; 29. 1-4, 10-17.</p> <p>^x ch. 28. 14; 2 Ki. 1. 4, etc.</p> <p>^y ch. 19. 21; Ge. 11. 1-8; 2 Ki. 19. 20-23; Is. 7. 5-7; 8. 9, 10; 14. 27; Jer. 9. 23; Ac. 5. 39.</p> <p>^z Ps. 20. 7; 33. 17; Is. 31. 1.</p> <p>^a Ps. 3. 8; 68. 20.</p> <p>^b Ecc. 7. 1.</p> <p>^c ch. 29. 13; 1 Cor. 12. 20, 21.</p> <p>^d ch. 14. 31; Job 31. 15.</p> <p>^e ch. 14. 15, 16; 27. 12; Ex. 9. 20, 21; 1 Thes. 5. 2-6; Heb. 11. 7.</p>
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1 See note on Deut. xxii. 8.

2 Our translators have supplied the word 'man' in the first clause, and 'God' in the second; but both clauses refer to the same person, the 'righteous;' who is either 'the righteous God,' or 'an upright judge.'

3 Rather, 'The doing of justice is joy to the righteous; but it is destruction to the workers of iniquity.' Comp. Luke xxi. 28.

4 Rather, 'of the spirits of the departed.' See ch. ii. 18; ix. 18; Ps. lxxxviii. 10; Isa. xiv. 9.

5 Rather, 'There is precious treasure and oil in the dwelling of the wise.'

6 Rather, 'devours it;,' uses it recklessly.

7 This may be rendered, 'As for the proud and haughty man, seoffer is his name; he acts with excess of presumption.'

8 This may refer to his desire of ease, which prevents

his working; or it may mean, that his desires, his lusts, which he has not sufficient industry to gratify, torment him to death.

9 See note on ch. xv. 8. The next clause refers to an attempt to sanctify or to cover some wicked design by attention to ritual observances.

10 Or, 'shall speak for ever.' If a man attends to a matter and states truly what he has heard, his testimony shall not be refuted, and therefore shall always be highly regarded.

11 Or, 'he shall establish his way;,' i. e. shall obtain success. What the wicked hope to get by effrontery, uprightness secures by God's favour.

12 That is, the good will of others. This is preferable to mere wealth, because the Creator of all has so mingled together rich and poor as to make all men dependent on each other's sympathy and friendship: see ver. 2.

- 4 ^f By humility¹ and the fear of the LORD are riches, honour, and life.
 5 ^g Thorns and snares are in the way of the froward :
^h He that doth keep his soul shall be far from them.
 6 ⁱ Train up a child in the way he should go :²
 And when he is old, he will not depart from it.
 7 ^k The rich ruleth over the poor,—and ^l the borrower is servant to the lender.³
 8 ^m He that soweth iniquity shall reap vanity :
ⁿ And the rod of his anger⁴ shall fail.
 9 ^o He that hath a bountiful eye shall be blessed ;
 For he giveth of his bread to the poor.
 10 ^p Cast out the scorner, and contention shall go out ;
 Yea, strife and reproach shall cease.
 11 ^q He that loveth pureness of heart,
 For the grace of his lips⁵ the king shall be his friend.
 12 The eyes of the LORD preserve knowledge,
 And ^r he overthroweth the words of the transgressor.⁶
 13 ^s The slothful man saith, *There is a lion without,*⁷
 I shall be slain in the streets.
 14 ^t The mouth of strange women is a deep pit :
^u He that is abhorred⁸ of the LORD shall fall therein.
 15 Foolishness is bound in the heart of a child ;
 But ^v the rod of correction shall drive it far from him.
 16 ^w He that oppresseth the poor to increase his riches,
 And he that giveth to the rich, shall surely come to want.

^f Ps. 112. 1—3; Mt. 6. 33.
^g ch. 15. 19.
^h 1 John 5. 18.
ⁱ Eph. 6. 4; 2 Tim. 3. 15.
^k Jam. 2. 6.
^l 2 Ki. 4. 1; Ne. 5. 4, 5.
^m Job 4. 8; Hos. 10. 13.
ⁿ Num. 24. 10; 2 Chr. 32. 21.
^o ch. 11. 25; 2 Cor. 9. 6.
^p Ge. 21. 9, 10; Ps. 101. 5.
^q ch. 16. 13; Ge. 41. 39—45; 2 Ki. 13. 14; Ps. 101. 6.
^r Job 5. 12, 13.
^s ch. 15. 19; 26. 13—15.
^t ch. 2. 16; 5. 3; 7. 5; 23. 27.
^u Ps. 81. 12; Ecc. 7. 26.
^v ch. 13. 24; 19. 18; 23. 13, 14; 29. 15, 17.
^w Job 20. 19—29.

PART III.

Introductory exhortation ; moral precepts and cautions.

- 17 BOW down thine ear, and hear THE WORDS OF THE WISE,⁹
 And apply thine heart unto my knowledge.
 18 ^z For *it is* a pleasant thing if thou keep them within thee ;
 They shall withal be fitted in thy lips.¹⁰
 19 ^a That thy trust may be in the LORD,
 I have made known to thee this day, even to thee.
 20 Have not I written to thee ^b excellent things—in counsels and knowledge,¹¹
 21 ^c That I might make thee know the certainty of the words of truth ;
^d That thou mightest answer the words of truth to them that send unto thee ?¹²
 22 ^e Rob not the poor, because he is poor :¹³
^f Neither oppress the afflicted in the gate :¹⁴
 23 ^g For the LORD will plead their cause,
 And spoil the soul¹⁵ of those that spoiled them.
 24 Make no friendship with an angry man ;
 And with a furious man thou shalt not go :
 25 ^h Lest thou learn his ways,—and get a snare to thy soul.¹⁶

^z ch. 2. 10; 3. 17.
^a ch. 3. 5; Ps. 62. 8; Jer. 17. 7.
^b ch. 8. 6; Ps. 12. 6.
^c Lk. 1. 3, 4; John 20. 31.
^d 1 Pct. 3. 15.
^e Ex. 23. 6; Job 31. 16, 21.
^f Zec. 7. 10; Mal. 3. 5.
^g ch. 23. 11; 1 Sam. 24. 12; 25. 30; Ps. 12. 3, 5; Ps. 1. 10; 68. 5; 140. 12; Jer. 51. 35.
^h See refs. ch. 13. 20.

1 Rather, 'The reward of humility;' as in Ps. xix. 11.
 2 Or, 'Begin with a child according to his way' (*i. e.* his disposition). The right government and discipline of a child's disposition at the very first is essential to the formation of consistent and stedfast character.
 3 He is obliged to consult his creditor's will and convenience. This is a warning against contracting debts.
 4 That is, his violent and oppressive power.
 5 Or, 'He that loveth pureness of heart [and] grace of his lips;' *i. e.* he who unites integrity with courtesy will be loved and trusted by his sovereign.
 6 Or, 'of the treacherous.'
 7 Imagining difficulties, and inventing ridiculous excuses for his negligence.
 8 Or, 'with whom the Lord is angry.' Comp. Josh. xi. 20, and 1 Sam. ii. 25.
 9 Vers. 17—21 form an introduction to the third division of this book, extending from ver. 22 to ch. xxiv. 34. The proverbs in this part are somewhat longer than in Part II. As the word 'wise' is in the plural, both here

and in ch. xxiv. 23, it appears that the proverbs which follow were collected from different inspired sages, perhaps by Solomon himself.
 10 Or, '[if] they be fitted together upon thy lips;' *i. e.* ready for use.
 11 Or, 'Have not I written to thee heretofore, concerning counsel and knowledge?' perhaps referring to the former portion of this book.
 12 Or, 'To teach thee truth, even words of faithfulness; that thou mayest bring back faithful words to those who send thee.'
 13 This may mean either, Do not take advantage of his poverty: or, He is already destitute; do not increase his misery.
 14 That is, in a court of law: see note on Gen. xxii. 17.
 15 Or, 'and despoil those that spoil them of life.' Though the poor may be apparently friendless, they have God for their protector. Comp. ch. xxiii. 10, 11.
 16 Or, 'and take to thyself a snare;' *i. e.* lest thou become like him, and so involve thyself in difficulties.

<p>26 ^a Be not thou <i>one</i> of them that strike hands, Or of them that are sureties for debts.</p> <p>27 If thou hast nothing to pay—why should he take away thy bed¹ from under thee?</p> <p>28 ^t Remove not the ancient landmark, which thy fathers have set.</p> <p>29 ^m Seest thou a man diligent in his business? He shall stand before² kings;—he shall not stand before mean <i>men</i>.</p> <p>23 When thou sittest to eat with a ruler, Consider diligently what <i>is</i> before thee:³</p> <p>2 ⁿ And put a knife to thy throat,—if thou <i>be</i> a man given to appetite.</p> <p>3 ^o Be not desirous of his dainties:—for they <i>are</i> deceitful meat.</p> <p>4 ^p Labour not to be rich:—^q cease from thine own wisdom.⁴</p> <p>5 Wilt thou set thine eyes ^r upon that which is not? ^s For <i>riches</i> certainly make themselves wings; They fly away, as an eagle toward heaven.</p> <p>6 ^t Eat thou not the bread of <i>him that hath</i> ^u an evil eye,⁵ ^v Neither desire thou his dainty meats:</p> <p>7 For as he thinketh in his heart, so <i>is</i> he: Eat and drink, ^y saith he to thee;—but his heart <i>is</i> not with thee.</p> <p>8 The morsel <i>which</i> thou hast eaten shalt thou vomit up,—and lose thy sweet words.</p> <p>9 ^z Speak not in the ears of a fool:—for he will despise the wisdom of thy words.</p> <p>10 ^a Remove not the old landmark;—and enter not into the fields of the fatherless:</p> <p>11 ^b For their Redeemer⁶ <i>is</i> mighty;—he shall plead their cause with thee.</p> <p>12 ^c Apply thine heart unto instruction,—and thine ears to the words of knowledge.</p> <p>13 ^d Withhold not correction from the child: For <i>if</i> thou beatest him with the rod, he shall not die.</p> <p>14 Thou shalt beat him with the rod,—and ^e shalt deliver his soul from hell.</p> <p>15 My son, ^f if thine heart be wise,—my heart shall rejoice, even mine.</p> <p>16 Yea, my reins shall rejoice,—when thy lips speak right things.</p> <p>17 ^g Let not thine heart envy sinners: But ^h <i>be thou</i> in the fear of the LORD all the day long.</p> <p>18 ⁱ For surely there is an end;⁷—and ^k thine expectation shall not be cut off.</p> <p>19 Hear thou, my son, and be wise,—and ^l guide thine heart in the way.</p> <p>20 ^m Be not among winebibbers;—among riotous⁸ eaters of flesh:</p> <p>21 ⁿ For the drunkard and the glutton shall come to poverty: And ^o drowsiness shall clothe <i>a man</i> with rags.</p> <p>22 ^p Harken unto thy father that begat thee, And ^q despise not thy mother when she is old.</p> <p>23 ^r Buy the truth, and ^s sell <i>it</i> not,⁹ Also wisdom, and instruction, and understanding.</p> <p>24 ^t The father of the righteous shall greatly rejoice: And he that begetteth a wise <i>child</i> shall have joy of him.</p> <p>25 Thy father and thy mother shall be glad,—and she that bare thee shall rejoice.</p> <p>26 My son, give me thine heart,—and ^u let thine eyes observe my ways.</p> <p>27 ^v For a whore <i>is</i> a deep ditch;—and a strange woman <i>is</i> a narrow pit.</p> <p>28 ^y She also lieth in wait as <i>for</i> a prey [<i>or</i>, as a robber], ^z And increaseth the transgressors¹⁰ among men.</p> <p>29 ^a Who hath woe? who hath sorrow? Who hath contentions? who hath babbling?¹¹</p>	<p>^k ch. 6. 1—5; 11. 15.</p> <p>^l ch. 23. 10; see refs. Deu. 19. 14; 27. 17. ^m ch. 12. 24; 1 Ki. 11. 28.</p> <p>ⁿ Mt. 18. 8, 9; 1 Cor. 9. 27. ^o ver. 6; Ps. 111. 4.</p> <p>^p ch. 28. 20; Lk. 12. 17; John 6. 27; 1 Tim. 6. 9, 10. ^q ch. 3. 5; Ro. 12. 16. ^r Is. 55. 2. ^s ch. 27. 24; 1 Tim. 6. 17.</p> <p>^t Ps. 141. 4. ^u Deu. 15. 9. ^v ver. 3.</p> <p>^y Ps. 12. 2.</p> <p>^z ch. 9. 8; 2 Chr. 25. 16; Mt. 7. 6; 26. 63.</p> <p>^a see refs. ch. 22. 28.</p> <p>^b ch. 22. 23; Job 31. 21. ^c ch. 2. 2—6.</p> <p>^d ch. 13. 24; 19. 18; 22. 15; 29. 15, 17.</p> <p>^e 1 Cor. 5. 5.</p> <p>^f vers. 24, 25; ch. 10. 1; 29. 3.</p> <p>^g ch. 3. 31; 24. 1; Ps. 37. 1; 73. 3. ^h ch. 28. 14; see refs. Ps. 111. 10; Ecc. 5. 7.</p> <p>ⁱ ch. 24. 14; Ps. 37. 37; Jer. 29. 11; 1 k. 16. 25. ^k Ps. 9. 18. ^l ch. 4. 23. ^m Is. 5. 11, 22; Mt. 24. 49; Lk. 21. 34; Ro. 13. 13; Eph. 5. 18. ⁿ ch. 21. 17. ^o ch. 6. 9—11; 19. 15. ^p see refs. ch. 1. 8; Jer. 35. 6; Eph. 6. 1, 2. ^q ch. 30. 17. ^r ch. 2. 2—4; 4. 5, 7; Mt. 13. 44—46. ^s Mt. 16. 26; Heb. 11. 26. ^t vers. 15, 16; ch. 10. 1; 15. 20; Lk. 1. 14.</p> <p>^u ch. 4. 25—27.</p> <p>^v ch. 22. 14.</p> <p>^y ch. 2. 16—19; 7. 12; Ecc. 7. 26. ^z Hos. 4. 11.</p> <p>^a Is. 5. 11, 22.</p>
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1 See Exod. xxii. 26, 27; and notes on ch. vi. 1; xx. 16.
 2 As their servant or minister. Steady and persevering industry is commonly more successful than brilliant and adventurous genius.
 3 Or, 'who is before thee;' *i. e.* in whose presence thou art. This is probably intended as a warning against courting the friendship of the great, whose condescensions are often bribes, whilst they are apt to take offence at any inadvertency of behaviour (vers. 2, 3).
 4 Do not believe the suggestions of worldly prudence, that wealth is a certain means of attaining happiness.
 5 That is, a malignant, designing man. Such a man's civilities are only a cover to his wicked schemes.
 6 Or, 'their avenging Kinsman:' see the note on Job

xix. 25. Compare also ch. xxii. 22, 23; Psa. lxxviii. 5.
 7 Or, 'a hereafter.' The expectation of a blessed eternity may well reconcile us to any temporal self-denial for which the service of God may call.
 8 Heb., 'consumers of flesh for themselves;' *i. e.* for their own gratification. The Orientals rarely taste flesh; but, when they do eat of it, they often indulge much intemperately.
 9 Spare no pains or cost to obtain and to keep them.
 10 Heb., 'the treacherous:' perhaps 'the seducers' (who 'deal deceitfully,' Exod. xxi. 8), in allusion to the notorious fact that they who have been led away by harlots become seducers in their turn.
 11 Rather, 'anxiety.'

- Who hath wounds without cause? who ^b hath redness¹ of eyes?
 30 ^c They that tarry long at the wine;—they that go to seek ^d mixed wine.
 31 Look not thou upon the wine when it is red,
 When it giveth his colour² in the cup, *when* it moveth itself aright.
 32 ^e At the last ^f it biteth like a serpent,—and stingeth like an adder.
 33 Thine eyes shall behold³ strange women,
 And thine heart shall utter perverse things.
 34 Yea, thou shalt be as he that lieth down in the midst of the sea,⁴
 Or as he that lieth upon the top of a mast.
 35 ^g They have stricken me, *shalt thou say*, and I was not sick;
 They have beaten me, and ^h I felt it not:
ⁱ When shall I awake? I will seek it yet again.
24 Be not thou ^k envious against evil men,—^l neither desire to be with them.
 2 ^m For their heart studieth destruction,—and their lips talk of mischief.
 3 ⁿ Through wisdom is an house builded;—and by understanding it is established:
 4 And by knowledge shall the chambers be filled
 With all precious and pleasant riches.
 5 ^o A wise man *is* strong;—yea, a man of knowledge increaseth strength.⁵
 6 ^p For by wise counsel thou shalt make thy war:
 And in multitude of counsellors *there is* ^q safety.
 7 ^r Wisdom *is* too high for a fool:—^s he openeth not his mouth ^t 'in the gate.'⁶
 8 He that ^u deviseth to do evil shall be called a mischievous person.
 9 The thought of foolishness *is* sin:—^v and ^w the scorner *is* an abomination to men.
 10 ^x *If* thou faint in the day of adversity,—thy strength *is* small.⁸
 11 ^y *If* thou forbear to deliver *them that are* drawn unto death,
 And *those that are* ready to be slain;⁹
 12 *If* thou sayest, Behold, we knew it not;
 Doth not ^z he that pondereth the heart consider *it*?
 And he that keepeth thy soul, doth *not* he know *it*?
 And shall *not* he render to *every* man ^a according to his works?
 13 My son, ^b eat thou honey, because *it is* good;
 And the honeycomb, *which is* sweet to thy taste:
 14 ^c So *shall* the knowledge of wisdom *be* unto thy soul:¹⁰
 When thou hast found *it*, ^d then there shall be a reward,
 And thy expectation shall not be cut off.
 15 ^e Lay not wait, O wicked *man*, against the dwelling of the righteous;
 Spoil not his resting place:
 16 ^f For a just *man* falleth seven times, and riseth up again:¹¹
^g But the wicked shall fall into mischief.
 17 ^h Rejoice not when thine enemy falleth,
 And let not thine heart be glad when he stumbleth:¹²
 18 ⁱ Lest the LORD see *it*, and it displease him,
 And he turn away his wrath from him.
 19 ^k Fret not thyself because of evil *men*,—neither be thou envious at the wicked;¹³

b Ge. 49. 12.
 c ch. 21. 1; Eph. 5. 18.
 d ch. 9. 2; Ps. 75. 8.

e ch. 5. 11.
 f Am. 5. 19; 9. 3.

g ch. 27. 22; Is. 1. 5;
 Jer. 5. 3; 44. 16, 17.
 h Eph. 4. 19.

i ch. 26. 11; Den. 29. 19; Is. 22. 13; 56. 12.

k ver. 19; ch. 3. 31;
 23. 17; Ps. 37. 1,
 etc.; 73. 3.

l ch. 1. 11—15.
 m Ps. 10. 7.
 n ch. 9. 1.

o ch. 8. 14; 21. 22;
 Ecc. 7. 19; 9. 16.

p ch. 11. 14; 15. 22;
 20. 18; Lk. 14. 31.

q ch. 11. 14; 20. 18.
 r ch. 14. 6; Ps. 10. 5;
 1 Cor. 2. 14.

s ch. 31. 8, 9.
 t ch. 31. 23; Ru. 4. 1;
 Ps. 76. 12.

u Ps. 21. 11; Rom. 1. 30.

v Jer. 22. 19.

w 1 Sam. 27. 1; 1 Ki. 19. 3, 4.

y Ps. 82. 4; Is. 58. 6,
 7; Lk. 23. 22—24;
 1 John 3. 16.

z ch. 21. 2.

a Job 34. 11; Ps. 62. 12;
 Jer. 32. 19; Ro. 2. 6;
 Rev. 2. 23; 22. 12.

b ch. 25. 16; S. Song 5. 1;
 Is. 7. 15.

c ch. 22. 18; see refs.
 Ps. 19. 10.
 d ch. 23. 18.

e ch. 1. 11; Ps. 10. 9, 10.

f see refs. Job 5. 19;
 Ps. 37. 24; Mic. 7. 8.

g Est. 7. 10; Am. 5. 2;
 8. 11; Rev. 18. 21.

h ch. 17. 5; 2 Sam. 1. 11, 12;
 Job 31. 29; Ps. 35. 15, 19; Obad. 12.

i Obad. 12—21.

k ver. 1; ch. 23. 17;
 Ps. 37. 1; 73. 3.

1 Or, 'dimness.' The vitiated blood of the drunkard causes wounds without external injury, and bloodshot eyes.

2 Or, 'when it sparkles in the cup, [and] goes down rightly,' *i. e.* smoothly and pleasantly.

3 Or, 'look upon.' Drunkenness leads to lust, as well as to filthy and foolish language.

4 The drunkard, giddy and reeling like a rolling vessel, and exposed to imminent danger, of which he is unconscious (ver. 34), yet reckons himself happy in his insensibility to shame, and determines again to drown all thought and feeling as soon as he awakes from his stupor (ver. 35). The whole passage terribly depicts the physical, mental, and moral evils of drunkenness.

5 Very similar is our maxim, 'Knowledge is power.' See Eccles. ix. 14—16.

6 The place of deliberation and judgment, where wisdom is most important.

7 Or, 'but the scorner.' Perhaps the meaning is, that the very *purpose* of evil is sinful in the sight of God; but the bold and insolent transgressor is not only offensive to God, but odious to man.

8 Or, 'straitened.' Alarm and despondency destroy the strength which is needed to bear adversity.

9 Literally, 'Deliver those who are dragged forth to death; and those who are staggering to the slaughter, oh, do thou keep back!' There is an obvious reference to the custom of making proclamations before a prisoner, when he was led forth to execution, that any person able to prove his innocence should come forward and do so. Comp. James iv. 17.

10 Rather, 'So learn thou wisdom for thy soul.' The latter part of the verse is the same as ch. xxiii. 18; on which see note.

11 This evidently refers to falling into trouble or suffering, in which the just man is always protected by God, who will leave the wicked in the mischief into which he has brought himself.

12 Comp. Job xxxi. 29. The hateful disposition here condemned is sure to turn God's judgments against him who cherishes it.

13 This is almost word for word the same as Psa. xxxvii. 1.

- 20 For ^l there shall be no reward to the evil *man* ;
^m The candle of the wicked shall be put out. l Ps. 11 6; Is. 3. 11.
m ch. 13. 9; 20. 20;
Est. 9. 25; Job 18.
5, 6; 21. 17.
n 1 Sam. 24. 6; Mt.
22. 21; Ro. 13. 7;
1 Pet. 2. 17.
o Ps. 64. 7.
- 21 My son, ⁿ fear thou the LORD and the king :¹
And meddle not with them that are given to change :²
- 22 ^o For their calamity shall rise suddenly ;
And who knoweth the ruin of them both ?³
- Additional sayings of the wise.*
- 23 ^p THESE THINGS ALSO BELONG TO THE WISE.⁴ p Ps. 107. 43.
^q *It is* not good to have respect of persons in judgment. q ch. 18. 15; 28. 21;
Lev. 19. 15; Deu. 1.
17; 16. 19; John 7.
24.
r see refs. ch. 17. 15.
- 24 ^r He that saith unto the wicked, Thou *art* righteous ;
Him shall the people curse, nations shall abhor him :
- 25 ^s But to them that rebuke *him* ⁵ shall be delight,
And a good blessing [*Heb.* a blessing of good] shall come upon them. s Le. 19. 17.
- 26 *Every man* ^t shall kiss *his* lips⁶ that giveth a right answer. t ch. 15. 23; 25. 11.
- 27 ^u Prepare thy work without,—and make it fit for thyself in the field ;
And afterwards build thine house.⁷ u 1 Ki. 5. 17, 18; 6. 7;
Lk. 14. 28—30.
- 28 ^x Be not a witness against thy neighbour without cause ;
And deceive *not* with thy lips. x Eph. 4. 25; Col. 3.
9.
- 29 ^y Say not, I will do so to him as he hath done to me :
I will render to the man according to his work. y ch. 20. 22; Mt. 5. 39,
44; Ro. 12. 17, 19.
- 30 I went by the field of the slothful,
And by the vineyard of the man void of understanding ;
- 31 *And*, lo, ^z it was all grown over with thorns,
And nettles had covered the face thereof,
^a *And* the stone wall thereof was broken down. z Ge. 3. 17—19.
- 32 Then I saw, *and* considered *it* well :
I looked upon *it*, *and* received instruction. a Ecc. 10. 18.
- 33 ^b *Yet* a little sleep, a little slumber,—a little folding of the hands to sleep :
34 So shall thy poverty come *as* one that travelleth ;⁸
And thy want as an armed man. b see refs. ch. 6. 9—11.

PART IV.

Moral and religious precepts and proverbial sayings.

- 25 ^c THESE ARE ALSO PROVERBS OF SOLOMON, WHICH THE MEN OF HEZEKIAH ⁹
KING OF JUDAH COPIED OUT. c see refs. ch. 1. 1.
- 2 ^d *It is* the glory of God to conceal ¹⁰ a thing :
But the honour of kings *is* ^e to search out a matter. d Deu. 29. 29; Job 37.
14—24; John 11. 4,
40; Ro. 11. 33.
e Job 29. 16.
- 3 The heaven for height, and the earth for depth,
And the heart of kings *is* unsearchable.¹¹
- 4 ^f Take away the dross from the silver,
And there shall come forth a vessel for the finer ;¹²
- 5 ^g Take away the wicked *from* before the king,
And ^h his throne shall be established in righteousness.
- 6 Put not forth thyself in the presence of the king,
And stand not in the place of great *men* :
- 7 ⁱ For better *it is* that it be said unto thee, Come up hither ;
^k *Than* that thou shouldest be put lower in the presence of the prince
Whom thine eyes have seen.¹³ f ch. 17. 3; 2 Tim 2.
20, 21.
g ch. 20. 8; 1 Ki. 2. 5,
6; 15. 13.
h ch. 16. 12; 29. 14;
1 Ki. 2. 46.
i ch. 16. 19; Lk. 14.
8—10.
k Lk. 18. 14.

1 See note on ch. xvi. 10.

2 Heb., 'changers;' men who foster rebellion.

3 That is, the calamity and ruin which both God and the king will inflict.

4 Or, 'These [words] also [belong] to the wise.' See note on ch. xxii. 17.

5 That is, that rebuke the wicked (see ver. 24).

6 Rather, 'He that giveth straightforward words kisseth the lips.' Such words are as pleasant as the welcome of a friend.

7 Do all things with due forethought, and in their proper order.

8 See note on ch. vi. 11.

9 That is, men appointed by king Hezekiah, who copied out the proverbs which follow, to the end of ch. xxix., probably selecting them from others with which they had been connected. Hezekiah, in addition to his

other reforms, appears to have aimed to complete and preserve as much of God's word as had then been written (see 2 Chron. xxxi. 21), probably availing himself of the aid of the prophets of his time.

10 It is the prerogative of Him who is Supreme and Infinite to conceal the reasons of his conduct. An earthly king may have his state secrets (ver. 3); but his judicial decisions should be pronounced only after full and public inquiry.

11 That is, they are all alike unsearchable.

12 Rather, 'the founder,' as in Judg. xvii. 4; or 'the silversmith.' As silver cannot be made into vessels fit for use or ornament unless the dross be removed; so a king cannot be a blessing to his people unless all bad counsellors are removed from his presence.

13 Those who thrust themselves into places of honour will be publicly degraded. Comp. Luke xiv. 8—11.

<p>8 ¹ Go not forth hastily to strive, Lest <i>thou know not</i> what to do in the end thereof,² When thy neighbour hath put thee to shame.</p>	<p>^l ch. 17. 11; 2 Ki. 14. 8—14; 2 Chr. 35. 21, 22; Mt. 5. 25; Lk. 14. 31, 32.</p>
<p>9 ^m Debate thy cause with thy neighbour <i>himself</i>; And discover not a secret to another [<i>or, discover not the secret of another</i>]:</p>	<p>^m Ge. 13. 8; 21. 25—32; Mt. 5. 25; 18. 15—17.</p>
<p>10 Lest he that heareth <i>it</i> put thee to shame,—and thine infamy turn not away.</p>	
<p>11 ⁿ A word fitly spoken <i>is like</i> apples of gold in pictures of silver.³</p>	<p>ⁿ ch. 15. 23; Is. 50. 4.</p>
<p>12 <i>As</i> an earring of gold, and an ornament of fine gold, <i>So is</i> a wise reprove upon an obedient ear.⁴</p>	
<p>13 ^o As the cold of snow⁵ in the time of harvest, <i>So is</i> a faithful messenger to them that send him: For he refresheth the soul of his masters.</p>	<p>^o ch. 13. 17; Phil. 2. 25—28.</p>
<p>14 ^p Whoso boasteth himself of a false gift⁶ <i>is like</i> clouds and wind without rain.</p>	<p>^p ch. 20. 6. ^q Jude 12.</p>
<p>15 ^r By long forbearing is a prince persuaded,—and a soft tongue breaketh the bone.</p>	<p>^r ch. 15. 1; 16. 14; Ge. 32. 4, etc.; 1 Sam. 25. 21, etc.; Ecc. 10. 4.</p>
<p>16 ^s Hast thou found honey? eat so much⁷ as is sufficient for thee, Lest thou be filled therewith, and vomit it.</p>	<p>^s ver. 27; ch. 21. 13, 14.</p>
<p>17 Withdraw thy foot from thy neighbour's house; Lest he be weary of thee, and <i>so</i> hate thee.</p>	
<p>18 ^t A man that beareth false witness against his neighbour <i>Is</i> a maul,⁸ and a sword, and a sharp arrow.</p>	<p>^t ch. 12. 18; 1 Ki. 21. 13; Ps. 57. 4; 120. 3, 4.</p>
<p>19 ^u Confidence in an unfaithful man in time of trouble <i>Is like</i> a broken tooth, and a foot out of joint.</p>	<p>^u 2 Chr. 28. 20, 21.</p>
<p>20 <i>As</i> he that taketh away a garment in cold weather, <i>and as</i> vinegar upon nitre,⁹ <i>So is</i> he that ^x singeth songs to an heavy heart.</p>	<p>^x Ps. 137. 3, 4; Ecc. 3. 4; Dan. 6. 18; Ro. 12. 15.</p>
<p>21 ^y If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink:</p>	<p>^y Ex. 23. 4, 5; 2 Ki. 5. 3; 6. 21—23; Mt. 5. 41; Ro. 12. 20, 21.</p>
<p>22 For thou shalt heap coals of fire upon his head,¹⁰ ^z And the Lord shall reward thee.</p>	<p>^z 2 Sam. 16. 12.</p>
<p>23 ^a The north wind driveth away rain: <i>So doth</i> an angry countenance ^b a backbiting tongue.¹¹</p>	<p>^a Job 37. 22. ^b Ps. 101. 5.</p>
<p>24 ^c <i>It is</i> better to dwell in the corner of the housetop, Than with a brawling woman and in a wide house.</p>	<p>^c ch. 19. 13; 21. 9, 19.</p>
<p>25 ^d <i>As</i> cold waters to a thirsty soul,—<i>so is</i> good news from a far country.</p>	<p>^d Ge. 45. 25—28.</p>
<p>26 ^e A righteous man falling down before¹² the wicked <i>Is as</i> a troubled fountain, and a corrupt spring.</p>	<p>^e 2 Sam. 12. 14; 2 Chr. 21. 21—25.</p>
<p>27 ^f <i>It is</i> not good to eat much honey: <i>So for men</i> ^g to search their own glory <i>is not</i> glory.¹³</p>	<p>^f ver. 16. ^g ch. 27. 2; Dan. 4. 30.</p>
<p>28 ^h He that <i>hath</i> no rule over his own spirit <i>Is like</i> a city that is broken down, <i>and</i> without walls.</p>	<p>^h ch. 16. 32; 1 Sam. 20. 30—33; Dan. 3. 13—19.</p>
<p>26 ⁱ As snow in summer, ^j and as rain in harvest,—<i>so</i> honour is not seemly for a fool. ^k As the bird by wandering, as the swallow by flying, <i>So</i> ^l the curse causeless shall not come.¹⁴</p>	<p>ⁱ 1 Sam. 12. 17. ^k Num. 23. 8; Deu. 23. 4, 5.</p>

¹ That is, to the gates, where the court was held.

² Or, 'Lest thou shouldest do something (*i. e.* something bad) at the end thereof.' Hasty litigation involves men in unexpected difficulties; and in the heat of contention they will sometimes betray confidence (ver. 9), which is sure to prejudice their cause with the cool and impartial (ver. 10).

³ Or, 'picture-work of silver;' referring probably to the fragrant and beautiful citron, presented in a silver filagree vase; a most agreeable offering, and therefore aptly representing 'a word spoken in [its] proper season.'

⁴ When these two meet together, such teaching and such hearing are beautiful and precious.

⁵ Snow was used for cooling drinks in hot weather.

⁶ That is, one who makes boastful promises which he never performs.

⁷ That is, *only* so much. This may be regarded either as a distinct precept, inculcating moderation in things which are agreeable; or as an illustration of the warning in ver. 17 against too frequent intrusion into the house and society of a friend.

⁸ A heavy mace; a destructive weapon.

⁹ Rather, 'natron.' Such a combination causes effervescence, and the destruction of both ingredients.

vescence, and the destruction of both ingredients.

¹⁰ Some suppose this to mean that the evil-doer will be overwhelmed with shame; but it more probably refers to the melting of metals by covering them with charcoal, and means that kindness will melt the hard heart. Comp. Matt. v. 43, 44; Rom. xii. 20.

¹¹ Or, 'As the north (*i. e.* north-west) wind brings rain, so does a backbiting tongue an angry countenance.'

¹² This perhaps means, 'vacillating' in his conduct through fear; but, more probably, 'tottering'—falling into calamity through the arts of the wicked. This is as disappointing as it is for a weary traveller to find a fountain, at which he hoped to quench his thirst, trampled upon and polluted, so as to be unfit for use.

¹³ The words 'is not' are supplied by our translators. Some render this, 'And searching after one's own glory is a burden;' meaning that honour, like honey, is good only when sought moderately. Others, 'But the pursuit of what is honourable to one is an honour.' Comforts should be sought moderately; but honourable pursuits (as that of wisdom) cannot be too zealously followed.

¹⁴ That is, like these wandering birds, it shall not *settle*—shall not take effect.

<p>3 ^l A whip for the horse, a bridle for the ass,¹—and a rod for the fool's back.</p> <p>4 ^m Answer not a fool² according to his folly,—lest thou also be like unto him.</p> <p>5 ⁿ Answer a fool according to his folly,—lest he be wise in his own conceit.</p> <p>6 ^o He that sendeth a message by the hand of a fool Cutteth off the feet, <i>and</i> drinketh damage.³</p> <p>7 The legs of the lame are not equal :⁴—^p so <i>is</i> a parable in the mouth of fools.</p> <p>8 As he that bindeth a stone in a sling [<i>or</i>, as he that putteth a <i>precious</i> stone in an heap of stones], ^q So <i>is</i> he that giveth honour to a fool.⁵</p> <p>9 As a thorn goeth up into the hand of a drunkard,⁶ So <i>is</i> a parable in the mouth of fools.</p> <p>10 The great⁷ <i>God</i> that formed all <i>things</i> ^r Both rewardeth the fool, and rewardeth transgressors.</p> <p>11 ^s As a dog returneth to his vomit,—^t so a fool returneth to his folly.</p> <p>12 ^u Seest thou a man wise in his own conceit ? <i>There is</i> more hope of a fool than of him.</p> <p>13 ^x The slothful <i>man</i> saith, <i>There is</i> a lion in the ^y way ;—a lion <i>is</i> in the streets.</p> <p>14 As the door turneth upon his hinges,—so <i>doth</i> the slothful upon his bed.</p> <p>15 ^z The slothful hideth his hand in <i>his</i> bosom ; It grieveth him to bring it again to his mouth.</p> <p>16 The sluggard <i>is</i> ^a wiser in his own conceit Than seven men that can render a reason.</p> <p>17 ^b He that passeth by, <i>and</i> meddleth with strife <i>belonging</i> not to him, <i>Is like</i> one that taketh a dog by the ears.</p> <p>18 As a mad <i>man</i> who easteth firebrands, arrows, and death, 19 So <i>is</i> the man <i>that</i> deceiveth his neighbour,—and saith, ^c Am not I in sport ?⁸</p> <p>20 Where no wood is, <i>there</i> the fire goeth out : So ^d where <i>there is</i> no talebearer, the strife ^e ceaseth.</p> <p>21 ^f As coals <i>are</i> to burning coals,⁹ and wood to fire ; So <i>is</i> a contentious man to kindle strife.</p> <p>22 ^g The words of a talebearer <i>are</i> as wounds, And they go down into the innermost parts of the ^h belly.</p> <p>23 Burning lips and a wicked heart—<i>are like</i> ⁱ a potsherd covered with silver dross.¹⁰</p> <p>24 ^j He that hateth dissembleth with his lips,—and layeth up deceit within him ;</p> <p>25 ^k When he speaketh fair, ^l believe him not : For <i>there are</i> seven abominations in his heart.¹¹</p> <p>26 <i>Whose</i> hatred is covered by deceit, His wickedness shall be showed before the <i>whole</i> congregation.</p> <p>27 ^m Whoso diggeth a pit shall fall therein : And he that rolleth a stone, it will return upon him.</p> <p>28 A lying tongue hateth <i>those that are</i> afflicted by it ;¹² ⁿ And a flattering mouth worketh ruin.</p> <p>27 ^o Boast ^p not thyself of to-morrow ; For thou knowest not what a day may bring forth.</p> <p>2 ^p Let another man praise thee, and not thine own mouth ; A stranger, and not thine own lips.</p> <p>3 A stone <i>is</i> heavy, and the sand weighty ; ^q But a fool's wrath <i>is</i> heavier than them both.</p>	<p>^l ch. 10. 13 ; Ps. 32. 9.</p> <p>^m see Num. 20. 10.</p> <p>ⁿ Job 2. 10 ; Mt. 15. 1—3 ; 16. 1—4 ; 21. 23—27.</p> <p>^o ch. 10. 26 ; 13. 17.</p> <p>^p ver. 9 ; ch. 17. 7.</p> <p>^q Judg. 9. 6 ; Mt. 7. 6.</p> <p>^r ch. 11. 31 ; Ro. 2. 6.</p> <p>^s Ex. 9. 27—34 ; 14. 5 ; Mt. 12. 45 ; 2 Pet. 2. 22.</p> <p>^t Ex. 8. 15.</p> <p>^u ch. 29. 20 ; Lk. 18. 11 ; Ro. 12. 16 ; Rev. 3. 17.</p> <p>^x ch. 22. 13.</p> <p>^y ch. 22. 13.</p> <p>^z ch. 19. 24.</p> <p>^a ch. 12. 15.</p> <p>^b ch. 20. 3 ; 2 Tim. 2. 23, 24.</p> <p>^c ch. 10. 23 ; Eph. 5. 4.</p> <p>^d ver. 22 ; ch. 16. 28 ; 22. 10.</p> <p>^e Jam. 3. 5—8.</p> <p>^f ch. 15. 18 ; 29. 22 ; 30. 33.</p> <p>^g see refs. ch. 18. 8 ; Eze. 22. 9.</p> <p>^h ch. 18. 8.</p> <p>ⁱ ch. 10. 18 ; 2 Sam. 20. 9, 10 ; Eze. 33. 31 ; Lk. 22. 47, 48.</p> <p>^j 2 Sam. 13. 21—29 ; Mt. 2. 8.</p> <p>^k Ps. 12. 2 ; 28. 3 ; Jer. 9. 8.</p> <p>^l Jer. 12. 6.</p> <p>^m ch. 28. 10 ; Ps. 7. 15, 16 ; 9. 15 ; 10. 2 ; 57. 6 ; Ecc. 10. 8 ; Est. 7. 10 ; Dan. 6. 4—9, 13, 24.</p> <p>ⁿ ch. 29. 5 ; Lk. 20. 20, 21 ; Ac. 12. 22, 23.</p> <p>^o Ps. 95. 7 ; Is. 56. 12 ; Lk. 12. 19, 20 ; Jam. 4. 13—16.</p> <p>^p ch. 25. 27.</p> <p>^q ch. 17. 12.</p>
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1 The ass, in the East, is often quite as spirited an animal as the horse.

2 Vers. 4, 5 may mean that a smart answer, though generally undesirable, may sometimes be useful. But it is more probable that the phrase 'according to' has a different meaning in the two clauses; signifying in the former *similitude*, so as to be like him, and in the latter *fitness*, so as to rebuke him.

3 He fails of his errand, and suffers injury.

4 Rather, 'are weak;' *i. e.* have no force or use.

5 This means either, he throws it away; or perhaps, he makes no better use of it than a slinger would of a stone bound or fastened to his sling.

6 Or, 'As a thorn-stick goes up in the hand of a

drunken man;' *i. e.* is lifted up by him. This means, that it is used injuriously to himself and others.

7 This verse is very difficult: the best Hebrew critics render it thus—'As an archer who pierces every one, so is he who hires a fool, and he who hires wayfarers' (of whom he knows nothing); *i. e.* he is very mischievous.

8 Deceit in sport is always dangerous, often fatal.

9 Or, 'as coals [added] to burning coals,' etc.

10 Glowing expressions of love and regard, if joined with a malevolent mind, are like potsherds silvered over with dross. Comp. ch. x. 20.

11 That is, a multitude of evil thoughts.

12 A man hates those whom he has injured.

- 4 ^r Wrath is cruel, and anger is outrageous;—but ^s who is able to stand before ^t envy? ¹
- 5 ^u Open rebuke is better—than secret love.
- 6 ^v Faithful are the wounds of a friend;—^w but the kisses of an enemy are deceitful. ²
- 7 ^x The full soul loatheth an honeycomb;
But ^a to the hungry soul every bitter thing is sweet.
- 8 ^b As a bird that wandereth from her nest, ³
^c So is a man that wandereth from his place.
- 9 Ointment and perfume rejoice the heart:
^d So doth the sweetness of a man's friend by hearty counsel. ⁴
- 10 Thine own friend, and ^e thy father's friend, forsake not;
^f Neither go into thy brother's house in the day of thy calamity:
^g For ^h better is a neighbour that is near than a brother far off. ⁵
- 11 ⁱ My son, be wise, and make my heart glad,
^j That I may answer him that reproacheth me. ⁶
- 12 ^k A prudent man foreseeth the evil, and hideth ^l himself;
But the simple pass on, and are punished.
- 13 ^m Take his garment that is surety for a stranger,
And take a pledge of him for a strange woman.
- 14 He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him. ⁷
- 15 ⁿ A continual dropping in a very rainy day and a contentious woman are ^o alike.
- 16 Whosoever hideth her hideth the wind, ⁸
And the ointment of his right hand, which bewrayeth itself.
- 17 Iron sharpeneth iron;—^p so a man sharpeneth the countenance of his friend. ⁹
- 18 ^q Whoso keepeth the fig tree shall eat the fruit thereof:
^r So he that waiteth on his master shall be honoured.
- 19 As in water face answereth to face,—so the heart of man to man. ¹⁰
- 20 ^s Hell and destruction are never full;—so ^t the eyes of man are never satisfied.
- 21 ^u As the fining pot for silver, and the furnace for gold;—so is a man to his praise. ¹¹
- 22 ^x Though thou shouldest bray ^y a fool in a mortar among wheat with a pestle,
Yet will not his foolishness depart from him.
- 23 Be ^z thou diligent to know the state of thy flocks,—and look well to thy herds.
- 24 ^a For riches are not for ever: and doth the crown endure to every generation?
- 25 ^b The hay appeareth, and the tender grass showeth itself, ¹⁴
And herbs of the mountains are gathered.
- 26 ^c The lambs are for thy clothing,—and the goats are the price of the field. ¹⁵
- 27 And thou shalt have goats' milk ¹⁶ enough for thy food,
For the food of thy household,—and for the maintenance for thy maidens.
- 28 The ^b wicked ^c flee when no man pursueth:—^d but the righteous are bold as a lion.
2 ^e For the transgression of a land many are the princes ¹⁷ thereof:
^f But by a man of understanding and knowledge the state thereof shall be prolonged.

r Ge. 4. 4, 5, 8.
s ch. 14. 34; Ge. 37. 11; 1 Sam. 18. 7—9, 25; Job 5. 2; Ac. 5. 17; 1 John 3. 12.
t ch. 6. 34.
u ch. 28. 23; Le. 19. 17; Gal. 2. 11, 14.
v Ne. 5. 7—13; Ps. 141. 5.
w 2 Sam. 20. 9, 10; Mt. 26. 38—30.
x Num. 21. 5.
y Job 6. 7; Lk. 15. 16.
z Job 39. 14—16.
a ch. 21. 16; Ge. 16. 6—9; 1 Ki. 19. 1—9; Jon. 1. 2; 1 Cor. 7. 20.
b ch. 16. 24; 1 Sam. 23. 16, 17; 2 Sam. 1. 26.
c 2 Sam. 21. 7; 1 Ki. 5. 1, 12.
d ch. 18. 23; Job 6. 21—23.
e ch. 17. 17; 18. 24; 19. 7; Lk. 10. 30—37.
f see refs. ch. 10. 1.
g Ps. 127. 5.
h see refs. ch. 22. 3.
i ch. 22. 3.
j see refs. ch. 20. 16; Ex. 22. 26.

n see refs. ch. 19. 13; Job 14. 19.
o ch. 19. 13.

p ver. 9; Ex. 18. 7—9; 1 Sam. 11. 9, 10; 23. 16; Is. 35. 3, 4.
q 1 Cor. 9. 7, 13.
r ch. 22. 29; Ge. 39. 2—6; Lk. 7. 2, 8.

s ch. 30. 15, 16; Hab. 2. 5.
t Eccl. 1. 8; 5. 10, 11; 6. 7; 1 John 2. 16.
u see refs. ch. 17. 3; Ge. 41. 15, 16; Ac. 3. 11—16; 10. 25, 26; 12. 21—23.
v ch. 23. 35; 2 Chr. 28. 22, 23; Is. 1. 5; Jer. 5. 3.
w see refs. ch. 23. 5.

x Ps. 104. 14.
y Job 31. 20.
z Le. 26. 17, 36; Ps. 53. 5.
a Mt. 14. 2.
b Ex. 32. 20; 1 Ki. 18. 18; 2 Ki. 1. 15; Ps. 27. 1, 2; 46. 2, 3; 112. 7; Dan. 3. 16—18; Ac. 4. 18, 19; 7. 51—60.
c 1 Ki. ch. 15 and 16.
d Ge. 41. 38, 39; 45. 5—8; 2 Chr. 32. 20—26.

1 Rather, 'jealousy.' Comp. ch. vi. 34, 35.
2 Or, 'multiplied;' *i. e.* in order to deceive. See 2 Sam. xx. 9, 10; Matt. xxvi. 49.
3 Unsettled and exposed.
4 Or, 'Such is the pleasantness of one's friend arising from hearty counsel.'
5 Long-tried friendship is more to be trusted in a time of need than the closest relationship.
6 In the East, it is not uncommon to abuse a man by speaking ill of his relations: see 1 Sam. xx. 30, and note. The best answer to such abuse would be the upright conduct of his son.
7 His sincerity will be suspected, and his blessing regarded as no better than a curse.
8 Or, 'He who restrains her restrains the wind, and his right hand comes upon oil:' *i. e.* she is as subtle as wind, as slippery as oil.
9 Or, 'of another;' *i. e.* either he enlivens it by friendly intercourse, or he inflames anger already kindled. See Job xvi. 9.
10 This may refer either to the common sympathies which all men have as partakers of a common nature, so that self-knowledge and the knowledge of mankind are mutually connected; or to the correspondence which is

generally found to exist between our disposition towards others, and theirs towards us.
11 Some render this, 'So [let] a man [be] to the mouth that praises him;' *i. e.* let him carefully test all the praise that he receives, that he may not be misled by flattery. Or the meaning may be, that praise tests character, as a fining-pot does silver.
12 Or, 'beat;' or, 'pound.' The severest punishments are often ineffectual to reclaim the wicked. Criminals have sometimes been pounded to death in the East; but we have no proof that this was ever done among the Hebrews.
13 Vers. 23—27 enjoin careful attention to worldly duties, in language having reference particularly to agricultural pursuits.
14 Rather, 'When the hay passes away (*i. e.* has been gathered in), and the new crop is beginning to appear.'
15 Perhaps to repay the price of the land already purchased, or to buy more.
16 Goats' milk is a chief article of food in the East.
17 The rapid succession of kings in the worst times of the kingdoms of Israel and Judah furnishes a striking exemplification of this proverb.

- 3 ^s A poor man¹ that oppresseth the poor *is like* a sweeping rain which leaveth no food. ^s Mt. 18. 28—30.
- 4 ^h They that forsake the law praise the wicked :
ⁱ But such as keep the law contend with them. ^h Ps. 10. 3; 49. 18; Jer. 5. 30, 31; Mal. 3. 15; Ro. 1. 32.
- 5 ^k Evil men understand not judgment :²
But ^l they that seek the LORD understand all *things*. ⁱ 1 Ki. 18. 18, 21; 20. 41, 42; Ne. 5. 7—11; Mt. 3. 7; 14. 4; Eph. 5. 11.
- 6 ^m Better *is* the poor that walketh in his uprightness,
Than *he that is* perverse in his ways,³ though he *be* rich. ^k Ps. 92. 6; 1 Cor. 2. 14, 15.
- 7 ⁿ Whoso keepeth the law *is* a wise son :
^o But he that is a companion of riotous *men* shameth his ^p father. ^l John 7. 17; Jam. 1. 5; 1 John 2. 20, 27.
- 8 ^q He that by usury and unjust gain increaseth his substance,
He shall gather it for him that will pity the ^r poor. ^m ver. 18; ch. 19. 1; Lk. 16. 19—23.
- 9 ^s He that turneth away his ear from hearing the law,
^t Even his prayer *shall be* abomination. ⁿ ch. 2. 1; 3. 1; 29. 3.
- 10 ^u Whoso causeth the righteous to go astray in an evil way,
He shall fall himself into his own pit :
^v But the upright shall have good *things* in possession. ^o ch. 23. 19—22; Lk. 15. 13, 30.
- 11 ^w The rich man *is* wise in his own conceit ;
But the poor that hath understanding searcheth him out. ^p 1 Sam. 3. 13.
- 12 ^x When righteous *men* do rejoice, *there is* great glory :
But when the wicked rise, a man is hidden.⁴ ^q see refs. ch. 13. 22.
- 13 ^a He that covereth his sins shall not prosper :⁵
^b But whoso confesseth and forsaketh *them* shall have mercy. ^r ch. 13. 22.
- 14 Happy *is* the man ^c that feareth alway :⁶
^d But he that hardeneth his heart shall fall into mischief. ^s ch. 19. 17; Zec. 7. 11—13.
- 15 ^e As a roaring lion, and a ranging bear;—*so is* a wicked ruler over the poor people. ^t see refs. ch. 15. 8; Ps. 66. 18; 109. 7.
- 16 The prince that wanteth understanding *is* also a great oppressor :
^f But he that hateth covetousness shall prolong *his* days. ^u see refs. ch. 26. 27; Num. 31. 8, 15, 16.
- 17 ^g A man that doeth violence to the blood of *any* person
Shall flee to the pit ; let no man stay him.⁷ ^x ch. 21. 20; Ps. 37. 11; Mt. 6. 33.
- 18 ^h Whoso walketh uprightly shall be saved :
But ⁱ *he that is* perverse in his ways shall fall at once. ^y ch. 18. 11; Lk. 16. 13, 14.
- 19 ^j He that tilleth his land shall have plenty of bread :
^k But he that followeth after ^l vain *persons* shall have poverty enough. ^z ver. 23; see refs. ch. 11. 10; 29. 2; Ecc. 10. 6.
- 20 A ^m faithful man⁸ shall abound with blessings :
ⁿ But he that maketh haste to be rich shall not be innocent [*or*, unpunished]. ^a Job 31. 33; Ps. 32. 3—5; 1 John 1. 8—10.
- 21 ^o To have respect of persons *is* not good :
For ^p for a piece of bread *that* man will transgress.⁹ ^b see refs. Le. 26. 40; Jon. 3. 5—10; Lk. 7. 37—50.
- 22 ^q He that hasteth to be rich *hath* an evil eye,
^r And considereth not that poverty shall come upon him. ^c see refs. ch. 8. 13; 23. 17; Ps. 16. 8; 97. 10; 112. 1.
- 23 ^s He that rebuketh a man
Afterwards shall find more favour than he that flattereth with the tongue. ^d see refs. Job 9. 4; Ro. 2. 4, 5; 11. 20.
- 24 ^t Whoso robbeth his father or his mother, and saith, *It is* no transgression ;
The same ^u *is* the companion of a destroyer.¹⁰ ^e ch. 20. 2; 1 Pet. 5. 8.
- 25 ^v He that is of a proud heart stirreth up strife :
^w But he that putteth his trust in the LORD ^x shall be made fat. ^f Ex. 1. 14—16, 22; 2 Ki. 21. 16; Mt. 2. 16.
- 26 ^y He that trusteth in his own heart *is* ^z a fool :
But whoso walketh wisely, he shall be delivered. ^g Jer. 22. 15—17.
- 27 ^a He that giveth unto the poor shall not lack :
But he that hideth his eyes¹¹ shall have many a curse. ^h Ge. 9. 6; Ex. 21. 14; 1 Sam. 15. 32, 33; 2 Ki. 11. 1—16.

1 A man in authority is implied. In many Eastern countries, the offices of government are frequently sold to needy men, who use their power to reimburse themselves by oppressing others.

2 Their moral sense is deadened; whilst that of the pious is alive to all that is right and good. Compare 1 John ii. 20.

3 Rather, 'is perverse in double dealing.'

4 Or, 'When the righteous triumph, there is much splendour; but when the wicked rise, men disguise themselves; i. e. hide their wealth for fear of injustice.'

5 No concealment can hide sin from Him who alone

gives prosperity. Comp. Psa. xxxii. 3—5; 1 John i. 8, 9.

6 A sensitive, tender conscience is necessary to happiness and to safety. As penitent confession precedes (ver. 13), so godly fear always accompanies the enjoyment of pardon.

7 Let no one hinder the punishment of the murderer.

8 One who keeps his engagements; which he who hastens to be rich often disregards. Comp. 1 Tim. vi. 10.

9 A man who takes bribes will come at last to violate his conscience for the most trifling advantage.

10 That is, the deliberate villain, who is prepared for any crime. Comp. Matt. xv. 4—6.

11 Who turns them away from the wants of others.

- 28 ^g When the wicked rise, ^h men hide ⁱ themselves :
^k But when they perish, the righteous increase.
- 29 ^l He that being often reprov'd ^m hardeneth his neck, ¹
ⁿ Shall suddenly be destroyed, and that without remedy.
- 2 ^o When the righteous are in authority, the people rejoice :
 But when the wicked beareth rule, ^p the people ^q mourn.
- 3 ^r Whoso loveth wisdom rejoiceth his father :
^s But he that keepeth company with harlots spendeth his ^t substance.
- 4 ^u The king by judgment establisheth the land :
 But he that receiveth gifts ^v overthroweth it.
- 5 ^w A man that flattereth his neighbour—spreadeth a net for his feet.
- 6 ^x In the transgression of an evil man *there is* a snare :
^y But the righteous doth sing and rejoice.
- 7 ^z The righteous considereth the cause of the poor :
^a But the wicked regardeth not to know ^c it.
- 8 ^d Scornful men bring a city into a snare : ³—but wise *men* ^e turn away wrath.
- 9 *If* a wise man contendeth with a foolish man,
^f Whether he rage ⁴ or laugh, *there is* no rest.
- 10 ^g The bloodthirsty hate the upright :—^h but the just seek his soul. ⁵
- 11 A ⁱ fool uttereth all his mind :—but a wise *man* keepeth it in till afterwards. ⁶
- 12 If a ruler hearken to lies,—all his servants *are* wicked. ⁷
- 13 The poor and the deceitful man ⁸ ^k meet together :
^l The LORD lighteneth both their eyes.
- 14 ^m The king that ⁿ faithfully judgeth the poor,
 His throne shall be established for ^o ever.
- 15 ^p The rod and reproof give wisdom :
 But ^q a child left *to himself* bringeth his mother to shame.
- 16 ^r When the wicked are multiplied, transgression increaseth :
^s But the righteous shall see their ^t fall.
- 17 ^u Correct thy son, and he shall give thee rest ;
 Yea, he shall give delight unto thy soul.
- 18 ^w Where *there is* no vision, the people perish : ⁹
 But ^v he that keepeth the law, happy is he.
- 19 A servant will not be corrected by words : ¹⁰
 For though he understand he will not answer.
- 20 ^z Seest thou a man *that is* hasty in his words ?
^a *There is* more hope of a fool than of ^b him.
- 21 He that delicately bringeth up his servant from a child
 Shall have him become *his son* at the length. ¹¹
- 22 ^c An angry man stirreth up strife,—^d and a furious man aboundeth in transgression.
- 23 ^e A man's pride shall bring him low :
^f But honour shall uphold the humble in spirit. ¹²
- 24 ^g Whoso is partner with a thief ^h hateth his own soul : ¹³
ⁱ He heareth cursing, and bewrayeth *it* not.
- 25 ^k The fear of man bringeth a snare :
^l But whoso putteth his trust in the LORD shall be safe.

^g ver. 12; ch. 29. 2.
^h 1 Sam. 15. 35; Job 21. 4.
ⁱ see ver. 12.
^k Ac. 12. 23. 21.
^l ch. 1. 21—31; 1 Sam. 2. 25; 2 Chr. 36. 16.
^m 2 Chr. 36. 13; Ne. 9. 29.
ⁿ ch. 6. 15.
^o see refs. ch. 11. 10.
^p Est. 3. 15.
^q ch. 28. 12; 1 Sam. 8. 5.
^r ch. 10. 1; 15. 20; 27. 11.
^s ch. 5. 8—10; 6. 26; 28. 7; Lk. 15. 13, 30.
^t see Lk. 15. 13—30; see also ch. 5. 10; 6. 26.
^u ver. 11; ch. 16. 12.
^x ch. 29. 19; 26. 28; Ps. 5. 9; Dan. 6. 7.
^y see refs. ch. 5. 22.
^z Ps. 97. 11; 118. 15; 132. 16.
^a Job 29. 13—16; 31. 13; Ps. 11. 1; Jer. 22. 16.
^b Lk. 10. 31, 32.
^c ch. 28. 27; Ps. 11. 6.
^d ch. 11. 11; 2 Chr. 36. 16—21.
^e Deu. 9. 18—20; Eze. 22. 30; Am. 7. 2—6.
^f Ecc. 10. 13; Mt. 11. 17.
^g Ge. 4. 5—8; 1 Ki. 18. 4; 19. 2; 1 John 3. 12.
^h Jer. 18. 20; Ac. 12. 5.
ⁱ ch. 12. 16, 23; 11. 33; Judg. 16. 17.
^k ch. 22. 2.
^l Mt. 5. 45.
^m ver. 1; ch. 29. 28; 25. 5; Jer. 22. 16.
ⁿ Ps. 72. 2, 4, 13, 14.
^o see Jer. 22. 15, 16.
^p vers. 17, 21; ch. 23. 13, 14.
^q ch. 10. 1; 17. 21, 25.
^r ver. 2.
^s Ps. 37. 31, 36; 58. 10; 91. 8; 92. 11.
^t Dan. 6. 21.
^u ver. 15; see refs. ch. 13. 21.
^v see refs. 1 Sam. 3. 1.
^w see refs. Ps. 19. 11; 1 k. 11. 28; John 13. 17; Jam. 1. 25; Rev. 22. 11.
^x Ecc. 5. 2; Jam. 1. 19.
^y ch. 26. 12.
^z ch. 26. 12.
^a see refs. ch. 15. 18.
^b ch. 17. 19.
^c ch. 15. 33; 19. 12; 2 Chr. 32. 25; Job 22. 29; Is. 66. 2; Dan. 1. 30, 31, etc.; Mt. 23. 12; 1 k. 11. 11; 18. 11; Ac. 12. 23; Jam. 4. 6—10; 1 Pet. 5. 5.
^d ch. 15. 33; Is. 57. 15; Mt. 5. 3.
^e Ps. 59. 18—22.
^f ch. 8. 36.
^g Lev. 5. 1.
^h Ge. 12. 11—13; 20. 2, 11; see refs. 1 Sam. 15. 21; Mt. 10. 28.
ⁱ see refs. ch. 16. 20.

1 Like a stubborn and refractory animal.
 2 That is, as bribes. Such a man causes discontent by his injustice, whilst his example is pernicious.
 3 Rather, 'Scoffers kindle a city into a flame;' *i. e.* excite discords.
 4 Rather, 'Whether he (the wise man) frown or laugh,' whether he treat him severely or pleasantly. From such controversies a man should altogether abstain.
 5 That is, they seek to preserve his life.
 6 Or, 'represseth it backwards;' *i. e.* keeps it in. But it may be rendered, 'sootheth him at last.'
 7 Men are ever ready to follow a bad example.
 8 More properly, 'the oppressor.' Comp. ch. xxii. 2. However unlike these two may be in other respects, their

life and their natural powers proceed from the same God.
 9 Or, 'become disorderly,' see note on Exod. xxxii. 25. 'Vision' means inspired vision or revelation. Without this, either in the living seer or in the written law, men run into every vice; but when Divine teaching is not only possessed, but rightly used, it is a blessing indeed.
 10 That is, by words *only*. Something more than mere words must be employed to secure the ready obedience of some servants.
 11 Too great indulgence is sure to be abused.
 12 Or, 'but the humble in spirit shall obtain honour.' See ch. xv. 33; Matt. xxiii. 12.
 13 Exposing himself to the curse pronounced on those who do not tell what they know of the crime: see Lev. v. 1.

- 26 " Many seek the ruler's favour;—but *every* man's judgment *cometh* from the LORD.¹
 27 " An unjust man *is* an abomination to the just:
 And *he that is* upright in the way *is* abomination to the wicked.

PART V.

The words of Agur.

30 THE WORDS OF AGUR THE SON OF JAKEH, *EVEN* °THE PROPHECY:
 THE MAN SPAKE UNTO ITHIEL,—EVEN UNTO ITHIEL AND UCAL.²

- 2 ^p Surely I *am* more brutish than *any* man,³
 And have not the understanding of a man.
 3 I neither learned wisdom,—^q nor have the knowledge of ^r the holy.⁴
 4 ^s Who hath ascended up into heaven, or descended?
^t Who hath gathered the wind in his fists?
 Who hath bound the waters in a garment?
 Who hath established all the ends of the earth?
 What *is* his name, and what *is* his son's name, if thou canst tell?⁵
 5 " Every word of God *is* ^u pure:
^v He *is* a shield unto them that put their trust in him.
 6 ^z Add thou not unto his words,—lest he reprove thee, and thou be found a liar.
 7 Two *things*⁶ have I required of thee;—deny me *them* not before I die:
 8 ^a Remove far from me vanity and lies:—give me neither poverty nor riches;
^b Feed me with food convenient⁷ for me:
 9 ^c Lest I be full, and deny *thee*,—and say, Who *is* the LORD?
^d Or lest I be poor, and steal,—^e and take the name of my God *in vain*.⁸
 10 ^f Accuse not a servant unto his master,
 Lest he curse thee, and thou be found guilty.⁹
 11 *There is* a generation¹⁰ *that* curseth their father, and doth not bless their mother.
 12 *There is* a generation ^g *that are* pure in their own eyes,
^h And *yet* is not washed from their ⁱ filthiness.
 13 ^k *There is* a generation, oh how ^l lofty are their eyes!
 And their eyelids are lifted up.
 14 *There is* a generation, whose teeth *are as* swords,—and their jaw teeth *as* knives,
^m To devour the poor from off the earth,—and the needy from *among* men.
 15 The¹¹ horseleach hath two daughters, *erying*, Give, give.
 There are three *things that* are never satisfied,
 Yea, four *things say* not, *It is* enough:
 16 ⁿ The grave; and the barren womb;—the earth *that* is not filled with water;
 And the fire *that* saith not, *It is* enough.
 17 ^o The eye *that* mocketh¹² *at his* father,—and despiseth to obey *his* mother,
^p The ravens of the valley shall pick it out,—and the young eagles shall eat it.
 18 There be three *things which* are too wonderful for me,
 Yea, four which I know not:¹³
 19 ^q The way of an eagle in the air; the way of a serpent upon a rock;

^m sec ch. 19. 6; Ps. 20. 9.

ⁿ ch. 21. 9; Ps. 139. 21.

^o ch. 31. 1.

^p Ps. 73. 22; Is. 6. 5; Jer. 1. 6; Amos 7. 14, 15.

^q Job 11. 7—9; Ro. 11. 33.

^r Is. 6. 3; 57. 15.
^s Deu. 30. 12; John 3. 13.

^t Job 38. 4—11; Ps. 104. 3, etc.; Is. 40. 12, etc.

^u sec refs. Ps. 12. 6; Ro. 7. 12.

^x Ps. 12. 6; 119. 140.

^y Ps. 3. 3; 18. 30; 84. 11; 115. 9—11.

^z Deu. 4. 2; 12. 32; Rev. 21. 18, 19.

^a ch. 23. 5; Ps. 119. 29, 37.

^b Ge. 28. 20; Mt. 6. 11, 33.

^c Deu. 6. 10—12; 8. 12, 14, 17; 31. 20;

32. 15; Ne. 9. 25, 26;

Job 31. 24, 25, 28;

Hos. 13. 6.

^d ch. 6. 30.

^e Ex. 20. 7.

^f Deu. 23. 15; 1 Sam. 22. 9, 10; Ro. 14. 4.

^g ch. 21. 2; Ps. 36. 2;

1s. 65. 5; Lk. 11. 39; 18. 11.

^h Ps. 51. 2, 7; Jer. 4. 14; 1 Cor. 6. 11.

ⁱ Ps. 36. 2.

^k ch. 6. 17; 21. 4; Ps. 131. 1.

^l ch. 12. 18; Job 29. 17; Ps. 52. 2; 57. 4.

^m Ps. 14. 4; Am. 8. 4.

ⁿ ch. 27. 20; Hab. 2. 5.

^o ch. 20. 20; 23. 22;

Ge. 9. 22; Le. 20. 9.

^p 1 Sam. 17. 44; 2 Sam. 21. 10.

^q Job 39. 27.

¹ Real success depends more upon the favour of God than upon that of the ruler.

² Nothing is known respecting the persons here named. The most probable supposition is, that Agur was a public teacher, and that Ithiel and Ucal were two of his disciples. A few commentators make slight changes in the Hebrew points, and render the verse thus: 'The words of Agur, the son of her who was obeyed in Massa. Thus spake the man: I have toiled for God (*i. e.* to comprehend God), I have toiled for God, and have ceased. For I am' (ver. 2), etc. As Massa is found connected with Dumah in Gen. xxv. 14 and 1 Chron. i. 30, and as, in the time of Hezekiah, this part of Arabia was colonized by Simeonites (1 Chron. iv. 41—43), Agur is, according to this rendering of the words, supposed to have been connected with them.

³ Agur speaks thus lowly of his own acquisitions, in contrast with the 'word of God' (ver. 5).

⁴ Either, 'the Most Holy;' or, 'holy things:' *i. e.* the deep things of God; his purposes and his providence.

⁵ He alone who has done these things can comprehend God. Can you point out such a man, or even one of his family? This is an emphatic negative. But there is One of whom it could be answered affirmatively. See John iii. 13, where our Lord refers to this passage.

⁶ These are inward purity and outward competence.

⁷ Literally, 'the bread of my portion,' as in Gen. xlvii. 22; or, 'my due,' Lev. x. 13, 14; *i. e.* what is sufficient for me.

⁸ Wealth often produces self-sufficiency, and thus leads to forgetfulness of God; while poverty frequently leads to dishonesty and murmuring against Him.

⁹ The curse which such false accusation would provoke would not be causeless, and would therefore take effect. Comp. ch. xxvi. 2.

¹⁰ Or, 'class of men.' Vers. 11—14 point out four hateful and sadly prevalent vices; filial ingratitude, hypocrisy, pride, and oppression or extortion.

¹¹ Vers. 15, 16 may be an illustration of the insatiableness of the oppressors just mentioned. The progress from two to three, and then to four things, makes the comparison the more impressive.

¹² By the law of Moses, an obstinately disobedient son was to be punished with death. It was a great aggravation of the punishment, if the body were left exposed to birds of prey.

¹³ Vers. 18—20 contain four things which it is hard to trace; three of which are meant to illustrate a fourth—secret criminal intercourse; and this again resembles a fifth—the treachery of the adulteress.

<p>The way of a ship in the midst of the sea ;—and tho way of a man with a maid. 20 Such <i>is</i> the way of an adulterous woman ; She cateth, and wipeth her mouth,—and saith, I have done no wickedness. 21 For¹ three <i>things</i> the earth is disquieted,—and for four <i>which</i> it cannot bear : 22 ' For a servant when he reigneth ;—and a fool when he is filled with meat ;² 23 For an odious <i>woman</i>³ when she is married ; And an handmaid that is heir to her mistress.⁴ 24 There be four <i>things which are</i> little upon the earth,⁵ But they <i>are</i> exceeding wise : 25 " The ants <i>are</i> a people not strong,—yet they prepare their meat in the summer ; 26 " The conies⁶ <i>are but</i> a feeble folk,—yet make they their houses in the rock ; 27 " The locusts have no king,—yet go they forth all of them by " bands ; 28 The spider⁷ taketh hold with her hands,—and is in kings' palaces. 29 There be three <i>things</i> which go well,⁸—yea, four are comely in going : 30 " A lion, <i>which is</i> strongest among beasts,—and turneth not away for any ; 31 A greyhound ;⁹ an he-goat¹⁰ also ;—and a king,^b against whom <i>there is</i> no rising up.¹¹ 32 If thou hast done foolishly in lifting up thyself,—or if thou hast thought evil, " Lay thine hand upon thy mouth. 33 Surely the churning of milk bringeth forth butter, And the wringing of the nose bringeth forth blood : " So the forcing of wrath bringeth forth strife.¹²</p>	<p>' ch. 7. 13—23. f ch. 19. 10 ; Ecc. 10. 7. u ch. 6. 6—8. x Le. 11. 5 ; Ps. 104. 18. y Ex. 10. 4—6 ; Joel 1. 6, 7 ; 2. 7—11. z Joel 2. 4—8. a Judg. 11. 18. b ch. 16. 11 ; 20. 2. c Job 21. 5 ; 40. 4 ; Ecc. 5. 3 ; Mic. 7. 16. d ch. 15. 13 ; 17. 14. e ch. 30. 1. f ch. 1. 8. g Is. 49. 15. h 1 Sam. 1. 11, 23. i ch. 5. 9—11. k ch. 7. 26 ; Deu. 17. 17 ; Ne. 13. 26 ; Hos. 4. 11. l Ecc. 10. 17 ; Hos. 7. 5. m Hos. 4. 11. n Ps. 101. 15 ; 1 Tim. 5. 23. o see Job 29. 11—17 ; Ps. 82. 3, 4. p 1 Sam. 19. 4 ; Est. 4. 16. q see refs. Le. 19. 15 ; Deu. 1. 16. r 1 Sam. 19. 4 ; 20. 32 ; Est. 4. 16 ; 7. 3 ; see refs. Job 29. 12 ; Is. 1. 17. s ch. 12. 4 ; 18. 22 ; 19. 14.</p>
<p><i>Instructions to king Lemuel from his mother.</i></p>	
<p>31 THE WORDS OF KING LEMUEL,¹³ " THE PROPHECY THAT " HIS MOTHER TAUGHT HIM. 2 What,¹⁴ my son?—and what, " the son of my womb? And what, " the son of my vows? 3 " Give not thy strength unto women, Nor thy ways " to that¹⁵ which destroyeth kings. 4 " It is not for kings, O Lemuel,—it is not for kings to drink wine ; Nor for princes strong drink :¹⁶ 5 " Lest they drink, and forget the law, And pervert the judgment of any of the afflicted. 6 " Give strong drink unto him that is ready to perish, And wine unto those that be of heavy hearts. 7 Let him drink, and forget his poverty,—and remember his misery no more. 8 " Open thy mouth for the dumb, " In the cause of all such as are appointed to destruction.¹⁷ 9 Open thy mouth, " judge righteously,—and " plead the cause of the poor and needy.</p>	<p>e ch. 30. 1. f ch. 1. 8. g Is. 49. 15. h 1 Sam. 1. 11, 23. i ch. 5. 9—11. k ch. 7. 26 ; Deu. 17. 17 ; Ne. 13. 26 ; Hos. 4. 11. l Ecc. 10. 17 ; Hos. 7. 5. m Hos. 4. 11. n Ps. 101. 15 ; 1 Tim. 5. 23. o see Job 29. 11—17 ; Ps. 82. 3, 4. p 1 Sam. 19. 4 ; Est. 4. 16. q see refs. Le. 19. 15 ; Deu. 1. 16. r 1 Sam. 19. 4 ; 20. 32 ; Est. 4. 16 ; 7. 3 ; see refs. Job 29. 12 ; Is. 1. 17. s ch. 12. 4 ; 18. 22 ; 19. 14.</p>
<p><i>The excellent wife described and commended.</i></p>	
<p>10 " WHO¹⁸ can find a virtuous woman ?¹⁹—for her price is far above rubies. 11 The heart of her husband doth safely trust in her, So that he shall have no need of spoil.²⁰</p>	<p>o see Job 29. 11—17 ; Ps. 82. 3, 4. p 1 Sam. 19. 4 ; Est. 4. 16. q see refs. Le. 19. 15 ; Deu. 1. 16. r 1 Sam. 19. 4 ; 20. 32 ; Est. 4. 16 ; 7. 3 ; see refs. Job 29. 12 ; Is. 1. 17. s ch. 12. 4 ; 18. 22 ; 19. 14.</p>

1 Vers. 21—23 contain four intolerable things.
 2 Prosperous, and therefore proud.
 3 That is, an *ill-natured* woman, who, after marriage, displays all those bad tempers which she formerly took pains to conceal.
 4 One who supplants her mistress in the affections of her husband. This is the most intolerable of all.
 5 These four creatures may be adduced to teach us not to judge by the outward appearance; for wisdom and industry can make up what is wanting in strength.
 6 Rather, 'wabbers.' See note on Lev. xi. 5.
 7 Or, 'the lizard;' perhaps the *house* lizard, which is very common in Palestine; and is tolerated in palaces, because it helps to clear them of insects.
 8 Or, 'which are stately in their step.'
 9 Literally, 'compressed of loins:' an epithet which some apply to the war-horse; others (particularly the ancient versions) to the cock; others to the greyhound; and others to a human warrior girl for fight.
 10 The large Oriental he-goats at the head of a flock march along with much stateliness.
 11 Or, perhaps, 'a king in the midst of his people.'
 12 Rather, 'For the pressing of milk brings forth cheese, and the pressing of the nose brings forth blood; so the pressing of anger brings forth strife.' Therefore

(see preceding verse) do not open your mouth when you are angry, for otherwise strife will follow. See ch. xvii. 14.
 13 Who Lemuel was is unknown. Some render the passage thus: 'Lemuel, king of Massa' (see note on ch. xxx. 1), and suppose him to be the brother of Agur.
 14 That is, 'What shall I say unto thee?' These are the passionate exclamations of a mother addressed to a beloved son, for whom she had prayed and vowed (see 1 Sam. i. 11), and for whose future welfare she is most anxious. All her instructions tend to produce not only personal virtue, but especially kingly excellence.
 15 The love of women, in which Eastern kings indulge.
 16 Or, 'Nor for princes to *desire* strong drink.'
 17 Or, 'For the cause of the sons of bereavement;' i. e. orphans.
 18 This is a perfectly alphabetical poem, probably by a different writer, delineating the excellencies of a Hebrew matron. It is interesting also as exhibiting the domestic customs and economy of that age, and still more as showing the elevated social position of *woman* among the Hebrews, as compared with that which she held among other ancient nations, or with that which she enjoys among any Eastern people at present.
 19 Heb., 'woman of strength.'
 20 Or, 'And he is in no want of gain, or treasure.'

- 12 She will do him good and not evil all the days of her life.
 13 She seeketh wool, and flax,—and worketh willingly with her hands.¹
 14 She is like the merchants' ships;—she bringeth her food from afar.
 15 'She riseth also while it is yet night,²
 And "giveth meat to her household,—and a portion³ to her maidens.
 16 She considereth a field, and buyeth it:
 With the fruit of her hands she planteth a vineyard.⁴
 17 "She girdeth her loins with strength,—and strengtheneth her arms.
 18 She perceiveth that her merchandise is good:—her candle goeth not out by night.
 19 "She layeth her hands to the spindle,—and her hands hold the distaff.
 20 "She stretcheth out her hand to the poor;
 Yea, she reacheth forth her hands to the needy.⁵
 21 She is not afraid of the snow for her household:
 For all her household *are* clothed with scarlet.⁶
 22 She maketh herself coverings⁷ of tapestry; her clothing is silk⁸ and purple.
 23 "Her husband is known in the gates,⁹
 When he sitteth among the elders of the land.
 24 She maketh fine linen, and selleth it;—and delivereth girdles¹⁰ unto the merchant.
 25 "Strength and honour *are* her clothing;¹¹—and she shall rejoice in time to come.
 26 She openeth her mouth with wisdom;—and in¹² her tongue is the law of kindness.
 27 She looketh well to the ways of her household,
 And eateth not the bread of idleness.
 28 "Her children arise up, and call her blessed;
 Her husband *also*, and he praiseth her.
 29 Many daughters have done virtuously,¹³—but thou excellest them all.
 30 "Favour¹⁴ is deceitful, and beauty is vain:
 "But a woman *that* feareth the LORD, she shall be praised.¹⁵
 31 Give her of the fruit of her hands;—and let her own works praise her in the gates.

t Ro. 12. 11.

u Mt. 24. 45; Lk. 12. 42.

x see refs. 1 Ki. 18. 46.

y Ex. 35. 25, 26.

z Eph. 4. 28; 11eb. 13. 16.

a ch. 12. 4.

b Job 29. 14.

c S. Song 6. 9.

d Ge. 12. 11; 20. 2—11.
 e Ru. 2. 5—12; Ac. 9. 36—39; 2 Tim. 1. 5;
 Heb. 11. 11, 23; 2 John

1 Women of rank among the Greeks and Romans, as well as among the Hebrews, were engaged in such manufactures; by which they not only supplied their own households with clothing, but also obtained other commodities (ver. 14).

2 The Orientals retire to rest and arise very early; and the women commonly rise sooner than the men, often a long while before day.

3 This probably means that she allots to each of them the day's work.

4 Her industry and economy not only provide for the household, but even add to her husband's possessions.

5 Her energetic industry is combined with generosity to the poor. In the New Testament, the possession of the means of doing good is adduced as a motive to industry. See Eph. iv. 28.

6 She adds elegance to comfort.

7 Rather, 'coverlets for beds.' See ch. vii. 16.

8 Rather, 'muslin.' See Gen. xli. 42.

9 Her thrift gives him leisure for public duties.

10 Girdles, richly wrought by women, are of high price in the East.

11 Her chief ornaments are her strong mind and good name, which enable her to look without anxiety to the future.

12 Or, 'on.' Her activity is not made (as diligence too often is) an excuse for a harsh and bustling manner.

13 Or, 'Many women act well; but thou excellest them all.' These are probably her husband's praises.

14 Or, 'gracefulness,' *i. e.* of person. This often disappoints expectation.

15 Godliness is at once the source and the crowning grace of all her excellences. Thus this beautiful delineation of female virtue is connected with the main subject of the book; and the fear of the Lord is again shown to be 'the beginning' of all wisdom and goodness.

ECCLESIASTES; OR, THE PREACHER.

'ECCLESIASTES' is the word by which the translators of the Septuagint version have rendered into Greek the Hebrew title 'Cohelath,' signifying the 'Preacher.' It is the name which is given throughout this book to Solomon, 'the son of David,' who 'was king over Israel, in Jerusalem' (ch. i. 1, 12). This illustrious prince, though so richly endowed with knowledge and wisdom, turned away from God, and sought happiness in worldly and sinful pursuits (1 Kings xi. 1—13). Having seen much of the world; having possessed its wealth and luxuries, and enjoyed its pleasures to the full; having sought in every direction to obtain satisfaction from earthly things, with greater advantages probably than any other man ever had, he is here brought before us to describe his long and painful inquiry, with the various states of thought and feeling through which he had passed, and to announce the result of the whole. And this he does in these most emphatic words, which are the

text of his whole discourse: 'Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.'

The *subject* of this book is the *utter insufficiency of earthly objects of desire and pursuit to confer real happiness*. It has not to do *directly* either with man's duty to God or man, or with his immortal nature and future destiny; and it is therefore not surprising that these should be referred to but seldom, and only when the main subject requires that they should be introduced. The question under discussion is not so much what is *right*, or what is most conducive to *eternal happiness*, as 'what *profit* a man hath of all his labour *under the sun*.'

And this subject is plainly not unworthy of the pen of inspiration. Diverted, as men generally are, from attention to the claims of God and to the realities of eternity by the specious attractions of worldly things, it was highly desirable that the hollowness and worthlessness

of these objects of pursuit should be fully exposed; so that men might be freed from these illusions, and be prepared to learn the necessary lesson, that the service of God, not selfish gratification, is the great business of life; and that, all through its occupations and enjoyments, the great final results—the future judgment and eternal retribution—must be steadily kept in view (ch. xii. 13, 14).

The main argument of this book also gives occasion to the introduction of other topics of great importance. Divine Providence is placed before us in some of its most impressive aspects. It is represented as being absolute and universal in its control, unchangeable and inscrutable in its arrangements, and requiring the light of eternity for its perfect elucidation. Here also are found new illustrations of man's depravity, and his consequent dissatisfaction and unhappiness. On the other hand, valuable counsels are given, tending to lighten the pressure of earthly sorrow, and to increase the amount of earthly joys. Men are taught not to count too certainly upon their possessions, or to expect too much from them; and to unite forethought with contentment—the prudent anticipation of the future with the thankful enjoyment of the present.

But this book will not be viewed aright, unless it is regarded as being only a *part* of the great volume of Revelation. The office of the Royal Preacher is not to announce the gospel, but rather to show the need of it. Solomon does but express man's eager and boundless desires, and his bitter and constant disappointments: it is Jesus who bids the 'weary and heavy laden' to come to him, that they may 'find rest to their souls' (Matt. xi. 28—30). The Hebrew philosopher has maxims of prudence to mitigate our sufferings, and stern lessons of duty to fortify our souls; but the apostles of Christ learned for themselves, and taught others, to glory even in tribulations (Matt. v. 10—12; Rom. v. 3—5). Solomon points to a future judgment, which shall rectify all that appears now to be wrong; but Jesus is 'the Resurrection and the Life,' who has 'abolished death, and brought life and immortality [fully] to light' (John xi. 25; 2 Tim. 1. 10).

The *manner* in which these subjects are treated is characteristic of the author and his time, and yet adapted to convey conviction and instruction to men of every age. The *form* and structure of the book are peculiarly Oriental, whilst its *reasoning* is legitimately inductive, being founded upon an extensive accumulation and a careful scrutiny of facts. These facts, too, are interesting, because they are partly the *experience* of one individual whose character and position invest with peculiar importance all that befalls him; and partly that of many others whom he had the best opportunities of observing—persons of such various circumstances and pursuits, that every reader may feel a close sympathy with one or other of them. The book, however, is not an essay or treatise constructed according to the mode of moral or philosophical writing prevalent in Europe; but it is a reflective and discursive address, similar to those by which Eastern wise men have been in the habit of instructing their listening disciples (see ch. xii. 9, 10).

The experimental character of this discourse makes it not surprising that it should exhibit very different and often very improper views and feelings, just as they arose in the Preacher's mind amidst the various circumstances of his life, and before they had been corrected by mature reflection and by Divine teaching. Indeed, the too rapid generalizations and hasty inferences, the impetuous eagerness and repining discontent, which are here displayed, form of themselves one important class of facts, which help to prove most convincingly that 'all is vanity and vexation of spirit.'

Bearing in mind the nature of the book as the familiar discourse of a Teacher, we shall find less difficulty in accounting for another peculiarity. Its *style* varies from the most colloquial prose to the most finished apophthegmatic or descriptive poetry, according to the varying moods of the speaker's mind; a progressive elevation on

the whole being observable up to ch. xii. 7, after which a simple practical conclusion completes the book.

The voice of antiquity unanimously pronounces Solomon to be the *author* of Ecclesiastes. This, however, has of late been disputed by many. The objections are chiefly three:—1. The way in which Solomon speaks of himself is said to indicate that the real author is only personating that prince, and does not even design entirely to conceal the fact. 2. The state of things referred to is alleged to be different from that which existed in the orderly, peaceful, and prosperous reign of Solomon; and the feelings expressed towards kings and governors are said to be rather those of a discontented subject than those of an arbitrary monarch. Both these objections, however, are allowed by their assertors to be capable of explanation, and to be only of weight when combined with the third. 3. A great diversity is observable in style and language between the books of Ecclesiastes and Proverbs. This difference, however, may in great measure be accounted for by the difference in the nature of the two books. The maxims in the book of Proverbs might well be in a more elevated poetic style than is suitable for a familiar colloquial discourse. Besides, the book of Ecclesiastes was probably composed many years after the Proverbs were written; so that the author's style might, during the interval, have changed considerably. The use of Chaldee words in this book only shows that the writer was accustomed to the Chaldee as well as the Hebrew dialect; and this would naturally be the case with one whose dominions comprised great part of Syria, whose extensive commercial enterprises brought him into frequent communication with his Eastern neighbours, and whose court became the resort of wise men from other lands: see note on 1 Kings ix. 18; x. 1—25. And some of the very words and phrases which are adduced as marks of a later age occur not only in Ecclesiastes and in the Song of Solomon, but also in such ancient books as Deuteronomy and Judges. These considerations remove the greater part of the difficulty; and any diversity still remaining to be accounted for may be supposed to result from the employment of one of the prophets of the day to put into a permanent form the oral teachings of the aged monarch.

Whilst the great lessons of this book are clearly brought out, it is by no means easy to trace the course of thought. The following analysis is given as perhaps, upon the whole, the best. After a general introduction stating his subject and design (ch. i. 1—11), the Preacher reviews his *personal experience* in his search after happiness, showing that neither luxurious pleasure nor even intellectual attainments can confer it (i. 12—ii. 23); and he concludes that it is best to fall in with the unalterable arrangements of Divine Providence (ii. 24—iii. 15). He then recounts his observations of the lives of others, especially in their *social* connections, and here also finds vanity (iii. 16—iv. 16); upon which he finds some striking practical remarks (v. 1—9). He renews his observations, chiefly regarding men as *individuals*, and exposing the disappointment of the selfish and avaricious (v. 10—vi. 12). He then adduces some maxims of practical wisdom to alleviate these inevitable ills—allowing, however, that they are not always successful (vii. 1—ix. 10); and adds some most striking and valuable instructions respecting the application of *wisdom* to various circumstances of life, so as to confer the greatest attainable happiness (ix. 11—xi. 6). This leads to its highest use in producing a thoughtful and serene expectation of and preparation for old age, death, and judgment (xi. 7—xii. 7); from which follows the conclusion, declaring as the result of all:—1, that earthly objects cannot possibly make men truly happy (xii. 8); 2, that Divine Wisdom alone can teach them to make the best of this imperfect state (xii. 9—12); and, 3, that this Divine Wisdom enjoins the cultivation of submissive and reverential piety (xii. 13), and the expectation of a future state of perfect adjustment and retribution as the best thing for man on earth (xii. 14).

Subject and design of the book.

1 THE WORDS ^a OF THE PREACHER, THE SON OF DAVID, KING OF JERUSALEM.¹
 2 ^b Vanity of vanities, saith the Preacher, vanity of vanities; ^c all *is* vanity.
 3 ^d What profit hath a man of all his labour which he taketh under the sun?
 4 ^e One generation passeth away, and *another* generation cometh: ^f but the earth
 5 abideth for ever. ^g The sun also ariseth, and the sun goeth down, and hasteth
 6 to his place where he arose. ^h The wind goeth toward the south, and turneth
 7 again according to his circuits.³ ⁱ All the rivers run into the sea; yet the sea *is*
 8 not full; unto the place from whence the rivers come, thither they return again.⁴
 9 ^k All things *are* full of labour; man cannot utter *it*:⁵ ^l the eye is not satisfied
 10 with seeing, nor the ear filled with hearing. ^m The thing that hath been, *it is*
 11 *that* which shall be; and that which is done *is* that which shall be done: and
 12 *there is* no new *thing* under the sun.⁶ Is there *any* thing whereof it may be said,
 13 See, this *is* new? it hath been already of old time, which was before us. *There*
 14 *is* no remembrance of former *things*; ⁿ neither shall there be *any* remembrance of
 15 *things* that are to come with *those* that shall come after.⁷

Solomon's personal experience in seeking happiness.

12, 13 ^o I the Preacher⁸ was king over Israel in Jerusalem. And ^p I gave my heart
 to seek and search out by wisdom concerning all *things* that are done under
 heaven. ^q This sore travail⁹ hath God given to the sons of man to be exercised
 therewith.
 14 ^r I have seen all the works that are done under the sun; and, behold, all *is*
 15 vanity and vexation of spirit.¹⁰ ^s *That which is* crooked¹¹ cannot be made straight:
 and that which is wanting cannot be numbered.¹²
 16 I communed with mine own heart, saying, Lo, I am come to great estate, and
 have gotten ^t more wisdom than all *they* that have been before me in¹³ Jerusalem:
 17 yea, my heart had great experience of wisdom and knowledge. ^u And I gave my
 heart to know wisdom, and to know madness and folly.¹⁴ ^x I perceived that
 18 this also is vexation of spirit. For ^y in much wisdom *is* much grief: and he that
 increaseth knowledge increaseth sorrow.¹⁵
 2 ^z I said in my heart, Go to now,¹⁶ ^a I will prove thee with mirth, therefore
 2 enjoy pleasure. And, behold, ^b this also *is* vanity. ^c I said of laughter, *It is*
 mad: and of mirth, What doeth it?
 3 ^d I sought in mine heart to give myself unto wine [*Heb.* to draw my flesh with

^a ver. 12; ch. 7. 27; 12. 8—10.
^b ch. 12. 8; Ps. 39. 5, 6; 62. 9; 141. 4.
^c Ro. 8. 20.
^d ch. 2. 22; 3. 9; 5. 16; Pro. 23. 5; Mt. 16. 26; John 6. 27.
^e Zec. 1. 5.
^f Ps. 104. 5; 119. 90.
^g Ps. 19. 4—6; Jer. 33. 20.
^h John 3. 8.
ⁱ Job 38. 10; Ps. 104. 6—9.
^k Ro. 8. 22.
^l ch. 4. 8; 5. 10, 11; Pro. 27. 20.
^m ch. 3. 15.
ⁿ ch. 2. 16.
^o ver. 1.
^p ver. 17; ch. 7. 25.
^q ch. 3. 10; Ge. 3. 19.
^r ch. 2. 11, 17, 26.
^s ch. 7. 13.
^t ch. 2. 9; 1 Ki. 3. 12, 13; 4. 30; 10. 7, 23.
^u ver. 13; ch. 2. 3, 12; 7. 23, 25; 1 Thes. 5. 21.
^x ch. 2. 10, 11.
^y ch. 2. 15; 7. 16; 12. 12; 1 Cor. 3. 18—20.
^z ver. 15; ch. 1. 16, 17; Lk. 12. 19.
^a ch. 11. 9.
^b Is. 50. 11.
^c ch. 7. 6; Pro. 14. 13.
^d ch. 1. 17.

1 Rather, 'at Jerusalem.'

2 A Hebraism for utter vanity. This is the great subject of the discourse: the utter insufficiency of all earthly things to make man happy. The fruitlessness of human efforts after happiness on earth is illustrated (vers. 3—11) by a reference to the changes in the natural world, where all things are mutable, subject to continual toil and change, constant in nothing but inconstancy, perpetually repeating themselves, producing nothing new, and leading to no rest. So man's most laborious and wearisome efforts in pursuit of happiness upon earth bring him no nearer to the attainment of his object.

3 In Judea and some other parts of the world, the winds are not so variable as they are with us; but are nearly if not altogether periodical. This seems to be what is meant by the 'circuits of the wind.'

4 By evaporation and rain the waters return to their fountains and streams.

5 Or, 'All [one's] words are wearisome, so that one cannot utter [them]; [one's] eye is not satisfied,' etc. Man's bodily powers and senses do but weary him by bringing him into connection with this restless change.

6 It would be some compensation for this incessant change, if some new sources of human happiness were discovered; but towards this there is no progress. This is still more strikingly illustrated in the present day, in which the wonderful discoveries of science and inventions of art have greatly multiplied human comforts, but still have failed to give true happiness.

7 It might be some comfort if a man could count upon his works remaining so as to assure him of posthumous fame. But when he sees how little is known of the past, he is deprived of even this poor consolation.

8 From general illustrations the Preacher proceeds to the particulars of his own experience, affirming that his royal rank (ver. 12), his wisdom and his earnestness in the investigation (13, 16—18), gave him the best opportunities for the discovery of satisfying earthly good, if there were any to be found.

9 This 'sore travail' is understood by some as applying to Solomon's own investigations; but as it is 'given to the sons of men to be exercised therewith,' it must be something more common than a course of philosophical inquiry, for which few have either ability or leisure. It probably means their restless pursuit of happiness, according to a divinely implanted impulse of their nature.

10 Some render this, 'and striving after wind.'

11 Comp. ch. vii. 13. Men seek happiness by trying to alter their circumstances to their likings, which cannot possibly be done.

12 What is deficient cannot be supplied.

13 Heb., 'over Jerusalem;' *i. e.* as rulers.

14 That is, to observe senseless and foolish conduct, in order to obtain a thorough discernment of the amount of difference between these things.

15 The wisdom and knowledge here spoken of must be understood as limited to the subject in hand; namely, those which men exercise in seeking earthly happiness. There is a wisdom and knowledge which is infinitely excellent, and is not a source of grief, but the fountain of pure and everlasting joy (John xvii. 3).

16 With the advantages just mentioned, Solomon seeks happiness in sensual *pleasure, luxury, and splendour* (vers. 1—11); still keeping his philosophical object in view (ver. 3), and he finds it is vanity and madness (vers. 1, 2).

wine], ^e yet acquainting mine heart with wisdom; and to lay hold on folly,¹ till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4, 5 ^f I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all *kind of* fruits: 6 I made me pools of water,² to water therewith the wood that bringeth forth 7 trees:³ I got *me* servants and maidens, and had servants born in my house. Also I had great possessions of great and small cattle above all that were in 8 Jerusalem before me. ^g I gathered me also silver and gold, and the peculiar treasure of kings⁴ and of the provinces. I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of 9 all sorts.⁵ So ^h I was great, and increased more than all that were before me in 10 Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and ⁱ this was my portion⁶ of all my labour. 11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* ^h vanity and vexation of spirit, and *there was* no profit under the sun.

12 And I turned myself⁷ to behold wisdom, ^l and madness, and folly: for what *can* the man *do* that cometh after the king?⁸ *even* that which hath been already 13 done. ^m Then I saw that wisdom excelleth folly, as far as light excelleth darkness. 14 ⁿ The wise man's eyes *are* in his head;⁹ but the fool walketh in darkness: and I myself perceived also that ^o one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* 16 vanity. For *there is* no remembrance of the wise more than of the fool for ever; ^p seeing that which now *is* in the days to come shall all be forgotten.¹⁰ ^q And how¹¹ dieth the wise *man* as the fool!

17 Therefore ^r I hated life;¹² ^s because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit. Yea, I hated all 18 my labour which I had taken under the sun: because ^t I should leave it unto the 19 man that shall be after me.¹³ ^u And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun:—this *is* also vanity.

20 Therefore I went about ^x to cause my heart to despair of all the labour which I 21 took under the sun. For there is a man whose labour *is* in wisdom, and in knowledge,¹⁴ and in equity; yet to a man that hath not laboured therein shall he 22 leave it *for* his portion. This also *is* vanity and a great evil. ^y For what hath 23 man of all his labour, ^z and of the vexation of his heart, wherein he hath laboured under the sun? For all his days *are* ^a sorrows, and his travail grief; yea, ^b his heart taketh not rest in the night. This is also vanity.

The necessity of submitting to the arrangements of Providence.

24 ^c *THERE is* nothing better¹⁵ for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, ^d that it *was* 25 from the hand of God. ^e For who can eat, or who else can hasten *herewith*, more

e ver. 9.
f 1 Ki. 7. 1—12; 9. 15—19; 10. 14—27.
g 1 Ki. 9. 14, 28; 10. 10, 11, 21, etc.
h ch. 1. 16; 1 Ki. 3. 12.
i ch. 3. 22; 5. 18; 9. 9.
k vers. 17—23; ch. 1. 3, 14.
l ch. 1. 17; 7. 25.
m ch. 7. 11, 12; 9. 16; Pro. 4. 5—7.
n ch. 8. 1; 10. 2; Pro. 17. 24.
o ch. 9. 1—3, 11; Ps. 49. 10.
p ch. 1. 11.
q ch. 6. 8.
r Num. 11. 15; Job 3. 20—22.
s ch. 1. 14; 3. 16.
t Ps. 39. 6; 49. 10.
u ch. 3. 22.
x Job 17. 11—15.
y see refs. ch. 1. 3.
z ch. 4. 6, 8; Phil. 4. 6; 1 Pet. 5. 7.
a Ge. 47. 9; see refs. Job 5. 7.
b ch. 5. 12.
c ch. 3. 12, 13, 22; 5. 18; 8. 15; Deu. 12. 12, 18; Ac. 14. 17; 1 Tim. 6. 17.
d ch. 3. 13; 5. 19.
e vers. 1—12.

1 That is, the wild intoxication of sensual pleasure.
2 There still remain near Bethlehem three large pools, supplied with fine fresh water, which are attributed, with great probability, to Solomon.
3 Rather, 'the grove producing trees.' Comp. Isa. lxi. 11.
4 Such as are attainable only by kings.
5 Rather, 'a wife (or lady) and wives.' By the first we may understand the queen, Pharaoh's daughter.
6 That is, I had a sort of pleasure *in my labour*; but that was all, and it was soon over.
7 Solomon next turns to wisdom for satisfaction; but finds that the difference between it and folly, great as it may be, is not such as to exempt its possessor from the ills which all must suffer (vers. 12—16).
8 No one can put this great question to the proof with greater advantages than I have had; the utmost he can hope to do is to repeat my experiments; and, if he does, it will be with the same sad result.
9 That is, where they should be, in order that he may guard against danger, or foresee advantages. And yet, for all this, 'one event happeneth to them all.'
10 Or, 'Inasmuch as in the days to come all (*i. e.* both wise and fool) will have been long ago forgotten.'
11 The word 'how' here is an interjection of grief and

astonishment, as in Ps. lxxiii. 19. Compare ch. i. 11.
12 Solomon represents himself as now driven almost to despair; especially when he remembers that whatever he might gain, with all his wearisome labours, must soon be transferred to a successor, who might abuse and squander away the whole (vers. 17—23).
13 This possibly alludes to the unpromising character of his son Rehoboam.
14 That is, who has laboured with sagacity, intelligence, etc.
15 According to this rendering, the meaning may be that the unsatisfactoriness attending earthly toil should lead a man cheerfully to accept God's gifts, and enjoy them in a spirit of devout submission to all His unalterable arrangements (ver. 24—iii. 15), without the travail and care which cause the sinner vexation (ver. 26). Or, the passage may be translated literally, 'There is no good in (with respect to) the man who eats and drinks,' etc.: *i. e.* the comfortable enjoyment of earthly good is not the result of man's efforts, but the gift of God, who, by his providence, overrules all times and events so as to make all things good and seasonable to those who take them cheerfully and use them rightly, whilst to the sinner they are only vexation (ver. 24—iii. 15).

26 than I? ¹ For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that ² he may give to him that is good before God. This also ³ is vanity and vexation of spirit.

3 To every thing there is a season,³

And a ⁴ time to every purpose under the heaven:

2 A time to be born,—and ⁵ a time to die;

A time to plant,—and a time to pluck up that which is planted;

3 ⁶ A time to kill,⁴—and a time to heal;

A time to break down,—and a time to build up;

4 ⁷ A time to weep,—and ⁸ a time to laugh;

A time to mourn,—and a time ⁹ to dance;⁵

5 A time to cast away ¹⁰ stones,—and a time to gather stones together;

A time to embrace,—and ¹¹ a time to refrain from embracing;

6 A time to get,—and ¹² a time to lose;

A time to keep,—and a time to cast away;

7 A time to rend,⁷—and a time to sew;

⁸ A time to keep silence,—and ⁹ a time to speak;

8 A time to love,—and a time to ¹⁰ hate;⁸

¹¹ A time of war,—and ¹² a time of peace.⁹

9 ¹³ What profit hath he that worketh in that wherein he laboureth?¹⁰

10 ¹⁴ I have seen the travail,¹¹ which God hath given to the sons of men to be
11 exercised in it. ¹⁵ He hath made every thing beautiful in his time:¹² ¹⁶ also he
hath set the world in their heart,¹³ so that ¹⁷ no man can find out the work that
12 God maketh from the beginning to the end. ¹⁸ I know that there is no good in
13 them,¹⁴ but for a man to rejoice,¹⁵ and to do good in his life. And also ¹⁹ that
every man should eat and drink, and enjoy the good of all his labour, it is the
14 gift of God. ²⁰ I know that, whatsoever God doeth, it shall be for ever: ²¹ nothing
can be put to it, nor any thing taken from it: ²² and God doeth it, that men should
15 fear before him.¹⁵ ²³ That which hath been is now; and that which is to be hath
already been; and God requireth that which is past.

Observations on human conduct in society.

16 AND moreover¹⁶ ¹⁷ I saw under the sun the place of judgment, that wickedness
17 was there;¹⁷ and the place of righteousness, that iniquity was there. I said in
mine heart, ¹⁸ God shall judge the righteous and the wicked: for there is ¹⁹ a time
18 there for every purpose and for every work.¹⁸ I said¹⁹ in mine heart concerning

^f Gen. 7. 1; 2 Chr. 31. 20, 21; 1s. 3. 10; Lk. 1. 6; Ro. 14. 17, 18.
^g Job 27. 16, 17; Pro. 13. 22; 28. 8.

^h ver. 17; ch. 8. 6; 2 Ki. 5. 26.
ⁱ see refs. Ge. 47. 29; John 7. 30; Heb. 9. 27.

^k Deu. 32. 39.

^l 1s. 22. 12; Mt. 9. 15.
^m Ge. 21. 6; Ps. 126. 2
ⁿ Ex. 15. 20; 2 Sam. 6. 16; Ps. 149. 3; Lk. 15. 25.

^o Joel 2. 16; 1 Cor. 7. 5.

^p Mt. 19. 29.

^q Job 2. 13; Ps. 39. 2; 1s. 36. 21; Am. 5. 13.
^r Ge. 44. 18; 1 Sam. 19. 4, 5; Pro. 31. 8, 9; Ac. 4. 20.

^s 2 Chr. 19. 2; Lk. 14. 26.

^t Ge. 14. 14—16; Jos. 8. 1.

^u 1 Ki. 5. 4.
^v see refs. ch. 1. 3.

^y see refs. ch. 1. 13.
^z Ge. 1. 31.

^a Ac. 14. 17; Ro. 1. 19, 20.

^b ch. 8. 17; Job 11. 7; Ro. 11. 33.

^c ver. 22; ch. 9. 7—9.
^d 1s. 64. 5; Mt. 5. 13

—16; Ac. 20. 35; Phil. 4. 4—9; 1 Tim. 6. 18.

^e see refs. ch. 2. 24.
^f see refs. Job 23. 13; Ps. 119. 90—92; 1s. 46. 10.

^g Ac. 5. 39; Jam. 1. 17.
^h Ps. 61. 9; Rev. 15. 4.

ⁱ ch. 1. 9, 10.
^k ch. 5. 8; Mic. 7. 3.

^l ch. 12. 14; Ro. 2. 5 —11; 2 Cor. 5. 10; 2 Thes. 1. 6—10.
^m ver. 1.

1 That is, 'more than I have done' (see vers. 3—11); 'so that I am competent to give such an opinion.'

2 That is, for the sinner to get riches for those for whom he never designed them.

3 According to the view given in note on ch. ii. 24, the proverbial sayings in vers. 1—9 refer not to the purposes of man, but to the counsels and designs of God (see ver. 2), who allots to all men a season for all that he has appointed for them, which they cannot control or alter.

4 In ver. 2, natural death was spoken of: here, that which comes by violence or accident.

5 'Mourning' and 'dancing' may denote public expressions of grief and joy; as the former part of the verse may have reference to private pleasure and sorrow.

6 Or, 'to cast abroad.' Stones are thus thrown when land is to be made unfit for cultivation (see 2 Kings iii. 19, 25), as they are 'gathered,' or collected, when the land is to be restored to use.

7 A time of 'rending clothes' would be equivalent, in Oriental phraseology, to a time of affliction.

8 This probably refers to separations and reunions.

9 Times of peace and concord are succeeded by seasons of hatred and war.

10 Since things are thus ordered unalterably by God, of what use is this labour? Solomon in his disappointment seems to have carried this sentiment to the verge of fatalism; but it is true only of anxious strivings without respect to the will of God, not of earnest efforts to fulfil the duties to which he calls us. In these we are encouraged by these very considerations.

11 See note on ch. i. 13.

12 Whatever thus takes place by Divine appointment is right, however unable man may be to discern that it is so.

13 Some render this, 'He has put obscurity in their heart;' others, 'He has put intelligence in their heart,

without which no man can find out,' etc. But it is most likely that the Hebrew word here rendered 'world,' like its Greek equivalent, means the constitution of things, which God 'has set in the midst of them' (i. e. of all these various arrangements) in such a manner that it is beyond men's power to understand his plans 'from the beginning to the end.' Therefore the best thing that a man can do is to acquiesce in them all cheerfully, as arranged by an all-wise Providence.

14 This may perhaps be rendered, 'I know that there is nothing better for them than to rejoice,' etc.

15 God's arrangements are unalterable; we can neither add to nor take from them; and all events are only new applications of the same immutable principles; for 'God seeks out [to repeat it], that which has, [in the course of events], been pushed forwards' into the past (ver. 15). Hence men should 'fear before him;' reverently confiding in his wisdom and goodness, instead of complaining of his doings.

16 From the narrative and results of his personal experience, Solomon goes on to relate his observations, beginning with social impediments to the enjoyment of happiness, arising from injustice (vers. 16, 17; ch. iv. 1—3), envy (4—6), want of companionship and help (7—12), and political misarrangements (13—16).

17 As the impartial administration of justice is one of the highest blessings that a country can enjoy, so its opposite is one of the heaviest curses; a source of numerous, extensive, and aggravated miseries.

18 And therefore for retribution, which must be an essential part of God's arrangements. See note on ver. 1. It would seem, from what follows, that Solomon expected this retribution to be made in the present world.

19 Disappointed of any adequate retribution here, he is tempted to think that man is altogether like the brutes

the estate of the sons of men, that God might manifest them,¹ and that they
 19 might see that they themselves are beasts. ² For that which befalleth the sons
 of men befalleth beasts; even one thing befalleth them: as the one dieth, so
 20 dieth the other; yea, they have all one breath; so that a man hath no pre-
 eminence² above a beast: for all is vanity. ³ All go unto one place; ⁴ all are of
 21 the dust, and all turn to dust again. ⁵ Who knoweth³ the spirit of man that
 goeth upward, and the spirit of the beast that goeth downward to the earth?
 22 ⁷ Wherefore I perceive that *there is* nothing better, than that a man should
 rejoice in his own works; for ⁸ that is his portion: 'for who shall bring him to
 see what shall be after him?'
 4 So I returned, and considered⁴ all the "oppressions that are done under the
 sun: and behold the tears of *such as were* oppressed, and they had no comforter;
 and on the side of their oppressors *there was* power; but they had no comforter.
 2 ² Wherefore I praised⁵ the dead which are already dead more than the living
 3 which are yet alive. ³ Yea, better is *he* than both they, which hath not yet
 been,⁶ who hath not seen the evil work that is done under the sun.
 4 Again, I considered all travail, and every right⁷ work, that for this a man is
 envied of his neighbour. This is also vanity and vexation of spirit.
 5 ² The fool foldeth his hands together, and eateth his own flesh.⁸
 6 ² Better is an handful *with* quietness, than both the hands full *with* travail and
 vexation of spirit.
 7, 8 Then I ^b returned, and I saw vanity under the sun. There is one *alone*, and
there is not a second;⁹ yea, ^c he hath neither child nor brother: yet *is there* no
 end of all his labour; neither is his ^d eye satisfied with riches; ^e neither *sait* he,
 For whom do I labour, and bereave my soul of good? This is also vanity, yea,
 it is a sore travail.
 9 ¹ Two are better than one; because they have a good reward¹⁰ for their labour.
 10 ⁵ For if they fall, the one will lift up his fellow: ^h but woe to him *that is* alone
 11 when he falleth; for *he hath* not another to help him up. Again, ⁱ if two lie
 12 together, then they have heat: but how can one be warm *alone*? And if one prevail
 against him, two shall withstand him; and a threefold cord is not quickly broken.
 13 ¹ Better¹¹ is a poor and a wise child¹² than an old and foolish king, who will
 14 no more be admonished. For out of prison he cometh to reign; whereas also
 15 ^h *he that is* born in his kingdom becometh poor.¹³ I considered¹⁴ all the living
 16 which walk under the sun, with ⁱ the second child that shall stand up in his
 stead. *There is* no end of all the people, *even* of all that have been before them:
 they also that come after shall not rejoice in him. Surely this also is vanity and
 vexation of spirit.

n ch. 2. 16; Ps. 49. 12, 20; 73. 22.
 o ch. 6. 6.
 p see refs. Ge. 3. 19.
 q ch. 12. 7.
 r ver. 12; ch. 2. 21; 5. 18; 11. 9.
 s ch. 2. 10.
 t ch. 6. 12; 8. 7; 10. 11.
 u ch. 3. 16; 5. 8.
 x ch. 2. 17; Job 3. 17-19.
 y ch. 6. 3-5; Job 3. 10-16, 21; 10. 18, 19.
 z Pro. 6. 10; 20. 4; 21. 33.
 a Pro. 15. 16, 17; 16. 8; 17. 1.
 b ver. 1.
 c Ge. 15. 2, 3.
 d see refs. ch. 1. 8; 1 John 2. 16.
 e Ps. 39. 6.
 f Ge. 2. 18; Pro. 27. 17; 1 Cor. 12. 18-21.
 g Gal. 6. 1; 1 Thes. 5. 11.
 h 2 Sam. 11. 6.
 i 1 Ki. 1. 1, 2.
 j Pro. 19. 1.
 k Dan. 1. 31.
 l 2 Sam. 15. 6.
 m see Ex. 3. 5; Jos. 5. 15; Ps. 89. 7; Is. 1. 12, etc.
 n Jana. 1. 19.

Practical cautions.

5 KEEP¹⁵ ^m thy foot when thou goest to the house of God, and be more ⁿ ready

(vers. 18-20), even questioning whether there is any difference in their ultimate destiny (21); and thus he nearly sinks into Epicurean self-indulgence (22).

1 Rather, that this state of prevailing injustice was 'for God to prove them, that they might see for themselves that they are beasts.' See the preceding note.

2 That is, in respect of death, which befalls them both.

3 Or, 'Who knoweth whether the spirit of man,' etc. This question implies that he had held the belief (though it was for the time sorely shaken) that there is a difference after death; and that, whilst a beast has no other than a lower earthly life, man has a life which, at death, 'goeth upward.'

4 That is, I contemplated again. A state of doubt (ch. iii. 21) cannot give satisfaction to a mind earnestly seeking after truth; and the inquirer will therefore review again and again the appearances which led to it.

5 That is, 'I called them happier.'

6 The dead have had to suffer; he has not, and therefore has the advantage.

7 Rather, 'every prosperous work,' as in ch. xi. 6. Whilst the poor are oppressed (v. 1), the prosperous are envied; so that both have their 'vexation.'

8 Though diligence exposes a man to envy (see ver. 4), it is folly to do nothing; for this reduces him to extreme poverty. So that contentment with moderate means is best (ver. 6), if it can be attained.

9 There is no one connected either by blood or by particular friendship to succeed him. The 'riches' are brought in to increase the force of the illustration.

10 Because they can often effect things in concert which singly they could not accomplish, whilst they enjoy their earnings better together than they could alone.

11 The preacher now turns to *political* changes as illustrating his position.

12 Rather, 'a young man,' as in 1 Kings xii. 8, 10. This remark may be illustrated by the case of Joseph (see Gen. xli. 40-45), and by that of Jeroboam (see 1 Kings xi. 26-40; xii. 1-20).

13 That is, the old and foolish hereditary king 'becomes poor' by his impolitic measures; whilst a captive or slave, out of the lowest rank, rises to the throne. Such elevations are not uncommon in Eastern despotisms.

14 Vers. 15, 16 should be rendered, 'I saw all the living who walk under the sun with (*i. e.* taking the side of) the young man, the second (*i. e.* successor) who stood up in his stead: there was no end of all the people, even of all before whom he was; nevertheless, they that come after shall not rejoice in him,' etc. Though he has been borne into power by the favour of the multitude, he shall soon find his popularity decline, and perhaps be thrust out by some new idol.

15 Having related his sad experience and observation, Solomon now interposes some practical cautions. The first of these relates to reverence of God, both as to our demeanour when engaged in his worship, and in making and keeping a vow (vers. 1-7); and it may have been intended as an admonition to any who, from seeing that earthly happiness is the gift of God (ch. ii. 24-26; iii. 13), should with inconsiderate eagerness and rash pro-

to hear,¹ ° than to give the sacrifice of fools: for they consider not that they do
 2 evil. ° Be not rash with thy mouth, and let not thine heart be hasty to utter
 any thing before God: ° for God is in heaven, and thou upon earth: therefore let
 3 thy words ° be few:² for a dream cometh through the multitude of business; and
 4 ° a fool's voice is known by multitude of words.³ ° When thou vowest a vow
 unto God, defer not to pay it; for he hath no pleasure in fools:⁴ ° pay that
 5 which thou hast vowed. ° Better is it that thou shouldst not vow, than that
 6 thou shouldst vow and not pay. ° Suffer not thy mouth to cause thy flesh⁵ to
 sin; ° neither say thou before the angel,⁶ that it was an error:⁷ wherefore should
 7 God be angry at thy voice, and destroy the work of thine hands?⁸ For in the
 multitude of dreams ° and many words⁹ there are also divers vanities: but ° fear
 thou God.

8 If thou ° seest the oppression of the poor, and violent perverting of judgment
 and justice in a province, marvel not at the matter: ° for he that is higher than
 9 the highest ° regardeth; and there be higher than they.¹⁰ Moreover the profit of
 the earth is for all; the king himself is served by the field.¹¹

Observations on the selfish and avaricious.

10 HE¹² that loveth silver shall not be satisfied with silver; nor he that loveth
 11 abundance with increase. This is also vanity. When goods increase, they are
 increased that eat them: and ° what good is there to the owners thereof, saving
 12 the beholding of them with their eyes? The sleep of a labouring man is sweet,
 whether he eat little or much: but the abundance of the rich will not suffer him
 to sleep.

13 ° There is a sore evil which I have seen under the sun, namely, riches kept for
 14 the owners thereof to their hurt. ° But those riches perish by evil travail:¹³ and
 15 he begetteth a son, and there is nothing in his hand. ° As he came forth of his
 mother's womb, naked shall he return to go as he came, and shall take nothing
 16 of his labour, which he may carry away in his hand. And this also is a sore evil,
 that in all points as he came, so shall he go: and ° what profit hath he that ° hath
 17 laboured for the wind?¹⁴ All his days also ° he eateth in darkness, and he hath
 ° much sorrow and wrath with his sickness.¹⁵

18 Behold that which I have seen: ° it is good and comely for one to eat and to
 drink, and to enjoy the good of all his labour that he taketh under the sun all
 19 the days of his life, which God giveth him: ° for it is his portion. ° Every man
 also to whom God hath given riches and wealth, and hath given him power to
 eat thereof, and to take his portion, and to rejoice in his labour; ° this is the gift
 20 of God.¹⁶ For he shall not much remember the days of his life; ° because God
 answereth him in the joy of his heart.

o 1 Sam. 15. 22; Ps. 50. 8; Pro. 15. 8; 21. 27; Hos. 6. 6.
 p Num. 30. 2—4; Judg. 11. 30—36; Ps. 39. 1.
 q Is. 55. 9.
 r vers. 3, 7; Pro. 10. 19; Mt. 6. 7; Jam. 3. 2.
 s ch. 10. 14; Pro. 10. 19; 15. 2.
 t Ge. 28. 20; 35. 1, 3; Num. 30. 2; Deu. 23. 21—23; Ps. 50. 11; 76. 11.
 u see refs. Ps. 66. 13, 14.
 v Deu. 23. 22; Pro. 20. 25; Ac. 5. 4.
 w ver. 2; Jam. 1. 26.
 z Ge. 48. 16; Mal. 2. 7; 3. 1; 1 Cor. 11. 10; 1 Tim. 5. 21.
 a ver. 3; Mt. 12. 36.
 b ch. 12. 13; Pro. 23. 17.
 c ch. 3. 16; 4. 1.
 d Is. 57. 15.
 e Job 20. 19—29; Ps. 10. 17, 18; 12. 5; 58. 11; 82. 1; 140. 12; Is. 3. 15; 59. 13—16; Am. 5. 12; 8. 4—7; Jam. 5. 4.
 f Pro. 23. 5.
 g ch. 6. 1, 2; Pro. 1. 19; Lk. 12. 16—21; 1 Tim. 6. 9, 10; Jam. 5. 3, 4.
 h ch. 2. 26; Job 5. 5; Pro. 23. 5; Mt. 6. 19, 20.
 i see refs. Job 1. 21.
 k ch. 1. 3; 1 Sam. 12. 21.
 l Pro. 11. 29; John 6. 27.
 m Job 21. 25; Ps. 127. 2.
 n Ps. 90. 7—11.
 o see refs. ch. 2. 24; 9. 7; 11. 9.
 p ch. 2. 10; 3. 22.
 q ch. 2. 24; 3. 13; 6. 2; Deu. 8. 18.
 r ch. 2. 24.
 s Ps. 21. 2; Is. 64. 5; 65. 21—24.

mises go to seek it from Him. The second is a warning against entertaining doubts about the superintendence and moral government of God (vers. 8, 9).

1 That is, to attend and obey. See 1 Sam. xv. 22, where to 'hearken' is forcibly contrasted with formal sacrifices offered without true devotion, such as are here said to be a 'doing evil.'

2 Let the recollection of the majesty of Him whom you worship deter you from multiplying words without reflection in your addresses to him. See refs.

3 Rather, 'For a dream cometh with a multitude of matters, and a fool's voice with a multitude of words.' In devotional exercises, the multiplying of words without reflection as naturally gives rise to folly and inconsistency as much business does to dreams.

4 Those who make thoughtless rash vows, which they are unwilling to perform. As by the law a vow was voluntary, there was no sin in not making it; but there was heinous sin in breaking it when made.

5 That is, thyself, considered as frail in refusing the self-denial which the vow uttered by thy mouth required. Or the clause may be rendered, 'Let not thy mouth subject thy body to punishment;' i. e. through the breach of thy vow.

6 Or, 'messenger;' probably the priest; as in Mal. ii. 7.

7 'A mistake;' I made the vow inconsiderately, and therefore have not kept it.

8 That is, frustrate the undertakings for the success of which thy vows were made.

9 Or, 'For in a multitude of dreams there are also vanities, and so is the multiplying of words.' See ver. 3.

10 Rather, 'for over the high there is a higher who regardeth; yea, the highest above them.' Perhaps the

intermediate clause (the 'higher') may refer to superior earthly powers; but the last evidently refers to God.

11 Or, 'on the produce of the soil.' Many renderings have been given of this verse; but that of our translation is perhaps the best. It is a consolation to think that oppression must have its limits, since without the cultivation of the ground the king could not get his revenue; so that in one view the king is more dependent on the ploughman than the ploughman on the king.

12 Solomon here returns to his observation of mankind, noticing chiefly the misery of the avaricious and the selfish (ver. 10—ch. vi. 12). The pursuit of riches kindles desire; so that acquisition is not satisfaction (ver. 10): wealth brings new expenses (11), new cares (12), new perils (13); if lost, it involves a family in disappointment (14); and if preserved, it yet must be entirely relinquished at death, the expectation of which darkens the possessor's days (15—17). Hence a man should thankfully enjoy what God gives to him, whether it be little or much (18—20).

13 Rather, 'For these riches perish by some calamity:' either by providence and vice, or by ill-judged undertakings, or by the fraud and treachery of others, or by misfortune.

14 For that which is unsubstantial as the wind.

15 Rather, 'All his days he ate in darkness, and had much grief and sorrow and vexation.'

16 See note on ch. iii. 14.

17 Or, 'He thinks not much upon the days of his life;' i. e. he does not look at the past with regret, nor at the future with uncasiness (comp. vers 16, 17); but gratefully enjoys the blessings which God bestows in answer to his desires.

6 'There is¹ an evil which I have seen under the sun, and it is common
 2 among men: "a man to whom God hath given riches, wealth, and honour,² so
 that he wanteth nothing for his soul of all that he desireth,³ yet God giveth him
 not power to eat thereof, but a stranger eateth it. This is vanity, and it is an
 3 evil disease. If a man beget an hundred children, and live many years, so that
 the days of his years be many, and his soul be not filled with good,² and also
 that he have no burial;³ I say, that "an untimely birth is better than he.
 4 For⁴ he cometh in with vanity, and departeth in darkness, and his name shall be
 5 covered with darkness. Moreover he hath not seen the sun, nor known any
 6 thing: this⁵ hath more rest than the other. Yea, though he live a thousand
 years twice told, yet hath he seen⁶ no good: ^b do not all go to one place?
 7 "All the labour of man is for his mouth,⁷ and yet the appetite is not filled.
 8 "For what⁸ hath the wise more than the fool? what hath the poor, that knoweth
 9 to walk before the living? "Better is the sight of the eyes than the wandering
 of the desire. This is also vanity and vexation of spirit.
 10 "That⁹ which hath been is named already, and it is known that it is man:
 11 "neither may he contend with him that is mightier than he. ^a Seeing there be
 12 many things that increase vanity, what is man the better? For ⁱ who knoweth
 what is good for man in this life, all the days of his vain life which he spendeth
 as ^h a shadow? for ^l who can tell a man what shall be after him under the sun?

The benefits of suffering, patience, and wisdom.

7 A ^m GOOD name¹⁰ is better than ⁿ precious ointment;
 And ^o the day of death than the day of one's birth.¹¹
 2 It is better to go to the house of mourning, than to go to the house of feasting:
^p For that is the end of all men;—and the living will lay it to his heart.¹²
 3 "Sorrow is better than laughter:
^r For by the sadness of the countenance the heart is made better.¹³
 4 The heart of the wise is in the house of mourning;
 But the heart of fools is in the house of mirth.
 5 "It is better to hear the rebuke of the wise,
 Than for a man to hear the song of fools.
 6 'For as the crackling of thorns under a pot,¹⁴—so is the laughter of the fool.
 This also is vanity.
 7 Surely oppression¹⁵ maketh a wise man mad;—" and a gift destroyeth the heart.

t ch. 5. 13.
 u ch. 5. 19; 1 Ki. 3. 13.
 x ch. 2. 4—10; Job 21.
 9—15; Ps. 17. 14;
 73. 7.
 y ch. 4. 8; Ps. 39. 6;
 Lk. 12. 19, 20.
 z 2 Ki. 9. 35; Is. 14.
 19, 20; Jer. 22. 19.
 a see refs. ch. 4. 3;
 Ps. 58. 8.
 b ch. 3. 20.
 c Pro. 16. 26.
 d ch. 2. 11—16.
 e ch. 2. 21; 3. 12, 13.
 f ch. 1. 9—11; 3. 15.
 g Job 9. 3, 4, 32; 33.
 12, 13; Is. 45. 9; Jer.
 49. 19.
 h ch. 1. 17, 18; 2. 3—
 11.
 i Ps. 4. 6; Lam. 3. 21
 —27; Mic. 6. 8.
 k see refs. Job 8. 9;
 Ps. 109. 23; Jam. 4.
 14.
 l ch. 3. 22; 8. 7; Job
 14. 21; Ps. 39. 6.
 m Pro. 15. 30; 22. 1.
 n Pro. 27. 9; S. Song
 1. 3; 4. 10.
 o see refs. ch. 4. 2; 2
 Cor. 5. 1, 8; Phil. 1.
 21—23.
 p Heb. 9. 27.
 q Ps. 119. 67, 71; 126.
 5, 6; 2 Cor. 7. 9—11.
 r 2 Cor. 4. 17; Heb.
 12. 10, 11; Jam. 1.
 2—4.
 s see refs. Ps. 141. 5;
 Pro. 13. 18; 15. 31,
 32.
 t ch. 2. 2; Ps. 58. 9;
 118. 12.
 u see refs. Deu. 16. 19.

1 Solomon next shows the bitter disappointment of the man whose riches are violently taken from him by another (vers. 1—6); from which he infers that the wise man, though poor, who knows how to conduct himself aright, is the happiest man (7—9). He remarks that all these considerations bring us back to God's unalterable arrangements (see ch. ii. 24—iii. 15); and intimates that it is in vain to attempt a further solution (10—12).

2 Rather, 'the good'; not enjoying his possessions.

3 He is not only spoiled of his wealth, but has the dread of insult after death. The ancients considered it the greatest indignity to be denied honourable burial. Comp. Isa. xiv. 19—23.

4 That is, the untimely birth.

5 The untimely-born sees less, indeed nothing, of the troubles of life.

6 That is, he has enjoyed no good. If it be objected that he is better off than an untimely birth, because he has lived long, and life itself is a blessing, Solomon replies that a long life, without enjoyment, is protracted misery, and, after all, ends in death.

7 All that a man really needs is the food which sustains life; but this does not satisfy his desires.

8 There is some difficulty in vers. 8, 9, which perhaps may be removed by joining them thus: 'Then what (i. e. how great) is the advantage of the wise above the fool! yea, how much better to the poor who knows how to walk (to conduct himself) before the living, is the sight of the eyes (i. e. the enjoyments he possesses) than the wandering of desire! (see ver. 7). This also (i. e. wandering of desire) is vanity and vexation of spirit.'

9 Perhaps the best rendering of vers. 10, 11 is, 'Whatever is, long ago its name has been called (i. e. its nature and condition settled); and it is known (i. e. determined) what man himself is, and he cannot contend with Him

that is mightier than he. Since it is so, that words greatly multiply vanity, what advantage is it to man? For who knoweth,' etc. See note on ver. 1.

10 Solomon now presents some practical considerations designed to alleviate human misery, suggesting that sorrow and even death are blessings (vers. 1—6), and that patience and wisdom will enable man not only to bear, but even to profit by inevitable misfortunes (7—14); that he who fears God may obtain wisdom to escape the perils which attend both uprightness and wickedness (15—20); that men's curses are often as harmless as they are causeless (21, 22); and that various and subtle as are the forms of temptation, they may, with God's help, be detected and escaped (25—29).

11 This, like many sayings in the book of Proverbs, is introduced here only as an illustration, though itself a valuable truth. 'As much as good repute surpasses the greatest luxury, so much does the day of death,' etc. The sentiment of the text intimates an expectation of future happiness.

12 Since affliction is the common lot of all men, it is better to frequent the place where we may learn how to endure and to improve it, than to associate continually with the gay and luxurious. None ever go to the house of mourning in a right state of mind without feeling the truth of these words.

13 The heart is made susceptible of instruction, and alive to serious impressions.

14 Making noise and smoke; but useless, because they give little heat, and soon go out.

15 This probably means the practice of oppression. Even wise men have been intoxicated by the possession of power; so that they have become tyrannical as rulers, or corrupt as judges. But even this must be endured patiently, and the 'end' must be awaited (ver. 8).

8 Better *is* the end of a thing than the beginning thereof:
And ^r the patient in spirit *is* better than the proud in spirit.
9 ^y Be not hasty in thy spirit to be angry:—for anger resteth in the bosom of fools.¹
10 Say not thou, What is *the cause* that the former days were better than these?²
For thou dost not inquire wisely concerning this.
11 Wisdom *is* good with an inheritance:³
And by it there is profit ^z to them that see the sun:
12 For ^a wisdom *is* a defence, *and* ^b money *is* a defence:
^c But the excellency of knowledge *is*,
That wisdom giveth life to them that have it.
13 Consider the work of God:⁴
For ^d who can make *that* straight, which he hath made crooked?
14 ^e In the day of prosperity be joyful,—^f but in the day of adversity consider:
God also hath set the one over against the other,
To the end that man should find nothing after him.⁵
15 All *things* have I seen in the days of my vanity.⁶ ^g There is a just *man*
that perisheth in his righteousness, ^h and there is a wicked *man* that longeth
16 *his life* in his wickedness. ⁱ Be not righteous over much;⁷ ^k neither make
17 thyself over wise: why shouldest thou destroy thyself? Be not over much
wicked,⁸ neither be thou foolish: ^l why shouldest thou die before thy time?
18 *It is* good that thou shouldest take hold of this;⁹ yea, also from this withdraw
not thine hand: ^m for he that feareth God shall come forth of them all.¹⁰
19 ⁿ Wisdom¹¹ strengtheneth the wise more than ten mighty *men* which are in the
20 city.¹² ^o For *there is* not a just man upon earth, that doeth good and sinneth not.¹³
21 Also take no heed unto all words that are spoken; lest thou hear thy servant
22 curse thee: ^p for oftentimes also thine own heart knoweth that thou thyself
likewise hast cursed others.¹⁴
23 All this have I proved by wisdom: ^q I said, I will be wise; but it *was* far
24 from me. ^r That which is far off, and ^s exceeding deep, who can find it out?¹⁵
25 ^t I applied mine heart to know, and to search, and to seek out¹⁶ wisdom, and
^u the reason of *things*, and to know ^x the wickedness of folly, even of foolishness
26 *and* madness: ^y and I find more bitter than death the woman, whose heart *is*
snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from
27 her; but the sinner shall be taken by her.¹⁷ Behold, this have I found, saith
28 ^z the preacher, *counting* one by one, to find out the account: which yet my soul
seeketh, but I find not:¹⁸ ^a one man among a thousand have I found; ^b but a
29 woman among all those have I not found. Lo, this only have I found, ^c that God
hath made man upright; but ^d they have sought out many inventions.¹⁹

r Pro. 14. 29.
y Pro. 14. 17; 16. 32;
Jam. 1. 19.
z ch. 11. 7.
a Pro. 2. 7, 11.
b Pro. 14. 20; 18. 10, 11.
c Deu. 32. 47; Pro. 3.
18; 9. 11; 11. 4.
d ch. 1. 15; Job 12. 14;
34. 29; Is. 14. 27; 46.
11.
e ch. 3. 4; Deu. 28. 47.
f Ps. 119. 71; Mic. 6. 9.
g ch. 8. 14.
h Job 21. 7—15; Jer.
12. 1, 2.
i Pro. 25. 16; Mt. 6.
1—7; 9. 14; 23. 5, 23,
24; 1 Tim. 4. 3.
k Job 11. 12; Ro. 12. 3.
l Job 15. 32; Ps. 55.
23; Pro. 10. 27.
m ch. 8. 12; Ps. 25. 12
—14; 145. 19.
n ch. 9. 15—17; Pro.
21. 22; 24. 5.
o 1 Ki. 8. 46; 2 Chr.
6. 36; Pro. 20. 9;
Ro. 3. 23; 1 John 1. 8.
p 1 Ki. 2. 44.
q Ro. 1. 22.
r Job 28. 12—23; Ps.
139. 6; 1 Tim. 6. 16.
s Ro. 11. 33.
t ch. 1. 17; 2. 12.
u ver. 27.
x ch. 9. 3; 10. 13.
y Pro. 5. 3—5; 22. 14;
23. 27, 28.
z ch. 1. 1, 2.
a Job 33. 23; Ps. 12. 1.
b 1 Ki. 11. 1—3.
c Ge. 1. 26, 27.
d Ge. 3. 6, 7; 6. 5; 11.
4—6; Ps. 106. 26, 39;
Jer. 2. 13; 4. 22;
Ro. 1. 21—25.

1 The ready admission and the long retention of anger are here described as characteristics of a fool.

2 Patience is here recommended in opposition to that querulous spirit which contrasts its present lot with the supposed advantages of former times.

3 Rather, 'Wisdom is good with (*i. e.* in comparison with) an inheritance: and it is a profit (*i. e.* better than an inheritance) to them that see the sun (*i. e.* the living).' The comparison and contrast are continued in ver. 12, where the reason of this superiority is given.

4 That is, what God does in the circumstances of man's life. This is a reason for patience, derived from the thoughts in ch. iii. 1—11.

5 This may be rendered, 'and in the day of adversity see that God hath also set the one over against the other, in order that man may not find anything after him;' *i. e.* that there may be no varieties of God's dealings which man does not know by personal experience. Or, according to the version in the text, the meaning may be, that God has so arranged the alternations of good and evil, and kept them so entirely under his control, that we can never predict the future with certainty.

6 That is, 'in this my unsatisfying life.'

7 Some suppose this to be the language of irony. If you wish to avoid the enmity of men, so as not to put your life in jeopardy, make no pretensions to superior piety and wisdom. But it is more probable that the word 'righteous' does not refer so much to *real* virtue, in which sense a man cannot be 'righteous over much,' as to an excessive scrupulousness in matters which in themselves are indifferent, and which the man who fears God will treat as such.

8 This will justly expose you to suspicion and hatred: and you will become amenable to the laws.

9 Rather, 'take hold of *this*; yea, from *that* withhold not thy hand; *i. e.* the two maxims in vers. 16, 17.

10 From both extremes, and their bad results.

11 This is the wisdom of him that is patient and fears God. It fortifies the soul, and elevates it above every other fear.

12 See notes on ch. ix. 13—18.

13 There is therefore no one who does not need wisdom, and the alleviation of earthly ills which it brings.

14 The consciousness of our own sins against others should keep us from being angry with their faults against us; whilst the remembrance of the feebleness of our own anger may encourage us not to fear theirs.

15 Though all these statements are the result of my own experience and observation, yet I am conscious that real wisdom is still far beyond me; for who can fathom what is so deep? (ver. 21).

16 These various terms 'to know, to search, and to seek out,' express intense and persevering application.

17 See note on Prov. xxii. 14. Solomon perhaps refers here to the cause of his own grievous fall. See 1 Kings xi. 1—4.

18 Rather, 'that which my soul seeks, but I find not [is this].' This was by no means wonderful in the case of Solomon; for nothing can be more unfavourable to the preservation of all that is good and beautiful in the character of woman than the system of the monarchical harems of the East.

19 Whoever carefully searches man's history may see

Other illustrations of the value of wisdom.

8 ^c WHO is as the wise man? ^f and who knoweth the interpretation¹ of a thing? ^e a man's wisdom maketh his face to shine, and ^h the boldness of his face shall be changed.²

2 ⁱ I counsel thee to keep the king's commandment, ^k and that in regard of the
3 oath of God.³ ^l Be not hasty to go out of his sight:⁴ ^m stand not in an evil
4 thing; ⁿ for he doeth whatsoever pleaseth him. Where the word of a king is,
5 there is power: and ^o who may say unto him, What doest thou? Whoso keepeth
6 the commandment shall feel no evil thing: and a wise man's heart discerneth
7 both time and judgment.⁵ Because ^p to every purpose there is time and judg-
8 ment, therefore the misery of man is great upon him.⁶ ^q For he knoweth not
9 that which shall be: for who can tell him when [or, how] it shall be?

8 ^r There is no man that hath power ^s over the spirit to retain the spirit;
9 neither hath he power in the day of death: and there is no discharge [or, casting off
10 weapons] in that war; neither shall wickedness deliver those that are given to it.⁷

9 "All this have I seen, and applied my heart unto every work that is done
10 under the sun: ^t there is a time wherein one man ruleth over another to his own
11 hurt.⁸ And so I saw the wicked⁹ buried, who had come and gone from the
12 place of the holy, and they were forgotten¹⁰ in the city where they had so done.
13 This is also vanity.

11 ^u Because sentence against an evil work is not executed speedily, therefore the
12 heart of the sons of men is fully set in them to do evil. ^v Though a sinner do
13 evil an hundred times, and his days be prolonged, yet surely I know that ^w it
14 shall be well with them that fear God, which fear before him: ^x but it shall not
15 be well with the wicked, ^y neither shall he prolong his days, which are ^z as a
16 shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto
15 whom it ^a happeneth according to the work of the wicked; again, there be wicked
16 men, to whom it happeneth according to the work of the righteous.¹¹ I said
17 that this also is vanity. ^b Then I commended mirth, because a man hath no
18 better thing under the sun, than to eat, and to drink, and to be merry: for that
19 shall abide with him of his labour the days of his life, which God giveth him
20 under the sun.

16 ^c When I applied mine heart to know wisdom, and to see the business that is
21 done upon the earth: (^d for also there is that neither day nor night seeth sleep
22 with his eyes:) then I beheld all the work of God,¹² that ^e a man cannot find out
23 the work that is done under the sun: because though a man labour to seek it
24 out, yet he shall not find it; yea farther; though a wise man think to know it,
25 yet shall he not be able to find it.

9 For all this I considered in my heart even to declare all this, ^f that the right-
26 ous, and the wise, and their works, are in the hand of God: ^g no man knoweth

c ch. 2. 13.
f Pro. 1. 5, 6.
g Pro. 4. 8, 9; 17. 24;
Ac. 6. 15.
h Deu. 28. 50.
i see refs. Pro. 24. 21.
k 1 Ki. 2. 13; 1 Chr.
29. 24; Eze. 17. 13—
20; Ro. 13. 5.
l ch. 10. 4.
m Ps. 1. 1.
n Pro. 30. 31.
o Job 31. 18.
p see refs. ch. 3. 1.
q ch. 6. 12; 9. 12; 10.
14; Pro. 24. 22.
r 2 Sam. 14. 14; Ps.
49. 6—9; 89. 48.
s Job 14. 5.
t Ps. 9. 17; Pro. 14. 32.
u ch. 1. 14.
v ch. 5. 8; Ex. 11. 5—
9, 28.
w Ex. 9. 15; Ps. 10. 6;
50. 21; 1s. 26. 10.
x Pro. 13. 21; 1s. 65.
20; Ro. 2. 5; 2 Pet.
2. 9.
y ch. 7. 18; Ps. 37. 11,
18, 19; 112. 4; Pro.
1. 32, 33; 1s. 3. 10, 11;
Mt. 25. 34, 41.
z Job 18. 5; 20. 5; 1s.
57. 21.
a Ps. 55. 23.
b ch. 6. 12.
c ch. 2. 14; 7. 15; 9.
1—3; Ps. 73. 14.
d ch. 2. 21; 3. 12, 22;
5. 18; 9. 7.
e ch. 7. 25.
f ch. 2. 23; Ps. 127. 2.
g ch. 3. 11; Job 5. 9;
Ro. 11. 33.
h Ps. 73. 16.
i ch. 8. 14; see refs.
Deu. 33. 3.
m ch. 7. 15.

traces of original uprightness which vindicate his Creator, with many proofs of depravity sufficient to condemn all the race; the one warns us against temptation from men, the other points us to the source of purity.

1 Or, 'explanation;' *i. e.* how to set it forth rightly. Another alleviation is suggested to the person who is wise enough to apply it (ver. 1); namely, that obedience to the laws of God and man will commonly be advantageous, as, on the other hand, wickedness has its punishment even when committed by a ruler (2—13), though this is not without exceptions (14, 15).

2 Or, 'and the harshness of his face is changed;' *i. e.* if his aspect was disconsolate and forbidding, wisdom makes it become serene and bright. This probably refers to the alleviations about to be mentioned.

3 Referring to the sanction which God had given to the kingly authority among the Jews.

4 Or, to depart from him; *i. e.* forsake him by rebellion.

5 The meaning may be, that he keeps in view the season of judgment and retribution; or rather, that he discerns the proper time and manner of performing every duty. See next note.

6 Rather, 'For to every undertaking there is a season and judgment, because the wickedness of man is great upon him.' In doing what is right, it is necessary to attend to opportuneness and propriety, because of the perversion to which the best actions we can perform are liable by the faults of others, as well as on account of circum-

stances which no human sagacity can foresee (ver. 7).

7 Some render the verse thus: '[As] there is no man who has power over the wind to restrain the wind, and there is [to man] no control over the day of death, and there is no [certain] rescue in war, so wickedness will not deliver a man.' In any case, the object evidently is to show that wickedness is unprofitable and dangerous.

8 Or, 'to his hurt.' Solomon now observes how soon the tyrant is removed and forgotten.

9 That is, the unjust ruler (ver. 9), whom death had now removed 'from the place of the holy;' *i. e.* the place where righteousness ought to have been exhibited.

10 They had expected perpetual fame; but men had no pleasure in remembering them: their name and memory were buried with them. So that, if wickedness appears for a time to be successful, it comes at last to vanity. This is further impressively illustrated in vers. 11—13.

11 These facts form an exception to the foregoing observations, which is candidly allowed, and is employed to enforce again the important truth, that we must not look for a complete adjustment in this world (ch. viii. 16—ix. 2), where death cuts off all alike in the midst of their hopes and plans and connections (vers. 3—6); so that the best we can do is thankfully to avail ourselves of that which God may give us (7—10).

12 That is, the method and reasons of his administration of the affairs of the world; why he often suffers the wicked to prosper, and the virtuous to be oppressed.

2 either love or hatred¹ by all that is before them. " All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth,² as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all. Yea, also³ the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. ⁴ For to him that is joined³ to all the living there is hope: for a living dog is better than a dead lion. ⁵ For the living know that they shall die:⁴ but the dead know not any thing, neither have they any more a reward;⁵ for⁶ the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 Go thy way, ⁷ eat thy bread with joy, and drink thy wine with a merry heart; for⁶ God now accepteth thy works. ⁸ Let thy garments be always white;⁷ ⁹ and let thy head lack no ointment. ⁹ Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: ¹⁰ for that is thy portion in this life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might;⁸ ¹¹ for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Further application of wisdom to the various circumstances of life.

11 ¹¹ I RETURNED,⁹ and saw under the sun, that the race is not to the swift,¹⁰ nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill;¹¹ ¹² but time and chance¹² happeneth to them all. For¹² man also knoweth not his time:¹³ as the fishes that are taken in an evil net, ¹³ and as the birds that are caught in the snare; so are the sons of men ¹⁴ snared in an evil time, when it falleth suddenly upon them.

13 This wisdom have I seen also under the sun, and it seemed great unto me:¹⁴ ¹⁵ There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. ¹⁶ Then said I, Wisdom is better than strength: nevertheless¹⁵ the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet More than the cry of him that ruleth among fools.¹⁵

18 ¹⁸ Wisdom is better than weapons of war:—but¹⁶ one sinner destroyeth much good.¹⁶

10 Dead flies cause the ointment of the apothecary¹⁷ to send forth a stinking savour: So doth a little folly him that is in reputation for wisdom and honour.

ⁿ ch. 2. 14—16; Job 21. 7, etc.; Ps. 73. 3, 12, 13; Mat. 3. 15.

^o ch. 8. 11; see refs. Ge. 6. 5; Jer. 17. 9.

^p Job 14. 7—12; Is. 38. 18.

^q Job 30. 23.

^r Job 14. 21; Ps. 6. 5; Is. 63. 16.

^s ch. 2. 16; 8. 10; Job 7. 8—10; Is. 26. 14.

^t Job 3. 17, 18.

^u ch. 2. 18—23.

^x ch. 8. 15.

^y Est. 8. 15; Rev. 3. 4, 5; 7. 9, 13, 14.

^z Ru. 3. 3; Mt. 6. 17.

^a Pro. 5. 18, 19.

^b ch. 2. 10, 24; 3. 13, 22; 5. 18.

^c Ps. 6. 5; Is. 38. 18; John 9. 4.

^d ch. 2. 12; 4. 1, 4.

^e Jer. 9. 23; Am. 2. 14—16.

^f ch. 2. 11, 15.

^g ch. 8. 7.

^h Pro. 7. 23.

ⁱ Job 18. 8—10; Pro. 23. 6; Lk. 12. 20, 39; 17. 26—31; 1

Thes. 5. 3.

^k see 2 Sam. 20. 15—22.

^l ver. 18; ch. 7. 19; Pro. 21. 22; 24. 5.

^m Mk. 6. 2, 3.

ⁿ ver. 16.

^o Jos. 7. 1, 5, 11, 12; 22. 20; Heb. 12. 15.

¹ That is, 'God's love or displeasure.' It is impossible, from the events which befall a man in this life, to determine his real character in the sight of God. The statements in these verses must be understood only in a modified sense; for the Preacher is contemplating both life and death, apart from the future judgment of which he afterwards emphatically speaks (ch. xi. 9).

² That is, who swears lightly and falsely; while 'he that feareth an oath' is one who takes it seriously and keeps it faithfully.

³ Rather, 'For who is there that is chosen out (*i. e.* excepted)? To all the living there is hope: a living dog is better than a dead lion.' However wretched a living man may be, he still has this advantage over the dead, that he can hope for a change for the better. A 'dog' is put (as is frequently done in Eastern phraseology) for the vilest, and a 'lion' for the noblest of beasts.

⁴ If they know nothing else, they know this; whereas the dead 'know not anything.'

⁵ Any further advantage.

⁶ The use of God's earthly bounties here recommended is not that of the worldling, but is connected with a present enjoyment of God's blessing.

⁷ White garments and perfumed oil were signs of festivity amongst the Hebrews.

⁸ Whatever appears to thee desirable or important to be done, do it promptly and earnestly, remembering that the period for doing it will soon have passed for ever.

⁹ Solomon, after acknowledging, as before, that there are exceptions to his statements (vers. 11, 12), gives new

illustrations of the value of wisdom and the mischief of folly (ch. ix. 13—x. 20), and adds some counsels adapted to various parts of his previous remarks (ch. xi. 1—6).

¹⁰ Wisdom and energy often fail of success in temporal things.

¹¹ That is, the esteem and respect of mankind are not always gained by such men; sometimes neglect, envy, and contempt are their portion.

¹² What to men appears accidental. The absolute control of Divine Providence over all events has been repeatedly asserted. See ch. iii. 1—11.

¹³ Calamity and death come upon him as if by chance (ver. 11); as unexpectedly as destruction by the arts of the angler or the fowler does upon fishes and birds.

¹⁴ Or, 'This also have I seen, [even] wisdom under the sun, and it seemed great unto me.' The 'wisdom' is that of the poor man in ver. 15; and the whole illustrates (ver. 16) both the value of wisdom, and the maxim of ver. 11, that 'favour' is not 'to men of skill.'

¹⁵ Rather, 'The words of wise men heard in quiet [are better] than the outcry of a ruler among fools,' *i. e.* a foolish ruler. The 'poor wise man' (ver. 15) seems to be still thought of.

¹⁶ One who offends against the dictates of wisdom may bring ruin not only on himself, but on many—even on whole nations.

¹⁷ Rather, 'the fragrant oil of the perfumer.' A small offensive matter which might not be noticed in other things would be very disagreeable in this: so a slight indiscretion which would pass without observation in

- 2 A wise man's heart *is* at his right hand ;¹—but a fool's heart at his left.
- 3 Yea also, when he that is a fool walketh by the way,²
His wisdom faileth *him*,—³ and he saith to every one, *that he is a fool.*
- 4 If the spirit of the ruler rise up against thee, ⁴leave not thy place ;³
For ⁵yielding pacieth great offences.
- 5 There is an evil *which* I have seen under the sun,
⁶As an error ⁴*which* proceedeth from the ruler :
- 6 ⁶Folly is set in great dignity,—and the rich⁵ sit in low place.
- 7 I have seen servants ⁷upon horses,⁶
And princes walking as servants upon the earth.
- 8 ⁸He that diggeth a pit shall fall into it ;
And whoso breaketh an hedge,⁷ a serpent shall bite him.
- 9 Whoso removeth stones shall be hurt therewith ;
And he that cleaveth wood shall be endangered thereby.⁸
- 10 If the iron be blunt, and he do not whet the edge, then must he put to more strength :
⁹But wisdom *is* profitable to direct.⁹
- 11 Surely the serpent will bite ⁹without enchantment ;¹⁰—and a babbler is no better.
- 12 ¹⁰The words of a wise man's mouth *are* gracious ;¹¹
But ¹¹the lips of a fool will swallow up himself :
- 13 The beginning of the words of his mouth *is* foolishness :
And the end of his talk *is* mischievous madness.
- 14 ¹²A fool also is full of words :
A man cannot tell what shall be ;
And ¹³what shall be after him,¹² who can tell him ?
- 15 ¹³The labour of the foolish wearieth every one of them,
Because he knoweth not how to go to the city.¹³
- 16 ¹⁴Woe to thee, O land, when thy king *is* a child,¹⁴
And thy princes eat in the morning !¹⁵
- 17 Blessed *art* thou, O land, when thy king *is* the son of nobles,¹⁶
And ¹⁵thy princes eat in due season, for strength, and not for drunkenness !
- 18 ¹⁶By much slothfulness the building decayeth ;
And through idleness of the hands the house droppeth through.¹⁷
- 19 A feast is made for laughter, and ¹⁷wine maketh merry :
¹⁸But money answereth all *things*.¹⁸
- 20 ¹⁹Curse not the king, no not in thy thought ;

p ch. 5. 3; Pro. 13. 16; 18. 2.
q ch. 8. 3.
r 1 Sam. 25. 21—35; Pro. 25. 15.
s ch. 3. 16; 4. 1.
t Est. 3. 1.
u Pro. 19. 10; 30. 22.
v Est. 7. 10; Ps. 7. 15, 16; Pro. 26. 27.
y ch. 9. 15—17.
z Ps. 58. 4, 5; Jer. 8. 17.
a Ps. 37. 30; Pro. 10. 20, 21; Pro. 10. 32; 12. 13, 18; Eph. 4. 29; Col. 4. 6.
b Ps. 61. 8; Pro. 10. 14; 18. 7.
c Pro. 15. 2.
d ch. 3. 22; 6. 12; 8. 7.
e ver. 3; Is. 55. 2.
f Is. 3. 4, 5, 12; 5. 11.
g Pro. 31. 4, 5.
h Pro. 12. 21.
i ch. 9. 7; see refs. Ps. 101. 15.
k ch. 7. 12.
l Ex. 22. 28; Ac. 23. 5.

other men would be marked in a wise man. This maxim applies very forcibly to the Christian, whose profession should be without a blemish.

1 The right hand, being more used, is more quick and apt than the left. So a wise man can use his thoughts promptly and aptly; whilst a fool is confused and unable to act.

2 He exhibits his folly in his most ordinary actions.

3 See ch. viii. 3, and note.

4 Or, 'An error which proceedeth;' *i. e.* the promotion of unsuitable persons (ver. 6).

5 This may mean either the *noble*, *i. e.* in birth, accomplishments, or character; or those who were *previously rich*. Under the despotisms of the East, the sudden elevation of persons in a low condition, and the degradation of those who had held high rank with a view to the confiscation of their property, are very frequent.

6 Solomon first introduced among the Hebrews the use of horses, which are often mentioned afterwards as appendages of rank. See Esth. vi. 8, 9; Jer. xvii. 25; Ezek. xxiii. 12.

7 Rather, 'fence.' Vers. 8, 9 refer to various modes of injuring others (see Gen. xlix. 6; 2 Kings iii. 19, 25; Prov. xxvi. 27), which are here represented as recoiling upon the perpetrators. Wisdom teaches a man that what does harm to another will in the end be mischievous to himself.

8 Or, 'He that cleaveth trees shall be impoverished thereby.' Whole tribes have sometimes been reduced to poverty and famine in consequence of the destruction of their date-trees by a malignant invader.

9 Rather, 'to give success.' Science and skill often

save hard labour, as well as much time and money.

10 Rather, 'If the serpent bite because he is not charmed, then there is no advantage to the master of the tongue' (*i. e.* the charmer). An enchanter must be quick in his art, or the serpent will bite before his song has lulled it. So a wise man will be prompt.

11 That is, they are conciliatory; whereas the fool's words are provoking, and lead on from folly to rage (ver. 13), which will end in mischief to himself and others.

12 Perhaps this should be, 'after *that*.' Although man knows not what is soon to happen, and still less what is to happen after that, the fool indulges in confident predictions respecting it.

13 That is, he cannot find out the broad and frequented highway, and therefore goes a long way round to get to his object.

14 That is, when he is deficient in wisdom, experience, and skill.

15 The morning repast of the Orientals is very light, consisting of fruit, milk, cheese, etc.: their principal meal being late in the afternoon. Therefore to eat, *i. e.* to *feast*, in the morning was regarded as luxurious and intemperate, and as wasting time which ought to be devoted to business.

16 And therefore educated in the knowledge of the duties of his high station.

17 That is, it lets in the water. The roofs of Oriental houses, being often made of straw and dried clay, need frequent repairs.

18 This appears to be a recommendation of diligence, which procures money; by which again other things are obtained.

And curse not the rich ^m in thy bedchamber :
For a bird of the air shall carry the voice,¹
And that which hath wings shall tell the matter.

11 Cast thy bread ⁿ upon the waters :²—^o for thou shalt find it after many days.

² ^p Give a portion ^q to seven,³—and also to eight ;

^r For thou knowest not what evil shall⁴ be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth :⁵

And if the tree fall toward the south, or toward the north,
In the place where the tree falleth, there it shall be.⁶

4 ^s He that observeth the wind shall not sow ;⁷

And he that regardeth the clouds shall not reap.

5 As 'thou knowest not⁸ what *is* the way of the spirit,

^u Nor how the bones *do grow* in the womb of her that is with child :

^x Even so thou knowest not the works of God who maketh all.

6 ^y In the morning sow thy seed,⁹—and in the evening withhold not thine hand :

^z For thou knowest not whether shall prosper, either this or that,
Or whether they both *shall be* alike good.

The use of wisdom in preparing for old age, death, and judgment.

7 TRULY¹⁰ the light *is* sweet,

And a pleasant *thing it is* for the eyes ^a to behold the sun :

8 ^b But if a man live many years, *and* rejoice in them all ;

^c Yet let him remember the days of darkness ;¹¹ for they shall be many.
All that cometh *is* vanity.

9 Rejoice, O young man, in thy youth ;

And let thy heart cheer thee in the days of thy youth,

^d And walk in the ways of thine heart,—and in the sight of thine eyes :¹²

But know thou, that for all these *things* ^e God will bring thee into judgment.

10 Therefore remove sorrow¹³ from thy heart,—and ^f put away evil from thy flesh :

^g For childhood and youth *are* vanity.

12 Remember ^h now¹⁴ thy Creator in the days of thy youth,

ⁱ While the evil days come not, nor the years draw nigh,

^k When thou shalt say, I have no pleasure in them ;

^m Lk. 12. 2, 3.

ⁿ Pro. 22. 9 ; Is. 32. 8, 20.
^o ver. 6 ; Deu. 15. 10 ; Pro. 11. 18 ; 19. 17 ; Mt. 10. 42 ; 25. 40 ; 2 Cor. 9. 6, 8 ; Gal. 6. 9, 10 ; Heb. 6. 10.
^p Ps. 112. 9 ; Lk. 6. 30 ; 1 Tim. 6. 18, 19.
^q Mic. 5. 5.
^r Eph. 5. 16.
^s Pro. 20. 4 ; 22. 13.

^t John 3. 8.

^u Ps. 139. 14, 15.

^x see refs. ch. 7. 24 ; Job 5. 9 ; Ps. 40. 5.
^y ch. 9. 10 ; 2 Cor. 9. 6.

^z 1 Cor. 3. 5—8 ; 2 Cor. 9. 10.

^a ch. 7. 11.

^b ch. 6. 6.

^c ch. 12. 1—5 ; Deu. 32. 20 ; Job 10. 22 ; 18. 18 ; Jer. 13. 16.

^d Num. 15. 39.

^e ch. 3. 17 ; 12. 14 ; Ro. 2. 6—11 ; 14. 12 ; 1 Cor. 4. 5 ; 2 Cor. 5. 10 ; Gal. 6. 7, 8.

^f 2 Cor. 7. 1 ; 2 Tim. 2. 22.

^g Ps. 39. 5.
^h Pro. 8. 17 ; 22. 6 ; Jer. 3. 4 ; Lam. 3. 27.

ⁱ ch. 11. 8 ; Ps. 90. 10.

^k see 2 Sam. 19. 35.

1 A strong proverbial expression, indicating the strange and unexpected way in which secrets often come out. Detraction even of those who seem most removed from us may reach their ears.

2 The object of vers. 1—3 appears to be, not to recommend generosity on its own account, but to show its connection with wisdom, inasmuch as liberality to those who cannot repay, though it appears like casting bread upon the waters, is never lost. Some suppose that there is an allusion to the practice in Egypt of sowing the seed before the waters of the Nile, after overflowing the country, have entirely receded to their channel.

3 'Seven' is a number of completeness ; and therefore this is a command to be most extensively liberal. The expression, 'Give a portion,' is perhaps borrowed from the practice of distributing food to the needy on festive occasions (Neh. viii. 10 ; Esth. ix. 22).

4 Thou knowest not but that thou mayest become needy. The same sentiment, but with its application extended to eternal things, is illustrated by our Lord in the parable of the unjust steward (Luke xvi. 1—12).

5 As the clouds arise from the sea, and empty themselves upon the earth, whence the water returns again to the sea (see ch. i. 7), they form an apt illustration of the sentiment of these verses, that good returns to him who does it.

6 There is some difficulty in determining the meaning of these words in their connection, but most likely it is this: 'In whatever quarter thy bounty is dispersed, there thou shalt find it again.'

7 As the husbandman who refuses to sow or to reap, unless the weather be in all respects favourable, will not prosper ; so the man who waits for objects and seasons of beneficence precisely such as he would desire will be likely to live in vain.

8 The Preacher is still enforcing his exhortation to benevolence. Because we know so little of the future purposes of God respecting both ourselves and others,

every present opportunity of doing good should be diligently improved.

9 Go on in the regular way of duty, and be assured your wise activity shall not fail of a blessing. This sentiment is applicable to all our labours, and especially to efforts for the spiritual good of others, to which, in addition to the general encouragement here given, special promises are annexed. Compare Isa. lv. 11—13 ; Gal. vi. 7—10.

10 Solomon having described the uses of wisdom in making the best of our earthly life, so as to make 'light sweet, and the beholding of the sun pleasant,' even though all be vanity, proceeds next (ch. xi. 7—xii. 7) to set forth the last and highest use of wisdom on earth, in giving due consideration to approaching infirmity, death, and judgment. From all of which he derives the important conclusion, that man's chief wisdom and life's chief solace are to be found in the fear of God. In this portion of the book the language becomes highly poetical, and the religious tone and teaching are more decided and full.

11 That is, days of suffering and sorrow. The man who never anticipates trouble will be ill prepared to meet it when it comes. Happy is he who, in the midst of outward darkness, possesses the light and comfort of Divine wisdom.

12 This may be the language of solemn irony : or it may be designed as a repetition of previous exhortations, reminding the young man that all the enjoyments of this life, of which his age is peculiarly susceptible, should be such as shall be consistent with the constant remembrance of his accountability to God.

13 'Sorrow' is put for the *cause* of sorrow. Live not so as to bring sorrow upon thyself in the future.

14 Rather, 'Remember, I pray, thy Creator,' etc. : see note on Psa. cxvi. 14. Religion is the most effectual preservative of youth, and the best preparative for infirmity and age.

- 2 ¹ While the sun, or the light, or the moon, or the stars, be not darkened,¹
Nor the clouds return after the rain :²
- 3 In the day when the keepers of the house³ shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
- 4 And the doors shall be shut in the streets,—when the sound of the grinding is low,
And he shall rise up at the voice of the bird,⁴
And all ^m the daughters of music shall be brought low ;
- 5 Also *when* they shall be afraid of *that which is high*,
And fears *shall be* in the way,
And the almond tree shall flourish,⁵—and the grasshopper shall be a burden,
And desire shall fail : because man goeth ⁿ to his long home,⁶
And ^o the mourners⁷ go about the streets :
- 6 Or ever the silver cord be loosed,⁸—or the golden bowl be broken,
Or the pitcher be broken at the fountain,—or the wheel broken at the cistern.
- 7 ^p Then shall the dust return to the earth as it was :
^q And the spirit shall return unto God ^r who gave it.⁹

Practical conclusions from the whole.

- 8 ^s VANITY of vanities,¹⁰ saith the Preacher ; all *is* vanity.
- 9 And moreover, because the Preacher was wise, ^t he still taught the people knowledge ; yea, he gave good heed, and sought out, *and* ^u set in order many proverbs. ^v The Preacher sought to find out acceptable words : ^w and *that which was written was upright, even words of truth.*¹¹ The words of the wise *are* ^x as goads,¹² and as nails fastened *by* the masters of assemblies,¹³ *which are given from* ^y one shepherd. And further, ^z by these,¹⁴ my son, be admonished : of making many books *there is no end* ; and ^a much study *is a weariness of the flesh.*
- 13 Let us hear the conclusion of the whole matter : ^b Fear God, and keep his 14 commandments : ^c for this *is the whole duty of man.*¹⁵ For ^d God shall bring every work into judgment, with every secret thing, whether *it be good, or whether it be evil.*

¹ Ge. 27. 1 ; 1 Sam. 3. 2.

^m 2 Sam. 19. 35.

ⁿ ch. 9. 10 ; Job 17. 13 ; 30. 23.
^o Jer. 9. 17 ; Mk. 5. 38 ; 39.

^p see refs. Ge. 3. 19.

^q ch. 3. 21.
^r Num. 16. 22 ; 27. 16 ; Job 31. 14 ; Is. 57. 16 ; Zec. 12. 1.

^s ch. 1. 2, 14 ; Ps. 62. 9

^t 1 Ki. 10. 8.

^u 1 Ki. 4. 32 ; Pro. 1. 1.

^x ch. 1. 1, 12.

^y Pro. 1. 1—6.
^z Mt. 3. 7 ; Ac. 2. 37 ; Heb. 4. 12.

^a Ge. 49. 24 ; Pro. 23. 1.
^b Lk. 16. 29—31 ; John 5. 39 ; 2 Pet. 1. 19—21.

^c ch. 1. 18.
^d Deut. 6. 2 ; 10. 12 ; see refs. Pro. 23. 17.

^e Job 28. 28.
^f see refs. ch. 11. 9 ; Mt. 12. 36 ; Lk. 12. 2 ; Ac. 17. 30, 31 ; Ro. 2. 16.

¹ All this (vers. 2—5) is a highly figurative and very beautiful description of the troubles and infirmities of old age. The images in the former part of this verse set forth the general gloom and insensibility to joy by which it is usually characterized.

² The cheerfulness of youth throws off one trouble long before another comes ; but the intervals are very short between the clouds which darken the wintry sky of old age.

³ The body is compared to a house which is falling to ruin. The arms which guard, and the legs which support it are palsied ; the teeth, the eyes, and the lips lose their power ; the voice is weak and unmusical (ver. 4) ; the steep hill and the thronged road are dreaded ; and nothing can stimulate or please the worn-out senses (ver. 5).

⁴ This may refer to the easily broken sleep of the aged ; or it may be rendered, 'And it rises to the voice (or note) of the sparrow ;' alluding to the whining voice of aged persons.

⁵ The white blossom of the almond-tree represents very significantly the hoary head of the old man. Or the words may be better rendered, 'The almond occasions loathing ;' *i. e.* this delicate fruit gives no pleasure to the old man ; whilst 'the locust,' which every one else can eat, is a 'burden,' a disgust to him.

⁶ Man occupies his grave longer than any house in which he lived.

⁷ Mourners were hired to bewail the deceased : see refs.

⁸ After describing old age, the Preacher proceeds by another set of images (ver. 6) to represent the circumstances attending upon dissolution. Some suppose the metaphors to be taken from various parts of the human body ; others understand them as referring to a lamp suspended by a 'silver chain,' which being broken, the 'golden bowl' or reservoir of oil falls upon the floor, and 'the lamp of life' is extinguished. The figure is then changed, and death is represented by the images of the 'broken wheel' and the 'broken pitcher' of a well.

⁹ The inspired Preacher was no materialist. He did not consider the soul as of the same substance as the body ; but he knew that the body is only the organ of the indwelling spirit ; and that the soul, though acting by means of the body while connected with it, is yet capable of separate existence and activity.

¹⁰ In the concluding verses (8—14), the Preacher recalls attention to his first utterance (ver. 8), which he repeats with emphasis as having been proved by all his investigations ; he then briefly describes his labours in the inculcation of Divine wisdom (9—12) ; and, finally, sums up his whole discourse (13, 14) by urging a reverent attention to God and eternity as the great business of all men.

¹¹ Rather, 'The Preacher sought to find out acceptable words, and writing of uprightness and words of truth ;' aiming to join what is agreeable and interesting with what is true and useful.

¹² Urging men to wisdom and virtue.

¹³ Rather, 'and as nails driven in are the masters of assemblies [which] are given from one Shepherd' (or teacher). The teachings of such men make a deep and lasting impression ; and to them Solomon compares his instructions in this book, which he says have been suggested and inspired by one Teacher, *i. e.* by God himself.

¹⁴ By the admonitions already given. The Preacher's design in what follows seems to be to urge his readers to be satisfied with a few good writings, which shall act as goads and nails, rather than to perplex themselves either with reading many books or with making new ones.

¹⁵ Or, 'For this is [the duty of] every man.' Without true practical piety no man can be happy, whatever be his rank or advantages ; with it, he who has little earthly good may possess a pure and real blessedness. Such was the experience and teaching of this wisest of the ancients. The same truth is, in every variety of form, taught by Him who is 'greater than Solomon ;' and who not only illustrated and enforced all his precepts by his own perfect example, but himself opened for us the closed gates of paradise.

THE SONG OF SOLOMON.

THE name given to this book in the title (ch. i. 1) signifies 'the most excellent song;' and evidently represents it as being not a collection of separate poems or idyls, as some have thought, but a single composition. And a close acquaintance with its contents confirms this testimony to its excellence and its unity.

The title also agrees with all ancient writers on the subject in ascribing this poem to Solomon; and this too is corroborated by internal evidence. The allusions to David's tower (ch. iv. 4), to Solomon's couch, or palanquin (ch. iii. 7, 9), and to his vineyard in Baal-hamon (ch. viii. 11), indicate a writer familiar with that age. Rare and precious articles of luxury are also mentioned. Objects of interest to the naturalist are often referred to; not less than twenty different names of plants, and thirteen of animals, being found in these few pages. An intimate acquaintance is displayed with various parts of the land from Egypt to Damascus; whilst the beauties of Tirzah, Gilead, and Heshbon, and the grandeur of Lebanon and Hermon, are alluded to in language which shows that they are fully appreciated. All this is just what might naturally be expected if Solomon were the author. In addition to this, the reference to his mother, in ch. iii. 11, and a comparison of ch. vi. 8 with 1 Kings xi. 3, seem to connect the poem with the earlier part of his reign, when Bathsheba was still living, and when his harem was less extensive than it became in his later years of unbounded indulgence.

The burden of this Song is the *mutual affection and endearments of the marriage relation*. Solomon places himself before us as a bridegroom with his bride, in all the warmth and freshness of their newly-formed connection. Those who assign to the poem an historical origin suppose the bride to be either Pharaoh's daughter (1 Kings iii. 1), or a native of Palestine, of lower but still of noble rank. But there is so little in it that is distinctive of any individual, that it is difficult to believe it to have been composed either solely or chiefly with a view to any particular nuptial festivity. In part it resembles a pastoral, in part a drama, in part an epithalamium, or nuptial song; yet it is not properly either of these. The peculiarity of its construction, and the generality of its references, seem to intimate that it sprang from, and is intended to lead to, a contemplation of the subject apart from personal application, and in its highest and most important bearings.

Undoubtedly the Song of Songs may be viewed as a beautiful exhibition of the legitimate exercise of that merely human love which our Creator has implanted in our nature, and has recognised and sanctioned in the institution of marriage, which is declared to be 'honourable in all.' Yet, if this were the main object of the poem, it might well be expected that frequent reference would be made to those abuses of which Solomon himself affords so striking an example. We are therefore led to look for some other design.

On examining the word of God, we find numerous passages in which the marriage relation is used to represent the connection between Jehovah and his chosen people. Soon after he had graciously entered into covenant with the Israelites at Sinai, he speaks of the sin of forsaking his worship for that of false gods as unfaithfulness to the bonds of marriage (Exod. xxxiv. 15, 16; Lev. xvii. 7; xx. 5; Deut. xxxi. 16); and he continues to use the same figure in Judges and the later books. This metaphor reappears with great amplification, and often in more pleasing forms, in the prophetic writings (Isa. liv. 5; lxii. 5; Jer. iii. 20; xxxi. 32; Hos. ii. 2, 7). It was therefore evidently familiar to the minds of the Hebrews; so much so indeed, that the metaphorical

language is often used without any intimation that it is not to be taken literally; and some of the words relating to the violation of the marriage covenant are employed even more frequently in a figurative sense than in their literal meaning. Hence it was not improbable that the love of Jehovah to his people should be represented in a longer allegorical poem, nor was it necessary that any explanation of such a purpose should be interwoven or appended. Accordingly, the Jews have always so understood the Song of Solomon. The ancient book Zohar, the Chaldee Targum, and later Jewish commentators, explain it in this way. Such an application, moreover, is in perfect harmony with another inspired poem, Psa. xlv.; and it is in accordance with the practice which has prevailed universally in the East, even to the present day, of expressing love to the Creator in the language of this human passion. And this mode of representation does not stop with the Old Testament. The relation of Jehovah to the Hebrew nation having been designed to foreshadow his connection with his spiritual church, it naturally supplies the writers of the New Testament with language most appropriate to exhibit the relation between our Lord and his people. Thus Jehovah was David's shepherd (Psa. xxiii.); Jesus is ours (John x. 11, 14). And thus also Christ is the bridegroom, and the church his bride (2 Cor. xi. 2; Eph. v. 23—27; Rev. xxi. 2). Accordingly, Christian commentators in every age have regarded this poem as aptly expressing the mutual love of the Saviour and his church, and as fitly representing the closeness and perpetuity of the union which subsists between them.

And when it is regarded in this light, it will appear to be a valuable portion of Divine truth; more suitable to the habits of thought and feeling of some persons than of others, but peculiarly adapted to enliven the religious emotions of no inconsiderable portion of the people of God.

Much caution, however, is needed in using this book; for its language and thoughts have been often misunderstood and misapplied by expositors. Some have greatly erred by adopting an arbitrary and fanciful method of explanation—attempting to give a mystical meaning to every minute circumstance in the allegory. But it must be borne in mind that in a figurative representation there is always much which is to be regarded as mere costume and ornament, added to complete the picture. We are not to expect to find in the spiritual objects represented a literal counterpart to every portion of the allegory; but we should rather unite all the single features into one general image, and then contemplate the sentiment or truth thus illustrated. And it should ever be remembered, that while we have the practice of the church in all ages, and the judgment of eminent expositors, in favour of the proper application of this Song to evangelical subjects, the true knowledge of Christ and of heavenly things is to be chiefly sought by us in the New Testament, where it is plainly and fully imparted. It must also not be forgotten, that although many have applied the metaphor here employed to the relation subsisting between Christ and the individual believer, on the principle that what is true of the whole body is in some measure true of every member, yet such an application of the figure is never found in the Scriptures.

Some portions of this book have been regarded as unnatural, and others have been objected to as wanting in delicacy. These objections, however, are owing partly to defects in the translation of particular passages, and partly to ignorance or forgetfulness of the great difference which exists between Oriental customs and Oriental poetry, and those of Europe. See notes on ch. iv. 1, 12; v. 11; vii. 2.

This poem is in the form of a dialogue; the chief speakers being Solomon and his bride, with the occasional interposition of female attendants, and perhaps of other spectators. But it is not easy to mark the divisions; the point of transition from one subject to another being not always very perceptible. Some find here twelve idyls, others eight songs. Others again divide it into seven days, corresponding to the days of a marriage feast. But perhaps it is best to divide it into four principal portions:—

Part I. The bride desires the society of her husband, whom she seeks and finds in his rural retreat: after mutual expressions of affection she falls asleep, and dreams of him (ch. i.—iii. 5). This portion of the poem was probably designed to exhibit the desire of the church for the coming of the Lord.

Part II. introduces a grand royal marriage procession to Jerusalem, followed by the private endearments of the bridegroom and the bride, who then return to the mar-

riage feast (ch. iii. 6—v. 1). In this part the glory of Christ and of his church, and his delight in his people, seem to be the subject.

Part III. darkens the picture by introducing the indifference of the bride to her husband, followed by her repentance, her anxious search, her sufferings, and at last her restoration to the happy enjoyment of his society and affection, in the very place where she had found him before (ch. v. 2—viii. 4). This evidently displays in an affecting manner the declension of piety in the church, and its attendant sorrows, in contrast with the forgiving grace of the Redeemer, and the happiness of restoration to his favour.

Part IV. shows us the bride, notwithstanding the opposition of her family, finally separating herself from them, and devoting herself and all she has to her husband (ch. viii. 5—14). This seems to depict the entire separation of the church from the world, and its perfect consecration to the love and service of its Lord.

The bride's desire for and delight in the society of her husband.

1 ^a THE SONG OF SONGS, WHICH IS SOLOMON'S.

2 ^b Let ¹ him kiss me with the kisses of his mouth:

^c For thy love is better than wine.

3 Because of ^d the savour of thy good ointments

^e Thy name is as ointment ² poured forth, therefore do ^f the virgins love thee.

4 ^g Draw me, ^h we will run after thee:

The king ⁱ hath brought me into his chambers:

^k We will be glad and rejoice in thee,—^l we will remember thy love more than wine:

The upright ^m love thee.

5 ⁿ I am black, ^o but comely,—O ye daughters of Jerusalem,

^p As the tents of Kedar, ^q—as the curtains ⁵ of Solomon.

6 Look not upon me, because I am black,—because the sun hath looked upon me:

^r My mother's children were angry with me;

They made me ^s keeper of the vineyards; ⁶

But mine own vineyard ⁷ have I not kept.

7 Tell me, ^t O thou whom my soul loveth,—where thou feedest,

Where ^u thou makest thy flock to rest at noon: ⁸

^v For why should I be as one that turneth aside ⁹ [or, as one that is veiled],

By the flocks of thy companions?

8 If thou know not,—^w O thou fairest among women,

^x Go thy way forth by the footsteps of the flock,

And feed thy kids beside the shepherds' tents.

9 I have compared thee, ^y O my love,

^z To a company of horses in Pharaoh's chariots. ¹⁰

^a Kl. 4. 32.
^b Ro. 5. 1; 2 Cor. 5. 18, 19.
^c ver. 4; ch. 4. 10; Ps. 4. 6, 7; 27. 4.
^d Ps. 45. 7, 8.
^e Mt. 1. 21—23; Phil. 2. 9, 10; 1 Pet. 2. 7.
^f ver. 4; ch. 6. 8; Ps. 45. 14; 2 Cor. 11. 2; Rev. 11. 4.
^g Jer. 31. 3; Hos. 11. 4; John 6. 41; 12. 32.
^h Ps. 119. 52; Phil. 3. 12—14; Heb. 12. 1, 2.
ⁱ ch. 2. 3; Ps. 45. 14, 15; John 14. 2, 3; Eph. 2. 6.
^k Ps. 119. 2; Zeph. 3. 14, 15; Zec. 9. 9; 1 Pet. 1. 8.
^l ver. 2; 1 Cor. 11. 23—25.
^m Job 40. 4; 42. 6; 1s. 64. 6; Ro. 7. 13, 17, 18.
ⁿ 1s. 61. 10; Eze. 16. 14; Mt. 22. 11; Eph. 5. 26, 27.
^o Ps. 120. 5.
^p Mic. 7. 6; Mt. 10. 35, 36; Gal. 1. 29.
^q ch. 8. 11, 12.
^r ch. 3. 1—4; 5. 8—10.
^s 1s. 10. 11; Mic. 5. 4; Rev. 7. 17.
^t 1 Sam. 12. 20, 21; John 6. 67—69.
^u ch. 5. 9; 6. 1; Eph. 5. 27.
^v Pro. 8. 31; Jer. 6. 16; 1 Cor. 11. 1; Heb. 6. 12; 13. 7.
^w ch. 2. 2, 10, 13; 1. 1, 7; 5. 2; 6. 4; John 15. 11, 15.
^x 2 Chr. 1. 16, 17.

1 In the first part of the poem (comprising ch. i.—iii. 5), the scene is laid in Solomon's gardens; and all the illustrations are derived from rural subjects and occupations. A company of virgins express their admiration of the king, and their desire to share in his love (vers. 2—4). The bride then speaks, excusing her rustic, dark complexion, and longing to know where she may find her bridegroom (5—7), to whom the virgins direct her (8). Having found her husband, she is heard interchanging with him expressions of mutual tenderness; until, overcome by her search and her emotions, she falls asleep (i. 9—ii. 7). She has varied dreams, in which she converses with him from the lattice of her pavilion (ii. 8—17); and then, missing him by night, seeks and finds him (iii. 1—5). The feelings here expressed are chiefly eager longings, as yet only partially gratified. This part of the poem may therefore be supposed to represent the ancient Jewish church anticipating the fuller display and enjoyment of Divine love when the promised Messiah should appear. See Matt. xiii. 16; Luke ii. 25, 38; x. 23, 21. Hence it may be appropriately used to express and to enliven the desires which the church now cherishes for the second coming of her Lord. Comp. 1 Thess. i. 10; 2 Thess. i. 10; 2 Pet. iii. 11—14; Rev. xxi. 2, 9; xxii. 20. And such a state of expectation is shown to admit of much present happiness in the

delightful manifestations of the Saviour's love (ch. i. 9—ii. 6).

2 That is, delightful as the fragrance of perfumes just poured out. See John xiii. 3.

3 Rather, 'They love thee rightly.'

4 See Gen. xxv. 13; Psa. cxx. 5. The Arabs still use dark-coloured tents, covered with a coarse canvass made from the hair of their black goats.

5 Royal personages in the East are accustomed to have the interior of their tents furnished with most costly and beautiful hangings.

6 The bride had been subjected by her step-brothers to coarse and rustic toil.

7 That is, my personal beauty. See ch. viii. 12.

8 During the heat of the day, the shepherds usually lead their flocks to repose in the shade. The bridegroom being spoken of as a shepherd, in accordance with the figures of the scene, the inquiry and reply naturally take this form.

9 That is, regarded as a harlot. See Gen. xxxviii. 14, 15. Some, however, prefer translating the word, 'as one that faints;' i. e. wearied in searching for my husband.

10 Rather, 'to my Pharaoh's chariot-horse.' The high value set upon the horse, and the costly trappings with which it was adorned, made it a fit subject for a highly complimentary comparison.

10 ^a Thy cheeks are comely with rows of jewels,¹—^b thy neck with chains of gold.
 11 ^c We will make thee borders² of gold with studs of silver.
 12 While ^d the king ^e sitteth at his table,³
^f My spikenard sendeth forth the smell thereof.
 13 A bundle of ^g myrrh is my well-beloved unto me;
^h He shall lie⁴ all night betwixt my breasts.
 14 My beloved is unto me as a cluster of ⁱ camphire⁵—in the vineyards of En-gedi.⁶
 15 ^k Behold, thou art fair, my love;
 Behold, thou art fair; thou hast doves' eyes.⁷
 16 Behold, ^l thou art fair, my beloved, yea, pleasant:—^m also our bed⁸ is green;
 17 The beams of our house are ⁿ cedar,—and our rafters of fir.
 2 I am the rose⁹ of Sharon,—and ^o the lily¹⁰ of the valleys.
 2 As the lily among thorns,—so is my love among the daughters.
 3 As the apple tree¹¹ among the trees of the wood,
 So is ^p my beloved ^q among the sons.
^r I sat down under his shadow¹² with great delight,
^s And his fruit was sweet to my taste.
 4 ^t He brought me to the banquetting house,
^u And his banner over me¹³ was love.
 5 ^x Stay me with flagons,—comfort me with apples:—^y for I am sick of love.
 6 ^z His left hand is under my head,—^a and his right hand doth embrace me.
 7 ^b I charge you, O ye daughters of Jerusalem,
 By the roes,¹⁴ and by the hinds of the field,
 That ye stir not up,—nor awake my love,—till he please.¹⁵
 8 ^c The voice of my beloved!¹⁶
 Behold, he cometh—leaping upon the mountains,—skipping upon¹⁷ the hills:
 9 ^d My beloved is like a roe¹⁸—or a young hart.
 Behold, ^e he standeth behind our wall,¹⁹
 He looketh forth at²⁰ the windows,—showing himself through the lattice.
 10 My beloved spake,—and said unto me,
^f Rise up, my love,—my fair one, and come away
 11 For, lo, ^g the winter is past,—the rain is over and gone;
 12 The flowers appear on the earth;—the time of the singing of birds is come,
 And the voice of the turtle is heard in our land;
 13 The fig tree putteth forth her green figs,
 And the vines with the tender grapes give a good smell.²¹
^h Arise, my love, my fair one, and come away.
 14 O ⁱ my dove, ^k that art in the clefts of the rock,

^a Eze. 16. 11—13.
^b ch. 4. 9; Pro. 1. 9.
^c Ps. 149. 4.
^d Ps. 45. 1; Mt. 22. 11; 25. 31.
^e Mt. 22. 4; 26. 26—28.
^f Rev. 5. 8; 8. 3, 4.
^g Ps. 45. 8.
^h Eph. 3. 17.
ⁱ ch. 4. 13.
^k ch. 4. 1, 7; 5. 12.
^l ch. 5. 10—16; Ps. 45. 2; Rev. 5. 11—13.
^m Ps. 23. 2.
ⁿ ch. 8. 9.
^o ver. 16; ch. 6. 3.
^p ch. 5. 9, 10, 16.
^q John 1. 14; Heb. 1. 1—6.
^r Is. 25. 4; 32. 2.
^s 1 Pet. 2. 3; Rev. 22. 1, 2.
^t ch. 1. 4; Ps. 63. 2—5.
^u Ro. 8. 28—39.
^x Ps. 4. 6, 7; 42. 1, 2.
^y ch. 5. 8; Ps. 119. 20, 81.
^z ch. 8. 3; Is. 40. 39, 31; Zeph. 3. 17; Phil. 4. 13.
^a Job 23. 6; Ps. 63. 8.
^b ch. 1. 5; 3. 5; 8. 4; Pro. 5. 19.
^c ch. 5. 2; John 10. 4, 5, 27; Rev. 3. 20.
^d ver. 17; ch. 8. 14.
^e 1 Cor. 13. 12.
^f ver. 13; Is. 52. 2; Heb. 6. 11, 12.
^g Is. 12. 1; Mt. 5. 4.
^h ver. 10; Is. 2. 5; 60. 1.
ⁱ ch. 5. 2.
^k Jer. 48. 28.

1 The words 'jewels' and 'gold' have been supplied by our translators. The 'rows' and 'chains' probably refer to the head-gear of the chariot-horse, which appears, from Egyptian and Assyrian monuments, to have been very splendid. So the bridegroom promises to adorn his bride with splendid gold and silver ornaments (ver. 11).

2 Or, 'rows,' as in ver. 10, perhaps 'chains.'

3 Literally, 'while the king is in his circle;' perhaps alluding to the divan or raised couch surrounding a room.

4 Or, 'It shall abide between my breasts;' an allusion to the custom of wearing some precious perfume suspended from the neck.

5 Heb., 'copher;' probably the henna shrub (*lawsonia inermis*), the flowers of which are both beautiful and fragrant. Its leaves also yield a deep orange dye, with which the Orientals tinge their nails, parts of their hands and feet, and sometimes their hair.

6 See note on 1 Sam. xxiv. 1. Engedi was, and still is, a very fertile spot.

7 Rather, 'thine eyes are doves;' *i. e.* loving, gentle.

8 Rather, 'our couch is green; the beams of our house are cedars, our rafters cypresses:' referring to the trees overhanging the grass.

9 Continuing the preceding figures, the bride compares herself to the flowers among the grass. The 'rose' is a bulbous plant—probably the *narcissus tazetta*, which grows abundantly in Palestine, and is highly valued.

10 From ch. v. 13, this appears to have been a bright

red flower, probably the scarlet martagon, whose brilliant flowers attract the notice of travellers in Palestine, in the months of April and May.

11 This was probably either the quince, or the citron-tree, the fruit of which is much esteemed by the Orientals on account of its scent.

12 The bridegroom is still spoken of as a tree, whose shade, as well as its fruit, is delightfully refreshing.

13 As soldiers are led onward by the standard borne above them, so I was led on by love to my husband. The whole verse is figurative, representing the strong excitement and irresistible impulse of the bride's affection.

14 Or, 'gazelles.' These elegant creatures are mentioned here as emblems of female beauty.

15 Rather, 'till she please.' The verb is feminine.

16 Some suppose that this is the commencement of a new poem or scene: but see the Preface, and note on ch. i. 2. A dream, of course, begins abruptly.

17 Or, 'bounding over the hills;' like a hart (ver. 9).

18 See note on 2 Sam. i. 19.

19 Or, 'beyond our wall.'

20 Rather, 'through the windows.' The bride fancies herself to be in an arbour, or kiosk, built on the garden wall, through the lattice of which her bridegroom looks in and invites her to come with him.

21 Or, 'The fig tree is sweetening her green figs; the blossoming vine sends forth its fragrance.'

In the secret *places* of the stairs,¹
Let me see thy countenance,—^llet me hear thy voice ;
For sweet *is* thy voice,—^mand thy countenance *is* comely.

15 Take us ⁿthe foxes,² the little foxes, that spoil the vines :
For our vines *have* tender grapes.

16 ^oMy beloved *is* mine, and I *am* his :—he feedeth³ among the lilies.

17 ^pUntil the day break,—and the shadows flee away,⁴
Turn, my beloved,—and be thou ^qlike a roe or a young hart
Upon the mountains of Bethel [*or*, of division⁵].

3 By ^rnight on my bed—I sought ^shim whom my soul loveth :
^tI sought him, but I found him not.

2 ^uI will rise now,—and go about the city
In the streets, and in the broad ways—I will seek him whom my soul loveth :
^vI sought him, but I found him not.

3 ^yThe watchmen that go about the city found me :
To whom I said, ^zSaw ye him⁶ whom my soul loveth ?

4 *It was* but a little that I passed from them,
^aBut I found him whom my soul loveth :
^bI held him,—and would not let him go,
Until I had brought him—into my mother's house,
And into the chamber of her that conceived me.

5 ^cI charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up,—nor awake *my* love,—till he please.⁷

The marriage procession ; the delight of the bridegroom in his bride.

6 ^dWHO *is* this⁸ that cometh out of the wilderness⁹—like pillars of smoke,¹⁰
^ePerfumed with myrrh and frankincense,—with all powders¹¹ of the merchant ?

7 Behold *this* bed,¹² which *is* Solomon's ;
Threescore valiant men *are* ^fabout it,—of the valiant of Israel.

8 They all hold swords,¹³—*being* expert in war :
Every man *hath* his sword upon his thigh—^gbecause of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made ^hthe pillars thereof *of* silver,
The bottom thereof *of* gold,—the covering of it *of* purple,
The midst thereof being paved *with* love,—for the daughters of Jerusalem.¹⁴

11 Go forth, O ye daughters of Zion,—^kand behold king Solomon,
With the crown¹⁵ wherewith his mother crowned him,
In the day of his espousals,—and in ^lthe day of the gladness of his heart.

4 Behold, ^mthou *art* fair, my love ; behold, thou *art* fair ;
Thou *hast* doves' eyes¹⁶ within thy locks :¹⁷
Thy hair *is* as a ⁿflock of goats,¹⁸—that appear from mount Gilead.

^l ch. 8. 13 ; Ps. 50. 14 ;
Heb. 4. 16 ; 10. 22.

^m ch. 1. 5 ; Ps. 45. 14 ;
Eph. 5. 27.

ⁿ Ps. 80. 13 ; Eze. 13.
1 ; 1 k. 13. 32 ; Ro.
16. 17, 18 ; 2 Tim. 2.
11—18 ; 2 Pet. 2. 1
—3.

^o ch. 6. 3 ; 7. 10 ; Heb.
8. 10 ; Rev. 21. 2, 3.

^p ch. 4. 6.

^q ver. 9 ; ch. 8. 14.

^r Ps. 4. 1 ; 63. 6 ; Is.
26. 9.

^s ch. 1. 7.

^t ch. 5. 6 ; Ps. 139.
1, 2.

^u Ro. 13. 11 ; Eph. 5.
14.

^v Ps. 22. 1, 2 ; 77. 7—
10.

^y ch. 3. 7.

^z John 20. 15.

^a Pro. 8. 17 ; Jer. 29.
13 ; Lam. 3. 25 ; Mt.
7. 7.

^b ch. 7. 5 ; Ge. 32. 26 ;
Mt. 28. 9.

^c ch. 2. 7 ; 8. 4 ; Ex.
23. 20, 21.

^d ch. 8. 5 ; 2 Cor. 6.
17.

^e Phil. 4. 18 ; Heb. 13.
15 ; 1 Pet. 2. 5.

^f ver. 9.

^g Ps. 31. 7 ; 91. 11 ;
Is. 27. 3 ; Heb. 1. 14.

^h Ne. 4. 21, 22 ; 1 Thes.
5. 6—8.

ⁱ 2 Sam. 23. 5.

^k Ps. 21. 7—10 ; Mt. 12.
42 ; John 1. 29 ; Heb.
12. 2.

^l Is. 53. 11.

^m ch. 1. 15 ; 5. 12 ; Ps.
45. 11.

ⁿ ch. 6. 5.

¹ Rather, 'the hiding-places of the precipices.' He complains that, like a dove on a high cliff, she is inaccessible to him.

² This is an address from the bride to her husband. Foxes abound in Judea, and do much injury to vineyards and gardens.

³ This means, 'he feeds his flock.' See ch. i. 7.

⁴ Rather, 'Until the day breathes (*i. e.* is cool), and the shadows flee away' (*i. e.* stretch away or lengthen); meaning the evening. And so in ch. iv. 6.

⁵ 'The mountains which separate us.' Or, perhaps, the same as Bithron, in 2 Sam. ii. 29.

⁶ In the warmth of her feeling, she forgets that others may not know who is the object of her affection.

⁷ Rather, 'till *she* please ;' as in ch. ii. 7, and ch. viii. 3.

⁸ The Hebrew words rendered 'this' and 'perfumed' are in the feminine gender, referring to the bride. This is the beginning of Part II., which brings before us a royal marriage procession, in a description by an eyewitness, of the king and his bride approaching Jerusalem (ch. iii. 6—11), followed by a private scene of mutual endearment (iv. 1—v. 1), ending abruptly in the return to the marriage feast (v. 1, last clause). This second division of the poem appears to be designed to celebrate the glory which the church expected to share with the Messiah when he should come to reign, and the delight which he would take in his people, as well as their

happiness in him. Comp. Isa. lii. 1—12 ; liv. 1x.—lxii. These are partially realized in the present privileges of the church ; but they await their complete fulfilment in its future glory and blessedness. Comp. John xiv. 1—4 ; xvii. 21 ; Rev. vii. 14—17.

⁹ Probably from the south-east, the direction in which the wilderness lay.

¹⁰ Alluding probably to the incense which was burnt before a marriage procession.

¹¹ That is, costly aromatic powders.

¹² Or, 'couch ;' probably a kind of litter or palanquin, borne upon men's shoulders.

¹³ Or, 'are strengthened with a sword ;' *i. e.* armed with swords.

¹⁴ Or, 'Its interior carpeted [by the work of] a lovely one of the daughters of Jerusalem.'

¹⁵ It was usual to place crowns or garlands on the heads of newly-married persons ; and it appears from this verse that this was done by one of the parents.

¹⁶ 'Thine eyes are doves.' See ch. i. 15.

¹⁷ Or, 'behind thy veil.' And so in ver. 3.

¹⁸ In reading these descriptions, it must be remembered that the figures of Eastern poetry are peculiarly bold and luxuriant. Here the dark hair of the bride, hanging down in tresses over her shoulders, is compared to a flock of goats (which in Palestine are almost always black) spread over Mount Gilead.

- 2 ° Thy teeth *are* like a flock of sheep that are even shorn,¹
Which came up from the washing;
Whereof every one bear twins,—and none *is* barren among them.
- 3 ° Thy lips *are* like a thread of scarlet,—and thy speech² *is* comely:
° Thy temples³ *are* like a piece of a pomegranate within thy locks.
- 4 ° Thy neck *is* like the tower of David⁴—buildd⁵ for an armoury,
Whereon there hang a thousand bucklers,—all shields of mighty men.
- 5 ° Thy two breasts *are* like two young roes that are twins,
Which feed among the lilies.
- 6 ° Until the day break, and the shadows flee away,⁵
I will get me to the mountain of myrrh, and to the hill of frankincense.⁶
- 7 ° Thou *art* all fair, my love;—*there is* no spot in thee.
- 8 ° Come with me from Lebanon, *my* spouse,—with me from Lebanon:
Look from the top of Amana,⁷—from the top of Shenir^z and Hermon,
From the lions' dens, from the mountains of the leopards.
- 9 Thou hast ravished my heart, ° my sister, ° my spouse;
° Thou hast ravished my heart ° with one of thine eyes,
° With one chain of thy neck.
- 10 How fair is thy love, my sister, *my* spouse!
° How much better is thy love than wine!
° And the smell of thine ointments than all spices!
- 11 ° Thy lips, O *my* spouse, drop as the honeycomb:
° Honey and milk *are* under thy tongue;
And the smell of thy garments *is* ° like the smell of Lebanon.
- 12 A garden inclosed *is* my sister, *my* spouse;—a spring shut up,—a fountain sealed.⁸
- 13 Thy plants *are* an orchard of pomegranates,—^l with pleasant fruits;
14 ° Camphire, with spikenard,—spikenard and saffron;
Calamus and cinnamon,—with all trees of frankincense;
Myrrh and aloes,—with all the chief spices:
- 15 A fountain of gardens,—a well of ° living waters,—and streams from Lebanon.⁹
- 16 ° Awake,¹⁰ O north wind; and come, thou south;
Blow upon my garden,—*that* the spices thereof may flow out.¹¹
° Let my beloved come into his garden,—and eat his pleasant fruits.
- 5 I ° am come into my garden,—^r my sister, *my* spouse:
° I have gathered my myrrh with my spice;
° I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.
° Eat,¹² O ° friends;—drink, yea, drink abundantly, O beloved.

The bride's unkindness, repentance, and reconciliation.

- 2 I SLEEP,¹³ but my heart waketh:
° It is the voice of my beloved ° that knocketh, *saying*,

o ch. 6. 6.

p ver. 11; Ps. 45. 2;
Eph. 4. 29; Col. 3.
16, 17; 4. 6
q ch. 6. 7.
r ch. 7. 4.
s Ne. 3. 19.

t ch. 7. 3, 7; Pro. 5. 19.

u ch. 2. 17.

x Ps. 45. 11, 13; 2 Cor.
5. 17; Eph. 5. 25—27.
y Ps. 45. 10; Col. 3.
1, 2.
z Deu. 3. 9.

a vers. 10, 12; ch. 5. 1,
2; Mt. 12. 50; Heb.
2. 11—14.

b Ps. 45. 9; Hos. 2.
19, 20; 2 Cor. 11. 2;
Rev. 21. 2, 9.

c Zeph. 3. 17.

d ch. 6. 5.

e ch. 1. 10.

f ch. 1. 2, 4.

g ch. 1. 3, 12; 5. 5;
Gal. 5. 22, 23; Phil.
4. 18.

h ver. 3; Pro. 16. 24.
i ch. 5. 1; Pro. 24.
13, 14.

k ver. 10; Ge. 27. 27;
Ps. 45. 8; Hos. 14.
6, 7.

l Ps. 92. 14; Is. 60.
21; 61. 11; John 15.
1—3; Phil. 1. 11.

m ch. 1. 14.

n Ps. 36. 8, 9; Jer. 2.
13; John 4. 10; 7.
38.

o Eze. 37. 9; John 3.
8; Ac. 2. 1, 2.

p ch. 5. 1; John 15.
8; Ro. 15. 16.

q ch. 4. 16; Is. 58. 11;
John 14. 21—23.

r ch. 4. 9—12.

s ch. 4. 13, 14; Ps.
147. 11.

t ch. 4. 11.

u Ps. 36. 8; 65. 4; Is.
65. 13.

x Lk. 12. 4; 15. 7, 10;
John 3. 29; 15. 14,
15.

y ch. 2. 8; John 10. 4.
z Rev. 3. 20.

1 This figure represents the whiteness and completeness of the teeth.

2 Rather, 'the place of speech;' *i. e.* thy mouth.

3 Or, 'cheeks.' Their ruddy hue is compared to the beautiful red colour which the pomegranate presents when divided.

4 This was probably a lofty and elegant tower, built of white lime-stone. It was customary on the outside of towers to hang shields (Ezek. xxvii. 10, 11). This allusion is suggested by the bride's necklace of jewels.

5 See note on ch. ii. 17.

6 Hills on which aromatic shrubs grew abundantly.

7 'Amana,' or 'Abana,' was probably the name of a part of Shenir or Hermon, from which the river of the same name flowed to Damascus. See Deut. iii. 9; 2 Kings v. 12. On these hills lions were formerly found, and the Syrian panther (or 'leopard') still roams.

8 In vers. 12—15, the personal charms of the bride are compared to a garden with its choicest productions, and to a spring with its refreshing streams, which were indispensable to a garden. These may be described as being 'enclosed' and 'sealed,' with reference either to the bride's modesty and chastity, or to the strict seclusion in which her husband would keep one whom he so much loved. In those parts of the East where this seclusion is practised, the ladies speak of it rather as a proof of the high estimation in which they are held, and a mark of affectionate care, than as an unkind restraint upon them.

9 Like one of those mountain streams which diffuse life, fertility, and beauty where they flow.

10 The bride replies to her husband's praises, desiring that he may have the fullest enjoyment of that which he so much admires.

11 The breezes diffuse the fragrance which hangs heavily about the plants.

12 Coming out of the bride's apartments to the guests at the marriage feast, the bridegroom bids them join him in festivity.

13 Part III. contains (perhaps in a dream) the bride's confession of her unkindness to her husband, and her complaint of her anxious and disappointing search for him, in which she was ill-treated by the night-guards of the city (ch. v. 2—8). She describes the object of her affection, and the place where she hopes to find him (v. 9—vi. 3). There she is welcomed again by him; and a scene of mutual endearment ensues, in which Solomon gives her a name derived from his own; and she again, overcome by her various emotions, falls asleep (vi. 4—viii. 4). This is, perhaps, the most affecting portion of the poem; representing the church as having lost its 'first love' (Rev. ii. 4), but as awaking to a sense of its guilt and loss, seeking the restoration of its holy joy, and received again into favour according to the promise of Divine mercy (Hos. xiv.) The church in its various branches, throughout the different periods of its existence, has afforded too many illustrations of this sin.

- ^b Open to me, my sister, my love,—^c my dove, ^d my undefiled :
^e For my head is filled with dew,—*and* my locks with the drops of the night.
- 3 ^f I have put off my coat ;—how shall I put it on ?
 I have washed my feet ;—how shall I defile them ?
- 4 ^g My beloved put in his hand by the hole *of the door*,¹
 And my bowels were moved for him.
- 5 ^h I rose up to open to my beloved ;—and my hands dropped *with myrrh*,²
 And my fingers *with* sweet smelling myrrh, upon the handles of the lock.
- 6 I opened to my beloved ;—ⁱ but my beloved had withdrawn himself, *and* was gone :
^k My soul failed³ when he spake :
^l I sought him, but I could not find him ;
^m I called him, but he gave me no answer.
- 7 ⁿ The watchmen that went about the city found me,
^o They smote me, they wounded me ;⁴
 The keepers of the walls took away my veil from me.
- 8 ^p I charge you, O daughters of Jerusalem,
^q If ye find my beloved,—that ye tell him, ^r that I *am* sick of love.
- 9 What *is* thy beloved more than *another* beloved,⁵
^s O thou fairest among women ?
 What *is* thy beloved more than *another* beloved,—that thou dost so charge us ?
- 10 ' My beloved *is* white and ruddy,—^t the chiefest among ten thousand.
- 11 ^u His head *is* as the most fine gold,⁶—his locks *are* bushy, *and* black as a raven.
- 12 ^v His eyes *are* as *the eyes* of doves by the rivers of waters,
 Washed with milk, *and* fitly set.⁷
- 13 His cheeks *are* as a bed of spices,—*as* sweet flowers :
^w His lips *like* lilies, dropping sweet smelling myrrh.
- 14 His hands *are* as gold rings set with the beryl :
 His belly *is* as bright ivory overlaid *with* sapphires.⁸
- 15 His legs *are* as pillars of marble,—set upon sockets⁹ of fine gold :
^x His countenance¹⁰ *is* ^y as Lebanon,—excellent as the cedars.
- 16 ^z His mouth *is* most sweet :—yea, he *is* altogether lovely.
 This *is* ^a my beloved,—and this *is* my friend,—O daughters of Jerusalem.
- 6 Whither is thy beloved¹¹ gone,—O thou fairest among women ?
 Whither is thy beloved turned aside ?—^b that we may seek him with thee.
- 2 ^c My beloved ^d is gone down into his garden,
 To the beds of spices,—to feed in the gardens,—^e and to gather lilies.
- 3 ^f I *am* my beloved's, and my beloved *is* mine :—he feedeth among the lilies.
- 4 ' Thou *art* beautiful, O my love, as Tirzah,¹²
^g Comely as Jerusalem, ^h terrible as *an army*¹³ with banners.
- 5 ⁱ Turn away thine eyes from me,—for they have overcome me :
 Thy hair *is* ^j as a flock of goats that appear from Gilead.
- 6 ^k Thy teeth *are* as a flock of sheep which go up from the washing,
 Whereof every one beareth twins,—and *there is* not one barren among them.
- 7 ^l As a piece of a pomegranate *are* thy temples within thy locks.

- ^b Ps. 21. 7—10; 81. 10;
 Pro. 23. 26.
^c ch. 2. 14.
^d Ps. 119. 1; Rev. 3.
 4; 14. 1.
^e Is. 53. 3—5.
^f Pro. 13. 1; 22. 13;
 Mt. 25. 5; Lk. 11. 18.
^g Ps. 110. 3; Lk. 21.
 15; Ac. 16. 11.
^h 2 Cor. 7. 9—11.
ⁱ Pro. 1. 28; Hos. 5.
 6, 15; Rev. 3. 19.
^k Ps. 69. 3; Mt. 26. 75.
^l ch. 3. 1, 2.
^m Zec. 7. 13.
ⁿ ch. 3. 3.
^o Ps. 69. 26.
^p ch. 2. 7.
^q Ro. 15. 30; Gal. 6.
 1, 2.
^r Ps. 42. 1—3; 63. 1—3.
^s ch. 1. 8.
^t Heb. 7. 26.
^u Phil. 2. 9—11; Col.
 1. 18.
^v see Rev. 1. 13—15.
^y ch. 1. 15; 4. 1.
^z ch. 4. 11.
^a Mt. 17. 2; Rev. 1. 16.
^b ch. 4. 11; Ps. 92. 12.
^c Ps. 45. 2.
^d ch. 2. 16.
^e ch. 1. 8.
^f Is. 2. 3—5; Zec. 8.
 21—23.
^g Ps. 23. 2.
^h Ex. 20. 21; Mt. 18.
 20.
ⁱ John 17. 21; 1 Thes.
 4. 13, 14.
^k ch. 2. 16; 7. 10.
^l see refs. ch. 2. 11;
 4. 7.
^m Ps. 48. 2; 1 Am. 2.
 15.
ⁿ ver. 10.
^o Ge. 32. 26—28.
^p ch. 4. 1.
^q ch. 4. 2.
^r ch. 4. 3.

1 Through which a person might thrust his arm to open the door. He naturally expected to be able to unfasten the door; but it appears to have been purposely secured by an additional fastening.

2 To her repentant feelings the dew (ver. 2) which her husband's hands had left on the door seemed like the choicest myrrh.

3 Probably this means, 'I was out of my senses when he spoke:' I acted foolishly in not admitting him.

4 They treated me as an abandoned woman. The same thing is intimated by the taking away of the veil, which is one of the greatest indignities that can be inflicted on a woman in Eastern countries.

5 This inquiry of the daughters of Jerusalem, suggested by the bride's passionate adjuration to them, is skilfully introduced by the poet, to lead to the description which immediately follows.

6 In the following descriptions, it must be remembered that, whilst those parts of the person which custom exposed to view are described, as to those parts which custom conceals it is only the dress which is referred to. In this verse the comparison is evidently incongruous if applied

to the bare head; but its propriety becomes apparent when it is understood as alluding to the spangled turban or head-dress, below which the thick 'raven' locks hang clustering.

7 Rather, 'His eyes are doves by streams of water, washed with milk, dwelling in fulness.' This latter clause applies to the doves. The whole is meant to depict the soft, loving expression of the full, dark eyes.

8 Rather, 'His body is shining ivory, wrapped with sapphires;' referring to the white robe of royalty, and the bright-coloured girdle.

9 Or, 'pedestals;' denoting the richly ornamented sandals.

10 Rather, 'his aspect;' a bold and noble metaphor, to represent the manly dignity of his appearance.

11 This inquiry leads towards the scene of reconciliation.

12 See note on 1 Kings xiv. 17.

13 This figure, which is carried out in the next verse, represents the power of the bride's charms in captivating the hearts of those who beheld her. The praises which follow are the same as in ch. iv. 1—3.

- 8 ^s There are threescore queens,¹ and fourscore concubines,
And virgins without number.
- 9 ^t My dove, my undefiled is *but* ^u one;—she is the *only* one of her mother,
She is the choice *one* of her that bare her.
^x The daughters saw her, and blessed her;
Yea, the queens and the concubines, and they praised her.
- 10 ^y Who is she *that* looketh forth as the morning,
Fair ^z as the moon, ^a clear as the sun,—^b and terrible as *an army* with banners?
- 11 I went down into ^c the garden of nuts—^d to see the fruits of the valley,
And ^e to see whether the vine flourished,—and the pomegranates budded.
- 12 Or ever I was aware,—^f my soul made me *like* the chariots of Ammi-nadib.²
- 13 ^g Return, return,³ O Shulamite; ^h—return, return,
That we⁵ may look upon thee.
ⁱ What will ye see in the Shulamite?
As it were the company ^j of two armies.⁶
- 7 How beautiful are ^k thy feet with shoes,⁷—^m O prince's daughter!
The joints of thy thighs *are* like jewels,
The work of the hands of a cunning workman.
- 2 Thy navel is *like* a round goblet, *which* wanteth not liquor;⁸
Thy belly⁹ is *like* an heap of wheat set about with lilies.
- 3 ⁿ Thy two breasts *are* like two young roes *that are* twins.
- 4 ^o Thy neck is as a tower of ivory;
Thine eyes *like* the fishpools¹⁰ in Heshbon, by the gate of Bath-rabbim:
Thy nose is as the tower of Lebanon which looketh toward Damascus.
- 5 Thine head upon thee is like Carmel,
And the hair of thine head like purple;¹¹—^p the king is held in the galleries.¹²
- 6 ^q How fair and how pleasant art thou, O love, for delights!
- 7 ^r This thy stature is like to a palm tree,¹³—and thy breasts to clusters of grapes.¹⁴
- 8 ^s I said, I will go up to the palm tree,—I will take hold of the boughs thereof:
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose ^t like apples;
9 And ^u the roof of thy mouth¹⁵ like the best wine—
—For my beloved,¹⁶ that goeth *down* sweetly,
Causing the lips of those that are ^x asleep to speak.
- 10 ^y I *am* my beloved's,—and ^z his desire is toward me.
- 11 Come, my beloved, let us go forth into the field,—^a let us lodge in the villages.
- 12 Let us get up early to the vineyards;—let us ^b see if the vine flourish,
Whether the tender grape¹⁷ appear, *and* the pomegranates bud forth:
^c There will I give thee my loves.
- 13 The ^d mandrakes¹⁸ give a smell,
And at our gates ^e are all manner of pleasant *fruits*, new and old,
Which I have laid up for thee, O my beloved.
- 8 Oh that thou *were* ^f as my brother,¹⁹—that sucked the breasts of my mother!
When I should find thee without, ^g I would kiss thee;
Yea, I should not be despised.

^s 1 Ki. 11. 1.
^t ch. 2. 14.
^u Ps. 45. 9; Eph. 4. 3-6.
^x Deu. 33. 29.

^y ch. 3. 6.
^z 2 Sam. 23. 4; Job 11. 17.
^a Mal. 4. 2; Mt. 17. 2.
^b ver. 4.
^c ch. 1. 12-15; 5. 1.
^d 1s. 5. 2-1; Ac. 15. 36.
^e ch. 7. 12.
^f Jer. 31. 20; Hos. 11. 8, 9; Lk. 15. 20.
^g ch. 2. 14; Jer. 3. 12-14, 22.
^h ch. 1. 6.
ⁱ Ge. 32. 2.

^j Eph. 6. 15; Phil. 1. 27.
^m Ps. 45. 13.

ⁿ ch. 4. 5.
^o ch. 4. 4.

^p Ge. 32. 26; Mt. 18. 20; 28. 20.
^q Ps. 45. 11; 1s. 62. 4, 5; Zeph. 3. 17.
^r Ps. 92. 12; Eph. 4. 13.
^s ch. 4. 16; 5. 1; John 14. 21-23.

^t ch. 2. 3.
^u ch. 5. 16; Pro. 16. 21; Eph. 4. 29; Col. 3. 16, 17; 4. 6.

^x Ro. 13. 11.
^y ch. 2. 16; 6. 3.
^z Ps. 45. 11; John 14. 3; 17. 21.
^a ch. 2. 10-13.
^b ch. 6. 11; 1 Thes. 3. 5, 6.

^c Ps. 73. 25; 2 Cor. 5. 14.
^d Ge. 30. 14.

^e Mt. 13. 52; John 15. 8; Gal. 5. 22, 23; Phil. 1. 11.
^f Heb. 2. 11.
^g ch. 1. 2.

1 Not one of Solomon's numerous wives deserved the praise which is given to the espoused: even they unite in extolling her superior beauty (ver. 10). The bridegroom then justifies these praises by telling his own ardour of feeling when he saw her approach (11, 12).

2 Or, 'As the war chariots of my noble people.'

3 She is on the point of retiring, when he entreats her to come back.

4 Rather, 'Shulamith;' the female name corresponding with the name of Solomon (see note on ch. v. 2), and having the same signification—the 'peaceable' or 'peaceful' one. In giving the bride this name, which she immediately adopts and repeats, the bridegroom intimates that their union is still unbroken. See Isa. iv. 1. This incident beautifully illustrates the free and ready forgiveness and restoration of the backsliding but repentant church.

5 That is, 'I, and the daughters of Jerusalem,' supposed to be in attendance.

6 Rather, 'Why would ye look upon Shulamith as upon a troop of dancers?' *i. e.* Would you gaze upon me as men gaze upon dancing girls?

7 Or, 'sandals.' As in the former instance (ch. v. 11

—16), so here, it is the dress, and not the person, which is described.

8 Or, 'mixed wine.' The clasp of the under girdle appears to have consisted of a brilliant red jewel set in gold.

9 Or, 'body.' A sheaf bound with a garland of red lilies well represents the shape of the bride's dress when bound with a crimson embroidered shawl, such as ladies in the East tie round the waist.

10 That is, moist, dark, and sparkling.

11 This may refer to the glossy brightness of the hair, but most probably to the head-dress of purple.

12 Rather, 'The king is captivated by the flowing locks,' which hang from under the purple head-dress.

13 Upright, graceful, and stately.

14 Rather, 'of dates,' which are the fruit of the palm.

15 Or, 'And thy mouth is like,' etc.

16 The bride here abruptly interposes, and continues the discourse.

17 Rather, 'Whether the vine-blossom has opened.'

18 See Gen. xxx. 14, etc.

19 That is, as an infant child, whom she might caress in public as well as in private, without impropriety.

- 2 I would lead thee, ^h and bring thee into my mother's house,
Who would instruct me :
I would cause thee to drink of ⁱ spiced wine—of the juice of my pomegranate. ¹
- 3 ^k His left hand *should be* under my head,—and his right hand should embrace me.
- 4 ^l I charge you, O daughters of Jerusalem,
That ye stir not up, nor awake *my* love, until he please.
- The bride's strong and unalterable love.*
- 5 ^m WHO is this ² that cometh up from the wilderness, ³
ⁿ Leaning upon her beloved ?
I raised thee up ⁴ under the apple tree :
There thy mother brought thee forth :
There she brought thee forth *that* bare thee.
- 6 ^o Set me as a seal ⁵ upon thine heart,—as a seal upon thine arm :
For ^p love is strong as death ;—^q jealousy ⁶ is cruel as the grave :
The coals thereof *are* coals of fire,—*which hath* a most vehement flame.
- 7 ^r Many waters cannot quench love,—neither can the floods drown it :
^s If a man would give all the substance of his house for love,
It would utterly be contemned.
- 8 ^t We have a little sister, ⁷—and she hath no breasts : ⁸
^u What shall we do for our sister—in the day when she shall be spoken for ? ⁹
- 9 If she *be* a wall, ¹⁰—^x we will build upon her a palace of silver :
And if she *be* ^v a door, ¹¹—we will inclose her with boards of cedar.
- 10 I *am* a wall, ¹²—and my breasts like towers :
^z Then was I in his eyes as one that found favour.
- 11 Solomon ^a had a vineyard at Baal-hamon ;—^b he let out the vineyard unto keepers ;
Every one for the fruit thereof was to bring a thousand *pieces* of silver. ¹³
- 12 ^c My vineyard, which *is* mine, *is* before me : ¹⁴
^d Thou, O Solomon, *must have* ¹⁵ a thousand,
^e And those that keep the fruit thereof two hundred.
- 13 ^f Thou that dwellest in the gardens,
The companions hearken to thy voice :—^g cause me to hear *it*.
- 14 ^h Make haste, my beloved,
And ⁱ be thou like to a roe or to a young hart
Upon the mountains of spices. ¹⁶

^h ch. 3. 4.
ⁱ Pro. 9. 2.
^k ch. 2. 6.
^l ch. 2. 7; 3. 5.
^m ch. 3. 6; Deu. 32. 9—12.
ⁿ Ps. 63. 8; Is. 26. 3. 4; 2 Cor. 12. 9, 10; Phil. 4. 13.
^o Ex. 28. 9—12, 21, 29; Is. 49. 16; Jer. 22. 24; Hag. 2. 23; 2 Tim. 2. 19.
^p Ac. 20. 24; 2 Cor. 5. 14, 15; Rev. 12. 11.
^q Pro. 6. 34.
^r Is. 43. 2; Ro. 8. 28—39.
^s Pro. 6. 35.
^t Eze. 23. 33; John 10. 16; Ac. 15. 14—17; Ro. 15. 9—12.
^u Ro. 10. 12—15.
^x Zec. 6. 12—15; Mt. 16. 18; Eph. 2. 20—22.
^y Ac. 14. 27.
^z Deu. 7. 7, 8; Eph. 1. 3—6.
^a Ec. 2. 4, 5.
^b Mt. 21. 33; Lk. 20. 9.
^c Pro. 1. 23; 1 Tim. 4. 15, 16.
^d Ps. 72. 17—19; Ro. 14. 7—9; 1 Cor. 6. 20; 2 Cor. 5. 12.
^e 1 Thes. 2. 19, 20; 1 Tim. 5. 17, 18.
^f Mt. 18. 20; 28. 20; John 14. 21—23.
^g ch. 2. 14; John 14. 13, 14; 15. 7; 16. 21.
^h Lk. 19. 12; Rev. 22. 17, 20.
ⁱ ch. 2. 17.

1 Among the Orientals, the sherbet made with pomegranate juice is particularly esteemed for its agreeable and cooling acidity.

2 In the fourth and concluding part, the bride appears, expressing her deep, constant, unchangeable love to her husband (ch. viii. 5—7), which leads her to leave her unwilling family, and give herself wholly to him (8—14). It can hardly be doubted that this is adapted to set before us the church purified from sin, freed from worldliness, and entirely devoted to the love and service of its Lord.

3 See note on ch. iii. 6.

4 Addressed to the bridegroom. 'I excited thy love;' *i. e.* first inspired thee with affection for me. The apple or quince tree was anciently regarded as peculiarly the tree of conjugal love.

5 Denoting intimate and inviolable union.

6 It is evident, from the connection, that the word 'jealousy' is only used here to express strong and intense love. Love is strong as death, inasmuch as it conquers all; and it is firm like the grave, which never relaxes its hold. Such a love the bride professes, and entreats her husband to cherish towards her.

7 The brothers of the bride (ch. i. 6), to whom the disposal of their sister belonged (see Gen. xxiv. 50), are now introduced, objecting to her marriage (vers. 8, 9); but she replies that she has arrived at maturity, and has pledged herself to Solomon (10—12). He then calls her;

and she responds, inviting him to take her to his home (13, 14). It is most likely that all this had taken place before, and is now related by the bride to show the determination and constancy of her affection.

8 She is not yet marriageable.

9 That is, when she shall be asked in marriage.

10 That is, if she be inaccessible—unwilling to receive suitors—we will ornament her in reward for her modesty.

11 That is, If she be disposed to give a ready reception to suitors, we will keep her in strict seclusion.

12 She replies to the brothers in their own style; and asserts that the modesty and reserve which rendered her inaccessible to the addresses of others would the more surely win the favour of her accepted suitor.

13 From Isa. vii. 23, this appears to have been the profit of the most productive vineyards.

14 That is, I take charge of it.

15 Or, 'Be thine the thousand, O Solomon, and two hundred to the keepers of its fruit.' The vineyard of Solomon seems to be introduced by way of contrast to that which the maiden regarded as her own vineyard, namely, her personal attractions (comp. ch. i. 6). Solomon, she declares, is welcome to the profits of his vineyard. She yields to him her affection disinterestedly and in return for his love.

16 These closing aspirations of the ancient church are echoed by the last inspired writer of the New Testament: 'Even so, Lord Jesus, come quickly' (Rev. xxii. 20).

GENERAL REMARKS ON THE PROPHETICAL BOOKS.

THE words *prophet* and *prophecy* are usually restricted in common language to the prediction of future events not discernible by mere human sagacity. Their general use in Scripture, however, is not limited to this meaning. The proper meaning of the word 'prophet' is, *one who speaks as God's messenger*, inspired and commissioned to communicate His will to man. See Gen. xx. 7, where the word first occurs: see also Exod. vii. 1; iv. 16; Jer. xv. 19, etc. These revelations embraced the past and the present as well as the future, and comprehended those general moral principles which are of universal application, throughout all time. That the prophets were more than foretellers of things future is apparent from their history, as well as from their writings. Daniel proved himself to be a prophet by telling Nebuchadnezzar what his dream had been, as much as by interpreting it; and the woman of Samaria very properly called Jesus a prophet, because he 'told her all things that ever she did.'

Yet the predictions of the future are undoubtedly among the most impressive and the most important parts of these communications. They would naturally be sought for more eagerly by mankind in general, and be treated with more deference than any other inspired messages. They also afford, especially in their progressive fulfilment, the most convincing proofs of the Divine authority of those who utter them. But the Old Testament prophecies derive their chief importance from the peculiar nature of the Mosaic economy, with which they are intimately connected; for that economy, whilst it was itself a revelation of the highest moral and spiritual truth, was also throughout prospective, a preparation for better things to come.

In the entire system of revelation, the prophets stand between the Mosaic law and the gospel; and they have important relations to both. In reference to the law, their mission was first to enforce its moral teachings and commands (which men were apt to overlook whilst maintaining its external rites), and then to show its typical and introductory character. But the chief object of their ministry was to point forward to the gospel as the development of all that is spiritual, and the fulfilment of all that is typical in the ancient dispensation. Hence as the people of Israel sank more deeply into sin, the prophets not only placed the ritual of the law more and more in the background, and enforced the superior value of the moral commandment; but they announced more distinctly the abrogation of the older economy, and the establishment of the new kingdom of God on earth; dwelling with peculiar emphasis on the glory and blessedness of the true Israel. So that a remarkable difference is observable between the earlier prophets and their successors. For whereas Elijah and Elisha, and the other earlier prophets, directed their ministry chiefly to the reformation of their contemporaries, and left no written prophecies for future ages; we find that from the time of Jonah present reformation occupies a less prominent place, and is subordinated to preparation for the new economy; and that there are fresh and fuller revelations of the gospel interwoven with admonitions and encouragements. These are the prophecies which have been recorded and handed down to us; and they form one great chain, in the various parts of which the same ideas (sometimes represented by the same word: see, for example, Isa. xi. 1; Jer. xxxii. 5; Zech. iii. 8; vi. 12) reappear in new combinations; and of them it is emphatically true that to Jesus 'give all the prophets witness.' And this oneness of scope and design throughout supplies a clue to some prophecies which are obscure, whilst it sets others before us in a most interesting light.

And the typical character of the Mosaic economy gives a further peculiarity to the prophetic writings. Under the Israelitish constitution, Moses, Aaron, David, and the offices themselves of prophet, priest, and king, were *types*, that is, *intended resemblances*, of circumstances corresponding in the person, the work, and the people of the Messiah. Hence many descriptions occur in the prophetic parts of the Old Testament which are applicable to the persons who are their immediate subjects only in a partial and imperfect manner, but which find a complete and satisfactory correspondence to their full meaning in the Messiah, and the new dispensation of which he is the Head. In the application of this principle, the ancient Israelitish church is repeatedly declared in the New Testament to have been a designed representation of the Christian church (1 Cor. x. 6, 11; Heb. ix. 8, 9; x. 1; xii. 22).

It must also be remembered that, although prophecy contains many very circumstantial allusions to particular facts and individuals, yet these are referred to chiefly on account of their relation to those great general principles with which it has to do. Prophecy is God's voice, speaking to us respecting the issue of that great struggle which has been and is going on in this world between good and evil; and telling us that it shall be well at last, though the conflict be long and hard before the victory is complete. The 'seed of the woman' shall bruise the 'serpent's head;' but the serpent, notwithstanding, shall first bruise his heel (Gen. iii. 15). So completely does the earliest prophecy recorded in Scripture contain the germ of the whole, however diversified may be its particular forms.

So far as the ancient Israel answered truly to the character which they represented as the people of God, so far the blessings connected with that relation, in the language of prophecy, belonged to them. And so far as the Christian Israel now, with their greater privileges, correspond in character to this high and holy relation, so far are the great declarations of prophecy already fulfilled in their experience. In the case of neither, indeed, is this fulfilment complete; nor can it be, so far as man merely is concerned. But there is ONE whose perfect character makes Him the worthy subject of all prophecy for good; and in the resurrection and ascension, the kingdom and glory, of our Lord Jesus Christ we find its entire fulfilment.

This also suggests a reason for the introduction of prophecies relating to other nations: for these nations were allies, rivals, enemies, or oppressors of Israel; and formed in their character and destiny the temporary representatives of the *world* in its various aspects towards the *church*. The notes on the prophecies which refer to these foreign states will supply most of the information which will be needed. But it may be desirable to notice their relative position to the Jews and to each other, during the two or three centuries over which the prophetic books extend. With Moab, Edom, and the Philistines, Judah had repeated conflicts. They had been subdued by David; but, after the revolt of the Ten Tribes, they were constantly endeavouring to regain their independence; and, during the reigns of ungodly and feeble kings, their efforts were generally successful. At the beginning of this period the empire of Assyria had, by a rapid succession of conquests, acquired great magnitude and strength; and was arrayed in hostility against the rival kingdom of Egypt, which had subsequently to contend with Babylon, the successor of Nineveh. The mutual jealousy and emulation between these great powers naturally tended to make Palestine, which lay between them, a theatre of war; and both of them sought the alliance or attempted the

conquest of Israel and Judah. The true and safe policy of the Jewish kingdoms was clearly to stand aloof from both; but the low and carnal views of the people generally induced them to court the friendship of these powerful neighbours, and to endeavour to provide for their own security by uniting sometimes with Egypt against Assyria, and sometimes with Assyria against Egypt. Against this policy the prophets, especially Isaiah and Jeremiah, were commissioned to remonstrate, as showing a distrust of God's protection, and violating the fundamental law of the theocracy. Babylon was, in Isaiah's days, an inferior kingdom, struggling with Assyria for independence; but it gradually rose to power, and in the time of Jeremiah became the successful enemy of Egypt and the scourge of Judah.

As Jehovah was King of Israel, the prophets often exercised an important influence upon the civil affairs of the nation. This they did, not by taking upon themselves any of the ordinary duties of the government, but by appearing in particular emergencies as God's representatives, whose authority could not be disputed by the civil ruler without abjuring the fundamental principle of the theocracy. And even the apostate kings of Israel often acknowledged the Divine legation and authority of the prophets of Jehovah.

It is probable that many of the prophets were selected from those who had been trained as religious teachers among the 'sons of the prophets,' who are frequently mentioned in the sacred history (see note on 2 Kings iv. 1). None were prophets, in the highest sense, who had not received a message from God by direct inspiration; but those who were thus distinguished might obtain, by previous training under wise and holy instructors, those qualifications for the work which depended upon proper culture. Hence we find that minstrelsy was taught and practised among them (1 Sam. x. 5, and note), and was used to prepare the mind for the Divine influence (2 Kings iii. 15). And the high cultivation of their natural powers is indicated by the form in which the prophecies are delivered and recorded. Few of them are in simple prose; many in a sort of measured recitative; whilst the greater part are distinctly poetical, often finished with the greatest care, and unequalled by any other writings in pathos, beauty, or sublimity. See remarks on Hebrew Poetry, p. 521.

The Divine communications were made to the prophets in 'divers manners.' God seems sometimes to have spoken to them in an *audible voice*, occasionally appearing in human form. At other times he employed the ministry of *angels*, or made known his purposes by *dreams*. But he most frequently revealed his truth to the prophets by producing that supernatural state of the sentient, intellectual, and moral faculties which the Scriptures call *vision*. In this state, things remote in time and place, or merely symbolical representations of these things, became to the prophet's mind present living realities, and are described as such. Hence prophetic announcements are often called 'visions,' *i. e.* things seen; and the prophets themselves are called 'seers' (2 Chron. xxiv. 1; Isa. i. 1; Obad. 1; Hab. ii. 2, 3, etc.)

The prophets were also directed to use various methods of conveying to others the revelations which had been made to them. Occasionally they employed symbolical actions, which they usually explained. More often they related in simple language their symbolical visions. The greater part of their prophecies were probably oral discourses; but many of these were afterwards digested and recorded under the guidance of the Holy Spirit. Some portions appear to have been originally published in a written form. See Isa. xl.—lxvi.; Ezek. xl.—xlvi.

Although the visions which the prophet beheld and the predictions of the future which he announced were wholly communicated by the Divine Spirit, yet the form of the communication, the imagery in which it is clothed, the illustrations by which it is cleared up and impressed, the symbols employed to bring it the more graphically

before the mind;—in short, all that may be considered as its garb and dress, depends upon the education, habits, associations, feelings, and the whole mental, intellectual, and spiritual character of the individual prophet. Hence the style of some is purer, more sententious, more ornate, or more sublime, than that of others. The same general idea is expressed by one prophet in language drawn from associations connected with his own age, and with his civil or religious condition; and by another in phraseology which is evidently the production of a different period, and of very different circumstances. The writings of Isaiah, Jeremiah, Ezekiel, Amos, and Zechariah, supply abundant illustrations of this remark.

In the INTERPRETATION OF PROPHECY, a regard to the following rules will assist in ascertaining its meaning and application:—

1. *A thorough and minute acquaintance with Old Testament history* should be acquired. Not only are there many allusions to the events of the prophet's own times, and the condition and circumstances of the people to whom his messages were addressed, by a careful attention to which many apparent difficulties may be removed; but the facts of Hebrew history are often made the basis of prophetic announcements or illustrations. Thus, for example, the bitter hatred and jealousy which existed for many generations between Judah and Ephraim is used by Isaiah as the groundwork of a prediction of the cessation of all enmities, and the harmonious union and mutual love of Messiah's subjects (see Isa. xi. 13, and note). And the frequent and fierce wars which the Hebrew nation carried on with the Philistines, and other inveterate enemies, are employed in a graphic figure to represent the holy warfare which the followers of Christ will unitedly wage against sin and Satan, and all the enemies of their Divine Lord (Isa. xi. 14).

2. The nature of *poetical language in general*, and the *style of each prophet*, should be borne in mind. The prophecies are, for the most part, written in the highest style of poetry; and, according to the usual mode of conveying ideas in the East, they abound greatly in figurative language, which is drawn from various sources; sometimes from incidents in the prophet's own personal history; sometimes from familiar and impressive objects in nature; sometimes from the occupations of the people to whom they were addressed; and, above all, from the events of their own national history. From the typical character of the ancient dispensation, it was natural that the prophets should employ those great facts in the history of their ancestors on which the religious and patriotic memory loved to linger as illustrative of future spiritual blessings. Hence, the deliverance of the nation from Egyptian bondage; their miraculous passage through the Red Sea; their forty years' wanderings in the Arabian Desert under Divine guidance, and their settlement at last in the promised land; the victories of their judges; the triumphs of David; the magnificence of Solomon; and, in later times, the return of the exiles from Babylonian captivity, their happy re-establishment in their own land, and the overthrow of their implacable enemies,—all these became a storehouse whence they drew illustrations of greater and better things to come. And the most glowing and heart-stirring representations of the prophets are figurative delineations of future glory drawn from the brightest pages which record the triumphs of God's ancient people.

3. Different portions of the same prophet, or of different prophets, which refer to the same subject, should be *compared* together; their agreements or apparent disagreements carefully observed, and the interpretation of each applied to the mutual illustration of the whole.

4. The prophecies should be studied as nearly as possible in their *chronological order* (see Table, p. 723); and regard should be had to the times in which the prophet lived, and to his peculiar position and circumstances.

5. The manner in which the prophets speak of *time* should be borne in mind. They frequently contemplate the events presented to them in prophetic vision as a

CHRONOLOGICAL TABLE OF THE SIXTEEN PROPHETS.

picture, in which all the parts are viewed in their relation to the great central object; and they therefore group these events, not according to their succession in time, but according to their bearing upon the subject of their message. So that occurrences which were really many ages apart are represented as if they were contemporary or continuous. In Jer. l. 41, for example, the first capture and the complete destruction of Babylon are connected, without any notice of the interval of nearly a thousand years which elapsed between them. So again in Isaiah, ch. x., xi., the deliverance of the Jews from the Assyrian yoke is connected with the salvation which was to be effected by the Messiah. Sometimes, indeed, the precise time was revealed to the prophet, and is recorded, as in Isa. xxix. 10. But more commonly the prophets were ignorant of it. See Zech. xiv. 7; 1 Pet. i. 10—12.

6. It is important to observe the principles of prophetic interpretation sanctioned by the New Testament, which gives by Divine authority the meaning of the Old, and, while fixing the sense of particular passages, suggests principles of interpretation applicable to all. We learn here that the great end and theme of prophecy is Christ, either in his person and office, or in the establishment of his kingdom. Under this twofold division most of the Old Testament predictions may be ranged. Some of them are already fulfilled; others are in the course of fulfilment; and others again are to be fulfilled in some future

day. This fact is of the greatest importance. It proves the general scope of the ancient predictions, and limits them. It teaches us to seek Christ everywhere under both dispensations; and it makes plain the *general* meaning of those predictions themselves.

7. In studying the prophecies, we should remember that God gave them, 'not to gratify men's curiosity, by enabling them to foreknow things, but that, after they were fulfilled, they might be interpreted by the event; and his own providence, not the interpreter's, be then manifested thereby to the world.'—*Sir Isaac Newton*. And this is plainly taught by the apostle Peter (2 Pet. i. 19—21), when, exhorting Christian believers to pay a diligent attention to 'the word of prophecy,' he compares it, so long as it remains unfulfilled, to a lamp which gives a glimmering light in a dark place, a light extending but a little way. It is not till the day has dawned that distant objects can be seen. It is not till the providence of God has explained his decrees—till the event predicted has illuminated the prediction—that we can fix upon the precise nature, manner, and order of those occurrences which accomplish any prophecy. For the same inspired apostle further teaches, that even the prophets themselves were not able fully to interpret their own predictions; and that prophecy proceeded not from the will, invention, sagacity, or foresight of man, but holy men of God delivered, by speaking and writing, that which they were instructed by the Holy Spirit to declare.

CHRONOLOGICAL TABLE OF THE SIXTEEN PROPHETS.

PROPHET'S NAME.	PLACE OF MINISTRY.	DATE B. C.	HISTORICAL CONNECTION.
JONAH.....	Israel and Nineveh.....	About 850.....	In the reign of Jehohaz.
JOEL.....	Judah.....	About 800.....	In the reign of Uzziah.
AMOS.....	Israel.....	About 790.....	In the reign of Jeroboam II.
HOSEA.....	Israel.....	About 790—725	From the reign of Jeroboam II. to the captivity of the Ten Tribes.
ISAIAH.....	Jerusalem.....	About 760—698	From the reign of Uzziah to that of Hezekiah or Manasseh.
MICAH.....	Judah and Israel.....	About 750.....	Probably in the reign of Jotham.
NAHUM.....	Probably Judah.....	About 720.....	In the reign of Hezekiah or Manasseh.
ZEPHANIAH.....	Judah.....	About 630.....	In the reign of Josiah.
JEREMIAH.....	Judah and Egypt.....	About 628—586	From the reign of Josiah until after the commencement of the captivity.
HABAKKUK....	Judah.....	About 626.....	Shortly before the captivity.
DANIEL.....	Babylon and Persia.....	About 606—534	During the whole of the captivity.
OBADIAH.....	Judah or Babylon.....	About 585.....	Shortly after the destruction of Jerusalem by the Chaldeans.
EZEKIEL.....	Chaldea; on the river Chebar	About 595—572	Among the Jewish exiles, before and after the destruction of Jerusalem.
HAGGAI.....	Judea.....	About 520.....	} During the rebuilding of the Temple.
ZECHARIAH.....	Judea.....	About 520.....	
MALACHI.....	Judea.....	About 420.....		During or shortly after the government of Nehemiah.

THE BOOK OF THE PROPHET ISAIAH.

ISAIAH (whose name signifies *Salvation of Jehovah*) was called to the prophetic office about the end of the reign of Uzziah. Nothing is known of his parentage, except that he was 'the son of Amoz,' who has often been confounded with the prophet Amos, although the Hebrew names differ in the first and last letters. The Jews have a tradition that Isaiah belonged to the royal family of Judah, his father being brother of king Amaziah; and they say that he was father-in-law to Manasseh, and was put to death by him (see note on 2 Kings xxi. 16). His prophetic ministry extended at least from the last year of Uzziah (see ch. vi. 1) to the fourteenth of Hezekiah (ch. xxxvii. 8), a period of forty-seven years. If his

later prophecies were written at the beginning of Manasseh's reign, fifteen years more must be added (see ch. xxxviii. 5); which would make the whole length of his public life at least sixty-two years, about equal to that of Hosea; with whom, as well as Amos and Micah, he was contemporary.

Isaiah was called to public duty during a very eventful period in the history of Judah. Uzziah and Jotham were, upon the whole, peaceful and prosperous monarchs; but luxury and sensual indulgence were increasing among the people, and true piety was rapidly declining. The reign of the next king, the wicked Ahaz, was most disastrous; for, in addition to internal disorders and sufferings,

the country was invaded by the combined forces of Syria and Israel. Upon this occasion Isaiah came forward with a Divine message both of reproof and of encouragement to the panic-stricken king and people; but his warnings and his counsels were disregarded. Ahaz brought the kingdom into subjection to the Assyrian monarch, and left it on the very verge of ruin; and it was not restored to independence and prosperity till the latter part of Hezekiah's reign. This pious king abolished idolatry, re-opened the temple, which had been closed by his father, and restored the worship of Jehovah. He treated Isaiah with great respect, and sought his counsel during the agitating events of his reign.

Isaiah also witnessed the fall of the kingdom of Israel; which, after flourishing anew under Jeroboam II., the contemporary of Uzziah, became the prey of successive usurpers; till, in the sixth year of Hezekiah's reign in Judah, it was completely subjugated by the Assyrians, and many of its inhabitants were carried into captivity.

The writings of Isaiah are distinguished amongst the inspired poems by their elevation and variety. Always clear, fresh and vivid, they are also marked by great energy, sublimity, or tenderness, according to the nature of his subject. His descriptions are, for the most part, masterly outlines rather than elaborate pictures. A few words set before us the majesty of Jehovah, the absurdity of idol-worship, and the fall of heathen powers. If the prophet enlarges upon any subject, it is the humiliation, the work, and glory of the Messiah, and the blessed results of his salvation. Whatever be the primary topic, it always leads him to these; and these are unfolded with such distinctness, adorned with so much beauty, and dwelt upon with such delight, that the fuller disclosures of the New Testament have only taught believers to prize more highly the earlier revelations of 'the evangelical prophet.'

Some parts of the book of Isaiah, especially ch. xl.—lxvi., have been attributed by some modern critics to an unknown author or authors, who lived at a later period near the end of the captivity in Babylon. It has been alleged that these portions are distinguished by Chaldaisms, and other peculiarities of style, from the genuine writings of Isaiah. In vindication of the genuineness of these passages it may be observed:—

(1.) If there were many traces of Chaldee in the style, this would not be surprising, as it is evident that the public functionaries of Hezekiah's court were well acquainted with that language: see 2 Kings xviii. 26, and compare Pref. to Eccles. p. 700. But, in fact, only three Chaldaisms, or at most four, occur in the book; and all these are in the portions which are universally allowed to be Isaiah's. (2.) The alleged diversity of style is not greater than is often found to exist between the earlier and the later writings of the same author, or between those addressed at first to the ear and those intended only for the eye. On the other hand, a careful perusal of the whole will show that there is throughout an essential similarity in that energy and sublimity which have always been regarded as characteristic of Isaiah. In these respects the later chapters certainly are not inferior to the former. (3.) The book is referred to as *one* by our Lord and his apostles, who quote Isaiah more frequently than any other prophet, and expressly attribute to him passages from chapters i., vi., ix., x., xi., xxix., xl., xlii., liii., lxi., lxxv. These portions are included in the Septuagint version, which was made about 280 B.C. And it was 'the book of the prophet Isaiah' which was delivered to our Lord in the synagogue at Nazareth, when he opened it and read the passage which we find in ch. lxi. 1—3: see Luke iv. 17. The unity of the book is also indicated by the regular arrangement of the whole, as shown in the subjoined analysis. (4.) It is also to be remembered, that almost all those critics who give to these portions a later date, doubt or deny prophetic inspiration, of which these chapters contain the clearest evidence. No human sagacity could have foreseen in Isaiah's time the rise and fall of the Chaldean monarchy, or the nation and

name of its future conqueror. Those, therefore, who refuse to believe in true prophetic inspiration are under the necessity of ascribing these writings to a later period. But the theories of the objectors are at variance with each other; and the investigations which they have occasioned have resulted in establishing more firmly the genuineness of the disputed passages, and consequently the Divine origin of the prophetic writings.

Various opinions have been held respecting the arrangement of Isaiah's prophecies. It appears most probable that Isaiah, like Jeremiah (see Pref. p. 807), revised and collected the whole book; which seems to fall naturally into the following divisions:—

I. CH. I.—VI. Early discourses, chiefly of the prosperous but luxurious times of Uzziah and Jotham; denouncing the sins of the people, with some intimations of Divine mercy. Ch. vi. is a kind of appendix, relating the prophet's call to more public work as the warrant for his threats and promises.

II. CH. VII.—XII. Prophecies connected with the invasion of Judah by the combined forces of Israel and Syria, and the subsequent invasions of the Assyrians; comprising warnings to Ahaz against courting their alliance, and predictions of their devastating inroads, and of the overthrow of their hosts; with cheering promises of a greater salvation.

III. CH. XIII.—XXIII. Woes denounced against various nations which were hostile to God and his people. In these even Jerusalem and a high officer of the royal palace are included (ch. xxii.); for they were deeply infected with the sins of the heathen.

IV. CH. XXIV.—XXVII. A general view of all these Divine dealings of judgment and mercy, showing their gracious purposes and results.

V. CH. XXVIII.—XXXV. Prophecies, chiefly of the time of Hezekiah, denouncing the sins of Israel and Judah, but promising mercy, and turning the burden of woe upon their oppressors.

VI. CH. XXXVI.—XXXIX. A narrative of Sennacherib's invasion and his overthrow, illustrating the foregoing prophecies; and another narrative of Hezekiah's vanity, and a consequent threatening of punishment, preparatory to the consolatory portion which follows.

VII. CH. XL.—LXVI. A lengthened disclosure of God's purposes of mercy to his true Israel. This is one continuous prophecy, but it may be divided into three parts. (1.) Chapters xl.—li. contain a vindication of the Deity of Jehovah, who is about to manifest himself as the righteous Saviour of his people. (2.) Chapters li.—lvi. 8 announce and describe this manifestation in the Messiah, and the glorious result of his work. (3.) Chapters lvi. 9—lxvi. exhibit more largely these results in the superiority of the church of Christ over the ancient national Israel in its character, privileges, and destinies.

This portion of Isaiah's prophecies was probably written after he had retired from public life. It appears to have been designed primarily to sustain the faith of God's people in the prospect of threatened chastisements, and during their long endurance. Its great subject, the Divine work of salvation by Christ, is always kept in view. It contains no circumstantial reference to the men and events of the prophet's days; and the predictions of the capture of Babylon, and the desolation of Edom, which occur in it, must be regarded as only temporary and partial illustrations of the working out of its great plan. Even the promises which it holds out to the Jewish nation of restoration and prosperity are always used to carry the mind forward to the Divine Messiah and his spiritual and everlasting kingdom. His coming is ever presented as the chief object of Israel's hope. For Him, as Jehovah, the way is prepared, by proofs of his creative and upholding power, his prescience and faithfulness, and his delivering grace. And though He comes in 'the form of a servant,' and as 'a man of sorrows,' yet his vicarious sufferings and expiatory death are to be the source of blessedness to the world and to the church; and they shall be abundantly recompensed by the honour and joy of his mediatorial reign.

Israel's sins and sufferings described ; with exhortations and promises.

- 1 THE ^aVISION OF ISAIAH THE SON OF AMOZ, ^bWHICH HE SAW CONCERNING JUDAH AND JERUSALEM, ^cIN THE DAYS OF UZZIAH, JOTHAM, AHAZ, and HEZEKIAH, KINGS OF JUDAH.
- 2 ^dHEAR, ^eO heavens, and give ear, O earth : ^f—for the LORD hath spoken, ^gI have nourished and brought up children,—^hand they ⁱhave rebelled against me.
- 3 ^jThe ox knoweth his owner,—and the ass his master's crib :
But Israel ^kdoth not know,—my people ^ldoth not consider.
- 4 ^mAh sinful nation,—a people laden with iniquity,
ⁿA seed of evildoers,—^ochildren that are corrupters :
^pThey have forsaken the LORD,
^qThey have provoked the Holy One of Israel ^runto anger,
They are gone away backward.
- 5 ^sWhy ^tshould ye be stricken any more?—^uye will revolt more and more : ^v?
^wThe whole head is sick,—and the whole heart faint.
- 6 From the sole of the foot even unto the head ^xthere is no soundness in it ;
But wounds, and bruises, and putrifying sores :
^yThey have not been closed, neither bound up,
Neither mollified with ointment.
- 7 ^zYour country *is* desolate,—^{aa}your cities *are* burned with fire :
Your land, ^{ab}strangers devour it in your presence,
And *it is* desolate, as overthrown by strangers.
- 8 And the daughter ^{ac}of Zion is left—^{ad}as a cottage in a vineyard,
As a lodge ^{ae}in a garden of cucumbers,—^{af}as a besieged city.
- 9 ^{ag}Except the LORD of hosts had left unto us ^{ah}a very small remnant,
We should have been as ^{ai}Sodom,—*and* we should have been like unto Gomorrah. ^{aj}11
- 10 Hear the word of the LORD, ye rulers ^{ak}of Sodom ;
Give ear unto the law of our God, ye people of Gomorrah.
- 11 To what purpose *is* the multitude of your ^{al}sacrifices unto me? saith the LORD :
I am full of the burnt offerings of rams,—and the fat of fed beasts ;
And I delight not in the blood of bullocks, or of lambs, or of he goats.
- 12 When ye come ^{am}to appear before me,
Who hath required this at your hand, to tread ^{an}my courts ?
- 13 Bring no more ^{ao}vain oblations ;—incense is an abomination unto me ;
The new moons and sabbaths, ^{ap}the calling of assemblies,
I cannot away with ; *it is* iniquity, even the solemn meeting. ^{aq}13
- 14 Your ^{ar}new moons and your ^{as}appointed feasts ^{at}my soul hateth :
They are a trouble unto me ;—^{au}I am weary to bear *them*.
- 15 And ^{av}when ye spread forth your hands,—I will hide mine eyes from you :
^{aw}Yea, when ye make many prayers,—I will not hear :
Your hands are full of ^{ax}blood. ^{ay}15

- a Ge. 15. 1 ; Num. 12. 5 ; 21. 4.
b ch. 2. 1.
c Hos. 1. 1 ; Am. 1. 1 ; Mic. 1. 1.
d see refs. Deu. 4. 26, and 32. 1 ; Eze. 36. 4.
e ch. 5. 1, 2 ; Deu. 1. 31.
f Deu. 9. 22—21 ; Jer. 2. 13.
g see refs. Job 12. 7.
h Deu. 32. 28, 29 ; Jer. 4. 22 ; 9. 3, 6.
i ch. 5. 12.
k ch. 30. 9.
l ch. 57. 3, 4 ; Num. 32. 14 ; Mt. 3. 7.
m Jer. 6. 28.
n see Deu. 31. 16 ; Jer. 2. 13, 17, 19.
o ch. 3. 8 ; 65. 3 ; Ps. 78. 40.
p ch. 9. 13, 21 ; Jer. 2. 30 ; 5. 3.
q see 2 Chr. 23. 22.
r ver. 23 ; Ne. 9. 31 ; Dan. 9. 8, Zeph. 3. 3, 4.
s Jer. 8. 22.
t ch. 6. 11 ; Deu. 28. 51, 52 ; 2 Chr. 28. 5, 16—21.
u Jer. 2. 15.
v Deu. 28. 33, 43 ; 2 Ki. 16. 5, 6 ; Lam. 5. 2 ; Hos. 8. 7.
w see refs. Job 27. 18 ; Jer. 4. 17.
x Lam. 3. 22 ; Ro. 9. 29.
y ch. 6. 13 ; 10. 22 ; 17. 6 ; Eze. 6. 8 ; Ro. 11. 1—6.
z Ge. 19. 21.
aa Deu. 32. 32 ; Jer. 23. 14 ; Eze. 16. 46 ; Rev. 11. 8.
ab ch. 66. 3 ; Lev. 17. 11 ; see refs. 1 Sam. 15. 22 ; Ps. 51. 16 ; Pro. 15. 8 ; 21. 27 ; Jer. 6. 20 ; 7. 21.
ac Ex. 23. 17 ; 31. 23.
ad Eze. 20. 39 ; Mt. 15. 9.
ae Joel 1. 14 ; 2. 15.
af Num. 28. 11.
ag Le. 23. 2, etc. ; Lam. 2. 6.
ah Am. 5. 21.
ai ch. 43. 24 ; Am. 2. 13 ; Mal. 2. 17.
aj ch. 59. 2 ; see refs. Job 27. 9 ; Ps. 134. 2 ; Jer. 14. 12.
ak Ps. 66. 18 ; 1 Tim. 2. 8.
al ch. 59. 2, 3 ; Mic. 3. 9—11.

1 The ministry of Isaiah and the other prophets had special reference to Judah and Jerusalem, which at that time represented the kingdom of God on earth ; and notice is taken of foreign nations only because of their relation to the people of God.

2 At what time this chapter was written is uncertain ; but its subject is so general as to make it suitable for an introduction to the book. The prophet charges Israel with ingratitude, stupidity, and obstinacy (vers. 2—4), as the causes of their present sufferings (5—9), declares that their sins made all their religious services distasteful to God (10—15), calls upon them to reform, with promises and threatenings (16—20), and specifies certain prominent crimes (21—23) which must be purged away before the Divine favour can be enjoyed (24—31).

3 See note on Psa. 1. 4.

4 The word 'they' is emphatic in Hebrew : even my children, whom I have reared, have rebelled.

5 This appellation is found almost exclusively in Isaiah, and combines the representation of God's perfect excellence (see ch. vi. 3) with his covenant relation to his people.

6 This may be rendered, 'Upon what ;' *i. e.* Upon what part of the body can ye be stricken ? for it is all covered with the wounds and bruises of former punishments.

Either rendering leads to the inference that further correction seems almost useless.

7 Where the heart is not right with God, affliction often makes the sinner more obstinate and callous.

8 Compare Deut. xxviii. 35 ; Job ii. 7.

9 See notes on 2 Kings xix. 21, and Psa. xlv. 12.

10 A temporary hut erected for the accommodation of the fruit-watcher of the vineyard or melon ground. See note on Job xxvii. 18.

11 That is, we should have been totally and justly destroyed. This verse refers to the *fate* of these cities ; the next verse, to their *character*.

12 Rather, 'to trample,' *i. e.* insultingly ; your attendance upon these outward rites, whilst your hearts and lives are ungodly and impure, is an insult to me.

13 Rather, 'Incense is abomination to me ; [and so are] new moon, sabbath, calling of assembly : I cannot endure iniquity, and the solemn meeting ;' *i. e.* I cannot bear these services when coupled with iniquity.

14 The Hebrew term here used is appropriated in Scripture to the sabbath, the passover, the pentecost, the day of atonement, and the feast of tabernacles. Though these were appointed by God, yet when so kept they became hateful to him.

15 Heb., 'bloods ;' the form of the word which is used to signify *bloodshed*. See note on Psa. ix. 12.

- 16 ¹ Wash you,¹ make you clean ;
¹ Put away the evil of your doings from before mine eyes :
- 17 ² Cease to do evil ; learn to do well ;—² seek judgment, relieve the oppressed,
 Judge the fatherless, plead for the widow.
- 18 Come now,² and ³ let us reason together, saith the LORD :
 Though your sins be as scarlet, ³ they shall be as white as snow,
 Though they be red like crimson, they shall be as wool.
- 19 ⁴ If ye be willing and obedient,—ye shall eat the good of the land :
- 20 ⁵ But if ye refuse and rebel,—ye shall be devoured³ with the sword :
⁴ For the mouth of the LORD hath spoken *it*.
- 21 ⁶ How is the faithful city become an harlot!⁴
⁵ It was full of judgment ;—righteousness lodged in it ; but now murderers.
- 22 ⁶ Thy silver is become dross,—thy wine mixed with water :
- 23 ⁷ Thy princes *are* rebellious, and ⁷ companions of thieves :
⁸ Every one loveth gifts, and followeth after rewards :
 They ⁸ judge not the fatherless,
 Neither doth the cause of the widow come unto them.
- 24 Therefore saith the LORD,—the LORD of hosts, the Mighty One of Israel,
 Ah, ⁹ I will ease me⁵ of mine adversaries,—and avenge me of mine enemies :
- 25 And I will turn my hand upon thee,⁶
 And ⁹ purely purge away thy dross,—and take away all thy tin :
- 26 And I will restore thy judges ⁶ as at the first,⁷
 And thy counsellors as at the beginning :
 Afterward ⁷ thou shalt be called,—The City of Righteousness, the Faithful City.
- 27 Zion shall be redeemed with judgment, and her converts⁸ with righteousness.
- 28 And the ⁸ destruction of the transgressors and of the sinners *shall be* together,⁹
 And ⁹ they that forsake the LORD shall be consumed.
- 29 For they shall be ⁹ ashamed of ⁹ the oaks¹⁰ which ye have desired,
⁹ And ye¹¹ shall be confounded for the gardens that ye have chosen.
- 30 ¹⁰ For ye shall be as an oak whose leaf fadeth,—and as a garden that hath no water.¹²
- 31 ¹¹ And the strong shall be ¹⁰ as tow,—and the maker of it¹³ as a spark,
 And ¹¹ they shall both burn together,—and none shall quench *them*.

Glory of the church in the latter days ; preparatory judgments.

2 THE WORD THAT ISAIAH THE SON OF AMOZ SAW CONCERNING JUDAH AND JERUSALEM.¹⁴

- 2 And ¹² it shall come to pass ¹² in the last days,¹⁵
¹² That the mountain¹⁶ of the LORD's house—shall be established in the top of
 the mountains,

q Job 11, 13, 14; Jer. 4, 14; Jam. 4, 3.
 r ch. 53, 7; Eze. 18, 31, 31; Eph. 4, 22—24.
 s Ps. 31, 14; 37, 27; Am. 5, 15; Ro. 12, 9; 1 Pet. 3, 11.
 t Ps. 82, 3, 4; Jer. 22, 3, 15, 16; Mic. 6, 8; Zec. 7, 9; 8, 16.
 u ch. 11, 21; 43, 25, 26; Mic. 6, 2, 3.
 v ch. 41, 22; 1 Ps. 51, 7; Mic. 7, 18, 19; Ro. 5, 20; 1 John 1, 7; Rev. 7, 14.
 y ch. 3, 10; 55, 6, 7; Jer. 3, 12—14; Hos. 14, 1—4.
 z ch. 3, 11; 2 Chr. 26, 14—16.
 a Num. 23, 19; Tit. 1, 2.
 b Jer. 2, 20, 21; 3, 1; Eze. 16, 15—59.
 c 2 Sam. 8, 15.
 d Jer. 6, 28, 30; Lam. 1, 1, 2; Eze. 22, 18—22.
 e ch. 3, 14; 2 Chr. 36, 11; Eze. 22, 6, 7; Dan. 9, 5, 6; Hos. 9, 15.
 f Prov. 29, 24.
 g see refs. Ex. 23, 8; Jer. 22, 17; Hos. 4, 18; Mic. 3, 11; 7, 3.
 h ch. 10, 1, 2; Jer. 5, 28, 29; Zec. 7, 10.
 i Deu. 28, 63; Eze. 5, 13.
 k ver. 22; ch. 4, 1; Jer. 6, 29; 9, 7; Eze. 20, 38; Mal. 3, 3; Mt. 3, 12.
 l ch. 60, 17, 18; Jer. 33, 7, 15—17.
 m ver. 21; ch. 62, 1; Jer. 31, 23; Zec. 8, 2, 3.
 n see refs. Job 31, 3; Ps. 1, 6; 5, 6; 73, 27; 92, 9; 104, 35.
 o ch. 65, 11, 12; 1 Ki. 9, 6—9; 1 Chr. 28, 9.
 p ch. 39, 22; 31, 7; Eze. 36, 31.
 q ch. 57, 5; Eze. 6, 13; Hos. 4, 13.
 r ch. 65, 3; 66, 17; Jer. 2, 20.
 s Jer. 17, 6; Eze. 17, 9, 10.
 t Eze. 32, 21.
 u ch. 27, 4; 43, 17.
 v Eze. 20, 47, 48; Mal. 4, 1.
 y Mic. 4, 1, etc.
 z Ge. 49, 1; Jer. 23, 20.
 a Ps. 68, 15, 16; 87; Dan. 2, 35, 45; Zec. 8, 3; Rev. 21, 10, etc.

¹ This refers, not to the removal of guilt, but to *personal reformation*, which, though not the ground of forgiveness, is repeatedly commanded as being indispensable to it. See ch. iv. 7; Ezek. xviii. 30—32.

² See notes on Psa. cxvi. 14; Eccles. xii. 1.

³ Or, 'eaten;' antithetical to the preceding verse.

⁴ See note on Exod. xxxiv. 15, and Pref. to Sol. Song.

⁵ Or, 'relieve myself;' by getting rid of those who thus annoy me. This is spoken after the manner of men. See note on Gen. vi. 6.

⁶ Or, 'take thee in hand.'

⁷ As in the earlier and better times of the nation; giving them such rulers as Moses and David. The last clause of the verse refers to ver. 21.

⁸ That is, those who return to God by true repentance. The effect of God's 'judgment' shall be to restore some by penitence, and to destroy the impenitent (vers. 28—31).

⁹ That is, at the same time as the redemption of Zion.

¹⁰ Or, 'terebinth-trees;' meaning groves of such trees. These were favourite places of idolatrous worship.

¹¹ Such a change of person is very common in Hebrew poetry. It is perhaps designed here to make the language more *personal*.

¹² In Palestine a constant supply of water is absolutely necessary for the cultivation of a garden. See Eccles. ii. 6; Sol. Song iv. 12, 15.

¹³ Rather, 'and his work;' especially his idols. The works of the wicked are the cause of their destruction.

¹⁴ Chapters ii.—iv. form a single discourse, apparently designed to denounce the crimes then prevalent in Judah, which were fostered by the prosperity and luxury of the people. For this purpose the prophet quotes an ancient prediction (found also in Mic. iv. 1—3), which seems to have excited the hopes of the people; and uses it as a reason for reformation (1—5). He mentions some of the sins which the people must put away before the promise is fulfilled (6—9); and threatens them, if they continue disobedient, with fearful punishments which should purge out the wicked (ii. 10—22; iii.; iv. 1), and leave a remnant 'prepared for the Lord,' to whom this prediction might be accomplished (iv. 2—6). The description best accords with the state of the nation about the end of Uzziah's reign, when the people enjoyed great secular prosperity, but 'did corruptly.' See 2 Chron. xxvii. 2.

¹⁵ See Numb. xxiv. 14; Gen. xlix. 1. The phrase often signifies the *last dispensation*, the times of the Messiah.

¹⁶ Mount Moriah, on which the temple was built. It is here predicted that the true and spiritual worship of God shall prevail over all systems of false religion, and that all nations shall be gathered into the church, where, under the righteous government of Zion's Divine King, they shall renounce the arts of war, and shall learn and practise only those of peace. Christianity has already done much to mitigate the horrors of war, and to ameliorate, in various ways, the political and social state of mankind. That the accomplishment of this

- And shall be exalted above the hills;—^b and all nations shall flow¹ unto it.
- 3 And many people² shall go and say,
^c Come ye, and let us go up to the mountain of the LORD,
 To the house of the God of Jacob;
 And he will teach us of his ways,—and we will walk in his paths :
^d For out of Zion³ shall go forth the law,
 And the word of the LORD from Jerusalem.
- 4 And ^e he shall judge among the nations,—and shall rebuke many people :
 And ^f they shall beat their swords into plowshares,⁴
 And their spears into pruninghooks :
 Nation shall not lift up sword against nation,
^g Neither shall they learn war any more.
- 5 O house of Jacob,—come ye, and let us ^h walk in the light of the LORD.
- 6 Therefore⁵ ⁱ thou hast forsaken thy people the house of Jacob,
 Because they be replenished ^k from the east,⁶
 And ^l are soothsayers like the Philistines ;
^m And they please themselves in⁷ the children of strangers.
- 7 ⁿ Their land also is full of silver and gold,
 Neither *is there any* end of their treasures ;
 Their land is also ^o full of horses,—neither *is there any* end of their chariots :
- 8 ^p Their land also is full of idols :⁸—^q they worship the work of their own hands,
 That which their own fingers have made.
- 9 And the mean man boweth down,—and the great man humbleth himself :
^r Therefore forgive them not.⁹
- 10 ^s Enter into the rock,¹⁰ and hide thee in the dust,
 For fear of the LORD,¹¹ and for the glory of his majesty.
- 11 The ^t lofty looks of man shall be humbled,¹²
 And the haughtiness of men shall be bowed down,
 And the LORD alone shall be exalted ^x in that day.
- 12 ^y For the day of the LORD of hosts
 Shall be ^z upon every one¹³ that is proud and lofty,
 And upon every one that is lifted up ;—and he shall be brought low :
- 13 And upon all ^a the cedars¹⁴ of Lebanon,—that are high and lifted up,
 And upon all the oaks of Bashan,
- 14 And ^b upon all the high mountains,—and upon all the hills that are lifted up,
 15 And upon every high tower,—and upon every fenced wall,
 16 ^c And upon all the ships of Tarshish,¹⁵—and upon all pleasant pictures.¹⁶
- 17 ^d And the loftiness of man shall be bowed down,
 And the haughtiness of men shall be made low :
 And the LORD alone shall be exalted ^e in that day.

^b ch. 27. 13; see refs. Ps. 22. 27; Jer. 3. 17.

^c Jer. 31. 6; 50. 5; Zec. 8. 20—23.

^d Lk. 24. 47.

^e ch. 11. 3, 4; Ps. 110. 6; Mic. 4. 3.

^f ch. 11. 6—9; Ps. 46. 9; Hos. 2. 18; Zec. 9. 10.

^g Ps. 72. 3, 7.

^h Ps. 69. 1, 19; Eph. 5. 8.

ⁱ see Deu. 31. 16, 17.

^k Num. 23. 7.

^l ch. 47. 12, 13; Deu. 18. 14.

^m Ex. 34. 16; Ps. 106. 35; Jer. 10. 2.

ⁿ Deu. 17. 16, 17.

^o ch. 30. 16; 31. 1.

^p ch. 57. 5; 2 Chr. 28. 2—4, 23—25; 33. 3—7; Jer. 2. 28.

^q ch. 37. 19; 41. 10—20; Deu. 4. 28; Hos. 13. 2.

^r ch. 27. 11.

^s vers. 19—21; Hos. 10. 8; Rev. 6. 15, 16.

^t Jer. 10. 7, 10; Rev. 15. 4.

^u ver. 17; ch. 5. 15, 16; 13. 11; Ps. 18. 27; Jer. 50. 31, 32; Mal. 4. 1.

^x ch. 4. 1; 11. 10, 11; 12. 1, 4; 24. 21; 25. 9; 26. 1; 27. 1, 2, 12, 13; 28. 5; 29. 18; 30. 23; 52. 6; Jer. 39. 7, 8; Eze. 38. 14, 19; 39. 11, 22; Hos. 2. 16, 18, 21; Joel 3. 18; Am. 9. 11; Obad. 8; Mic. 4. 6; 5. 10; 7. 11, 12; Zeph. 3. 11, 16; Zec. 9. 16.

^y ch. 13. 6, 13; Jer. 46. 10; Am. 5. 18.

^z Pro. 6. 16, 17; Dan. 4. 37; 5. 20—24.

^a ch. 10. 33, 34; 14. 8; 37. 24; Eze. 31. 3—12; Zec. 11. 1, 2.

^b ch. 30. 25.

^c ch. 23. 1; 1 Ki. 10. 22.

^d ver. 11; ch. 13. 11.

^e ver. 11.

prediction has hitherto been but partial, is because the hearts and conduct of men have been brought as yet but to a very limited extent under the influence of Divine truth.

1 Shall come like a mighty river; *i. e.* in great numbers, and with great eagerness.

2 Rather, 'peoples;' or, nations.

3 It was at Jerusalem that the doctrines and precepts of the gospel were first preached, and thence they were diffused through the world. See John iv. 22; Luke xxiv. 47, 49.

4 Or, 'coulters,' as in 1 Sam. xiii. 20.

5 Rather, 'For.' In this declaration of God's displeasure the reason is given why the people must return to God (ver. 5), if they would have the foregoing prophecy fulfilled to them. Then follow the causes of this displeasure—their connection with foreigners and imitation of them in their superstitious practices (ver. 6), their reliance on pecuniary and martial resources (ver. 7), and their worship of idols (ver. 8). Chaldea was the cradle of the occult arts; and the Philistines were addicted to augury: see 1 Sam. vi. 2.

6 That is, with Eastern superstitions.

7 Or, 'strike hands with;' *i. e.* have intercourse with, or abound with.

8 Literally, 'nothing.' 'gods which are yet no gods' (Jer. ii. 11); idols which are 'nothing in the world' (1 Cor. viii. 4).

9 Or, 'And thou dost not forgive them:' a return to the statement in ver. 6.

10 That is, into the caves of the rock. The Jews had been accustomed to do this in times of hostile invasion. See Judg. vi. 2; 1 Sam. xiii. 6.

11 Rather, 'from the terror (*i. e.* the terrible manifestation) of Jehovah.' The results of this alarming display of Jehovah's glory are the putting down of all objects of admiration and confidence, the utter destruction of the idols, and the flight of their terrified worshippers (vers. 11—21).

12 The words used in ver. 9 are repeated, intimating that the people's *voluntary* humiliation *in sin* would insure a *compulsory* humiliation *in punishment*.

13 Rather, 'everything.' The enumeration follows.

14 Lowth remarks, that in Hebrew poetry certain images are regularly appropriated to particular subjects; *e. g.* 'cedars' and 'oaks' to *kings* and *princes*; 'mountains' to *kingdoms*; 'towers' to *protectors*. But it is more likely that the prophet intended in this passage to convey generally the idea of what is lofty and imposing, by selecting objects of this class most familiar to his readers.

15 See note on 1 Kings x. 22.

16 Upon all visible objects of desire; *i. e.* upon all that is beautiful to the sight. A somewhat similar expression is used more than once in summing up an enumeration of particulars in 2 Chron. xxxiii. 27; Nahum ii. 9.

18 And the idols he shall utterly abolish [*or*, shall utterly pass way].
 19 And they shall go into the ^s holes of the rocks,—and into the caves of the earth,
^h For fear of the LORD, and for the glory of his majesty,
 When he ariseth ⁱ to shake terribly the earth.
 20 ^k In that day a man shall cast his idols of silver, and his idols of gold,
 Which they made *each one* for himself to worship,—to the moles and to the bats;¹
 21 ^l To go into the clefts of the rocks,—and into the tops of the ragged rocks,²
^m For fear of the LORD, and for the glory of his majesty,
 When he ariseth to shake terribly the earth.
 22 ⁿ Cease ye from man,³ whose ^o breath is in his nostrils:
^p For wherein is he to be accounted of?
 3 For, behold, the LORD, the LORD of hosts,
^q Doth take away from Jerusalem and from Judah⁴
^r The stay⁵ and the staff,—the whole stay of bread, and the whole stay of water,
 2 ^s The mighty man, and the man of war,
 The judge, and the prophet,—and the prudent, and ^t the ancient,⁶
 3 ^u The captain of fifty, and the honourable man, and the counsellor,
 And the cunning artificer, and the eloquent orator.⁷
 4 And I will give ^x children *to be* their princes,—and babes⁸ shall rule over them.
 5 And ^y the people shall be oppressed, every one by another,
 And every one by his neighbour:
^z The child shall behave himself proudly against the ancient,
 And the base against the honourable.
 6 When a man shall take hold of his brother,—of the house of his father,⁹ *saying*,
 Thou hast clothing,¹⁰ be thou our ruler,—and *let* this ruin *be* under thy hand:
 7 In that day shall he swear, *saying*,—I will not be an healer;
 For in my house *is* neither bread nor clothing:
 Make me not a ruler of the people.
 8 For ^a Jerusalem is ruined, and Judah is fallen:
^b Because their tongue and their doings¹¹ *are* against the LORD,
^c To provoke the eyes of his glory.
 9 ^d The show of their countenance doth witness against them;¹²
 And they declare their sin as ^e Sodom, they hide *it* not.
^f Woe unto their soul!—for they have rewarded evil unto themselves.
 10 Say ye to the righteous,¹³ ^g that *it shall be well with him*:
^h For they shall eat the fruit of their doings.
 11 Woe unto the wicked! ⁱ *it shall be ill with him*:
^k For the reward of his hands shall be given him.
 12 *As for* my people, ^l children *are* their oppressors,—and women rule over them.
 O my people, ^m they which lead thee cause *thee* to err,
 And destroy¹⁴ the way of thy paths.
 13 The LORD standeth up ⁿ to plead,¹⁵—and standeth to judge the people.
 14 The LORD will enter into judgment
 With the ancients of his people, and the princes thereof:
 For ye have eaten up ^o the vineyard;—the spoil of the poor *is* in your houses.

^f Zec. 13. 2.
^g ver. 10; 1 Sam. 13. 6; Hos. 10. 8; Lk. 23. 30; Rev. 6. 15, 16; 9. 6.
^h ver. 10; 2 Thes. 1. 9.
ⁱ ch. 24. 18–20; 30. 32; Nah. 1. 3–6; Hag. 2. 6, 21, 22; Heb. 12. 26; 2 Pet. 3. 10–12; Rev. 6. 12.
^k ch. 30. 22; 31. 7.
^l ver. 19; ch. 31. 2.
^m vers. 10, 19.
ⁿ Ps. 146. 3; Jer. 17. 5.
^o Ge. 2. 7; Job 27. 3.
^p Ps. 144. 3, 4.
^q Jer. 37. 21; 38. 9.
^r Le. 26. 26; Eze. 4. 16, 17; 14. 13.
^s ch. 2. 12–14; 2 Ki. 21. 14–16.
^t ch. 9. 15.
^u Ex. 18. 21; 1 Sam. 8. 12.
^x 2 Chr. 33. 1; 34. 1; 35. 2, 5, 9, 11; Ecc. 10. 16.
^y ch. 9. 19–21; Jer. 9. 3–8.
^z see Le. 19. 32; 2 Ki. 2. 23.
^a 2 Chr. 28. 5–7, 18, 19; 36. 17–19; Jer. 26. 18; Mic. 3. 12.
^b ch. 5. 18, 19; Eze. 9. 9; Mal. 3. 13–15.
^c ch. 65. 3.
^d Jer. 6. 15.
^e Ge. 13. 13; 18. 20, 21; 19. 5–9; Jer. 41. 16, 17.
^f Hos. 13. 9.
^g Ecc. 8. 12; Eze. 9. 4; Zeph. 2. 3; Mal. 3. 18; Ro. 2. 5–11; 2 Cor. 5. 10.
^h Ps. 18. 23, 24; 128. 2; Gal. 6. 7, 8; Heb. 6. 10.
ⁱ ch. 45. 22; 57. 20, 21; 65. 13–15; Pa. 11. 5, 6; 31. 23; Ecc. 8. 13.
^k Ps. 28. 4; 62. 12; Pro. 1. 31.
^l ver. 4; Ecc. 10. 16.
^m ch. 9. 16; Jer. 5. 31.
ⁿ Hos. 4. 1; Mic. 6. 2.
^o ch. 5. 7; Mic. 2. 2; Mt. 21. 33–41.

¹ The idolaters finding their idols unable to deliver them, would fling them, in the terror of their flight, to these pests of the field and of the house, loathed and despised, to whom nothing would be given or left except what is regarded as contemptible and worthless.

² Rather, 'into the fissures of the cliffs.'

³ That is, cease to trust in him. Confidence in man, as well as in idols, must be renounced (ch. iii. 1–15).

⁴ Not only from the capital, but from the whole kingdom.

⁵ Two genders of the same noun are used here, as in Eccles. ii. 8, Nahum ii. 13, according to a Hebrew idiom to represent *all*, i. e. every *kind* of support: first, support of food (ver. 1); then, of order and government (ver. 2, etc.)

⁶ Rather, 'elder.'

⁷ Heb., 'skilful of whispering;' i. e. 'the expert enchanter:' comp. ch. viii. 19; and see Eccles. x. 11; Jer. viii. 17, where the same word is used. God threatens

to take away everything in which the people trusted, both bad and good, the charmers and the prophets.

⁸ That is, babes in ability, knowledge, and experience. This misgovernment is represented (ver. 5) as producing lawless and tyrannical anarchy, and a total disregard of all claims to deference and respect, till at last none can be found to take office (vers. 6, 7).

⁹ That is, in a private station.

¹⁰ As amongst the people of Palestine wealth consisted very much in numerous changes of garments (see Gen. xlv. 22; 2 Kings v. 5), this may mean, 'Thou art rich.' Or it may be a strong representation of universal poverty in the land, which is heightened by the reply (ver. 7).

¹¹ That is, 'their words and deeds'—their whole conduct.

¹² They make no attempt at concealment.

¹³ As Divine justice insures the well-being of the righteous, it insures also the punishment of these sinners.

¹⁴ Heb., 'swallow up;' i. e. they efface the traces of the way in which thou shouldst walk.

¹⁵ That is, 'to accuse.' He who accuses will also 'judge,' or condemn.

- 15 What mean ye *that* ye ^p beat my people to pieces,
And grind the faces¹ of the poor? saith the Lord God of hosts.
- 16 Moreover the LORD saith, Because the daughters of Zion are haughty,²
And walk with stretched forth necks and wanton eyes,
Walking and mincing *as* they go, and making a tinkling³ with their feet:
- 17 Therefore the LORD will smite with ^q a scab⁴
The crown of the head of the daughters of Zion,
And the LORD will ^r discover their secret parts.
- 18 In that day the LORD will take away
The bravery of *their* tinkling ornaments *about their feet*,
And *their* cauls, and *their* ^s round tires like the moon,
- 19 The chains, and ^t the bracelets, and the mufflers,
20 The bonnets, and the ornaments of the legs, and the headbands,
21 And the tablets, and ^u the earrings,—^x the rings, and ^y nose jewels,
22 The changeable suits of apparel, and the mantles,
And the wimples, and the crisping pins,
23 ^z The glasses, and ^a the fine linen,—and the hoods, and the veils.⁵
24 And it shall come to pass, *that* instead of sweet smell, there shall be stink;
And instead of a girdle, a rent;⁶—and instead of well set hair, ^b baldness;
And instead of a stomacher,⁷ ^c a girding of sackcloth;
And ^d burning,⁸ instead of beauty.
- 25 ^e Thy men shall fall by the sword,—and thy mighty in the war.
26 ^f And her gates shall lament and mourn;
And she *being* desolate ^g shall sit⁹ upon the ground.
- 4 And ^h in that day ⁱ seven¹⁰ women shall take hold of one man, saying,
We will ^k eat our own bread, and wear our own apparel:
Only let us be called by thy name,—to take away ^l our reproach.
- 2 In that day¹¹ shall ^m the Branch¹² of the LORD be beautiful and glorious,
And ⁿ the fruit of the earth *shall be* excellent and comely
For them ^o that are escaped of Israel.
- 3 And it shall come to pass, *that he that is left in Zion*,
And *he that remaineth in Jerusalem*,—^p shall be called¹³ holy,
Even every one that is ^q written among the living¹⁴ in Jerusalem:
- 4 When ^r the LORD shall have washed away the filth¹⁵ of the daughters of Zion,
And shall have purged the blood of Jerusalem from the midst thereof,

^p ch. 58. 4; Am. 8. 4-6; Mic. 3. 2, 3.

^q Gen. 28. 27.

^r ch. 47. 2, 3; Jer. 13. 22; Nah. 3. 5.

^s Judg. 8. 21.

^t Ge. 21. 22.

^u Ge. 35. 4.
^v Ge. 41. 42; Est. 8. 2.
^y Ge. 24. 22; Eze. 16. 12.

^z Ex. 38. 8.
^a Ge. 21. 65; Ru. 3. 15.

^b ch. 22. 12; Eze. 7. 18; Mic. 1. 16.
^c ch. 15. 3; 32. 11; Jer. 4. 8; 6. 26; 48. 37; Am. 8. 10.

^d Le. 26. 16; Deu. 28. 22.

^e 2 Chr. 29. 9; Jer. 11. 22; 14. 18; Lam. 2. 21.

^f Jer. 14. 2; Lam. 1. 4.
^g ch. 47. 1; Lam. 2. 10.
^h ch. 2. 11, 17.

ⁱ ch. 3. 25; 13. 12.

^k 2 Thes. 3. 12.

^l Ge. 30. 23; Lk. 1. 25.
^m ch. 11. 1; Jer. 23. 5; 33. 15; Zec. 3. 8; 6. 12.

ⁿ ch. 27. 6; 53. 11; Ps. 67. 6; 85. 11, 12; Joel 3. 18.

^o ch. 10. 20-22; 37. 31, 32; Joel 2. 32.

^p ch. 1. 26, 27; 52. 1; 60. 21; Eze. 43. 12; Zec. 14. 20, 21; Eph. 1. 4; 1 Pet. 2. 9.

^q see refs. Ex. 32. 32, 33.

^r Eze. 16. 9; Joel 3. 21; Zec. 13. 1.

1 Against the ground by trampling on them. A figure for *cruel oppression*.

2 A striking exposure and reproof of female luxury. The specification in vers. 18-23 of the things to be taken away made the threatening more significant to those whom it concerned, whilst it shows the length to which extravagance was carried.

3 That is, with their ankle-rings.

4 Rather, 'make bald.' As a fine head of hair was an ornament, so baldness was dreaded as humiliating in itself, and as part of the disgrace of a captive.

5 With the increased knowledge now possessed of Eastern customs and dress, the following translation seems preferable: 'In that day the Lord will remove the ornaments of the ankle-bands, the tasselled tresses, and the crescents, the ear-pendants, and the bracelets, and the small veils, the turbans, and the stepping chains, and the girdles, the perfume boxes and the amulets, the finger-rings and the nose-jewels, the dress vestments and the mantles, the cloaks and the purses, the mirrors and the fine linen vests, the ribands and the large veils' A description of Egyptian ladies' dress and ornaments, illustrating this passage, may be found in Lane's *Modern Egyptians*, vol. i. ch. i., and App. A; and one fulfilment of the prophecy in Layard's *Discoveries in Nineveh and Babylon*, pp. 152, 153, where the sculptures commemorating Sennacherib's invasion are described.

6 Rather, 'a rope.'

7 Or, 'flowing-robe.'

8 Perhaps the darkening of the skin from long exposure, or a 'brand' inflicted by the conquerors.

9 *Sitting on the ground* was a posture which denoted deep mourning and distress. Thus, in a medal of Vespasian, a woman is represented in a sitting posture, under a palm-tree, with the inscription, 'Judæa Capta.'

10 That is, *several*; the number 'seven' being used indefinitely. Such would be the carnage of the war that there would be few men left.

11 That is, after the judgments just referred to. See note on ch. ii. 1.

12 This prophecy is clearly referred to by the later prophets Jeremiah (ch. xxiii. 5; xxxiii. 15) and Zechariah (ch. iii. 8; vi. 12), in a manner which shows that the word 'Branch' must be applied to a person who is a righteous judge, a king of the family of David, a servant of God. And this can be no other than the Messiah, who is justly called 'beautiful, glorious, excellent, comely.' As the 'Fruit of the Earth' is evidently the same person as 'the Branch of the Lord,' some suppose the Divine and human natures of the person of Christ to be here represented, as in Rom. i. 3, 4; but the other places in which the terms are used, as well as the general scope of the passage (which predicts a revival after almost complete destruction) favour the opinion that both terms refer to the raising up out of the nearly desolated nation, by special Divine power, of one who should be a restorer and deliverer.

13 'Shall be called' is a frequent idiom for 'shall be;' *i. e.* the kingdom of the Messiah shall realize what the former theocracy symbolized—the moral purity of those whom God acknowledges as his people. This points out an essential difference, which is much insisted upon by the prophets, between the kingdom of Christ and the former economy.

14 A figure taken from the national census of the Israelites. Comp. Exod. xxxii. 32; Dan. xii. 1; Acts xiii. 48; Rev. xiii. 8.

15 That is, their moral defilement. This refers to the charges in ch. iii. 16, etc.; and the 'blood,' or 'blood-guiltiness,' to the previous accusations.

By the spirit of judgment, ^s and by the spirit of burning.¹

5 And the LORD will create ^t upon every dwelling place of mount Zion,

^u And upon her assemblies,

^x A cloud and smoke by day,—and ^y the shining of a flaming fire by night :

For upon all the glory^z ^z shall be a defence.

6 And there shall be ^a a tabernacle ^b for a shadow in the daytime from the heat,

And ^c for a place of refuge, and for a covert from storm and from rain.

The parable of the vineyard ; and its application.

5 NOW³ will ^d I sing to ^e my wellbeloved⁴

A song of my beloved touching ^f his vineyard.

My wellbeloved hath a vineyard—in a very fruitful hill :⁵

2 And ^g he fenced⁶ it, and gathered out the stones thereof,

And ^h planted it with the choicest vine,⁷

And built a tower⁸ in the midst of it,—and also made a winepress therein :

And he looked that it should bring forth grapes.

And it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah,

^h Judge, I pray you, betwixt me and my vineyard.

4 ⁱ What could have been done more to my vineyard,—that I have not done in it ?

Wherefore, when I looked that it should bring forth grapes,

Brought it forth wild grapes ?

5 And now go to ; I will tell you what I will do to my vineyard :

^m I will take away the hedge thereof, and it shall be eaten up ;⁹

And break down the wall thereof, and it shall be trodden down :

6 And ⁿ I will lay it waste :—it shall not be pruned, nor digged ;

But there shall come up briers and thorns :

^o I will also command the clouds—that they rain no rain¹⁰ upon it.

7 For ^p the vineyard of the LORD of hosts ^{is} the house of Israel,

And the men of Judah his pleasant plant :

And ^q he looked for judgment, but behold oppression ;

For righteousness, but behold a cry.

8 Woe unto them that join ^r house to house,—*that* lay field to field,

Till *there be* no place,—^s that they may be placed alone in the midst of the earth !¹¹

9 ^t In mine ears *said* the LORD of hosts,

Of a truth many houses shall be desolate,—*even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one ^u bath,

And the seed of an homer shall yield an ephah.¹²

11 ^x Woe unto them that rise up early in the morning, *that* they may follow strong drink :

That continue until night, *till* wine inflame them !

12 And ^y the harp, and the viol, the tabret, and pipe, ^z and wine, are in their feasts :

But ^a they regard not the work of the LORD,

Neither consider the operation of his hands.¹³

13 ^b Therefore my people are gone into captivity, ^c because *they have* no knowledge :

^s Eze. 22. 18—22 ; Mal. 3. 2, 3.
^t ch. 33. 20 ; Ps. 87. 2, 3.
^u Mt. 18. 20.
^x Ex. 13. 21.
^y Zec. 2. 5.
^z ch. 31. 5 ; 37. 35 ; 46. 13.
^a ch. 25. 4 ; Ps. 27. 5 ; 121. 5, 6 ; Eze. 11. 16.
^b ch. 32. 2, 18, 19.
^c ch. 25. 4.

^d Deu. 31. 19—22.
^e S. Song 6. 3.
^f ver. 7 ; ch. 27. 2 ; Ps. 80. 8 ; S. Song 8. 12 ; Jer. 2. 21 ; Mt. 21. 33 ; Mk. 12. 1 ; Lk. 20. 9.
^g Ps. 11. 1—3.
^h Jer. 2. 21.

ⁱ ch. 1. 2—4, 21—23 ; Deu. 32. 6.

^k Ro. 3. 4.

^l 2 Chr. 36. 15, 16 ; Mt. 23. 37.

^m ch. 27. 10, 11 ; Le. 26. 31—35 ; Ps. 74. 1—10 ; 80. 12—16 ; Lam. 1. 2—9 ; 4. 12.
ⁿ vers. 9, 10 ; ch. 6. 11, 12 ; Le. 26. 33—35.

^o Deu. 28. 23, 24 ; Am. 4. 7 ; Zec. 14. 17.
^p Ps. 80. 8—11, 15 ; Jer. 12. 10.

^q ver. 4.

^r Mic. 2. 2 ; Hab. 2. 9.

^s Eze. 11. 15 ; 33. 21.

^t ch. 22. 11.

^u see Eze. 45. 10, 11 ; Joel 1. 15—17.

^x ver. 22 ; see refs. Pro. 20. 1 ; 23. 29, 30 ; Eccl. 10. 16.

^y Am. 6. 4—6.
^z ch. 22. 13.

^a ver. 19 ; Job 31. 27 ; Ps. 28. 5 ; Hos. 4. 10, 11.

^b ch. 1. 7 ; 2 Chr. 36. 14—20 ; Hos. 4. 6.

^c ch. 1. 3 ; Jer. 8. 7 ; Lk. 19. 41.

1 The reformation and holiness of Zion is distinctly attributed to a Divine influence, convincing, correcting, and purifying like fire. Comp. ch. i. 25. That this is the work of the Holy Spirit we learn from John xvi. 8—15.

2 The pillar of cloud and of fire had been the glory and defence of ancient Israel ; and God's future church shall never want the honour and protection of his presence.

3 This chapter is a distinct poem, first describing in a parable the privileges, the ingratitude, and the punishment of Israel (vers. 1—7) ; then threatening the avaricious with the curse of sterile poverty, and the sensual with captivity, famine, and death ; by which God would humble them both, and desolate the land (8—17) ; and still more awfully denouncing various forms of presumptuous impiety and tyranny, which should be punished first by signal chastisements in their own country, and then by a merciless invasion, sweeping them all away, and leaving the land in total darkness (18—30).

4 Or ' My friend,' meaning Jehovah. This introduction is adapted to secure a ready hearing for the prophet's communication.

5 Literally, ' upon a horn, a son of oil,' *i. e.* a fertile

peak. The sunny sides of rocky precipitous hills have always been selected for the cultivation of the vine.

6 Rather, ' digged it thoroughly.'

7 Literally, ' with Sorek,' the choicest kind of vine, bearing a small purple grape. It gave name to a valley between Ashkelon and Gaza. See also Jer. ii. 21.

8 Serving to protect the vineyard, to accommodate the owner and his labourers, and to contain the implements of cultivation and wine-making.

9 Literally, ' and it shall be for consuming,' *i. e.* for a pasture. Instead of being inclosed, it shall be thrown open for the pasturing and trampling of cattle.

10 This startling threat, which man could not enforce, prepares the way for the application of the parable in vers. 7—10.

11 Rather, ' land.'

12 The tenth part of a *homer* was called a *bath* in liquid and an *ephah* in dry measure, and contained about 7½ gallons. It is therefore threatened, that an acre of vineyard should yield less than a gallon, and that the produce of arable land should be only a tenth of the seed.

13 Comp. Psa. xxviii. 5, and note. Voluptuous indulgences steel the heart against religious impressions.

<p>And their honourable men <i>are</i> famished, And ^d their multitude dried up with thirst.</p> <p>14 Therefore ^e hell¹ hath enlarged herself, And opened her mouth without measure: And their glory, and their multitude, And their pomp, and he that rejoiceth, shall descend into it.</p> <p>15 And ^f the mean man shall be brought down, And the mighty man shall be humbled, And the eyes of the lofty shall be humbled:</p> <p>16 But the LORD of hosts shall be exalted in judgment, And God that is holy [<i>or</i>, the holy God] shall be ^g sanctified² in righteousness.</p> <p>17 Then shall the lambs feed after their manner,³ And the waste places of ^h the fat ones shall ⁱ strangers eat.</p> <p>18 Woe unto them that draw iniquity with cords of vanity, And sin as it were with a cart rope:⁴</p> <p>19 ^k That say, Let him make speed, <i>and</i> hasten his work, that we may see <i>it</i>: And let the counsel of the Holy One of Israel Draw nigh and come, that we may know <i>it</i>!</p> <p>20 Woe unto them ^l that call evil good, and good evil; That put darkness for light, and light for darkness; That put bitter for sweet, and sweet for bitter!</p> <p>21 Woe unto <i>them that are</i> ^m wise in their own eyes, And prudent in their own sight!</p> <p>22 ⁿ Woe unto <i>them that are</i> mighty to drink wine, And men of strength to mingle strong drink:</p> <p>23 Which ^o justify the wicked ^p for reward, And ^q take away the righteousness of the righteous from him!</p> <p>24 Therefore ^r as the fire devoureth the stubble, And the flame consumeth the chaff,⁵ <i>So</i> ^s their root shall be as rottenness,—and their blossom shall go up as dust: ^t Because they have cast away the law of the LORD of hosts, And despised the word of the Holy One of Israel.</p> <p>25 ^u Therefore is the anger of the LORD kindled against his people, And he hath ^v stretched forth his hand against them, and hath smitten them: And ^w the hills did tremble,⁶ And their carcases <i>were</i> torn in the midst of the streets. ^x For all this his anger is not turned away,—but his hand <i>is</i> stretched out still.</p> <p>26 ^a And he will lift up an ensign to the nations from far, And will ^b hiss⁷ unto them from ^c the end of the earth: And, behold, ^d they shall come with speed swiftly:</p> <p>27 None shall be weary nor stumble among them;—none shall slumber nor sleep; Neither ^e shall the girdle of their loins be loosed, Nor the latchet of their shoes be broken:</p> <p>28 ^f Whose arrows <i>are</i> sharp,⁸—and all their bows bent, Their horses' hoofs shall be counted like flint, And their wheels like a whirlwind:</p> <p>29 Their roaring <i>shall be</i> like a lion,⁹—they shall roar like young lions: Yea, they shall roar, ^g and lay hold of the prey, And shall carry <i>it</i> away safe, and none shall deliver <i>it</i>.</p> <p>30 And in that day they shall roar against them ^h like the roaring of the sea: And if <i>one</i> ⁱ look unto the land, behold darkness <i>and</i> sorrow, And the light is darkened in the heavens thereof.</p>	<p>^d Jer. 14. 3.</p> <p>^e ch. 14. 9; Eze. 31. 14—18; 32. 18—30; Hab. 2. 5.</p> <p>^f ch. 2. 9, 11, 17.</p> <p>^g Le. 10. 3; Eze. 36. 23.</p> <p>^h ch. 10. 16. ⁱ ch. 1. 7; Deu. 28. 33; Lam. 5. 2.</p> <p>^k ch. 66. 5, Jer. 5. 12, 13; 17. 15; Am. 5. 18; 2 Pet. 3. 3, 4.</p> <p>^l Mal. 2. 17; 3. 15; Lk. 16. 15.</p> <p>^m Pro. 3. 7; Ro. 1. 22; 12. 16; 1 Cor. 3. 18—20.</p> <p>ⁿ ver. 11.</p> <p>^o see refs. Pro. 17. 15. ^p ch. 1. 23; Deu. 16. 19; Pro. 17. 23. ^q ch. 10. 2. ^r Ex. 15. 7; Nah. 1. 10.</p> <p>^s see refs. Job 18. 16.</p> <p>^t 1 Sam. 15. 23; 2 Ki. 17. 14, 15; Ne. 9. 26; Jer. 6. 19; 8. 9; John 12. 48. ^u Deu. 31. 17; 2 Ki. 22. 13, 17; Lam. 2. 1—3. ^v ch. 14. 26, 27. ^w see refs. Ps. 18. 7; Jer. 4. 24.</p> <p>^x ch. 9. 12, 13, 17, 21; 10. 4; Le. 26. 14, etc.</p> <p>^a ch. 11. 12; Jer. 51. 27. ^b ch. 7. 18; Zec. 10. 8. ^c ch. 39. 3; Deu. 28. 49; Ps. 72. 8; Mal. 1. 11. ^d Joel 2. 7, 8. ^e Dan. 5. 6.</p> <p>^f Jer. 5. 16.</p> <p>^g ch. 45. 22—25.</p> <p>^h Jer. 6. 23. ⁱ ch. 8. 22; Jer. 4. 23—24; Lam. 3. 2; Eze. 32. 7, 8; Am. 8. 9; Mt. 24. 49.</p>
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1 Heb., 'Sheol' (see note on Job xi. 8), represented here as a ravenous monster with an insatiable appetite.

2 In humbling the proud sinner, God is exalted (or 'sanctified') by the display of his attributes, especially his justice and holiness.

3 Or, 'Then shall the lambs feed *as in their pasture*;' *i. e.* the whole land, even the domains of the rich (see vers. 8, 9), shall become a mere pasture-ground for wandering shepherds.

4 That is, a strong rope. These men are represented not as being led away insensibly by sin, but as earnestly and perseveringly working at it with much labour. 'Vanity' may be understood in the sense either of *falsehood* or of *sophistry*. See 1 Tim. iv. 1.

5 Rather, 'and as the burning grass falleth.' All the

images here employed forcibly represent the suddenness, ease, and completeness with which God would effect the destruction of these sinners.

6 Some suppose this to refer to the earthquake in the reign of Uzziah, mentioned in Amos i. 1; but it may be a figurative expression, as in Psa. xviii. 7. As these judgments had been insufficient to produce reformation, the prophet declares that others more severe were to follow; which he describes with an unusual variety of terrific imagery.

7 An expression taken from the Eastern mode of hiving bees: see ch. vii. 18. The rapidity of the enemy's approach is a reply to the profane taunt in ver. 19.

8 Rather, 'sharpened,' on purpose to destroy.

9 Rather, 'a lioness,' who is peculiarly savage.

Isaiah's vision, and prophetic commission.

6 IN¹ the year that ^k king Uzziah died I ^l saw² also the Lord sitting upon a
2 throne, high and lifted up, ^m and his train³ filled the temple. Above it ⁿ stood
o the seraphim: ^p each one had six wings; ^q with twain he covered his face, and
3 with twain he covered his feet, and with twain ^r he did fly. ^s And one cried
unto another,⁴ and said,

^t Holy! holy! holy!⁵ ^u is the LORD of hosts:
^v The whole earth ^w is full of his glory.

4 And the posts of the door⁷ moved at the voice of him that cried, and ^x the
5 house was filled with smoke.

^y Then said I, Woe ^z is me! for I am undone; because I ^a am a man of unclean
lips,⁸ and I dwell in the midst of a people of unclean lips: for mine eyes have
6 seen the King, the LORD of hosts. ^b Then flew one of the seraphim unto me,
having a live coal in his hand, ^c which he had taken with the tongs from off ^d the
7 altar: and he ^e laid it upon my mouth, and said, Lo, this hath touched thy
lips; and thine iniquity is taken away, and thy sin purged.⁹

8 Also ^f I heard the voice of the Lord, saying, ^g Whom shall I send, and who
9 will go for ^h us? Then said I, Here ⁱ am I; send me. And he said,

Go, and tell this people,
^j Hear¹⁰ ye indeed, but understand not;
And see ye indeed, but perceive not.

10 Make ^k the heart of this people fat,
And make ^l their ears heavy, and shut their eyes;
^m Lest they see with their eyes, and hear with their ears,
And understand with their heart, and convert, and ⁿ be healed.

11 Then said I, Lord, how long?¹¹ And he answered,
^o Until the cities be wasted without inhabitant,—and the houses without man,
^p And the land be utterly desolate,

12 ^q And the LORD have removed men far away,
And ^r there be ^s a great forsaking¹² in the midst of the land.

13 But ^t yet in it ^u shall be a tenth,—and ^v it shall return, and shall be eaten:
As a teil tree, and as an oak,
Whose substance ^w is in them, when they cast ^x their leaves:
So ^y the holy seed ^z shall be the substance thereof.¹³

Prophecies of the deliverance of Judah from the attacks of Syria and Israel, and its subsequent punishment by the Assyrians; with promises of the Messiah.

7 AND¹⁴ it came to pass in the days of ^a Ahaz the son of Jotham, the son of

^k 2 Ki. 15. 7.
^l see refs. Ex. 24. 10;
11; 1 Ki. 22. 19;
John 12. 41; Rev.
4. 2.
^m Ex. 40. 31.
ⁿ Lk. 1. 19; Rev. 7.
11.
^o Ps. 104. 4; Heb. 1. 7.
^p Ge. 17. 3; Ex. 3.
6; 1 Ki. 19. 13; Eze.
1. 11.
^q Ps. 103. 20.
^r Heb. 10. 21.
^s Rev. 4. 8.
^t Ps. 72. 19.
^u Ex. 40. 34; 1 Ki. 8.
10—12.
^x Ex. 4. 10; 6. 30;
Judg. 6. 22; 13. 22;
Jer. 1. 6.
^y Dan. 9. 21—23.
^z Rev. 8. 3—5.
^a see Jer. 1. 9; Dan.
10. 16.
^b Ge. 3. 8.
^c 1 Ki. 22. 20.
^d Ge. 1. 26; 3. 22;
11. 7.
^e ch. 43. 8; Mt. 13.
14, 15; Mk. 4. 12;
Lk. 8. 10; John 12.
40; Acts 28. 26, 27;
Ro. 11. 8.
^f ch. 63. 17; Ps. 119.
70.
^g Jer. 6. 10.
^h Jer. 5. 21.
ⁱ ch. 19. 22.

^k ch. 3. 26; Deu. 29.
22—28; Jer. 26. 6, 9,
15; Mic. 3. 12.
^l Mt. 23. 37, 38; Lk.
21. 24.
^m 2 Ki. 25. 11, 21; Jer.
15. 4.
ⁿ Jer. 1. 20.
^o see refs. ch. 1. 9.

^p ch. 65. 8, 9; Ezra 9.
2; Mal. 2. 15; Ho.
11. 5.

^q 2 Ki. 16. 5; 2 Chr.
28. 5, 6.

1 In this chapter Isaiah describes a sublime vision of the invisible King of Israel enthroned in his palace (the temple), attended by his ministers, who proclaim his holiness (vers. 1—4). The prophet is overwhelmed with a sense of his sinfulness; but is reassured by one of the attendants of Jehovah, and in answer to the Divine call offers himself as a messenger to the people (5—8). The message is a terrible denunciation of impending judgments, coupled with an intimation of mercy to a remnant of the nation (9—13).

2 The Divine essence is declared to be invisible (John i. 18; Exod. xxxiii. 20), yet the phrase to see God is sometimes employed in Scripture to denote either an extraordinary display of his glory, or his appearance in a human form. See Exod. xxiv. 10. It is here evidently used in the latter sense. See the preceding note; and compare Ezek. i. 26; John xii. 41.

3 That is, the train of his royal robe.

4 'Seraphim' signifies *burning ones*. It is used in Numb. xxi. 6 for 'fiery serpents;' but is here applied to the attendants of Jehovah, to designate either their essence, their dazzling appearance, the ardour of their devotion, or more probably their terrible power as the ministers of God's holy wrath. Compare ver. 11, and Heb. xii. 29.

5 They sang responsively.

6 A repetition of this kind elsewhere indicates emphasis (see Jer. vii. 4; xxii. 29; Ezek. xxi. 27). Some suppose it to refer here to the nature of the Godhead.

7 Rather, the 'foundations of the thresholds.'

8 See Job xl. 5, and note. The *lips* are mentioned probably because Isaiah felt his unworthiness to join in God's praise.

9 Or, 'atoned for.' Fire represents purifying influence (Mal. iii. 2, 3), which is shown to be connected with pardon, by the fire being taken from the altar. Both are requisite to fit the prophet for God's work (ver. 9).

10 An idiom which probably means here, 'Go on hearing,' 'Go on seeing.' The people had heard and seen, but had neglected God's messages; yet He will send them another messenger, though this will only bring out more decidedly the callous obduracy of the people (ver. 10), and thus show how just He is in destroying them (11). See note on Exod. iv. 21.

11 That is, 'How long shall this blindness continue?' To which the answer in effect is, 'Until it ruins them, and causes them to be removed from the country.'

12 Or, 'And great is the vacancy in the midst,' etc.

13 Rather, 'Yet in it (the land) shall be a tenth (a remnant), and it (the tenth) shall again be consumed; but as a terebinth and an oak, in which, when felled, there is a stock (to send forth new shoots): so a holy seed is the stock of it (the land).' This is a declaration that even the remnant of the nation should be persecuted, yet should be indestructible; and it has been repeatedly fulfilled.

14 The series of prophecies in ch. vii.—xii. was occasioned by the invasion of Judah by the two kings of Israel and Syria, and by the alliance which Ahaz made for his protection with the king of Assyria. It predicts

Uzziah, king of Judah, *that* Rezin¹ the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, ^rbut could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. ^sAnd his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, ^tand Shear-jashub² ^uthy son, at the end of the ^xconduit of the upper pool³ in the highway of the fuller's field; and say unto him, ^yTake heed, and be quiet; ^zfear not, neither be fainthearted for the two tails of these smoking firebrands,⁴ for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:⁵ thus saith the Lord God,

^aIt shall not stand, neither shall it come to pass.

^bFor the head of Syria *is*⁶ Damascus,—and the head of Damascus *is* Rezin; And ^cwithin threescore and five⁷ years Shall Ephraim be broken, that it be not a people.

^dAnd ^ethe head of Ephraim *is* Samaria, And the head of Samaria *is* Remaliah's son.

^fIf ye⁸ will not believe, surely ye shall not be established.

Moreover the LORD spake again unto Ahaz, saying,

^gAsk thee a sign⁹ of the LORD thy God; Ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt¹⁰ the LORD.

And he said, Hear ye now, O house of David;¹¹

Is it a small thing for you to weary men,

But ^hwill ye weary my God¹² also?

Therefore the LORD himself shall give you a sign;

ⁱBehold, a virgin shall conceive, and bear ^ja son,¹³

And ^kshall call his name ^lImmanuel.

^r ch. 8. 9, 10.

^s see Le. 26. 36.

^t ch. 10. 21.

^u see ch. 6. 13; 10. 21.

^x ch. 36. 2; 2 Ki. 13.

17.

^y ch. 30. 7, 15; Ex.

14, 13, 14.

^z ch. 8. 11—14.

^a ch. 8. 10; 37. 29;

Ps. 76. 10; Pro. 21.

30; Lam. 3. 37.

^b 2 Sam. 8. 6.

^c ch. 8. 4; 17. 1—3; 2

Ki. 17. 5, etc.; 2 Chr.

33. 11; Eze. 4. 2.

^d 2 Ki. 15. 27.

^e see refs. 2 Chr. 20.

20; Heb. 11. 6.

^f see refs. Judg. 6. 17,

36, etc.; Mt. 12. 38.

^g ch. 1. 24; Mal. 2. 17.

^h Ge. 3. 15; Mt. 1. 23;

Lk. 1. 31, 31, 35.

ⁱ ch. 9. 6.

^k see Ge. 4. 1, 25; 16.

11; 29. 32; 30. 6, 8;

1 Sam. 4. 21.

^l ch. 8. 8; 9. 6.

deliverance from the threatened confederacy, by the overthrow of Syria and Israel; the subjugation of Judah by its Assyrian allies; and severe judgments for heinous sins. In the more distant future it exhibits the restoration of the people, the destruction of their enemies, and the glories of Messiah and his happy reign. The latter subjects are sometimes so blended with the former as to make it difficult to trace the distinctions.

¹ See 2 Kings xvi. 5, 6; 2 Chron. xxviii. 5—8, and notes. The prophet's message seems to have been delivered at some time between the first successes of the allied enemies and their final retreat.

² This name means, 'A remnant shall return;' and is afterwards used (ch. x. 21), not as a name, but as a promise which the child's presence was designed to convey.

³ This pool, now called Birket-el-Mamilla, is a large tank at the head of the valley of Hinnom, about 700 yards northwest from the Jaffa gate. It is full in the rainy season; and its waters are then conducted by a 'conduit,' or aqueduct, to the pool of Hezekiah, within the walls. The 'highway,' or rather 'causeway,' probably ran along the stone wall which formed the lower end of the pool, and beside it the fullers—cleancers of woollen cloth—plied their trade. See ch. xxxvi. 2, 11, 12.

⁴ Oncee mischievous, but now powerless.

⁵ Nothing more is known of this person, who was probably a Syrian, as the name is Aramaic. Compare Ezra iv. 7.

⁶ Implying that it shall continue to be so, namely, without being enlarged by the conquest of Judah. But some render the passage, 'It shall not stand, neither shall it come to pass; though the head of Syria is Damascus, and the head of Damascus is Rezin. And within threescore and five years shall Ephraim be broken, that it be not a people, even [though] the head of Ephraim,' etc.

⁷ The period thus defined includes the three successive strokes by which the power of the kingdom of Israel was annihilated: namely, the two invasions of Tiglath-pileser and Shalmanezar (2 Kings xv. 29; xvii. 6), and the introduction of foreign colonists by Esar-haddon (2

Kings xvii. 24). The last event occurred just sixty-five years after this prediction.

⁸ That is, Ahaz and his attendants, who probably showed signs of distrust, which led to this additional message, offering and giving a sign.

⁹ A 'sign' is a sensible pledge, not necessarily miraculous, of the truth of something else. Here it is a token of the truth of what the prophet had promised in God's name.

¹⁰ When Ahaz was expressly commanded to ask for a sign, it was mere hypocrisy to allege the prohibition in Deut. vi. 6 as a reason for refusing.

¹¹ Other princes of the royal family may have been in attendance upon the king. The appellation 'house of David' was perhaps designed to remind them of the *degeneracy* of the princely house.

¹² Will ye try his patience?

¹³ Numerous interpretations have been given of this passage, which may be reduced to three principal divisions: (1.) Some refer the sign exclusively to an event shortly to take place—the birth of a child either of the prophet, or of Ahaz, or of some other person then present. But this appears wholly inconsistent with the use of the passage as quoted in Matt. i. 22, 23, and with the terms of other parts of this prophecy (see ch. ix. 6, 7)—terms wholly inapplicable to any ordinary human child. (2.) Others apply the passage exclusively to the Messiah. It is difficult, however, to see how the birth of a child seven hundred years afterwards could be a sign of present deliverance; and the language of vers. 15, 16 points to such a deliverance within the infancy of the child. (3.) Others again give the passage a double reference: first to some birth speedily to take place in the ordinary course of nature; and, secondly, to the miraculous incarnation of our Lord, of which the terms selected are peculiarly descriptive: and this appears the more natural as the prophecy evidently points both to a speedy deliverance, and to one more remote, but more glorious. The birth of the first child was a pledge of the former, that of the Messiah a more wonderful pledge of the second and greater.

- 15 Butter and honey shall he eat,
That he may know¹ to refuse the evil, and choose the good.
- 16 " For before the child shall know to refuse the evil, and choose the good,
The land that thou abhorrest² shall be forsaken of " both her kings.
- 17 ° The LORD shall bring upon thee,
And upon thy people,—and upon thy father's house,
Days that have not come,³ from the day that " Ephraim departed from Judah;
Even the king of Assyria.
- 18 And it shall come to pass in that day,
That the LORD ° shall hiss for the fly⁴
That *is* in the uttermost part of the rivers of Egypt,
And for the bee that *is* in the land of Assyria.
- 19 And they shall come, and shall rest all of them
In the desolate valleys, and in " the holes of the rocks,
And upon all thorns, and upon all bushes.
- 20 In the same day shall the LORD shave with a ° razor that is hired,⁵
Namely, by them beyond the river, by the king of Assyria,
'The head, and the hair of the feet:—and it shall also consume the beard.
- 21 And it shall come to pass in that day,
That a man shall nourish a young cow, and two sheep;
- 22 And it shall come to pass,
For the abundance of milk *that* they shall give he shall eat butter:
For butter and honey shall every one eat that is left in the land.⁶
- 23 And it shall come to pass in that day,—*that* every place shall be,
Where there were a thousand vines at a thousand silverlings,⁷
" It shall *even* be for briers and thorns.
- 24 With arrows and with bows⁸ shall *men* come thither;
Because all the land shall become briers and thorns.
- 25 And *on* all hills that shall be digged with the mattock,
There shall⁹ not come thither the fear of briers and thorns:
But it shall be for the sending forth of oxen,
And for the treading of lesser cattle.
- 8 Moreover the LORD said unto me, ° Take thee a great roll, and ° write in it
2 with a man's pen¹⁰ concerning Maher-shalal-hash-baz. And I took unto me
faithful witnesses to record, ° Uriah¹¹ the priest, and Zechariah the son of
3 Jerechiah. And I went unto the prophetess; and she conceived, and bare a
4 son. Then said the LORD to me, Call his name Maher-shalal-hash-baz. ° For
before the child shall have knowledge to cry, My father, and my mother, ° the
riches of Damascus and the spoil of Samaria shall be taken away before the
king of Assyria.
- 5 The LORD spake also unto me again, saying,

m sec ch. 8. 4; Deu. 1. 39.

" ch. 9. 11, 12; 2 Ki. 15. 29, 30; 16. 9.

° ch. 8. 7, 8; 10. 5; 2 Chr. 28. 19.

p 1 Ki. 12. 16—19.

q sec refs. ch. 5. 26.

r ch. 2. 19, 21; 2 Chr. 33. 11; Jer. 16. 16.

s 2 Ki. 16. 7, 8; 2 Chr. 28. 20, 21; Eze. 5. 1.

t ch. 9. 14—17; 21. 2.

" ch. 5. 6; 32. 13, 14.

r Jer. 36. 2.

y ch. 30. 8; Hab. 2. 2.

z 2 Ki. 16. 10.

a sec ch. 7. 16.

b ch. 17. 3; 2 Ki. 15. 29; 16. 9.

1 Rather, 'until he know,' etc. As butter and honey are represented in ver. 22 as an abundant spontaneous production of the country, arising from sparseness of population and neglect of tillage, this must be understood as a prediction that the desolation of the land should be but temporary, or until the child should 'know how to refuse the evil,' etc.

2 Or, 'The land by whose two kings thou art distressed shall be forsaken,' i. e. by its inhabitants; given up to desolation.

3 The Assyrian invasion would both cause much personal suffering and national depression, and destroy the independence of the people, by reducing them to a state of vassalage (see notes on 2 Kings xviii. 7, 15): and ever since the days of Ahaz, with the exception of very brief periods, the Jews have been subject to foreign domination.

4 These figures well represent the numbers and destructiveness of their enemies. The *fly* is peculiarly appropriate to Egypt, where the moist heat produces it in abundance: see Exod. viii. 16, and note. Egypt and Assyria were the two rival powers whose contention caused such suffering to Judah. See note on 2 Kings xvii. 4.

5 Ahaz had hired the help of the king of Assyria with the treasures of God's house; and God would hire or allure him by the plunder and conquest of the land.

The *head* and *feet*, as the two extremities, represent the whole body, and the *beard* what was most valued and honoured.

6 The people, being too few and poor to till the land, should resume pastoral life.

7 Literally, 'pieces (probably shekels) of silver.' This was evidently the price of a valuable vineyard. Compare Sol. Song viii. 11.

8 Both for their own protection and for the chase.

9 Rather, 'Thou shalt not come thither for fear,' etc. This verse completes the description of the general desolation; thorns and briers being represented as growing on the terraced hills; and districts once carefully tilled being converted into dangerous solitudes, hunting grounds, and pastures.

10 That is, using common letters, instead of characters which were known only to a few. For the same purpose of legibility, the roll was to be large; and the letters, being few, would be large also. The name inscribed signifies 'Haste, spoil! quick, prey!'

11 Uriah was probably the high priest mentioned in 2 Kings xvi. 10—16, who joined with the king in profaning the temple. Zechariah might be the father-in-law of Ahaz (see 2 Kings xviii. 2). These men would be faithful (i. e. credible) witnesses, not on account of their probity, but because of their position, and their credit with the king and the people.

- 6 Forasmuch as this people¹ refuseth the waters of ^cShiloah that go softly,
And rejoice ^din Rezin and Remaliah's son ;
- 7 Now therefore, behold, the LORD bringeth up upon them
The waters of the river,² strong and many,
Even ^ethe king of Assyria, and all his glory :
And ^fhe³ shall come up over all his channels,—and go over all his banks :
- 8 And ^ghe shall pass through Judah ;—he shall overflow and go over,
^hHe shall reach *even* to the neck ;
And the stretching out of his wings
Shall fill the breadth of thy land,⁴ O ⁱImmanuel.
- 9 ^jAssociate yourselves, O ye people, and ye shall be broken in pieces ;
And give ear, all ye of far countries :
Gird yourselves, and ye shall be broken in pieces ;
Gird yourselves, and ye shall be broken in pieces.
- 10 ^kTake counsel together, and it shall come to nought ;
• Speak the word, ^land it shall not stand :—^mfor God *is* with us.
- 11 For the LORD spake thus to me ⁿwith a strong hand ;⁵
And ^oinstructed me that I should not walk in the way of this people,
- 12 Saying, Say ye not, A confederacy,⁶
To all *them* to whom ^pthis people shall say, A confederacy ;
^qNeither fear ye their fear, nor be afraid.
- 13 ^rSanctify the LORD of hosts himself ;
And ^slet him be your fear, and let him be your dread.
- 14 And ^the shall be for a sanctuary ;
But for ^ua stone of stumbling and for a rock of offence
To both the houses of Israel,
For a gin and for a snare to the inhabitants of Jerusalem.
- 15 And many among them shall ^xstumble, and fall,
And be broken, and be snared, and be taken.
- 16 ^yBind up⁷ ^zthe testimony,—seal the law ^aamong my disciples.
- 17 And ^bI will wait upon the LORD,—that ^chideth his face from the house of Jacob,
And I ^dwill look for him.
- 18 ^eBehold, I and the children whom the LORD hath given me
^fAre for signs and for wonders in Israel
From the LORD of hosts,—^gwhich dwelleth in mount Zion.
- 19 And when they shall say unto you,
^hSeek unto them that have familiar spirits,
And unto wizards ⁱthat peep,⁸ and that mutter :
^kShould not a people seek unto their God?—for the living⁹ ^lto the dead ?
- 20 ^mTo the law and to the testimony :
If they speak not according to this word,
It is because ⁿthere is no light in them.¹⁰

^c Ne. 3. 15; John 9. 7. *Shoam.*
^d ch. 7. 1, 2, 6.

^e ch. 7. 17; 10. 12.

^f 2 Ki. 17. 3–6; 18. 9–12.
^g ch. 10. 28–32.
^h ch. 30. 28.

ⁱ ch. 7. 14.

^j ch. 51. 15; Joel 3. 9–14; Mic. 4. 11–13.

^k ch. 7. 5–7; see refs. Job 5. 12; Pro. 21. 30; Lam. 3. 37.

^l ch. 7. 7.
^m ch. 7. 14; 9. 6; 41. 10; Ac. 5. 38, 39; Ro. 8. 31.

ⁿ Ps. 32. 8; Jer. 15. 19.
^p ch. 7. 2; 51. 12, 13.
^q ch. 7. 4; 1 Pet. 3. 14, 15.

^r Le. 10. 3; Num. 20. 12, 13.
^s Ps. 76. 7; Lk. 12. 4, 5; Rev. 15. 4.

^t Pro. 18. 10; Eze. 11. 16.
^u ch. 28. 16; Lk. 2. 34; Ro. 9. 32, 33; 1 Pet. 2. 8.

^x Mt. 21. 44; Lk. 20. 17, 18; Ro. 9. 32; 11. 25; 1 Cor. 1. 23.
^y Dan. 12. 4.

^z ver. 20.
^a Ps. 25. 14; Dan. 12. 10; Mt. 13. 11.

^b ch. 26. 8; Ge. 49. 18; see refs. Ps. 27. 14.
^c ch. 54. 8; see refs. Deu. 31. 17, 18; Eze. 30. 23, 24.

^d ch. 50. 10; Hab. 2. 3; Lk. 2. 25, 38.
^e ver. 3; ch. 7. 3, 16; Heb. 2. 13.

^f Ps. 71. 7; Zec. 3. 8; Lk. 2. 34.
^g ch. 12. 6; Ps. 9. 11.

^h ch. 19. 3; Le. 20. 6; 1 Sam. 28. 8.
ⁱ ch. 29. 4.

^k 2 Ki. 1. 3.
^l Ps. 106. 28; 1 Thes. 1. 9.

^m ver. 16; Lk. 10. 26; 16. 29; John 5. 33; Ac. 17. 11; 2 Tim. 3. 16, 17.
ⁿ Ps. 119. 130; Jer. 8. 9; Mic. 3. 6; Mt. 22. 29.

1 This may mean either the people of *Judah*, in which case the next clause should be, 'and rejoice because of Rezin,' etc. (*i. e.* because of their withdrawal); or the people of *both kingdoms* (see ver. 14). If the latter be the meaning, then the next clause refers to the people of the ten tribes who are censured for trusting in their murderous usurper and his Syrian ally; and this clause to the people of Judah, who undervalued the protection and government of God. These blessings are represented by the 'waters of Shiloah,' which flowed from a perennial source under the temple on the eastern side of Jerusalem.

2 That is, the Euphrates, which aptly symbolized the Assyrian monarchy, because it overspreads its banks and inundates the surrounding country.

3 Rather, *it*.

4 That is, 'the land belonging to thee.' This brief apostrophe to Immanuel, the Messiah, suggests a future deliverance, and leads on to an ironical invitation to all the enemies of Israel to do their worst, of the failure of which the name Immanuel—'God with us'—was a standing pledge (ver. 10).

5 That is, by a strong prophetic impulse: see Ezek. iii. 14.

6 This may refer to the alliance between Syria and Israel, which was causing so much alarm to Judah, or to the alliance which Ahaz was making with Assyria for

his protection. Instead of looking to man with fear or hope, let Jehovah's perfections and will be duly revered (ver. 13), and he will be to you 'a sanctuary,' an asylum from danger, such as the Assyrian monarch cannot afford you; whilst He will be a destroyer, worse than Rezin or Pekah, to those who distrust and disobey him (14, 15). This involves a general principle, and is therefore applied to Christ and the Gospel. See refs., and comp. 2 Cor. ii. 16.

7 Vers. 16—20 seem to be a parenthesis, designed to encourage the faithful Israelites in patiently believing God's 'testimony' (his promise), and keeping God's 'law,' thus being witnesses to the people of his truth, in opposition to those who vainly sought light ('the dawn' of hope), by forbidden arts. Isaiah here (like David in Psa. xvi., xxii., xl.) personifies the great Teacher of the church, who thus instructs and cheers his 'disciples,' his 'children.' See Heb. ii. 12, 13.

8 That is, 'chirp' like small fowl. So also in ch. x. 14. This feeble sound was supposed to be made by the spirits with whom the wizards professed to deal.

9 That is, Should they resort, in behalf of the living, to the dead?

10 Rather, 'they are they to whom is no morning;' *i. e.* they shall have no relief, no prosperity. Compare ch. lviii. 8; Job xi. 17.

- 21 And they shall pass through it,¹ ° hardly bestead² and hungry :
And it shall come to pass, that when they shall be hungry,
° They shall fret themselves,—and ° curse their king and their God ;
- 22 And look upward,—and ° they shall look unto the earth ;
And ° behold trouble and darkness.
° Dimness³ of anguish,—and *they shall be driven to darkness.*
- 9 Nevertheless ° the dimness *shall not be such as was* in her vexation,
When at the ° first he lightly afflicted the land of Zebulun and the land of Naphtali,
And ° afterward did more grievously afflict
Her by the way of the sea, beyond Jordan,—in Galilee of the nations.
- 2 ° The people that walked in darkness have seen a great light :
They that dwell ° in the land of the shadow of death,
Upon them hath the light shined.
- 3 ° Thou hast multiplied the nation,—and not [or, to him] increased the joy :⁴
° They joy before thee ° according to the joy in harvest,
And as men rejoice ° when they divide the spoil.
- 4 For thou hast ° broken the yoke of his burden,—and ° the staff of his shoulder.⁵
The rod of his oppressor,—as in the day of ° Midian.
- 5 For every battle of the warrior is with confused noise,
And garments rolled in blood ;
° But *this shall be with burning and fuel of fire.*⁶
- 6 ° For⁷ unto us a child is born,—unto us a ° son is given :
And ° the government shall be upon his shoulder :⁸
And his name shall be called,
° WONDERFUL,⁹ ° COUNSELLOR,¹⁰ ° THE MIGHTY GOD,
THE EVERLASTING FATHER,¹¹ ° THE PRINCE OF PEACE.
- 7 Of the increase of *his* government and peace ° there shall be no end,
Upon the throne of David, and upon his kingdom ;
To order it and ° to establish it, with judgment and with justice,
From henceforth even for ever.
The ° zeal of the LORD of hosts will perform this.

Repeated punishments of Israel foretold.

- 8 ° THE¹² Lord sent a word into Jacob,—and it hath lighted upon Israel.
- 9 And all the people ° shall know,—even Ephraim and the inhabitant of Samaria,
That say in the pride and stoutness of heart,
- 10 The bricks are fallen down, but we will build with hewn stones :
The sycamores¹³ are cut down, but we will change *them into cedars.*

o ch. 9. 20; 2 Ki. 25. 3; Jer. 52. 6; Lam. 4. 4, 5, 9, 10.
p Pro. 19. 3.
q Ex. 22. 28; Rev. 16. 9, 11.
r ch. 5. 30; Rev. 16. 2. s Am. 5. 18—20; Zeph. 1. 15.
t ch. 9. 1; Jer. 23. 12.
u ch. 8. 22.
x 2 Ki. 15. 29; 2 Chr. 16. 4.
y Le. 26. 21; 2 Ki. 17. 5, 6; 1 Chr. 5. 26.
z ch. 60. 1—3; Mt. 4. 16; Lk. 1. 78, 79; Eph. 5. 8, 11.
a Job 19. 21; Ps. 107. 10, 11.
b ch. 26. 15; Ps. 107. 38; Zec. 10. 8.
c ch. 35. 2, 10; 61. 10; 66. 10; Ps. 126. 5, 6.
d see ch. 16. 10.
e Judg. 5. 30; Ps. 119. 162.
f ch. 14. 25; Jer. 30. 8; Nah. 1. 13.
g ch. 10. 5; 14. 3—5.
h ch. 10. 26; Judg. 6. 1—6; 7. 22—25; Ps. 83. 9.
i ch. 4. 4; 66. 15, 16; Mal. 3. 2, 3.
k ch. 7. 11; Lk. 2. 11.
l John 1. 14; 3. 16; Ro. 8. 32; 1 John 4. 10, 14.
m ch. 22. 21, 22; Ps. 110. 1—4; Jer. 23. 5, 6; Zec. 9. 9, 10; Mt. 11. 27; 28. 18; 1 Cor. 15. 25; Eph. 1. 21, 22; Rev. 19. 6.
n Judg. 13. 18.
o ch. 28. 29; Col. 2. 3.
p Ps. 45. 3, 6; John 1. 1, 2; Ac. 20. 28; Ro. 9. 5; Tit. 2. 13.
q Ps. 72. 7; Mic. 5. 5; John 11. 27; Ac. 10. 36; Eph. 2. 14—18; Col. 1. 20.
r 2 Sam. 7. 16; Ps. 72. 8—11; Dan. 2. 35, 44; 7. 14; Lk. 1. 32, 33.
s ch. 11. 3—5; 32. 1; Ps. 45. 1—6.
t ch. 37. 32; 2 Ki. 19. 31.
u Mic. 1. 1—9.
x ch. 26. 11; Jer. 41. 28, 29; Eze. 7. 9.

1 That is, through the land. The prophet here resumes the description of the unbelieving. The whole imagery is strongly expressive of intense anguish and desperation; the just consequence of rejecting Divine truth, and resorting to sinful inventions and practices.

2 That is, distressed.

3 It is perhaps best to regard this line as beginning a new sentence, and to render the passage thus: 'The dimness of anguish and darkness is dispelled; for dimness shall not be (*i. e.* shall not continue) for her who has anguish (who is now suffering). As the former time degraded the land of Zebulun, and the land of Naphtali; so the latter time honours the way of the sea, beyond (or beside) Jordan, Galilee of the nations.' The northern district of Palestine, which is here designated, first by the tribes which occupied it, and then by its position, was peculiarly exposed both to the debasing influence of Gentile superstitions, and to the attacks of foreign enemies, who usually entered Canaan from the north (see 2 Kings xv. 29). But it was here that He first appeared who was to be a *light to the nations*, as well as the glory of Israel. See Matt. iv. 15, 16. The blessings of this restoration and the Divine agent who accomplishes it are celebrated in vers. 2—7.

4 Rather, 'Thou hast increased its joy.'

5 The staff with which the shoulder is smitten.

6 Rather, 'For all the armour of the armed men in the tumult, and the garment rolled in blood, shall be for burning and fuel of fire:' *i. e.* all warlike equipments shall be utterly destroyed, and war itself shall cease.

7 This magnificent prophecy cannot, without extravagance, be applied to any other sovereign than Immanuel

already predicted. The ancient Jews were unanimous in referring it to the Messiah; and, although these exact words are not quoted in the New Testament, the phraseology is evidently referred to in the annunciation of the birth of our Lord (Luke i. 28—33).

8 Referring probably to the badge of office, which was worn on the shoulder. In some cases this was a key. See ch. xxii. 22.

9 Literally, 'Wonder.' He is so in all respects, in his person, sufferings, and works.

10 That is, Prophet, or authoritative teacher of the truth.

11 Literally, 'Father of Eternity:' eternal in his own existence, and the Giver of eternal life to others. The combination of this with his birth as a child is a very clear declaration of the union of God and man in the person of Christ.

12 This is a regular poem of four stanzas (ch. ix. 8—x. 4), forcibly describing the crimes and punishment of the ten tribes. The first stanza refers to their proud self-sufficiency, which shall be humbled by invasion (ix. 8—12); the second, to their alienation from Jehovah, for which those who lead astray and those who are led astray shall perish together (13—17); the third, to prevalent vice, which produces civil discord as its natural punishment (18—21); and the fourth, to the perversion of justice, which is to be requited by desolating tyranny (x. 1—4). Each stanza closes with an awful intimation that the threatened punishment would neither soften the sinner's heart nor expiate his guilt.

13 Light and worthless timber.

- 11 Therefore the LORD ^y shall set up the adversaries of Rezin¹ against him,
And join² his enemies together;
- 12 The Syrians before, and ^z the Philistines behind;
And they shall devour Israel with open mouth.
^a For all this his anger is not turned away,—but his hand *is* stretched out still.
- 13 For ^b the people turneth not unto him that smiteth them,
^c Neither do they seek the LORD of hosts.
- 14 ^d Therefore the LORD will cut off from Israel
Head and tail, branch³ and rush, ^e in one day.
- 15 ^f The ancient⁴ and honourable, he *is* the head;
And the prophet that teacheth lies, he *is* the tail.
- 16 For ^g the leaders of this people cause *them* to err;
And *they that are led of them are* destroyed.
- 17 Therefore the LORD ^h shall have no joy in their young men,
Neither shall have mercy on their fatherless and widows:
ⁱ For every one *is* an hypocrite and an evildoer,—and every mouth speaketh folly.
^k For all this his anger is not turned away,—but his hand *is* stretched out still.
- 18 For wickedness ^l burneth as the fire:—^m it shall devour the briers⁵ and thorns,
ⁿ And shall kindle in the thickets of the forest,
And they shall mount up *like* the lifting up of smoke.
- 19 Through the wrath of the LORD of hosts ^o is the land darkened,⁶
And the people shall be as the fuel of the fire:—^p no man shall spare his brother.
- 20 And he⁷ shall snatch on the right hand, and be hungry;
And he shall eat on the left hand, ^q and they shall not be satisfied:
^r They shall eat every man the flesh of his own arm:
- 21 Manasseh, Ephraim; and Ephraim, Manasseh:
And they together *shall be* against Judah.
^s For all this his anger is not turned away,—but his hand *is* stretched out still.
- 10 Woe unto them that ^t decree unrighteous decrees,
And that write grievousness *which* they have prescribed;
- 2 ^u To turn aside the needy from judgment,
And to take away the right from the poor of my people,
^x That widows may be their prey,—and *that* they may rob the fatherless!
- 3 And ^y what will ye do in ^z the day of visitation,
And ^a in the desolation *which* shall come from far?
To whom will ye flee for help?—and ^b where will ye leave your glory?
- 4 ^c Without me they shall bow down under the prisoners,
And they shall fall under the slain.⁸
^d For all this his anger is not turned away,—but his hand *is* stretched out still.

The destruction of Assyria.

- 5 O ASSYRIAN,⁹ [*or*, Woe to the Assyrian!] ^e the rod of mine anger
And the staff in their¹⁰ hand is mine indignation.
- 6 I will send him ^f against an hypocritical¹¹ nation,
And against the people of my wrath will I ^g give him a charge,
To take the spoil, and to take the prey,
And ^h to tread them down like the mire of the streets.
- 7 ⁱ Howbeit he meaneth not so,¹²—neither doth his heart think so;

^y ch. 8. 4—7; 2 Ki. 15. 29; 16. 9.

^z 2 Chr. 28. 18.

^a see refs. ch. 5. 25; 10. 4; Jer. 4. 8, 18.

^b Jer. 5. 3; Hos. 7. 10.

^c ch. 31. 1.

^d 2 Ki. 17. 6—20; Hos.

1. 4, 6, 9; 5. 12—14.

^e ch. 10. 17; 31. 13;

Hos. 10. 15; Rev. 18.

8, 10.

^f ch. 3. 5.

^g ch. 3. 12; Mt. 15. 14.

^h Ps. 147. 10, 11.

ⁱ Jer. 5. 1, 2; Mic. 7. 2.

^k vers. 12, 21; ch. 5.

25; 10. 4.

^l ch. 1. 31; 34. 8—10;

Mal. 4. 1.

^m ch. 10. 16—18.

ⁿ Eze. 20. 47, 48.

^o ch. 5. 39; 8. 22; Joel

2. 2.

^p Eze. 9. 5; Mic. 7.

2, 6.

^q Le. 26. 26.

^r ch. 49. 26; Jer. 19. 9.

^s vers. 12, 17; ch. 5.

25; 10. 4.

^t Ps. 58. 2; 94. 20.

^u Lam. 3. 35, 36; Am.

5. 12; Mal. 3. 5.

^x Eze. 22. 7; Mt. 23. 14.

^y Job 31. 14; Jer. 5. 31.

^z ch. 26. 21; Hos. 9.

7; Lk. 19. 44.

^a ch. 39. 3, 6, 7; Den.

28. 49.

^b ch. 2. 20, 21; Ps. 49.

16, 17; Pro. 11. 4;

Zeph. 1. 18.

^c Le. 26. 17, 36, 37;

Hos. 9. 12.

^d see refs. ch. 5. 25.

^e ver. 15; ch. 8. 4;

Jer. 51. 20—24.

^f ch. 9. 17; Jer. 3. 10;

Mt. 15. 7.

^g ch. 37. 26, 27; Jer.

25. 9; 34. 22.

^h 2 Sam. 22. 43; Mic.

7. 10; Zec. 10. 5.

ⁱ Ge. 50. 20; Mic. 4. 12.

1 The Assyrians, by whom, under Tiglath-pileser, Rezin was slain, would invade Israel also; and the Syrians and Philistines would join the conqueror, and rush into and pillage the country. See 2 Kings xvii. 6.

2 Or, 'instigate,' 'excite.'

3 Properly, the palm-branch; which grows at the summit of the tree, and is therefore very appropriately contrasted with the rush.

4 Rather, 'the elder;' that is, ruler. The false prophets are called 'the tail,' because of their base servility to these wicked rulers.

5 The wicked are often compared to thorns and briers, fit only to be burned up. See ch. xxxiii. 12.

6 Or, 'burnt;' or, 'consumed.'

7 That is, the people. These fearful horrors of civil war were doubtless realized in the unsettled period described in 2 Kings xv.; on which see the notes.

8 Or, perhaps, 'Without me (forsaken by me) he bends down a prisoner, and down they shall fall slain.'

9 The following prophecy refers to the invasion of Judah by Sennacherib. It was probably of later date than the preceding, being delivered after the destruction of Samaria (see ver. 11); but if it were so, it was evidently necessary to complete this series. Great as is the power and pride of the Assyrians, they are but God's instruments (vers. 5—11); and he will punish them when they have done his work (12—19), and will deliver the remnant of Israel, as of old he had saved them from Midian and Egypt (20—27). Their approach to Jerusalem will be rapid, near, and terrible; but their destruction shall be sudden and complete (28—34).

10 That is, in the hand of the Assyrians. They who smote the Israelites with their rod were themselves only a rod in God's hand.

11 Rather, polluted. See Job viii. 13.

12 Whilst wicked men form and pursue their plans, God is making them subservient to his purposes. Comp. ver. 12, and note on 1 Kings xii. 15.

- But *it is* ^h in his heart to destroy—and cut off nations not a few.
- 8 ⁱ For he saith, *Are* not my princes altogether kings? ¹
- 9 *Is* not ^m Calno as ⁿ Carchemish?—*is* not ^o Hamath as Arpad?
Is not Samaria ^p as Damascus? ²
- 10 As my hand hath found ^q the kingdoms of the idols,
And whose graven images did excel ^r them of Jerusalem and of Samaria;
- 11 Shall I not, ^r as I have done unto Samaria and her idols,
So do to Jerusalem and her idols?
- 12 Wherefore it shall come to pass,
That ^s when the Lord hath performed his whole work
^t Upon mount Zion and on Jerusalem,
“I will punish ^u the fruit of the stout heart of the king of Assyria,
And the glory of his ^v high looks.
- 13 ^z For he saith, By the strength of my hand I have done *it*,
And by my wisdom; for I am prudent:
And I have removed the bounds of the people,—and have robbed their treasures,
And I have put down the inhabitants like a valiant *man* :
- 14 And ^a my hand hath found as a nest the riches of the people :
And as one gathereth eggs *that are* left,—have I gathered all the earth ;
And there was none that moved the wing,—or opened the mouth, or ^b peeped.
- 15 Shall ^c the ax boast itself against him that heweth therewith?
Or shall the saw magnify itself against him that shaketh it?
As if the rod should shake *itself* against them that lift it up,
Or as if the staff should lift up *itself*, *as if it were* no wood. ⁵
- 16 ^d Therefore shall the Lord, the Lord of hosts, send among his ^e fat ones leanness ;
^f And under his glory he shall kindle a burning like the burning of a fire.
- 17 And ^g the light of Israel shall be for a fire,—and his Holy One ^h for a flame :
ⁱ And it shall burn and devour—his thorns and his briers in one day ;
- 18 And shall consume ⁶ the glory of his forests, and of ^j his fruitful field,
Both soul and body :
And they shall be as when a standardbearer ⁷ fainteth.
- 19 And the rest of the trees of his forest shall be few,—that a child may write them.
- 20 And it shall come to pass in that day,
That ^k the remnant of Israel, and such as are escaped of the house of Jacob,
^l Shall no more again stay upon him that smote them ;
^m But shall stay upon the Lord, the Holy One of Israel, in truth.
- 21 ⁿ The remnant shall return, ⁸ *even* the remnant of Jacob, unto the mighty God.
- 22 ^o For though thy people Israel be as the sand of the sea,
^p *Yet* a remnant of them shall return :
^q The consumption decreed shall overflow with [*or*, in] righteousness.
- 23 ^r For the Lord God of hosts shall make a consumption, even determined,
In the midst of all the land.
- 24 Therefore thus saith the Lord God of hosts,
^s O my people that dwellest in Zion,—^t be not afraid of the Assyrian :
He shall smite thee with a rod,
And shall lift up his staff against thee, after the manner of ^u Egypt.
- 25 ^v For yet a very little while, ⁹ and the indignation shall cease ;
And mine anger in their destruction.
- 26 And the LORD of hosts shall stir up ^z a scourge for him,
According to the slaughter of ^a Midian at the rock of Oreb :
And ^b *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. ⁹

k ch. 36. 18—20; 37. 11—13.
l 2 Ki. 18. 24, 33, etc.; 19. 10, etc.
m Am. 6. 2; *Calmeh.*
n 2 Chr. 35. 20; Jer. 46. 2.
o ch. 36. 19; 37. 13; 2 Ki. 17. 21; Jer. 49. 23.
p 2 Ki. 16. 9; 17. 5, 6.
q 2 Ki. 18. 33—35; 19. 12, 13.
r ch. 36. 19, 20; 37. 10—13.

s Ps. 76. 10.
t 2 Ki. 19. 31.
u ch. 29. 7, 8; 30. 30; Jer. 50. 18.
v Job 40. 11, 12.
w ch. 2. 11; Ps. 18. 27.
z Is. 37. 24; Eze. 28. 4, etc.; Dan. 4. 30.

a Job 31. 25; Pro. 18. 12.

b ch. 8. 19.
c ver. 5; Jer. 51. 20; Eze. 28. 9; Ro. 9. 20, 21.

d 2 Chr. 32. 31; Ac. 12. 23.
e ch. 5. 17.
f ch. 30. 30—33.
g ch. 60. 19; Ps. 27. 1.
h Heb. 12. 29.
i ch. 9. 18; 27. 1; 37. 36; Ps. 97. 3.
j 2 Ki. 19. 23.

k ch. 1. 9; 4. 2, 3.
l see 2 Ki. 16. 7; 2 Chr. 28. 20.
m ch. 17. 7.

n ch. 7. 3.

o 1 Ki. 4. 20; Ro. 9. 27.

p ch. 6. 13.

q ch. 6. 11; 28. 22.

r ch. 14. 26, 27; 28. 22; Dan. 9. 27; 11. 36; Ro. 9. 28.

s ch. 12. 6.
t ch. 8. 12, 13; 35. 4; 37. 6.

u Ex. ch. 11.
v vers. 33, 31; ch. 11. 21, 25; 31. 4—9; 37. 36—38; 54. 7; Ps. 37. 10.

w Dan. 11. 36.
z vers. 16—19; 2 Ki. 19. 35.

a see refs. ch. 9. 1.
b ver. 21; Ex. 11. 26, 27.

¹ See note on 1 Kings xx. 1. But here the Assyrian monarch asserts his officers to be equal to the kings of other countries; an assumption which gave rise to the title, King of kings (Ezra vii. 12).

² That is, ‘Have they not been equally subdued by me?’ All these towns were on the line of march from Nineveh to Jerusalem.

³ As a man finds and easily takes a nest: compare ver. 14.

⁴ As though Jehovah were a mere tutelary deity of a particular land. Comp. 2 Kings xviii., xix., and notes.

⁵ Rather, ‘As if a staff should brandish those who wield it! As if a rod should lift up that which is no wood!’ This boast of the Assyrian is as absurd as for the staff to talk of using its owner.

⁶ Compare with this the vaunts of the Assyrian messengers in ch. xxxvii. 24. ‘Forest’ and ‘fruitful field’ together represent the whole of a fertile land.

⁷ Rather, ‘And it shall be like the wasting away of a sick man.’

⁸ Alluding to the name of the prophet’s son: see ch. vii. 3. The return predicted evidently includes a return to God by true repentance (see Rom. ix. 27, 28); and both are the result of the ‘righteousness’ (or combined justice and mercy) with which the decreed ‘consumption’ (or destruction) should overflow.

⁹ Rather, ‘And his (Jehovah’s) rod [shall be as it was] over the sea, and he shall lift it up after the manner of Egypt (*i. e.* the manner in which he punished Egypt). Comp. ver. 21.

- 27 And it shall come to pass in that day,
That ^c his burden shall be taken away from off thy shoulder,
And his yoke from off thy neck,
And the yoke shall be destroyed because of ^d the anointing. ¹
- 28 He is come ² to ^e Aiath,—he is passed to ^f Migron;
At ^g Michmash he hath laid up his carriages: ³
- 29 They are gone over ^h the passage:—they have taken up their lodging at ⁱ Geba;
^k Ramah is afraid;—^l Gibeah of Saul is fled.
- 30 Lift up thy voice, O daughter ^m of Gallim:
Cause it to be heard unto Laish,—ⁿ O poor Anathoth. ⁴
- 31 Madmenah is removed;—the inhabitants of Gebim gather themselves to flee.
- 32 As yet shall he remain ^o at Nob that day: ⁵—he shall ^p shake his hand
Against ^q the mount of ^r the daughter of Zion,—the hill of Jerusalem.
- 33 Behold, ^s the Lord, the LORD of hosts,—shall lop the bough with terror:
And ^t the high ones of stature shall be hewn down,
And ^u the haughty shall be humbled.
- 34 And ^v he shall cut down the thickets of the forest with iron,
And ^w Lebanon shall fall ^x by a mighty one.

The peaceful and prosperous reign of the Messiah.

- 11 AND ⁶ ^a there shall come forth a rod out of the stem ⁷ of ^b Jesse,
And ^c a Branch shall grow out of his roots.
- 2 ^d And the spirit of the LORD shall rest upon him,
^e The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the LORD;
- 3 And shall make him ^f of quick understanding in the fear of the LORD:
And ^g he shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears:
- 4 But ^h with righteousness shall he judge the poor,
And reprove with equity ⁱ for ⁸ the meek of the earth:
And he shall ^k smite the earth ^l with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
- 5 And ^m righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
- 6 ⁿ The wolf also shall dwell with the lamb, ⁹
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
- 7 And the cow and the bear shall feed;—their young ones shall lie down together:
And the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp,

^c ch. 9. 4; 14. 25;
Nab. 1. 13.

^d Ps. 105. 15; Dan. 9.
24; 1 John 2. 20.

^e Jos. 7. 2. *Ai*;
^f 1 Sam. 14. 2.
^g 1 Sam. 13. 5.

^h 1 Sam. 13. 23.
ⁱ Jos. 21. 17.
^k 1 Sam. 7. 17; IIos.
5. 8.

^l Judg. 19. 12—14; 1
Sam. 11. 4.

^m 1 Sam. 25. 44.
ⁿ Josh. 21. 18; Jer.
1. 1.

^o 1 Sam. 21. 1; 22. 19;
Neh. 11. 32.

^p ch. 13. 2; 19. 16.
^q ch. 2. 2.

^r ch. 37. 22.
^s vers. 16—19; ch. 37.
33—38.

^t see Am. 2. 9.
^u ch. 2. 11—17; Dan.
4. 37.

^v ver. 18.
^w Zec. 11. 1, 2.

^x ch. 31. 8; 37. 36;
Dan. 4. 13, 14.

^a ch. 53. 2; Zec. 6. 12;
Rev. 5. 5; 22. 16.

^b ver. 10; Ru. 4. 17;
Ac. 13. 22, 23.

^c see refs. ch. 4. 2.
^d ch. 42. 1; 61. 1; Mt.
3. 16; John 1. 32,
33; 3. 34; Ro. 1. 4.

^e Col. 2. 3.

^f ch. 33. 6; Lk. 2. 52.

^g 1 Sam. 16. 7; John
7. 24.

^h ch. 32. 1; Ps. 72. 2—
4; Jer. 23. 5, 6; Rev.
19. 11.

ⁱ Zeph. 2. 3.

^k Job 4. 9; Mal. 4. 6;
2 Thes. 2. 8; Rev.
1. 16; 2. 16; 19. 15.

^l ch. 30. 33.
^m see ch. 59. 17; Eph.
6. 14.

ⁿ ch. 65. 25; Eze. 34.
25; Hos. 2. 18.

¹ Literally, 'from the face of oil;' a phrase very difficult of explanation. Some suppose it to mean, 'because of the unction,' *i. e.* of the Holy Spirit: see note on ver. 21. Some, following the Targum, take it to mean 'because of the anointed,' *i. e.* the royal successors of David, especially the Messiah. Others render it, 'The yoke (of Israel) is broken from fatness;' the figure being taken from a fat ox, which breaks and casts off the yoke: comp. Deut. xxxii. 15; Hos. iv. 16.

² The prophet here describes, in the vivid language of an eye-witness, the march of Sennacherib towards Jerusalem. The places mentioned belonged to the kingdom of Judah, and lay near the city. See refs.

³ Rather, baggage. Michmash was a strong post commanding a 'passage,' or defile (ver. 29; 1 Sam. xiii. 23), well fitted for a military dépôt.

⁴ Or, perhaps, 'Shriek, daughter of Gallim! listen, Laishah! answer her, Anathoth!' representing the terror and sufferings of the captured towns. The last clause is by some rendered as the names of two places, 'Anijah (the same as Bethany), Anathoth.'

⁵ Or, 'to-day,' resting there one day, within sight of the city which he threatens with assault on the morrow. But there he shall suddenly fall like a haughty (or lofty) tree felled by the axe (vers. 33, 34). Comp. Ezek. xxxi.

⁶ In the last portion (ch. xi., xii.) of this series of

prophecies, temporal deliverances are left behind, and the eye of the seer is fixed exclusively upon the Messiah, whom he had before announced (ch. vii. 14; ix. 6, 7). See Rom. xv. 12. He is now exhibited as springing from the royal house of Judah when reduced to its ancient obscurity (ver. 1), and as enriched with abundant measures of Divine influence, so as to rule righteously and prosperously (2—5). His reign, therefore, is one of perfect peace (6—9), under which Gentiles and Israelites shall be united (10—13), triumphing over all enemies and obstacles (14—16), and singing (as formerly at the Red Sea) the praises of Jehovah the Saviour (ch. xii.)

⁷ The stock remaining when the tree is felled; a fit emblem of a decayed family. Hence *Jesse*, who was only a private person, is named rather than David. This image was probably suggested by the previous mention of the 'forest' in ch. x. 18, 34.

⁸ Or, 'shall do justice to;' 'shall decide with equity for;' etc. These just decisions, rigorously enforced, are designated 'the rod of his mouth.' Comp. 2 Thes. ii. 8; Rev. i. 16.

⁹ This beautiful representation of universal peace evidently includes a radical change in the inward dispositions of those who will thus be brought to live in outward harmony. These happy transformations have been realized in every age in proportion as the influence of genuine Christianity has been felt.

- And the weaned child shall put his hand on the cockatrice' den.
- 9 °They shall not hurt nor destroy in all my holy mountain :
For ^p the earth shall be full of the knowledge of the LORD,
As the waters cover the sea.¹
- 10 ° And in that day ^r there shall be a root of Jesse,²
^s Which shall stand for an ensign of the people ;
To it shall the ' Gentiles seek :—and ^u his rest shall be glorious.
- 11 And it shall come to pass ^x in that day,
That the Lord ^y shall set his hand again the second time,³
To recover the remnant of his people, which shall be left,
^z From Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam,
And from Shinar, and from Hamath,—and from the islands of the sea.⁴
- 12 ^a And he shall set up an ensign for the nations,
^b And shall assemble the outcasts of Israel,
And gather together ^c the dispersed⁵ of Judah—from the four corners of the earth.
- 13 ^d The envy also of Ephraim⁶ shall depart,
And the adversaries of Judah shall be cut off :
Ephraim shall not envy Judah,—and Judah shall not vex Ephraim.
- 14 But they shall fly⁷ upon the shoulders of the Philistines toward the west :
They shall spoil them of the east together ;
^e They shall lay their hand upon Edom and Moab ;
And the children of Ammon ^f shall obey them.
- 15 And the LORD ^g shall utterly destroy the tongue⁸ of the Egyptian sea ;
And with his mighty wind shall he ^h shake his hand over the river,
And shall smite it in the seven streams,⁹—*i* and make *men* go over dryshod.
- 16 And ^k there shall be an highway for the remnant of his people, which shall be
left, from Assyria ;
^l Like as it was to Israel in the day that he came up out of the land of Egypt.
- 12 And¹⁰ ^m in that day thou shalt say,
ⁿ O LORD, I will praise thee :—^o though thou wast angry with me,
Thine anger is turned away, and thou comfortedst me.
- 2 Behold, ^p God *is* my salvation ;—I will trust, and not be afraid :
For the LORD ^q JEHOVAH *is* my ^r strength and *my* song ;¹¹
He also is become my salvation.
- 3 Therefore with joy shall ye draw ^s water out of the wells of salvation.¹²
- 4 And in that day shall ye say,
^t Praise the LORD,—call upon his name [*or*, proclaim his name],
^u Declare his doings among the people,
Make mention that his ^x name is exalted.
- 5 ^y Sing unto the LORD ; for he hath done excellent things :
This *is* known in all the earth.

o ch. 2. 4 ; 35. 9 ; Job 5. 23 ; Mic. 4. 2—4.
p ch. 59. 19 ; Ps. 22. 27—31 ; Hab. 2. 11 ; Zec. 14. 9.

q ch. 2. 11.
r ver. 1 ; Ro. 15. 12.
s Gen. 49. 10 ; John 12. 32.

t ch. 66. 12, 19 ; Mt. 2. 1, 2 ; 12. 21 ; Ro. 15. 9—12.

u ch. 32. 17, 18 ; Mt. 11. 28—30 ; Heb. 4. 1, etc.

x ch. 2. 11.
y ch. 60 to ch. 66 ; Den. 39. 3—6 ; Jer. 23. 7. 8 ; Eze. 11. 16—20 ; 36. 24 ; Hos. 1. 11 ; Joel ch. 3 ; Am. 9. 14, 15 ; Zec. 10. 8—12 ; Ro. 11. 15, 26.

z ver. 16 ; ch. 27. 12, 13 ; Mic. 7. 12.

a ch. 62. 10.
b ch. 43. 6 ; 56. 8 ; Ps. 68. 22.

c Zeph. 3. 10 ; John 7. 35 ; Jam. 1. 1.

d Jer. 3. 18 ; Eze. 37. 16—21 ; Hos. 1. 11.

e Dan. 11. 41.

f ch. 60. 14.

g ch. 59. 2 ; 51. 9, 10 ; Hab. 3. 8 ; Zec. 10. 11.

h ch. 19. 16 ; Zec. 2. 9.

i Rev. 16. 12.

k ch. 19. 23 ; 35. 8—10.

l ch. 51. 10 ; 63. 12, 13 ; Ex. 14. 26—29.

m see refs. ch. 2. 11.

n ch. 25. 1.
o Deut. 39. 1—3 ; Ps. 85. 1—3 ; 103. 1—3.

p see refs. Ps. 27. 1.

q Ps. 83. 18.
r ch. 26. 4 ; Ex. 15. 2 ; Ps. 118. 14.

s ch. 49. 10 ; John 4. 10, 14 ; 7. 37—39.

t 1 Chr. 16. 8 ; Ps. 105. 1.

u ch. 66. 19 ; see refs. Ps. 9. 11 ; 145. 4—6.

x Ps. 31. 3.
y Ex. 15. 1, 21 ; Ps. 68. 32—35 ; 98. 1.

1 That is, *completely filling* its bed.

2 Rather, 'And in that day the root of Jesse which is standing shall be for a banner of the peoples ; to it the nations shall seek, and his dwelling-place shall be glory' (or glorious). The 'dwelling-place' is Zion (ch. xii. 6), as the representative of the church of Christ.

3 This restoration is called the 'second,' in reference to the deliverance of God's ancient people, either from Egypt, or, more probably, from Babylon ; so that the complete fulfilment of the prophecy is only to be expected when 'all Israel shall be saved.' See Rom. ch. xi. The countries specified after Assyria, the enemy then threatening Judah, are named in geographical order as surrounding Palestine, and are therefore to be taken for the *whole earth* (ver. 12). See Gen. x. ; Numb. xii. 1, and note ; and the map at p. 521.

4 Or, 'the coast-land of the sea ;' *i. e.* the Mediterranean Sea : meaning such parts of Europe as were then known.

5 The word 'outcasts' is masculine, the word 'dispersed' feminine ; thus including *all*.

6 See notes on Judg. viii. 1 ; 1 Kings xi. 28 ; and on title of Psa. lxxviii.

7 That is, 'They shall pounce upon' them like birds of prey. The tribes, instead of attacking one another, shall unite, as in David's days, against their common enemies. 'The children of the East' are Edom, Moab, and Ammon, the exalters of the great confederacies

against Israel mentioned in 2 Sam. viii., x. These evidently include *all* the enemies of the chosen people.

8 The narrow Gulf of Suez, through which a dry passage was made for the Israelites (Exod. xiv.)

9 Rather, 'into seven streams.' The 'river' is the Euphrates, which shall not be a greater obstacle to the return than the Jordan had been to the entrance into their land (Josh. iii.) Thus all past triumphs and miraculous deliverances are to be surpassed in this glorious restoration. Many understand this as referring to an actual return of the Jews to Canaan ; and there is no necessity for excluding that supposition : but it is important to regard the whole as symbolical of *spiritual* deliverance, peace, and triumph.

10 This psalm of the church of united Jews and Gentiles is a counterpart to Miriam's song in Exod. xv. Only one passage, however, is borrowed from it. Comp. ver. 2, and Exod. xv. 2.

11 That is, 'the source of my protection and the subject of my praise.'

12 There may be an allusion here to the miraculous supply of water to the Israelites in the wilderness ; which was afterwards celebrated with great pomp on the last day of the feast of tabernacles. See note on Lev. xxiii. 34. The blessings of salvation are often compared to water. See ch. lv. 1 ; John iv. 10 ; Rev. xxii. 1, 17.

6 ^z Cry out and shout, thou inhabitant of Zion :
For great is ^a the Holy One of Israel ^b in the midst of thee.

Prophecy against Babylon.

13 THE¹ ^c BURDEN² OF ^d BABYLON, WHICH ISAIAH THE SON OF AMOZ DID SEE.

2 ^e Lift ye up a banner ^f upon the high³ mountain,
Exalt the voice unto them, ^g shake the hand,

^h That they may go into the gates of the nobles.⁴

3 ⁱ I have commanded my sanctified⁵ ones,
I have also called ^k my mighty ones for mine anger,
Even them that ^l rejoice in my highness.⁶

4 The noise of a multitude in the mountains, like as of a great people ;
A tumultuous noise of the kingdoms of nations gathered together :

^m The LORD of hosts mustereth the host of the battle.

5 They come ⁿ from a far country, from the end of heaven,⁷
Even the LORD, ^o and the weapons of his indignation,—to destroy the whole land.

6 Howl ye ; ^p for the day of the LORD is at hand ;
^q It shall come as a destruction⁸ from the Almighty.

7 Therefore shall all hands be faint [*or*, fall down^r],
And every man's heart shall ^s melt :

8 And they shall be afraid : ^t pangs and sorrows shall take hold of them ;
They shall be in pain as a woman that travaileth :
They shall be amazed one at another ;—their faces *shall be as flames*.⁹

9 Behold, ^u the day of the LORD cometh,
Cruel¹⁰ both with wrath and fierce anger,—to lay the land desolate :
And he shall destroy ^x the sinners thereof out of it.

10 For ^y the stars of heaven and the constellations¹¹ thereof shall not give their light :
The sun shall be ^z darkened in his going forth,
And the moon shall not cause her light to shine.

11 And I will punish the world¹² for *their* evil,—and the wicked for their iniquity ;
^a And I will cause the arrogancy of the proud to cease,
And will lay low the haughtiness of the terrible.

12 I will make ^b a man more precious than fine gold ;
Even a man than the golden wedge¹³ of Ophir.

13 ^c Therefore I will shake the heavens,—and the earth shall remove out of her place,
In the wrath of the LORD of hosts,—and in ^d the day of his fierce anger.

14 And it shall be as¹⁴ the chased roe,—and as a sheep that no man taketh up :
^e They shall every man turn to his own people,
And flee every one into his own land.

15 ^f Every one that is found shall be thrust through ;
And every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be ^g dashed to pieces before their eyes ;
Their houses shall be spoiled, and their wives ravished.

17 ^h Behold, I will stir up the Medes¹⁵ against them,
ⁱ Which shall not regard silver ;—and *as for* gold, they shall not delight in it.

^z ch. 40. 9 ; 54. 1 ; Zeph. 3. 14.

^a ch. 41. 14, 16 ; Ps. 71. 22 ; 80. 18.

^b ch. 8. 18 ; Zeph. 3. 15—17 ; Zec. 2. 10, 11.

^c ch. 21. 1 ; 47. 1 ; Jer. 23. 33—38.

^d ch. 14. 4, etc. ; 43. 14 ; ch. 47 ; Jer. 25. 12—14 ; ch. 50 ; ch. 51 ; Rev. ch. 17 ; ch. 18.

^e ch. 5. 26 ; 18. 3 ; Jer. 50. 2 ; 51. 27.

^f Jer. 51. 25.

^g ch. 10. 32 ; 11. 15.

^h ch. 45. 1—3 ; Jer. 51. 58.

ⁱ Jer. 50. 21, etc.

^k Joel 3. 11.

^l Ps. 149. 2, 5, 6.

^m Jer. 50. 14, 15.

ⁿ ver. 17 ; Jer. 50. 3, 9 ; 51. 11.

^o Jer. 51. 20, 21.

^p ch. 2. 12 ; Zeph. 1. 7 ; Rev. 6. 17 ; 14. 7.

^q Job 31. 23 ; Joel 1. 15.

^r Heb. 12. 12.

^s see refs. Ex. 15. 15.

^t ch. 21. 3 ; Ps. 48. 6.

^u Mal. 4. 1.

^x Ps. 101. 35 ; Pro. 2. 22.

^y Eze. 32. 7, 8 ; Joel 2. 10 ; Am. 8. 9, 10 ; Mt. 24. 29 ; Rev. 6. 12—11.

^z ch. 24. 21, 23 ; Eze. 32. 7 ; Joel 2. 31 ; 3. 15 ; Zeph. 1. 15 ; Mt. 24. 29 ; Mk. 13. 24 ; Lk. 21. 25.

^a see refs. ch. 2. 11.

^b ch. 4. 1 ; 24. 6.

^c Joel 3. 16 ; Hag. 2. 6.

^d Ps. 110. 5 ; Lam. 1. 12 ; Nah. 1. 5, 6.

^e ch. 47. 16 ; Jer. 50. 16 ; 51. 9.

^f Rev. 18. 4.

^g Ps. 137. 8, 9 ; Nah. 3. 10 ; Zec. 11. 2.

^h see refs. vers. 3—5 ; ch. 21. 2 ; Dan. 5. 28—31.

ⁱ Pro. 6. 34, 35.

¹ The third section of Isaiah's prophecies, including chapters xiii.—xxiii., is directed against foreign enemies. The first of these is Babylon (ch. xiii., xiv.), which was not, at this time, very powerful, and had not come into collision with the Hebrew monarchy. The prophet hears Jehovah's summons, and the noise of many nations gathering to his standard against Babylon (vers. 2—5) ; depicts the alarm of the Chaldeans (6—8) ; the terrible convulsions, carnage, and destruction attending the invasion of the pitiless Medes (9—18) ; and the subsequent desolation of the city and country (19—22). He then shows that all this was to be done for the deliverance of the Jews (ch. xiv. 1, 2), for whose use he prepares a song of triumph (3—23) ; and he connects with it the total and permanent downfall of Assyrian domination (24—27).

² This word is most commonly applied to threatenings.

³ Rather, 'bare.'

⁴ That is, of Babylon. See note on Job xxi. 28.

⁵ That is, 'consecrated ones;' my chosen and appointed instruments. The leaders and armies are spoken of as mustering under the command of Jehovah.

⁶ Or, 'my proud exulters;' probably alluding to the character of the Persians.

⁷ Where the heaven meets the earth ; that is, the horizon. The 'mountains' (ver. 4) are those of Media and Persia.

⁸ Literally, 'as might from the Almighty.' As if the prophet had said, 'His destroying might shall be to you the proof that he is 'the Almighty.''

⁹ That is, flushed by intense inward agitation.

¹⁰ That is, in which no mercy can be shown. Compare Jer. vi. 23 ; l. 42.

¹¹ Heb., 'its Chesilim' (see note on Job ix. 9) ; *i. e.* its most brilliant constellations. The extinction of the very sources of light represents complete and irreparable destruction. See refs.

¹² The extensive empire of Babylon is here called 'the world,' as the Roman was afterwards (Luke ii. 1).

¹³ Rather, simply 'gold of Ophir.' The terrible slaughter should make men rarer than gold. Comp. ch. iv. 1.

¹⁴ Or, 'And it shall be *that*, as,' etc.

¹⁵ The Medes are mentioned, according to frequent usage, as being at first more numerous and powerful than their allies, the Persians. Their disregard of wealth, which usually attracts invaders, their skillful archery, and their savage cruelty, are particularly noticed by the historians Herodotus, Xenophon,

- 18 *Their* bows also ^k shall dash the young men to pieces ;
And they shall have no pity on the fruit of the womb ;
Their eye shall not spare children.
- 19 ^l And Babylon, the glory of kingdoms,—the beauty of the Chaldees' excellency,
Shall be as when God overthrew ^m Sodom and Gomorrah.
- 20 ⁿ It shall never be inhabited,
Neither shall it be dwelt in, from generation to generation :
Neither shall the Arabian pitch tent there ;
Neither shall the shepherds make their fold there. ¹
- 21 ^o But wild beasts of the desert shall lie there ;
And their houses shall be full of doleful creatures ;
And owls shall dwell there,—and satyrs shall dance there.
- 22 And the wild beasts of the islands shall cry in their desolate houses [*or*, palaces],
And dragons in *their* pleasant palaces : ²
^p And her time is near to come,—and her days shall not be prolonged.
- 14 For the LORD ^q will have mercy on Jacob,—and ^r will yet choose Israel,
^s And set ³ them in their own land :—^t and the strangers shall be joined with them,
And they shall cleave to the house of Jacob.
- 2 And the people shall take them, ^u and bring them to their place :
^x And the house of Israel shall possess them in the land of the LORD,
For servants and handmaids :
And they shall take them captives, whose captives they were ;
^y And they shall rule over their oppressors.
- 3 And it shall come to pass ^z in the day that the LORD shall give thee rest from
thy sorrow, and from thy fear, and from the hard bondage wherein thou wast
- 4 made to serve, that thou ^a shalt take up this proverb ⁴ against the king of
Babylon, and say,
How hath the oppressor ceased !—the ^b golden city [*or*, exactress of gold] ceased !
- 5 The LORD hath broken ^c the staff of the wicked,—and the sceptre of the rulers.
- 6 He who smote the people in wrath with a continual stroke,
He that ruled the nations in anger, ^d is persecuted, and ^e none hindereth. ⁵
- 7 The whole earth is at rest, and is quiet :—^f they break forth into singing.
- 8 ^f Yea, the fir trees rejoice at thee,—and the cedars ⁶ of Lebanon, *saying*,
Since thou art laid down,—no feller is come up against us.
- 9 ^g Hell [*or*, The grave] from beneath is moved for thee—to meet *thee* at thy coming :
It stirreth up the dead for thee,—*even* all the chief ones of the earth ;
It hath raised up from their thrones all the kings of the nations.
- 10 All they shall speak and say unto thee,
Art thou also become weak as we ?—art thou become like unto us ?
- 11 ⁱ Thy pomp is brought down to the grave,—and the noise of thy viols : ⁷
^h The worm is spread under thee,—and the worms cover thee.
- 12 ⁱ How art thou fallen from heaven,
O Lucifer ⁸ [*or*, O day star], son of the morning !
How art thou cut down to the ground,—which didst weaken ⁹ the nations !

^k 2 Ki. 8. 12 ; Hos. 13. 16.

^l ch. 14. 4—6, 12—15 ; Jer. 51. 41.
^m Ge. 19. 24, 25 ; Deu. 29. 23 ; Jer. 49. 18 ; 50. 40.
ⁿ ch. 14. 23 ; Jer. 50. 3, 13, 39 ; 51. 29, 62.

^o ch. 31. 11—15 ; Rev. 18. 2.

^p Deu. 32. 35 ; Jer. 51. 33.

^q ch. 40. 1, 2 ; Le. 26. 42—45 ; Ps. 102. 13 ; Jer. 50. 17—20.

^r Zec. 1. 17 ; 2. 12.
^s Deu. 30. 3—5 ; Jer. 24. 6, 7 ; Eze. 36. 24, 28.

^t ch. 56. 6—8 ; 60. 3—5, 10 ; Zec. 8. 22, 23 ; Eph. 2. 12—19.

^u ch. 49. 22 ; 60. 9 ; 66. 20.

^x ch. 60. 10—12 ; 61. 5 ; Le. 25. 41—46.

^y ch. 60. 11 ; Jer. 39. 16.

^z Jer. 30. 10 ; 46. 27, 28.

^a ch. 13. 19 ; Hab. 2. 6.

^b Rev. 18. 10, 16.

^c ch. 9. 4 ; Ps. 125. 3 ; Jer. 48. 17.

^d ch. 13. 14—18.
^e Job 9. 13 ; Pro. 21. 30.

^f ch. 49. 13 ; Ps. 96. 11—13 ; 98. 8, 9 ; 148. 7—12 ; Pro. 11. 10 ; Jer. 51. 48 ; Rev. 18. 20.

^g ch. 55. 12 ; Eze. 31. 16 ; Zec. 11. 2.

^h Eze. 32. 21—32.

ⁱ Eze. 26. 13 ; Rev. 18. 11—19.

^k Job 17. 14 ; 21. 20.
^l ch. 31. 4.

Diodorus Siculus, and Ammianus Marcellinus. At the time when this prophecy was delivered, the Medes, like the Babylonians, were subject to the Assyrians ; but they threw off the yoke soon after Sennacherib's disaster. See Chron. Table (p. 518), n. c. 713, 709 ; and Herod. i. 95, *et seq.*

1 So exactly has this prophecy been accomplished, that recent travellers have found the Arabs of the neighbourhood superstitiously afraid of passing a single night upon the site of Babylon.

2 Rather, 'And their houses shall be full of howlings, and ostriches shall dwell there, and shaggy [goats] shall gambol there, and jackals shall cry in their palaces, and monsters in their halls of pleasure,' etc. The *wildest* of animals shall be *at home* in the palaces, and the voice of *joy* shall be exchanged for *howling*. For the exact fulfilment of the prophecy, see Newton on the Prophecies, Diss. 15 ; and Keith's Evidence of Prophecy.

3 Rather, 'settle ;' 'make them rest.' These verses predict that the chosen people and their oppressors should change places. The prophecy has had some partial fulfilments (see Ezra ii. 65 ; Esth. viii. 17) : but if 'Babylon' represents the *enemies of the church*, a far more important fulfilment is yet to be expected.

4 Or, 'ode.' This triumphal song celebrates the overthrow of the Chaldean tyranny (vers. 4—6), which causes the whole earth to rejoice (7, 8), and arouses even the regions of the dead, where the departed kings receive the fallen monarch with astonishment and exultation (9—11). It forcibly contrasts his former pride of power with his terrible fall, and describes his want even of burial, the destruction of his race, and the desolation of his land (12—23). It closes with a sign of the certainty of its accomplishment derived from the speedy overthrow of the Assyrian power (24—27).

5 Rather, 'with a tyranny without restraint ;' corresponding to the preceding clause, 'with a stroke without cessation.'

6 For similar personifications of inanimate nature, see refs.

7 Here put for music in general (see ch. v. 12), *i. e.* *mirth* and *revelry*.

8 The morning-star. A *star* is a symbol of royalty (Numb. xxiv. 17) ; and the brilliant morning-star is an emblem of peculiar glory (Rev. ii. 28 ; xxii. 16). It therefore well represents the imperial grandeur of the king of Babylon.

9 Rather, 'who didst lord it over the nations.'

- 13 For ^m thou hast said in thine heart,
ⁿ I will ascend into heaven,—^o I will exalt my throne above the stars of God :
 I will sit also upon the mount of the congregation, ^p in the sides of the north :¹
- 14 ^q I will ascend above the heights of the clouds ;—^r I will be like the Most High.
- 15 Yet thou ^s shalt be brought down to hell,—^t to the sides of the pit.
- 16 They that see thee shall narrowly look upon thee,—*and* consider thee, *saying*,
^u *Is this the man that made the earth to tremble,—that did shake kingdoms ;*
That made the world as a wilderness,—and destroyed the cities thereof ;
That opened not the house of his prisoners ?
- 18 ^x All the kings of the nations, *even* all of them,
 Lie in glory, every one ^y in his own house.
- 19 ^z But thou art cast out of thy grave²—like an abominable branch,
And as the raiment³ of those that are slain, thrust through with a sword,
That go down to the stones of the pit ;—as a carcase trodden under feet.
- 20 Thou shalt not be joined with them in burial,
 Because thou hast destroyed thy land,—*and* slain thy people :
^a The seed of evil doers shall never be renowned.
- 21 Prepare⁴ slaughter for his children,—^b for the iniquity of their fathers ;
 That they do not rise, nor possess the land,—nor fill the face of the world with cities.
- 22 For I will rise up against them,—saith the LORD of hosts,
 And cut off from Babylon ^c the name, and ^d remnant,
^e And son, and nephew, saith the LORD.
- 23 ^f I will also make it a possession for the bittern,⁵ and pools of water :
 And I will sweep it with the besom of destruction,—saith the LORD of hosts.⁶
- 24 The LORD of hosts hath sworn, saying,
^g Surely as I have thought, so shall it come to pass ;
 And as I have purposed, so shall it stand :
- 25 That ^h I will break the Assyrian in my land,
 And upon my mountains tread him under foot :
 Then shall ⁱ his yoke depart from off them,
 And his burden depart from off their shoulders.
- 26 This⁷ is the purpose that is purposed upon the whole earth :
 And this is the hand that is stretched out upon all the nations.
- 27 For the LORD of hosts hath ^k purposed, and who shall disannul it ?
 And his hand is stretched out, and who shall turn it back ?

Prophecy concerning Philistia.

- 28 IN THE YEAR THAT ^l KING AHAZ DIED WAS THIS BURDEN.⁸
- 29 ^m Rejoice not thou, whole Palestina,⁹
ⁿ Because the rod of him that smote thee is broken :

^m ch. 47. 7—10 ; Eze. 28. 2.
ⁿ Mt. 11. 23.
^o Dan. 8. 10.
^p Ps. 48. 2.
^q ch. 37. 23, 24.
^r ch. 47. 8 ; Gen. 3. 5 ;
^s 2 Thes. 2. 4.
^t Mt. 11. 23.
^u Eze. 28. 8.

^u vers. 4, 5.

^x 2 Chr. 24. 16.

^y ch. 22. 16.

^z 1 Ki. 21. 19 ; Jer. 22. 19.

^a Job 18. 19 ; Ps. 21. 10 ; 37. 28 ; 109. 13.
^b see refs. Ex. 20. 5 ;
 Mt. 23. 35.

^c Job 18. 16—19 ; Pro. 10. 7 ; Jer. 51. 62.

^d 1 Ki. 14. 10.

^e Job 18. 19.

^f see refs. ch. 13. 21, 22 ; Jer. 50. 39, 40 ; Zeph. 2. 14.

^g ch. 46. 10, 11 ; Job 23. 13 ; Pro. 19. 21.

^h ch. 39. 30—33 ; 31. 8 ; 37. 36.

ⁱ ch. 10. 2.

^k ch. 43. 13 ; 2 Chr. 20. 6 ; Job 9. 12 ; 23. 13 ; 40. 8 ; Ps. 33. 11 ; Pro. 19. 21 ; 21. 30 ; Jer. 51. 29 ; Dan. 4. 31, 35.

^l ch. 9. 12 ; 2 Ki. 16. 20.

^m Pro. 24. 17.

ⁿ 2 Chr. 26. 6.

¹ Some refer this to the sacred hills of Jerusalem (which lay in the north of Judah), where Jehovah was worshipped by his assembled people (comp. Psa. xlviii. 2) ; others to the sacred mount of Oriental heathen mythology, El-borj, which lay in the north, and where the gods were said to dwell. In either case the meaning is, 'I will be as God.' Comp. 2 Thess. ii. 4.

² On the importance attached to burial in the royal sepulchres, see 2 Chron. xxi. 20 ; xxiv. 16 ; Jer. xxii. 19.

³ Rather, 'clothed,' or 'clad with the slain, the thrust-through,' etc. ; *i. e.* lying in a confused heap of the slain, and covered by them.

⁴ Let the whole race be destroyed. Comp. 2 Kings x. 11, 14, 17. None of the ancient royal family of Babylon ever regained the throne ; and the Babylonian empire never rose again.

⁵ Heb., 'the kippod ;' which, from Zeph. ii. 14, appears to be a bird. The bittern is found among the ruins on the Euphrates.

⁶ The manner in which the preceding prophecy received its accomplishment will be seen from the following summary of the more remarkable vicissitudes which Babylon has undergone. It attained its highest splendour under Nebuchadnezzar, about 600 years B. C., soon after the fall of the Assyrian empire and its capital Nineveh. About 538 B. C., agreeably to the prophecies of Isaiah, Jeremiah, and Daniel, the city was taken by the Medo-Persian army under Cyrus. In consequence of a rebellion of the inhabitants about the year 517 B. C.,

Darius Hystaspis ordered its gates to be taken away, and its walls to be lowered. In the year 477 B. C., Xerxes plundered and destroyed the temple of Belus. After its conquest by Seleucus Nicator, B. C. 312, it fell still further into decay, especially in consequence of the erection of Seleucia on the Tigris, which that king made his residence ; it was then made a royal park for wild beasts, and was gradually reduced to its present desolate state.

⁷ The overthrow of Assyria and the fall of Babylon, however remote from each other, were both partial executions of one general decree against all powers which should oppose the people and kingdom of God.

⁸ The new title and specification of time here given show that this is a distinct prophecy.

⁹ The Philistines, whose district is here called 'Palestina,' are spoken of above (ch. ix. 11 ; xi. 14), and throughout the historical books of the Old Testament, as the hereditary enemies of Israel. They were subdued by David (2 Sam. v. 17—25 ; xxi. 15), and paid tribute to Jehoshaphat (2 Chron. xvii. 11) ; but rebelled against Jehoram (2 Chron. xxi. 16, 17), were chastised and subdued by Uzziah (2 Chron. xxvi. 6), and again revolted from Ahaz (2 Chron. xxviii. 18), and plundered the country of Judah. They are now threatened with severer inflictions, first by a king of David's house (comp. vers. 29, 30, and 2 Kings xviii. 8), and then by a host from the north (Assyria) which should crush them ; whilst Zion, trusting in Jehovah, should be delivered (vers. 31, 32 ; 2 Kings xviii. 13, etc.)

For out of the serpent's root shall come forth a cockatrice,

^a And his fruit *shall be* a fiery flying serpent.

30 And the firstborn of ^p the poor¹ shall feed,—and the needy shall lie down in safety :
And ^q I will kill thy root with famine,—and he shall slay thy remnant.

31 Howl, O gate ; cry, O city ;—thou, whole Palestina, *art* dissolved :
For there shall come from the north a smoke,²

And none *shall be* alone in his appointed times³ [*or*, assemblies].

32 What shall *one* then answer the messengers of the nation ?⁴
That ^r the LORD hath founded Zion, and ^s the poor of his people shall trust in it.

The downfall of Moab predicted.

15 THE⁵ 'BURDEN' OF MOAB.

Because ^x in the night ^y Ar of Moab is laid waste, *and* brought to silence ;

Because in the night ^z Kir of Moab is laid waste, *and* brought to silence.

2 ^a He⁶ is gone up to Bajith,⁷ and to Dibon, the high places, to weep :

Moab ^b shall howl over ^c Nebo, and over ^d Medeba :

^e On all their heads *shall be* baldness,—*and* every beard cut off.

3 In their streets ^f they shall gird themselves with sackcloth :

^g On the tops of their houses, and in their streets, every one shall howl,
Weeping abundantly [*or*, coming down with weeping].

4 And ^h Heshbon shall cry, and Elealeh :

Their voice shall be heard *even* unto ⁱ Jahaz :

Therefore the armed soldiers of Moab shall cry out ;

His life⁸ shall be grievous unto him.

5 ^k My heart shall cry out for Moab ;

His fugitives *shall flee* unto ^l Zoar, an ^m heifer of three years old :⁹

For ⁿ by the mounting up of Luhith with weeping shall they go it up ;

For in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters ^o of Nimrim shall be desolate :

For the hay is withered away, ^p the grass faileth,—there is no green thing.

7 Therefore ^q the abundance they have gotten, and that which they have laid up,
Shall they¹⁰ carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab ;

The howling thereof unto Eglaim,—and the howling thereof unto Beer-elim.¹¹

9 For the waters of Dimon shall be full of blood :

For I will bring more¹² upon Dimon,¹³

^r Lions¹⁴ upon him that escapeth of Moab,—and upon the remnant of the land.

16 ^s Send ye the lamb¹⁵ to the ruler of the land

^t From Sela¹⁶ to the wilderness,—unto the mount of the daughter of Zion.

2 For it shall be, *that*, ^u as a wandering bird east out of the nest,

So the daughters of Moab shall be at the fords of ^x Arnon.

3 Take counsel,¹⁷ execute judgment ;

^o 2 Ki. 18. 18.

^p ch. 65. 13, 14.

^q Jer. ch. 47 ; Eze. 25. 15—17 ; Am. 1. 6—8.

^r Ps. 87. 1, 5 ; 102. 16 ;

132. 13, 14.

^s Zeph. 3. 12 ; Zec. 11.

11 ; Jam. 2. 5.

^t ch. 13. 1.

^u ch. 25. 10 ; Jer. 48.

1, etc. ; Eze. 25. 8—

11 ; Am. 2. 1—3 ;

Zeph. 2. 8—11.

^x Ex. 12. 29, 30 ; 1 Thes.

5. 1—3.

^y Num. 21. 28.

^z ch. 16. 7, *Kir-hare-*

sath, 11.

^a ch. 16. 12.

^b ch. 16. 7.

^c Num. 32. 3.

^d Num. 21. 30.

^e ch. 3. 21 ; 22. 12 ; i. e.

21. 5 ; Job 1. 20 ; Jer.

47. 5 ; 48. 1, 37, 38 ;

Eze. 7. 18.

^f 2 Sam. 3. 31 ; Jon.

3. 6—8.

^g ch. 22. 1 ; Jer. 48.

38, 39.

^h ch. 16. 8, 9 ; Num.

32. 3, 4.

ⁱ Num. 21. 23.

^k ch. 16. 9—11 ; Jer.

48. 31—36.

^l Ge. 13. 10 ; 19. 22.

^m ch. 16. 14 ; Jer. 48.

31.

ⁿ Jer. 48. 5.

^o Num. 32. 36.

^p ch. 16. 9, 10 ; Joel 1.

10—12.

^q ch. 5. 29.

^r 2 Ki. 17. 25 ; Jer.

15. 3.

^s 2 Sam. 8. 2 ; 2 Ki. 3.

4, 5.

^t 2 Ki. 14. 7.

^u ch. 13. 14.

^x Num. 21. 13—15.

1 That is, the very poorest : see note on Job xviii. 13.

2 Either the clouds of dust raised by an army, or the smoke of approaching fire, as a symbol of destruction.

3 Rather, 'There is no straggler in his hosts.'

4 Of any nation which should send ambassadors to Judea. Whatever revolutions may occur, God is the protector of his people, and his enemies have no cause to rejoice.

5 Chapters xv., xvi. contain one connected prophecy against the Moabites ; who, after the death of Solomon, had transferred their allegiance from the crown of Judah to that of Israel. Soon after the death of Ahab, they refused their annual tribute (see 2 Kings iii. 5) ; and they appear not only to have maintained their independence, but also to have gained possession of some of the towns of Israel (compare Josh. xiii. 24—27), until the time of the Chaldean invasion, when, probably, this prophecy was fulfilled. The sudden capture of Ar, their capital, and Kir, their chief fortress (see note on 2 Kings iii. 25), spreads terror through the other cities, and causes the people to flee to the mountains and the deserts (xv. 1—9). The Moabites are therefore exhorted to renew their submission to the king of Judah, entreating his protection (xvi. 1—5) ; but this they are too proud to do (6), and must undergo sufferings so dreadful, that the very thought of them makes the prophet weep (7—12). An appendix, probably added at a later period, announces the near approach of the catastrophe (13, 14).

6 That is, the people.

7 Either 'the house,' *i. e.* the temple (compare ch. xvi. 12 ; Numb. xxii. 41) ; or, perhaps, the same as 'Beth-diblathaim' (Jer. xlvi. 22).

8 Or, 'His soul is distressed for himself.'

9 Like such a heifer, either for the vigour of its flight, or for the loudness of its voice. But the words may be the name of a town, 'Eglath-shalisha.'

10 That is, the Moabites. The brook is probably Wady-el-Aehsa, the boundary between Moab and Idumea.

11 Perhaps, 'the well of the mighty ones,' Num. xxi. 18.

12 Heb., 'additions ;' *i. e.* more evils.

13 Probably the same as Dibon, ver. 2 ; the prophet returning to the point where he had begun.

14 Heb., 'a lion ;' a symbol of a mighty and cruel foe. Or the wild beasts themselves may be meant, as in Lev. xxvi. 22 ; 2 Kings xvii. 25.

15 That is, the tribute-lamb. See 2 Kings iii. 4, 5. By acknowledging the sovereignty of the race of David, the Moabites might put themselves under the protection of the Divine King of Israel.

16 Or, 'Petra' (see note on 2 Kings xiv. 7). 'Sela' and 'the desert' are probably put for the Moabite frontiers furthest from Palestine, and therefore include the whole land.

17 This is either a further advice to the Moabites wisely to prepare for the day of calamity by affording the Israelites an asylum ; or, more probably, the entreaty of the fugitive Moabites at the frontier, on the river Arnon, that the Hebrews would give them counsel and protection.

- ^v Make thy shadow as the night in the midst of the noonday ;
Hide the outcasts ;—bewray not him that wandereth.
- 4 ^z Let mine outcasts dwell with thee, Moab ;¹
Be thou a covert to them from the face of the spoiler :
^a For the extortioner is at an end,—the spoiler ceaseth,
The oppressors are consumed out of the land.
- 5 And in mercy ^b shall the throne be established :
And he² shall sit upon it in truth, ^c in the tabernacle of David,
^d Judging, and seeking judgment,—and hastening righteousness.
- 6 We have heard of the ^e pride of Moab ; *he is very proud* :
Even of his haughtiness, and his pride, and his wrath :
^f *But his lies shall not be so.*³
- 7 Therefore shall Moab ^g howl for Moab,—every one⁴ shall howl :
For the foundations⁵ ^h of Kir-hareseth shall ye mourn ;—surely *they are* stricken.
- 8 For ⁱ the fields of Heshbon languish, and ^k the vine of Sibmah :
The lords of the heathen have broken down the principal plants thereof,
They⁶ are come *even* unto ^l Jazer, they wandered *through* the wilderness :
Her branches are stretched out,—they are gone over the sea.
- 9 Therefore ^m I will bewail with the weeping of Jazer the vine of Sibmah :
I will water thee with my tears, ⁿ O Heshbon, and Elealeh :
For the shouting for⁷ thy summer fruits and for thy harvest is fallen.
- 10 And ^o gladness is taken away, and joy out of the plentiful field ;
And in the vineyards there shall be no singing, neither shall there be shouting :
The treaders shall tread out no wine in *their* presses ;
I have made *their vintage* shouting to cease.
- 11 Wherefore ^p my bowels shall sound like an harp for Moab,
And mine inward parts for ^q Kir-hareseth.
- 12 And it shall come to pass, when it is seen⁸
That Moab is weary on ^r the high place,
That he shall come to ^s his sanctuary to pray ;—^t but he shall not prevail.
- 13 This *is* the word that the LORD hath spoken concerning Moab since that time.⁹
- 14 But now the LORD hath spoken, saying,
Within three years, ^u as the years of an hireling,¹⁰
And ^x the glory of Moab shall be contemned,
With all that great multitude ;—^y and the remnant *shall be* very small and feeble.
- Prophecy against Syria and Ephraim, and the Assyrians.*
- 17 ^z THE BURDEN OF ^a DAMASCUS.¹¹
Behold, ^b Damascus is taken away from *being* a city,
And it shall be a ruinous heap.
- 2 The cities of ^c Aroer¹² are forsaken :

y ch. 25. 4 ; Judg. 9. 15.

z see Deu. 23. 15, 16.

a ch. 14. 4.

b 2 Sam. 7. 16 ; Ps. 61. 6, 7 ; Dan. 7. 14, 27 ; Mic. 4. 7 ; Lk. 1. 33. c ch. 9. 6, 7 ; Jer. 23. 5, 6 ; Am. 9. 11 ; Lk. 1. 31—33. d ch. 11. 1—5 ; Ps. 72. 2 ; 96. 13 ; 98. 9. e Jer. 48. 29, 30, 42 ; Zeph. 2. 9, 10.

f ch. 28. 15, 18 ; 44. 25.

g ch. 15. 2—5 ; Jer. 48. 20.

h ver. 11 ; ch. 15. 1 ; 2 Ki. 5. 25.

i ch. 15. 4 ; 24. 7.

k ver. 9 ; Num. 32. 38, Shibmah.

l Num. 32. 3.

m Jer. 48. 32—34

n ch. 15. 4.

o ch. 24. 8 ; Jer. 48. 31.

p ch. 15. 5 ; 63. 15 ; Jer. 48. 35.

q ver. 7.

r ch. 15. 2 ; Num. 22. 39, 41 ; 23. 3, 14, 25.

s 1 Ki. 11. 7 ; Jer. 48. 7, 13, 46.

t 2 Ki. 19. 12 ; Ps. 115. 3—7 ; Jer. 10. 5.

u ch. 21. 16 ; Deu. 15. 18.

x ch. 23. 9.

y Jer. 48. 46, 47.

z ch. 13. 1.

a Jer. 49. 23—27 ; Am. 1. 3—5 ; Zec. 9. 1 ; fulfilled 740, 2 Ki. 16. 9.

b ch. 8. 4.

c Jer. 48. 19.

1 Rather, 'Let the outcasts of Moab dwell with thee [O Judah] : ' see the preceding note. This appeal is enforced by the considerations that the favour would not be needed long, and that the exercise of mercy towards Moab would tend to maintain and perpetuate the throne of the family of David (ver. 5).

2 Or, 'One shall sit.'

3 Rather, 'False are his pretensions.' This verse seems to give the reason for rejecting the petition of the Moabites.

4 Rather, 'all of it' (*i. e.* of Moab) 'shall howl.'

5 Or, 'the raisin-cakes ;' as in Hos. iii. 1. See next verse.

6 Rather, 'They (the vines) reached to Jazer, they strayed to the desert ; its branches were stretched out, they passed over to the sea.' 'The vine,' one of the chief products of the land, is here used to represent its *wealth and glory*. Comp. Psa. lxxx. 8—11.

7 Or, 'alarm is fallen upon thy summer fruits,' etc.

8 Rather, 'When Moab has appeared (*i. e.* before his gods), when he has wearied himself on the high-place, and has gone to his sanctuary to pray, yet he shall not prevail.' Comp. ch. xv. 2.

9 Or, 'of old.'

10 That is, years exactly computed. That the Moabites were sufferers from the repeated Assyrian inroads into the district there can be little doubt. But ver. 13 seems to intimate that this was an addition at a later time,

when God had revealed to some later prophet the speedy fulfilment of the foregoing predictions.

11 Although this prophecy (vers. 1—11) is nominally against Damascus only, it includes the allied kingdom of Samaria. Of both these powers it is foretold, that their cities and fortresses should be destroyed (vers. 1—3), and that a remnant only of the population should be left (4, 5), although their overthrow would not be entire and remediless (6). This chastisement should lead the people to turn from idolatry to Jehovah (7, 8) ; but their repeated forgetfulness of God would bring upon them repeated judgments (9—11). The prophet then turns to the Assyrians, the instruments of God's judgments, and describes the onset of their hosts, and their sudden destruction (12—14) ; information of which is to be given to the messengers of Egypt and Cush, that they may acknowledge God's power (ch. xviii). The former parts of this prophecy were fulfilled by the invasions of Tiglath-pileser (2 Kings xv. 29 ; xvi. 9) and Shalmanezar (2 Kings xvii.)

12 This is probably not the Aroer on the river Arnon (Josh. xiii. 16), but another 'before Rabbah' (Josh. xiii. 25), not far from Ramoth-gilead. Whilst the Moabites had taken advantage of the weakness of the kingdom of Israel to seize some of the southern towns on the east of the Jordan, the Syrians had gained possession of those of Gilead and Bashan. See 1 Kings xxii. 3 ; 2 Kings x. 32, 33. The 'cities of Aroer' may be its dependent towns.

<p>They shall be for flocks,—which shall lie down, and ^d none shall make <i>them</i> afraid.</p> <p>3 ^e The fortress also shall cease from Ephraim, And the kingdom from Damascus, and the remnant of Syria: They shall be as the glory ¹ of the children of Israel,—saith the Lord of hosts.</p> <p>4 And in that day it shall come to pass, <i>that</i> the glory of Jacob shall be made thin, And ^f the fatness of his flesh shall wax lean.</p> <p>5 ^g And it shall be as when the harvestman gathereth the corn, And reapeth the ears with his arm; And it shall be as he that gathereth ears in ^h the valley of Rephaim.²</p> <p>6 ⁱ Yet gleaning grapes³ shall be left in it, as the shaking of an olive tree, Two <i>or</i> three berries in the top of the uppermost bough, Four <i>or</i> five in the outmost fruitful branches thereof, Saith the Lord God of Israel.</p> <p>7 At that day shall a man ^k look to his Maker, And his eyes shall have respect to the Holy One of Israel.</p> <p>8 And ^l he shall not look to the altars, ^m the work of his hands, Neither shall respect <i>that</i> which his fingers have made, Either the groves,⁴ or the images.</p> <p>9 ⁿ In that day shall his strong cities Be as a forsaken bough, and an uppermost branch, Which they left because of⁵ the children of Israel:—and there shall be desolation.</p> <p>10 Because thou hast forgotten ^o the God of thy salvation, And hast not been mindful of ^p the rock of thy strength, ^q Therefore shalt thou plant pleasant plants, And shalt set it with strange slips:⁶</p> <p>11 In the day shalt thou make thy plant to grow, And in the morning shalt thou make thy seed to flourish: <i>But</i> ^r the harvest <i>shall be</i> a heap—in the day of grief and of desperate sorrow.</p> <p>12 Woe⁷ to the multitude of many people, <i>Which</i> make a noise ^s like the noise of the seas;—and to the rushing of nations, <i>That</i> make a rushing like the rushing of mighty waters!</p> <p>13 The nations shall rush like the rushing of many waters: ^t But God shall rebuke them, and they shall flee far off, And ^u shall be chased as the chaff of the mountains⁸ before the wind, And like a rolling thing [<i>or</i>, thistle-down] before the whirlwind.</p> <p>14 And behold at eveningtide trouble;—<i>and</i> before the morning he <i>is</i> not. ^v This <i>is</i> the portion of them that spoil us,—and the lot of them that rob us.</p> <p>18 Woe⁹ ^y to the land shadowing with wings, <i>Which is</i> beyond the rivers of Ethiopia: 2 That sendeth ambassadors by the sea, Even in vessels of bulrushes¹⁰ upon the waters, <i>Saying</i>, Go, ye swift messengers, to ^z a nation scattered and peeled [<i>or</i>, outspread and polished], To a people ^a terrible from their beginning hitherto; A nation meted out and trodden down [<i>or</i>, that meteth out and treadeth down], Whose land ^b the rivers have spoiled [<i>or</i>, whose land the rivers despise]!</p> <p>3 All¹¹ ye inhabitants of the world,—and dwellers on the earth, See ye,^c when he lifteth up an ensign on the mountains; And when he bloweth a trumpet, hear ye.</p>	<p>^d Jer. 7. 33.</p> <p>^e ch. 7. 16; 8. 4.</p> <p>^f ch. 10. 16; Hos. 13. 15.</p> <p>^g Jer. 9. 22; 51. 33.</p> <p>^h Jos. 18. 16; 2 Sam. 5. 18.</p> <p>ⁱ see refs. ch. 1. 9; 21. 13; 1 Ki. 19. 18.</p> <p>^k ch. 10. 20, 21; 21. 14; Hos. 3. 5; 14. 1—3; Mic. 7. 7.</p> <p>^l ch. 1. 29; 27. 9.</p> <p>^m ch. 2. 8; 31. 7; Mic. 5. 13, 14.</p> <p>ⁿ vers. 4, 5; ch. 6. 11, 12; 27. 10.</p> <p>^o ch. 12. 2; Ps. 68. 19, 20.</p> <p>^p see refs. Ps. 18. 2.</p> <p>^q Jer. 12. 13; Am. 5. 11.</p> <p>^r see refs. Job 4. 8.</p> <p>^s ch. 8. 7; Jer. 6. 21; Rev. 17. 15.</p> <p>^t ch. 10. 33, 31; 14. 25; 25. 4; Job 38. 11; Ps. 9. 5.</p> <p>^u see refs. Job 21. 18; Ps. 83. 13.</p> <p>^v Job 20. 29; Pro. 22. 23; Eze. 39. 10.</p> <p>^y ch. 20. 4—6; Eze. 39. 4, 5, 9; Zeph. 2. 12; 3. 10.</p> <p>^z ver. 7.</p> <p>^a 2 Chr. 12. 2—1; 14. 9.</p> <p>^b ch. 8. 8.</p> <p>^c ch. 5. 26; 13. 2, 4.</p>
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1 See ver. 4. The allied nations shall fare alike.

2 See note on Josh. xv. 8.

3 Rather, 'gleanings shall be left in it, as the beating of an olive tree.' Olives being gathered (as walnuts are with us) by beating the tree with a stick, a few at the top would frequently remain unobserved. See Deut. xxiv. 20.

4 See notes on Judg. ii. 13; iii. 7. The 'images' are 'pillars of the sun' connected with the worship of Baal. See 2 Chron. xiv. 5; xxxiv. 4.

5 Rather, 'from before.' A few cities shall be left for the small remnant in the land.

6 These 'plants' and 'strange slips' probably refer to foreign idols, and the sinful gratifications connected with their worship.

7 Rather, 'Ho! the noise of many people,' etc.; 'and the rushing of nations,' etc.

8 Threshing-floors were commonly on hills. See 2 Sam. xxiv. 18, and note.

9 Rather, 'Ho!'—a call to attention. The great variety of interpretations given of vers. 1, 2 indicates their obscurity, which has not yet been removed. They appear to be a call to Egypt, which at the time when this prophecy was fulfilled was under the dominion of Tirhakah, a powerful Cushite (or Ethiopian) king, to send messengers to see what God is doing to the mighty hosts of the Assyrians in order to deliver his people. This would be an impressive lesson both to the Egyptians and to the Jews. See ch. xxx. 2.

10 Rather, 'of papyrus;' of which the Egyptians appear to have made light boats (as the modern Abyssinians still do) resembling the coracles of the ancient Britons.

11 Though the message was to be sent especially to Egypt, *all the nations* are summoned to attend.

4 For so the LORD said unto me,
I will take my rest,¹ and I will consider in my dwellingplace
^d Like a clear heat upon herbs,—and like a clond of dew in the heat of harvest.
5 ^e For afore the harvest, when the bud is perfect,
And the sour grape is ripening in the flower,
He shall both cut off the sprigs with pruning hooks,
And take away *and* cut down the branches.
6 ^f They shall be left together
Unto the fowls of the mountains,—and to the beasts of the earth :
And the fowls shall summer upon them,
And all the beasts of the earth shall winter² upon them.
7 In that time ^g shall the present³ be brought unto the LORD of hosts
Of a people scattered and peeled,
And from a people terrible from their beginning hitherto ;
A nation meted out and trodden under foot,—whose land the rivers have spoiled,
^h To the place of the name of the LORD of hosts,—the mount Zion.

Predictions of judgments on Egypt ; and promises of mercy.

19 THE ⁱ BURDEN OF ^k EGYPT.⁴

Behold, the LORD ^l rideth upon a swift cloud,—and shall come into Egypt :
And ^m the idols of Egypt shall be moved at his presence,
And ⁿ the heart of Egypt shall melt in the midst of it.
2 And I will ^o set the Egyptians against the Egyptians :
And they shall fight every one against his brother,
And every one against his neighbour ;
City against city,—and kingdom against kingdom.
3 And ^p the spirit of Egypt shall fail in the midst thereof ;
And ^q I will destroy the counsel thereof :
And they shall ^r seek to the idols, and to the charmers,
And to them that have familiar spirits, and to the wizards.⁵
4 And the Egyptians will I give over ^s into the hand of a cruel lord ;
And a fierce king shall rule over them,—saith the Lord, the LORD of hosts.
5 ^t And the waters shall fail from the sea,⁶
And the river shall be wasted and dried up.
6 And they shall turn the rivers far away ;⁷
And the brooks ^u of defence shall be emptied and dried up :
^v The reeds and flags shall wither.
7 The paper reeds⁸ by the brooks, by the mouth of the brooks
And every thing sown by the brooks,
Shall wither, be driven away, and be no *more*.
8 ^w The fishers⁹ also shall mourn,
And all they that cast angle into the brooks shall lament,
And they that spread nets upon the waters shall languish.
9 Moreover they that work in ^z fine flax,¹⁰
And they that weave networks [*or*, white works] shall be confounded.
10 And they shall be broken in the purposes [*Heb.* foundations] thereof,
All ^a that make sluices *and* ponds for fish.¹¹

^d 2 Sam. 23. 4 ; Ps. 72. 6.
^e see ch. 17. 11.

^f Jer. 7. 33 ; Eze. 32. 4—6 ; 39. 17—20
Rev. 19. 17, 18.

^g ch. 16. 1 ; 66. 20 ; Ps. 68. 29—31 ; 72. 9—11 ;
Zeph. 3. 10 ; Mal. 1. 11

^h ver. 4 ; Ps. 132. 13, 14.

ⁱ ch. 13. 1.
^k Jer. 25. 17, 19 ; 43. 8—13 ; 44. 29, 30 ; ch. 46 ; Eze. ch. 29 to ch. 32.

^l Ps. 18. 10 ; 68. 4 ; 104. 3.

^m Ex. 12. 12 ; Jer. 43. 12 ; Eze. 30. 13.

ⁿ ver. 16 ; Jos. 2. 11.

^o vers. 13, 14 ; Judg. 7. 22 ; 1 Sam. 14. 16, 20
2 Chr. 20. 23.

^p Ps. 76. 12.

^q 2 Sam. 17. 14 ; Job 5. 12, 13.

^r ch. 8. 19 ; 47. 12.

^s ch. 20. 4 ; Jer. 46. 26 ; Eze. 29. 19.

^t Jer. 51. 36 ; Eze. 30. 12 ; Zec. 10. 11.

^u 2 Ki. 19. 21.

^v Ex. 2. 3 ; Job 8. 11.

^w Eze. 30. 12.

^z see refs. 1 Ki. 10. 28.

^a Ex. 7. 19.

1 Jehovah will not at first interfere with the Assyrians, but will even favour their success to a certain point, as dew and sunshine promote the growth of plants ; but before their plans are executed, he will interpose and destroy them. Comp. Psa. 1. 21.

2 'Summer' and 'wiuter' include the whole year.

3 This may refer to offerings sent from Egypt to Jehovah : see 2 Chron. xxxii. 23.

4 From Judah's enemies the prophet turns to its chief ally, on which the Israelites too often trusted, and threatens Egypt with anarchy and tyranny (vers. 1—4) ; the failure of all its resources, both material (5—10) and intellectual (11—14), leaving it incapable and defenceless (15—17). After this, he promises deliverance to the Egyptians, consequent upon the introduction of the worship of God (18—22), in which Israel, Egypt, and Assyria are to be united and to be blessed together (23—25). It is probable that the threatenings refer, not to one particular catastrophe, but to the frequent invasions and oppressions to which the land of Egypt has been subject through successive ages to this day ; and that the promises, though partly fulfilled by the settlement of the

Jews in the country, and the subsequent planting of Christianity there, yet await their full accomplishment.

5 The Egyptians have been in all ages, and still are, much addicted to the arts of divination.

6 That is, the Nile ; which, during its annual inundation, has all the appearance of a *sea*, and is still called by the people of Egypt by that name.

7 Rather, 'And the streams shall become putrid, the canals of Egypt shall be emptied and dried up : ' alluding to the offensive miasma exhaled by the half-dried canals.

8 Rather, 'The meadows along the river, at the brink of the river, shall wither,' etc. These would naturally be the last to suffer from a drought.

9 The Nile has always been celebrated for the quantity, variety, and excellence of its fish.

10 Both flax and cotton abounded in Egypt, and their culture and manufacture afforded support to many of its inhabitants.

11 Rather, 'And her pillars are broken down, all labourers for hire are grieved at heart.' The distress affects all classes, both the nobles (or 'pillars') and the poor.

<p>11 Surely ^b the princes of ^c Zoan¹ are fools, The counsel of the wise counsellors of Pharaoh is become brutish : How say ye unto Pharaoh,—I <i>am</i> the son of the wise, the son of ancient kings ?</p> <p>12 ^d Where <i>are</i> they ? where <i>are</i> thy wise men ? And ^e let them tell thee now, and let them know What the LORD of hosts hath purposed upon Egypt.</p> <p>13 The princes of Zoan are become fools,—^f the princes of Noph² are deceived ; They have also seduced³ Egypt,—<i>even they that are</i> the stay of the tribes thereof.</p> <p>14 The LORD hath mingled ^g a perverse spirit in the midst thereof : And they have caused Egypt to err in every work thereof, As a drunken <i>man</i> staggereth in his vomit.</p> <p>15 ^h Neither shall there be <i>any</i> work for Egypt, Which ⁱ the head or tail, branch or rush, may do.</p> <p>16 In that day shall Egypt ^k be like unto women :—and it shall be afraid and fear Because of the shaking of the hand of the LORD of hosts, ^l Which he shaketh over it.</p> <p>17 And the land of Judah shall be a terror unto Egypt,⁴ Every one that maketh mention thereof shall be afraid in himself ; ^m Because of the counsel of the LORD of hosts, Which he hath determined against it.</p> <p>18 In that day ⁿ shall five cities in the land of Egypt ^o Speak the language of Canaan,⁵—^p and swear to the LORD of hosts ; One shall be called, The city of destruction [<i>or</i>, Heres, <i>or</i>, the sun].</p> <p>19 In that day ^q shall there be an altar to the LORD In the midst of the land of Egypt, And a pillar⁶ at the border thereof to the LORD.</p> <p>20 And ^r it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt : For they shall cry unto the LORD ^s because of the oppressors, And he shall send them a saviour,⁷ and a great one,—and he shall deliver them.</p> <p>21 And the LORD shall be known to Egypt, And the Egyptians shall know the LORD in that day, And ^t shall do sacrifice and oblation ; Yea, they shall vow a vow unto the LORD, and perform <i>it</i>.</p> <p>22 And the LORD shall smite Egypt : ^u he shall smite and heal <i>it</i> : And ^v they shall return <i>even</i> to the LORD, And he shall be intreated of them, and shall heal them.</p> <p>23 In that day ^y shall there be a highway⁸ out of Egypt to Assyria, And the Assyrian shall come into Egypt,—and the Egyptian into Assyria, And the Egyptians shall serve⁹ with the Assyrians.</p> <p>24 In that day shall Israel be the third¹⁰ with Egypt and with Assyria, <i>Even</i> ^z a blessing in the midst of the land :</p> <p>25 Whom the LORD of hosts shall bless, saying,—Blessed <i>be</i> Egypt my people, And Assyria ^a the work of my hands,—and ^b Israel mine inheritance.¹¹</p>	<p>^b ver. 13 ; ch. 41. 25 ; Job 5. 12, 13. ^c ch. 30, 4 ; Num. 13. 22.</p> <p>^d 1 Cor. 1. 20. ^e ch. 41. 22, 23.</p> <p>^f Jer. 2. 16.</p> <p>^g ver. 2 ; ch. 23. 10, 14 ; 1 Kl. 22. 20—23.</p> <p>^h see Ps. 128. 2 ; Pro. 14. 23 ; Hag. 1. 11. ⁱ ch. 9. 14, 15.</p> <p>^k ch. 39. 17 ; Jer. 51. 30 ; Nah. 3. 13.</p> <p>^l ch. 11. 15.</p> <p>^m ch. 20. 2—5 ; 46. 10, 11.</p> <p>ⁿ ch. 27. 13 ; Ps. 68. 31.</p> <p>^o Zeph. 3. 9. ^p ch. 45. 23, 24 ; Deu. 10. 20.</p> <p>^q Ge. 28. 18 ; Ex. 24. 4 ; Jos. 22. 10, 26, 27.</p> <p>^r see Jos. 4. 20, 21 ; 22. 27.</p> <p>^s ver. 1.</p> <p>^t Mal. 1. 11.</p> <p>^u Deu. 32. 39. ^v ch. 55. 7.</p> <p>^y ch. 11. 16 ; Eph. 3. 6.</p> <p>^z Ge. 12. 2 ; Eze. 34. 26 ; Zec. 8. 13. ^a ch. 29. 23 ; Ps. 100. 3 ; Hos. 2. 23 ; Eph. 2. 10. ^b Deu. 32. 9.</p>
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¹ See note on Psa. lxxviii. 12.

² In Egyptian *Men-nophri*, and in modern Coptic *Men-nouf*. Hence it was called by the Hebrews *Noph* or *Moph* (Hos. ix. 6), and by the Greeks *Memphis*. It was situated not far from the modern Cairo, but on the west of the Nile; and was the capital first of Lower Egypt, and then of the whole country, until superseded by Alexandria. Little now remains but vast mounds; much of the materials having been used to build other cities.

³ Or, 'caused to err;' as in the next verse.

⁴ This verse indicates the transition from suffering to repentance. The fulfilment of Jehovah's threatening against the Egyptians is to lead to a reverent regard both to his people (once despised) and to himself. 'In that day,' or when this is the case, many of the Egyptians shall embrace the customs and worship of the people of God (ver. 18).

⁵ The reception of a language implies the adoption of the customs of a people. Some interpret the numbers in this verse *definitely*, but apply them to different cities; others regard 'five' as put for an indefinite number; whilst a few suppose that 'five' will embrace true religion, for 'one' which will reject it and be devoted to 'destruction.' But most commentators prefer the mar-

ginal rendering of this last word, and apply the passage to Heliopolis, where a temple was erected, B. C. 149, after the model of that at Jerusalem. See sketch of the history of the Jews during the period between the Old and New Testaments, at the end of the Prophetical Books.

⁶ The honours which they once paid to their idols shall now be paid to Jehovah.

⁷ 'A deliverer.' He will do to them as he did to his people of old. Comp. Judg. iii. 9, where almost these very words are used.

⁸ Free communication and intimate union.

⁹ That is, shall serve God.

¹⁰ That is, the three nations shall be united as one people. The prophecy must be considered as referring rather to the spread of the true religion and the worship of the true God, than to a political or civil alliance.

¹¹ The three appellations here bestowed upon the three united nations indicate God's special choice and favour towards them. Comp. Exod. iii. 7, 10 ; v. 1 ; Isa. xlv. 11 ; lx. 21 ; Eph. ii. 10 ; Dent. xxxii. 9 ; Psa. xxviii. 9 ; xxxiii. 12. Egypt and Assyria having been enemies of God's people, the prophecy seems to intimate, not the destruction, but the conversion of those who had opposed his church, and their admission to the full enjoyment of gospel blessings.

10 ^a O my threshing,¹ and the corn of my floor :
That which I have heard of the LORD of hosts, the God of Israel,
Have I declared unto you.

11 ⁱ THE BURDEN OF DUMAH.²
He calleth to me out of Seir,
Watchman, what of the night?³—Watchman, what of the night?

12 The watchman said,—The morning⁴ cometh, and also the night :
^k If ye will inquire, inquire ye:—return, come.

13 ^l THE BURDEN UPON ARABIA.
In the forest in Arabia shall ye lodge,
O ye travelling companies ^m of Dedanim.⁵

14 The inhabitants of the land of ⁿ Tema⁶ brought water to him that was thirsty,
They prevented with their bread him that fled.

15 For they fled from the swords,—from the drawn sword,
And from the bent bow,—and from the grievousness of war.

16 For thus hath the LORD said unto me,
Within a year, ^o according to the years of an hireling,⁷
And all the glory of ^p Kedar shall fail :

17 And the residue of the number of archers,
The mighty men of the children of Kedar,⁸ shall be diminished :
For the LORD God of Israel hath spoken *it*.

Prophetic picture of the siege of Jerusalem; the degradation of Shebna, and the exaltation of Eliakim.

22 THE BURDEN OF ^q THE VALLEY OF VISION.⁹

What aileth thee now, ^r that thou art wholly gone up to the housetops? ¹⁰

2 Thou that art full of stirs,—a tumultuous city, ^s a joyous¹¹ city :
Thy slain *men are* ^t not slain with the sword,¹²—nor dead in battle.

3 All thy rulers are fled together,—they are bound by the archers :¹³
All that are found in thee are bound together,—*which* have fled from far.

4 Therefore said I, Look away from me;—^u I will weep bitterly,
Labour not to comfort me,—because of the spoiling of the daughter of my people.

5 ^x For *it* is a day of trouble, and of ^y treading down, and of perplexity
^z By the Lord God of hosts in the valley of vision,

Breaking down the walls,—and of ^a crying to the mountains.¹⁴

6 ^b And Elam¹⁵ bare the quiver—with chariots of men *and* horsemen,
And ^c Kir uncovered the shield.

7 And it shall come to pass,—*that* thy choicest valleys shall be full of chariots,
And the horsemen shall set themselves in array at [*or*, toward] the gate.

8 And ^d he discovered¹⁶ the covering of Judah;

^h Jer. 51. 33.

ⁱ Ge. 25. 14; 1 Chr. 1. 39; Jer. 49. 7, 8; Eze. 35. 2; Obad. 1.

^k ch. 55. 7.

^l Jer. 25. 23, 24; 49. 28—33.

^m 1 Chr. 1. 9, 32; Eze. 27. 15, 20, 21.
ⁿ 1 Chr. 1. 30.

^o ch. 16. 14.

^p ch. 60. 7; 1 Chr. 1. 29; Ps. 120. 5.

^q Ps. 125. 2; Jer. 21. 13.

^r ch. 15. 3; Jer. 48. 38.

^s ch. 32. 13.

^t Lam. 4. 9.

^u Jer. 4. 19; 9. 1; 13. 17.

^x ch. 37. 3.

^y ch. 5. 5.

^z 2 Ki. 25. 10; Lam. 1. 5; 2. 2.

^a Hos. 10. 8; 1 k. 23. 39.

^b ch. 21. 2; Ge. 10. 22;

Jer. 49. 35.

^c ch. 15. 1; Am. 1. 5.

^d ch. 36. 1—3.

1 That is, 'O my oppressed and afflicted people;' language of tenderness addressed to the Jews.

2 'Dumah' was an Arabian town and district lying south of Edom, and the name is perhaps here used for *Edom*, as the voice is represented as coming from 'Seir.' This prophecy is obscure from its brevity; but its position here, as connected with the preceding one respecting Babylon, is illustrated by Psa. cxxxvii. 7.

3 'Night' commonly represents *calamity*, as day-break does deliverance. The question here therefore imports, How much of this calamity has passed over, and what prospect is there of relief?

4 Most interpreters apply 'the morning' to the return of prosperity to the Jews; and 'the night' to future calamities of the Idumeans, who are directed, if they would know more, to make inquiry at another time.

5 The Dedanites (see Gen. x. 7) were probably a Cushite tribe on the east of Arabia. They were a mercantile people, trading with Tyre in ivory, ebony, etc. (see Ezek. xxvii. 15, 20; xxxviii. 13). The interruption of their caravans is alluded to as a proof of the disturbed state of the country.

6 A tribe of Ishmaelites (see Gen. xxv. 15), who dwelt in the neighbourhood of Edom, near the present caravan route from Damascus to Mecca. These words are an address to them: 'O inhabitants of the land of Tema, bring water,' etc. They are called upon to go out to help the travellers, who dare not take the usual route.

7 See note on ch. xvi. 14.

8 'Kedar' (see Gen. xxv. 13) is here put for *Arabia* in general.

9 That is, Jerusalem; called a '*valley*' because, though seated on hills, it was surrounded by hills still higher, with valleys between them; and 'of vision,' as the place where God's presence was manifested. The prophecy relates to some period when the city was besieged, probably to that described in 2 Chron. xxxii. 2—6; and denounces the confidence placed in material defences, combined with impenitence, sensuality, and neglect of dependence on God.

10 A lively and accurate picture of an Oriental city in commotion.

11 Full of reckless self-indulgence. See ver. 13.

12 That is, the mortality was of another kind, most probably from famine and plague: comp. Lam. iv. 9. See also 2 Chron. xxxii. 11.

13 Who as light-armed troops pursued the fugitives. The verse seems to allude to the vain endeavours which were made, as they were also at the time of the Chaldean invasion (see 2 Kings xxv. 4), to escape by flight from the privations and dangers of the siege.

14 Their cry reaches the surrounding hills, which re-echo it.

15 The Persians (celebrated as archers) and Medes were still subject to Assyria. See 2 Kings xviii. 11.

16 Rather, 'uncovered;' either he opened their eyes to see their danger, or took the fortresses which 'covered' or protected the country. See 2 Kings xviii. 13.

<p>And thou didst look in that day to the armour ^e of the house of the forest.¹</p> <p>9 ^f Ye have seen also the breaches of the city of David, that they are many : And ye gathered together the waters of the lower pool.²</p> <p>10 And ye have numbered³ the houses of Jerusalem, And the houses have ye broken down to fortify the wall.</p> <p>11 ^g Ye made also a ditch⁴ between the two walls—for the water of the old pool. But ye have not looked unto ^h the maker thereof,⁵ Neither had respect unto him that fashioned it long ago.</p> <p>12 And in that day did the Lord God of hosts ⁱ call to weeping, and to mourning, And ^k to baldness, and to girding with sackcloth :</p> <p>13 ^l And behold joy and gladness, Slaying oxen, and killing sheep,—eating flesh, and drinking wine : “ Let us eat and drink ; for to-morrow we shall die.</p> <p>14 “ And it was revealed in mine ears—by the LORD of hosts, Surely this iniquity ^m shall not be purged from you till ye die, Saith the Lord God of hosts.</p> <p>15 Thus⁶ saith the Lord God of hosts, Go, get thee unto this treasurer,—<i>even</i> unto ⁿ Shebna, ^o which <i>is</i> over the house,</p> <p>16 <i>And say</i>, What hast thou here,⁷ and whom hast thou here, That thou hast hewed thee out a sepulchre here ? <i>As he</i> [<i>or</i>, O he] ^p that heweth him out a sepulchre on high, <i>And that graveth an habitation for himself in a rock !</i></p> <p>17 Behold, the LORD will carry thee away with a mighty captivity, ^q And will surely cover thee.⁸</p> <p>18 He will surely violently turn and toss thee—<i>like</i> a ball into a large country : There shalt thou die,—and there the chariots of thy glory <i>shall be</i> The shame⁹ of thy lord’s house.</p> <p>19 And ^r I will drive thee from thy station, And from thy state shall he pull thee down.</p> <p>20 And it shall come to pass in that day, That I will call my servant ^s Eliakim the son of Hilkiyah :</p> <p>21 And I will clothe him with thy robe,—and strengthen him with thy girdle, And I will commit thy government into his hand : And he shall be ^t a father to the inhabitants of Jerusalem, And to the house of Judah.</p> <p>22 And ^u the key of the house of David will I lay upon his shoulder ;¹⁰ So he shall ^v open, and none shall shut ;—and he shall shut, and none shall open.</p> <p>23 And I will fasten him <i>as</i> ^w a nail¹¹ in a sure place ; And he shall be for a glorious throne¹² to his father’s house.</p> <p>24 And they shall hang upon him all the glory of his father’s house, The offspring and the issue,—all vessels of small quantity, From the vessels of cups, even to all the vessels of flagons.¹³</p> <p>25 In that day, saith the LORD of hosts, Shall ^x the nail that is fastened¹⁴ in the sure place</p>	<p>^e 1 Ki. 7. 2 ; 10. 17.</p> <p>^f 2 Ki. 20. 20 ; 2 Chr. 32. 4, 5, 30.</p> <p>^g Ne. 3. 16.</p> <p>^h see ch. 31. 1 ; 37. 26.</p> <p>ⁱ Joel 1. 13 ; 2. 17.</p> <p>^k see refs. ch. 15. 2 ; Ezra 9. 3 ; Am. 8. 10 ; Mic. 1. 16.</p> <p>^l ch. 5. 12 ; Am. 6. 3—7.</p> <p>^m ch. 56. 12 ; 1 Cor. 15. 32.</p> <p>ⁿ ch. 5. 9 ; 1 Sam. 9. 15 ; Am. 3. 7.</p> <p>^o 1 Sam. 3. 14 ; Eze. 24. 13.</p> <p>^p ch. 36. 3 ; 2 Ki. 18. 18, 37.</p> <p>^q 1 Ki. 4. 6.</p> <p>^r see 2 Sam. 18. 18 ; 2 Chr. 16. 14 ; Job 3. 14 ; Mt. 27. 60.</p> <p>^s Est. 7. 8 ; Job 9. 24.</p> <p>^t Job 40. 11, 12.</p> <p>^u 2 Ki. 18. 18, 37.</p> <p>^v Ge. 45. 8.</p> <p>^w Mt. 16. 18, 19 ; Rev. 1. 18.</p> <p>^x Job 12. 14 ; Rev. 3. 7.</p> <p>^y Ezra 9. 8 ; Ecc. 12. 11.</p> <p>^b vers. 15, 16.</p>
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1 See note on 1 Kings vii. 2. This palace was intended for, or converted into, an arsenal.

2 Compare 2 Chron. xxxii. 3, 4.

3 Probably to ascertain how many of them could be spared for the repair of the wall.

4 Rather, ‘a reservoir.’ See 2 Kings xx. 20. Hezekiah seems to have built a second outer wall to inclose the waters of Gihon.

5 God, who long ago designed, and now brings upon you the impending calamity. Failing to recognise his hand, you do not hear his call to humiliation (ver. 12), but persist in reckless dissipation (13), which will ensure the doom you are determined to forget (14).

6 The denunciation of the sins of the people at large is followed by threats against a high officer of the king, who probably opposed the calls of the prophets, and encouraged the people in wickedness. He is to be degraded from his office, and sent into captivity (vers. 15—19), whilst his place is to be filled by a faithful counsellor (20—25). This is a solemn lesson to those who misuse the authority and influence of high rank.

7 The prophet may be supposed to have addressed Shebna while superintending the excavation of his superb tomb; and then to have pointed to it, saying, ‘He is hewing out,’ etc. The language used, and the pecu-

liarity of his name, have led some to conclude that Shebna was a foreigner; but he is most likely thus addressed because a man of his character had no right to claim citizenship or honour in the city of God.

8 The Chaldee adds, ‘with confusion.’

9 Or, ‘O [thou] shame!’

10 That is, he shall enjoy high political authority. Keys of large size, and curved like a sickle, so as to be hung round the neck, are still used in some countries. Our Lord appropriates these words to himself (Rev. iii. 7), to intimate his power in the church.

11 A large nail or peg was usually inserted into the walls of Oriental houses to hang articles of furniture upon. Here it denotes figuratively the security of Eliakim’s position, and his ability to confer wealth and honour on his family.

12 Or, ‘seat.’ His father’s house, and all of his own family, shall be supported by him.

13 All who belonged to Eliakim, whatever might be their stations or employments, would be benefited by his elevation.

14 That is, ‘now fastened;’ meaning Shebna. The execution of this Divine decree is nowhere recorded; but we afterwards find Eliakim occupying the position here announced to him: ch. xxxvi. 3, 22.

Be removed, and be cut down, and fall;
And 'the burden that *was* upon it shall be cut off:—for the LORD hath spoken *it*.

c Jer. 17. 5, 6.

The fall of Tyre; and its subsequent restoration.

23 THE ^dBURDEN 'OF TYRE.¹

d ch. 13. 1.
e Jer. 25. 15, 22; 47. 4; Ezek. ch. 26 to ch. 28; Am. 1. 9, 10; Zec. 9. 2—4.
f ch. 2. 16.
g ver. 12.

Howl, ye ships of Tarshish;²—for it is laid waste,
So that there is no house, no entering in:
^sFrom the land of Chittim³ it is revealed to them.

h Eze. 27. 3, 4.

2 Be still [*Heb.* silent], ye inhabitants of ^hthe isle;

i Eze. 27. 8.

Thou whom 'the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of ^hSihor,⁴

k 1 Chr. 13. 5; Jer. 2. 18.

The harvest of the river, *is* her revenue;—and 'she is a mart of nations.

l Eze. 27. 3.

4 Be thou ashamed, O Zidon: for the sea hath spoken,
Even the strength⁵ of the sea,—saying, I travail not, nor bring forth children,
Neither do I nourish up young men, *nor* bring up virgins.

5 ^mAs at the report concerning Egypt,⁶

m Ex. 15. 14—16; Josh. 2. 10; 9. 10.

ⁿSo shall they be sorely pained at the report of Tyre.

n Eze. 26. 15—21; 27. 29—36.

6 ^oPass ye over to Tarshish;⁷—howl, ye inhabitants of the isle.

o vers. 10, 12.

7 *Is* this your ^pjoyous city,—^qwhose antiquity *is* of ancient days?

p ch. 22. 2.
q Jos. 19. 29.

Her own feet shall carry her afar off to sojourn.

8 ^rWho hath taken this counsel against Tyre, ^sthe crowning city,⁸

r Deu. 29. 24.

Whose merchants *are* princes,—whose traffickers *are* the honourable of the earth?

s see Ezek. 28. 2—6, 12.

9 The LORD of hosts hath purposed it,—^tto stain the pride of all glory,

t see refs. ch. 2. 11, 17.

And ^uto bring into contempt all the honourable of the earth.

u Job 12. 21; Ps. 107. 40.

10 Pass through thy land as a river,

O daughter of Tarshish, *there is* no more strength.⁹

r Ex. 15. 8—10.

11 ^zHe stretched out his hand over the sea,—he shook the kingdoms:

The LORD hath given a commandment against the merchant city,¹⁰

12 To destroy the strong holds thereof.—And he said,

^yThou shalt no more rejoice,—O thou oppressed virgin, daughter of Zidon: ^z11

y Eze. 26. 13, 14; Rev. 18. 22.

Arise, ^zpass over to Chittim;—there also shalt thou have no rest.

z ver. 1.

13 Behold ^athe land of the Chaldeans;—this people was not,

a Ge. 11. 28, 31.

Till ^bthe Assyrian founded it for ^cthem that dwell in the wilderness:

b Gen. 10. 10, 11; 2 Ki. 17. 24.

They set up the towers thereof,—they raised up the palaces thereof;¹²

c Ps. 72. 9.

^dAnd he brought it to ruin.

d Eze. 26. 7, etc.; 29. 18.

14 ^eHowl, ye ships of Tarshish:—for your strength is laid waste.

e ver. 1; Eze. 27. 25, 30.

15 And it shall come to pass in that day,

That Tyre shall be forgotten seventy years,—according to the days of one king:¹³

After the end of seventy years shall Tyre sing as an harlot.¹⁴

1 The subject of ch. xxiii. is the overthrow of Tyre (vers. 1—14); its depression for a period of seventy years, and its subsequent restoration to its former prosperity and wealth, which should be consecrated to God's service (15—18). The punishment is to be inflicted by the Chaldeans (ver. 13); who, under Nebuchadnezzar, besieged the city and probably took it. Compare Ezek. xxviii., xxviii., xxix. 17—21, and notes. Tyre, an ancient city of the Phœnicians (ver. 7), and a colony of Zidon, was situated on the north coast of Palestine, and was built partly on the main land and partly on an island near the shore. It was for ages the great centre of the world's commerce; and planted its colonies (among which was the powerful city of Carthage) along the coasts of Asia Minor, Greece, Cyprus, Libya, and Spain. The Tyrians had been in friendly connection with God's people in the time of David, but they had retained their gross idolatry, and Jezebel had introduced it into Israel.

2 See note on 1 Kings x. 22.

3 See note on Numb. xxiv. 24. 'Chittim,' perhaps, here means particularly the island of Cyprus.

4 'Sihor' (the *black* or muddy) is a name of the Nile, here also called 'the river.' Egypt, fertilized by the mud of the overflowing Nile, produced a great abundance of grain, which was exported by the Tyrian merchants.

5 Or, 'fortress of the sea;' *i. e.* Tyre (see Ezek. xxvi. 17). Tyre complains of being left desolate and solitary, like a widow who has never had children.

6 Referring probably to the terror which seized the Canaanites, when they heard of the destruction of the Egyptians at the Red Sea: see refs.

7 Take refuge in your distant colonies. The flight of the Tyrians with their wealth accounts for the poor reward which the Chaldeans obtained for their long and hard labour (see Ezek. xxix. 18). The same thing was done when Alexander besieged Tyre.

8 That is, dispenser of crowns; many of her colonies being governed by kings under the mother state.

9 *Heb.*, 'no more girdle;' probably meaning no more restraint. The colonies would now be free from the rigorous rule of the central state, which had sought its own aggrandisement rather than theirs.

10 Literally, 'against Canaan;' the Phœnicians being Canaanites.

11 The 'daughter of Zidon' (or the Zidonians) here means the Phœnicians generally. They may escape to the shores of the Mediterranean, but there they will find no rest.

12 Or, 'They (*i. e.* the Chaldeans) have erected their towers; they have demolished her (*i. e.* Tyre's) palaces.' The Chaldeans, a rude race of mountaineers, brought from their wilderness by the Assyrians to Babylon, would become more formidable to Tyre than the Assyrians themselves. See note on Gen. xi. 28.

13 That is, probably one kingdom or dynasty; meaning that of Nebuchadnezzar. See Jer. xxv. 11. On the overthrow of the Babylonian monarchy by the Persians, Tyre regained her commercial importance, though not her independence.

14 Or, 'it shall be unto Tyre as the song of a harlot.' Tyre shall make use of every means by which to bring herself into notice. See the next note.

- 16 Take an harp, go about the city,—thou harlot that hast been forgotten;
Make sweet melody, sing many songs,—that thou mayest be remembered.
- 17 And it shall come to pass after the end of seventy years,
That the LORD will visit Tyre,—and she shall turn to her hire,
And shall commit fornication¹ with all the kingdoms of the world
Upon the face of the earth.
- 18 And her merchandise and her hire² shall be holiness to the LORD:
It shall not be treasured nor laid up;
For her merchandise shall be for them that dwell before the LORD,
To eat sufficiently, and for durable clothing.²

Predictions of the chastisements of the Jews, and their happy effect; promises of future deliverance and restoration; and of the destruction of their enemies; songs of praise for God's mercy.

- 24 BEHOLD,³ the LORD maketh the earth⁴ empty, and maketh it waste,
And turneth it upside down, and scattereth abroad⁵ the inhabitants thereof.
- 2 And it shall be, as with the people, so with the priest;
¹As with the servant, so with his master;—as with the maid, so with her mistress;
^mAs with the buyer, so with the seller;—as with the lender, so with the borrower;
As with the taker of usury, so with the giver of usury to him.⁶
- 3 The land shall be utterly emptied, and utterly spoiled:
For the LORD hath spoken this word.
- 4 The earth^o mourneth and fadeth away,—the world languisheth and fadeth away,
The haughty people⁷ of the earth do languish.
- 5 The earth also is defiled under the inhabitants thereof;
Because they have transgressed the laws,—changed the ordinance,
Broken the everlasting covenant.⁸
- 6 Therefore hath the curse devoured the earth,
And they that dwell therein are desolate:⁹
Therefore the inhabitants of the earth are burned,—and few men left.
- 7 The new wine mourneth,—the vine languisheth,—all the merry-hearted do sigh.
- 8 The mirth^l of tabrets ceaseth,
The noise of them that rejoice endeth,—the joy of the harp¹⁰ ceaseth.
- 9 They shall not drink wine with a song;
Strong drink shall be bitter to them that drink it.
- 10 The city of confusion¹¹ is broken down:
Every house is shut up, that no man may come in.
- 11 There is a crying for wine in the streets;
All joy is darkened, the mirth of the land is gone.
- 12 In the city is left desolation,—and the gate is smitten with destruction.¹²
- 13 When¹³ thus it shall be in the midst of the land among the people,
^yThere shall be as the shaking of an olive tree,
And as the gleaning grapes when the vintage is done.
- 14 They¹⁴ shall lift up their voice, they shall sing,
For the majesty of the LORD they shall cry aloud from the sea.

^f Nah. 3. 4; Rev. 17. 2.

^g Ps. 45. 12.
^h Zec. 14. 20, 21.

ⁱ ch. 1. 7—9; 5. 6; Eze. 12. 19, 20.
^k see refs. Deu. 4. 27.

^l ch. 9. 14—17; 2 Chr. 36. 14—17; Lam. 5. 12—14; Hos. 4. 9.
^m Eze. 7. 12, 13.

ⁿ ver. 1; ch. 6. 11.

^o ch. 3. 26; 33. 9; Jer. 4. 28.

^p Ge. 3. 17, 18; Le. 18. 25; Num. 35. 33, 34.

^q ch. 42. 24, 25; Deu. 28. 15—20; Mal. 3. 9; 4. 6.

^r Le. 26. 22; Deu. 28. 62.

^s ch. 16. 8—10; Hos. 9. 2; Joel 1. 10—12.
^t 2 Chr. 20. 27, 28; Ps. 81. 2; 137. 2; Jer. 7. 34; 16. 9; 25. 10; Eze. 26. 13; Hos. 2. 11; Rev. 18. 22.

^u ch. 25. 2; 32. 14; 2 Ki. 25. 4, 9, 10; Jer. 39. 4, 8; 52. 7, 13, 14.

^x ch. 32. 14; Lam. 5. 18.

^y see refs. ch. 17. 5, 6.

1 This term, suggested by the word 'harlot' in vers. 15, 16, is used metaphorically, and denotes the commercial intercourse of Tyre with foreign nations, the gain of her commerce being similarly expressed by the word 'hire.'

2 The wealth of Tyre shall be made to benefit the servants of Jehovah.

3 Chapters xxiv.—xxvii. form one prophecy, consisting of a description of calamities (ch. xxiv.); a song of praise for deliverance from them, and for the spread of the true religion which would ensue (ch. xxv.); another song of praise celebrating the triumphs of this religion (ch. xxvi.); and a prediction of the happy effects of these events on the character of the people of God (ch. xxvii.) The language is so general, as to have led to great diversity of opinion among commentators as to the application of this prophecy. And this favours the supposition that it does not refer exclusively to any one period or event, but is rather intended to show the extreme measures to which God would resort in order to purify his people and to convert the world, as well as the beneficial results of his judgments. It would thus, in all the calamities which befel the Hebrew nation, point to their Author and design, and supply to the sufferers consolation and hope.

4 Or, 'land;' denoting the land of Israel, and so much of the surrounding countries as had their political interests implicated with it. The term 'world' (ver. 4) is synonymous with 'earth;' and is applied in ch. xiii. 11 to the Babylonian empire.

5 The image here used is that of a vessel which not only has its contents poured out, but is completely drained by being turned upside down.

6 That is, all ranks and classes shall fare alike.

7 That is, the nobility. See 2 Kings xxiv. 14, 16.

8 God's unalterable law.

9 Or, 'are punished.'

10 Music is the accompaniment of mirth.

11 Or, 'emptiness;' *i. e.* the city which is doomed to desolation.

12 So that the city is left defenceless.

13 Rather, 'For so it shall be in the midst of the earth among the nations, like the beating of an olive-tree,' etc. Comp. ch. xvii. 5, 6.

14 The few dispersed survivors of these judgments shall adore Jehovah, both for the greatness of his judgments, and for his goodness in so mercifully preserving them. The 'sea' may mean the coasts of the Mediterranean, or the West generally.

15 Wherefore ^a glorify ye the LORD in the fires¹ [*or, valleys*],
Even ^a the name of the LORD God of Israel in the isles of the sea.
 16 From the uttermost part of the earth have we heard songs,
Even glory to the righteous.²
 But I said, My leanness,³ my leanness, woe unto me!
^b The treacherous dealers have dealt treacherously;
 Yea, the treacherous dealers have dealt very treacherously.
 17 ^c Fear,⁴ and the pit, and the snare,—*are* upon thee, O inhabitant of the earth.
 18 And it shall come to pass,
That he who fleeth from the noise of the fear shall fall into the pit;
 And he that cometh up out of the midst of the pit shall be taken in the snare:
 For ^d the windows from on high are open,⁵
 And ^e the foundations of the earth do shake.
 19 ^f The earth is utterly broken down,
 The earth is clean dissolved,—the earth is moved exceedingly.
 20 The earth shall ^g reel to and fro like a drunkard,
 And shall ^h be removed like a cottage;⁶
 And the transgression thereof shall be heavy upon it;
 And it shall fall, and not rise again.
 21 And it shall come to pass ⁱ in that day,
That the LORD ^k shall punish the host of the high ones *that are* on high,
^l And the kings of the earth upon the earth.⁷
 22 And ^m they shall be gathered together,—*as* prisoners are gathered in the pit,
 And shall be shut up in the prison,—and after many days shall they be visited.
 23 Then the ⁿ moon shall be confounded,⁸ and the sun ashamed,
 When⁹ the LORD of hosts shall ^o reign
 In ^p mount Zion, and in Jerusalem,—and before his ancients¹⁰ gloriously.
 25 O LORD,¹¹ thou *art* my God;—^q I will exalt thee, I will praise thy name;
^r For thou hast done wonderful *things*;
^s *Thy* counsels¹² of old *are* faithfulness and truth.
 2 For thou hast made ^t of a city a heap;¹³—*of* a defenced city a ruin:
 A palace of strangers to be no city;—it shall never be built.
 3 Therefore shall the strong people¹⁴ ^u glorify thee,
 The city of the terrible nations shall fear thee.
 4 For ^x thou hast been a strength to the poor,
 A strength to the needy in his distress,
^y A refuge from the storm, a shadow from the heat,
^z When the blast of the terrible ones *is* as a storm *against* the wall.
 5 ^a Thou shalt bring down the noise of strangers,—as the heat in a dry place;
Even the heat with the shadow of a cloud:¹⁵
 The branch¹⁶ of the terrible ones shall be brought low.
 6 And in ^b this mountain¹⁷ shall ^c the LORD of hosts make unto ^d all people

^z Hab. 3. 17, 18; Ac. 16. 25; 1 Pet. 1. 7; 4. 12—14.
^a Mal. 1. 11.

^b ch. 21. 2; 48. 8; Jer. 3. 20; 5. 11.

^c see 1 Ki. 19. 17; Jer. 48. 43, 44; Am. 5. 19.

^d Ge. 7. 11.

^e see refs. ch. 2. 19; Deu. 32. 22; Ps. 18. 7; Eze. 38. 19—22; Joel 3. 16; Zec. 14. 4; Heb. 12. 26; Rev. 16. 18—20.

^f Jer. 4. 23—28; Nah. 1. 6.

^g ch. 19. 14.

^h ch. 1. 8; 38. 12.

ⁱ ch. 31. 8.

^k ch. 31. 5; Eze. 39. 9; Joel 2. 11; Zeph. 3. 8; Rev. 6. 17.

^l Ps. 76. 12; Eze. ch. 38; ch. 39.

^m ch. 31. 1, 2, 6, 7; 66. 18; Joel 3. 2, 9—14; Zeph. 2. 1, 2; Zec. 14. 1, 2; Mt. 25. 32; Rev. 14. 18, 19; 16. 11—16; 19. 19.

ⁿ see refs. ch. 13. 10; 61. 19; Joel 2. 1, 2, 10, 31; Rev. 6. 12.

^o ch. 26. 9; Dan. 7. 27; Zec. 14. 9; Rev. 11. 15, 17; 19. 4, 6, 13, 15, 16.

^p ch. 62. 11, 12; 66. 6, 20, 23; Joel 2. 32; 3. 2, 11; Zec. 12. 2—10; 14. 2—4; Heb. 12. 22; Rev. 14. 20.

^q ch. 61. 10; Ex. 15. 2; Ps. 118. 28.

^r Ps. 40. 5; 98. 1.

^s Num. 23. 19; Rev. 21. 5; 22. 6.

^t ver. 12; ch. 17. 1; 21. 9; 23. 13; Jer. 51. 37.

^u Ps. 66. 3; Eze. 38. 23; Rev. 11. 13.

^x ch. 14. 32; 29. 19; Job 5. 15, 16; Ps. 35. 10; 72. 4.

^y ch. 4. 6; 32. 2.

^z ch. 32. 18, 19.

^a ch. 17. 12—11; 30. 31—33.

^b ver. 10; ch. 2. 2, 3; Mic. 4. 1, 2; Zec. 8. 3.

^c Pro. 9. 1—5; Mt. 22. 1—10.

^d ch. 49. 6; Dan. 7. 14; Mt. 8. 11.

¹ Some translate this, 'in the [land of] light,' *i. e.* in the East; as contrasted with 'the coasts of the sea,' *i. e.* the West. Comp. ch. xlv. 6; lix. 19. Or ver. 15 may perhaps be regarded as part of the song of praise of the dispersed remnant, thus: 'Wherefore for the Urim praise ye Jehovah,' etc. (see Exod. xxviii. 30).

² 'Glory to the righteous!' This is the burden of the song.

³ Literally, 'Consumption (*i. e.* ruin) to me! consumption to me,' etc. The praises of Jehovah's majesty and faithfulness that come from the exiles in distant regions only force more painfully upon the prophet's mind the state of the land of Israel; which he describes in powerful language, ver. 17, etc.

⁴ This word probably means some object used to frighten beasts, and drive them to a pitfall, or an enclosure where they would be ensnared. These devices of the hunter represent complicated dangers from which there is no possibility of escape.

⁵ As they were at the deluge. See Gen. vii. 11.

⁶ Rather, 'Shall be shaken like a lodging-place:' referring to a frail hut of branches, which would be shaken by a gale, and, if the wind came 'heavily' upon it, would fall.

⁷ 'The high ones on high,' and those 'upon the earth,' may be governors of different degrees of dignity, or, perhaps, civil and ecclesiastical rulers. But some suppose that the prophet's mind is carried forward to the final judg-

ment of angels and men, and the establishment of God's kingdom in such glory as to eclipse all that has preceded. See ver. 23.

⁸ Rather, 'The [white] moon shall blush;' a bold and beautiful figure, perhaps suggested by the red appearance of the moon when eclipsed.

⁹ Rather, 'for;' marking the cause as well as the time.

¹⁰ 'Elders;' rulers of the tribes. Deut. xxxi. 28.

¹¹ Upon the promise at the close of ch. xxiv. the prophet founds a song of praise to Jehovah the Saviour of Israel (vers. 1—5), an anticipation of spiritual blessings for the whole world (6—9), and a prediction of ruin to the foes of Israel, here personified by Moab (10—12).

¹² Thy purposes revealed long ago are shown to be faithful and true.

¹³ The remains of the ancient cities of Mesopotamia and Assyria now present the appearance of mounds.

¹⁴ The overthrow of Babylon and the deliverance of the Jews would strike the boldest nations with awe, and lead them to acknowledge the hand of God.

¹⁵ That is, Thou wilt relieve the sufferings of thy oppressed people, as a cloud mitigates the heat of the sun.

¹⁶ Rather, 'song;' *i. e.* their song of triumph.

¹⁷ That is, in Mount Zion. See ch. xxiv. 23. Jerusalem under Jehovah's glorious reign shall be the centre of attraction, and the source of light, life, and joy to the whole world. This beautifully predicts the blessings and glories of the kingdom of Christ.

- A feast of fat things, ^e a feast of wines on the lees,
Of fat things full of marrow,—of wines on the lees¹ well refined.
- 7 And he will destroy in this mountain—the face of the covering cast over all people,
And ^f the veil² that is spread over all nations.
- 8 He will ^g swallow up death in victory;
And the Lord God will ^h wipe away tears from off all faces;
ⁱ And the rebuke³ of his people shall he take away from off all the earth:
^k For the LORD hath spoken *it*.
- 9 And it shall be said in that day, Lo, this *is* our God;
^l We have waited for him, and he will save us:
This *is* the LORD;—we have waited for him,
^m We will be glad and rejoice in his salvation.
- 10 ⁿ For in this mountain shall the hand of the LORD rest,
And ^o Moab shall be trodden down under him,⁴
Even as straw is ^p trodden down for the dunghill.⁵
- 11 And ^q he shall spread forth his hands in the midst of them,⁶
As he that swimmeth spreadeth forth *his hands* to swim:
^r And he shall bring down their pride—together with the spoils of their hands.
- 12 And the ^s fortress of the high fort of thy walls
Shall he bring down, lay low,—*and* bring to the ground, *even* to the dust.
- 26 IN ^t that day⁷ shall this song be sung in the land of Judah;
We have a strong city;—^u salvation will God appoint for walls and bulwarks.⁸
- 2 ^x Open ye the gates,
That ^y the righteous nation which keepeth the truth⁹ may enter in.
- 3 ^z Thou wilt keep *him* in perfect peace, *whose mind is* ^a stayed on thee:¹⁰
^b Because he trusteth in thee.
- 4 ^c Trust ye in the LORD for ever;
^d For in the LORD JEHOVAH *is* everlasting strength:¹¹
- 5 For ^e he bringeth down them that dwell on high;
^f The lofty city, he layeth it low;
He layeth it low, *even* to the ground;—he bringeth it *even* to the dust.
- 6 ^g The foot shall tread it down,
Even the feet of the poor, *and* the steps of the needy.
- 7 ^h The way of the just *is* uprightness:
ⁱ Thou, most upright, dost weigh¹² the path of the just.
- 8 Yea, ^k in the way of thy judgments, O LORD, ^l have we waited for thee;
^m The desire of *our* soul *is* to thy name, and to the remembrance of thee.
- 9 ⁿ With my soul have I desired thee in the night;
Yea, with my spirit within me ^o will I seek thee early:
For ^p when thy judgments *are* in the earth,
The inhabitants of the world will learn righteousness.
- 10 ^q Let favour be showed to the wicked,—*yet* will he not learn righteousness:
In ^r the land of uprightness will he deal unjustly,
And will not behold the majesty of the LORD.
- 11 LORD, ^s when thy hand is lifted up, ^t they will not see:

- ^e ver. 9; ch. 35. 1, 2, 6, 10; 61. 10; 65. 18, 19; Eze. 39. 25, 29; Joel 2. 21, 23, 26; Zeph. 3. 14, 15; Zec. 14. 8; Rev. 19. 5; 21. 3, 4.
- ^f ch. 60. 1—3; 2 Cor. 3. 15; Eph. 4. 18.
- ^g ch. 65. 13, 14; Dan. 7. 18, 21, 22; Hos. 13. 14; Mt. 25. 31; 1 Cor. 15. 26, 54; 2 Tim. 1. 10; Rev. 20. 14; 21. 4.
- ^h Rev. 7. 17; 21. 4.
- ⁱ ch. 60. 15; 61. 7; 66. 5.
- ^k ch. 62. 8; Joel 2. 32; Mt. 24. 35.
- ^l ch. 26. 8, 9; Gen. 49. 18; see refs. Ps. 27. 14; Tit. 2. 13.
- ^m Ps. 20. 5; Zec. 9. 9.
- ⁿ ch. 12. 6; Zeph. 3. 15—17.
- ^o ch. 15; ch. 16; Num. 24. 17; Zeph. 2. 9.
- ^p *threshed in Madmenah*, ch. 10. 31; Jer. 48. 2.
- ^q ch. 5. 25; 14. 26; 65. 2.
- ^r ver. 5; Jer. 48. 29, 42.
- ^s ch. 26. 5.
- ^t ch. 2. 11.
- ^u ch. 60. 18; Zec. 2. 5; Rev. 21. 12.
- ^x ch. 69. 11; Ps. 118. 19, 20; Zec. 8. 20—23.
- ^y ch. 69. 21; Ex. 19. 6; 1 Pet. 2. 9.
- ^z Ps. 85. 7, 8; 119. 165; Ro. 5. 1.
- ^a ch. 50. 10.
- ^b see refs. 1 Chr. 5. 20; Jer. 17. 7, 8.
- ^c 2 Chr. 20. 29; 32. 8; Ps. 62. 8; 115. 9—11.
- ^d ch. 45. 17, 24; Job 9. 19; Ps. 66. 7.
- ^e ch. 2. 12; 14. 13—15; Job 40. 11—13.
- ^f ch. 25. 12; 32. 19; Jer. 51. 37, 64.
- ^g ch. 60. 14; Mal. 4. 3; Ro. 16. 20.
- ^h 1 Chr. 29. 17; Pro. 20. 7; 1 John 3. 7, 10, 22.
- ⁱ Job 31. 6; Ps. 1. 6; 11. 4, 7; 37. 23.
- ^k ch. 64. 5; Ps. 44. 17, 18; 119. 102.
- ^l ch. 30. 18; 33. 2.
- ^m 2 Sam. 23. 5; see refs. Ps. 42. 1, 2.
- ⁿ Ps. 63. 6; S. Song 3. 1.
- ^o Pro. 8. 17.
- ^p see refs. ch. 24. 23; Ps. 61. 9; 83. 18; Hos. 5. 15; Rev. 15. 4.
- ^q ch. 63. 9, 10; Ex. 8. 15; Deu. 32. 15; Ps. 106. 43; Ecc. 8. 11, 12; Hos. 13. 6; Ro. 2. 4.
- ^r Ps. 143. 10.
- ^s Mic. 5. 9.
- ^t ch. 5. 12; Job 31. 27; Ps. 28. 5; Jer. 5. 3.

1 Wines which have been left 'on the lees,' and are then filtered off, are said to possess a superior colour and flavour; but, as the word literally means 'preserves,' some apply it to a sort of grape-cake.

2 God, by his gospel, will remove the universal ignorance of and insensibility to Divine truth.

3 That is, the *reproach* cast upon them. The predictions of this verse are applied in the New Testament to the consummated glories of the redeemed in heaven. See 1 Cor. xv. 54; Rev. vii. 17; xxi. 4.

4 Or, 'in his place;' *i. e.* in his own land.

5 Literally, 'water of the dunghill;' straw trodden down, and left to rot in the pool. This represents degradation, as well as destruction.

6 Rather, 'of *it*;' *i. e.* the pool, ver. 10. Moab may strive to extricate himself; but all the devices (not 'spoils') of his hands will be useless.

7 The time of deliverance just promised. In this song the people rejoice in their restoration (vers. 1, 2); express their peaceful trust in God (3, 4), who has destroyed the oppressor (5, 6), and given prosperity to the just who look to him; which the wicked do not, and therefore must be punished (7—11). They anticipate a continu-

ance of God's favour, shown in the destruction of their tyrants (12—15); which they vainly struggled for, but which God accomplished by his power (16—19), put forth as terribly as formerly in their deliverance from Egypt (20, 21; xxvii. 1).

8 God's help is his people's safeguard.

9 The Jews were by their exile cured of their propensity to worship false gods; and thus became better representatives of God's righteous people, who worship him 'in spirit and in truth.' John iv. 22—24.

10 Or, '[The man of] fixed purpose thou wilt keep in perfect peace.' Decision for God and confidence in him ensure true peace.

11 Or, 'an everlasting rock,' or protector. That Jehovah is able to protect his people is shown by the ruin of their oppressors. Comp. ver. 5, and ch. xxv. 12.

12 Rather, 'The way for the just is right; thou, most upright, dost make level the course of the just;' *i. e.* God makes a straightforward and prosperous course for the righteous. The remembrance of this truth has kept God's people waiting for and desiring his interposition (vers. 8, 9), by which alone the wicked will learn righteousness (10, 11).

" But they shall see, and be ashamed—for *their* envy at the people ;
 Yea, ^y the fire of thine enemies shall devour them.¹
 12 LORD, ^z thou wilt ordain peace for us :
 For thou also hast wrought all our works in us.²
 13 O LORD our God, ^a other lords³ beside thee have had dominion over us :
 But by thee only will we make ^b mention of thy name.
 14 They are dead, they shall not live ;—they are deceased, they shall not rise :
 Therefore⁴ hast thou visited and destroyed them,
 And made all their memory to perish.
 15 ^c Thou hast increased the nation, O LORD,—thou hast increased the nation :
^d Thou art glorified,—thou hadst removed *it* far unto all the ends of the earth.⁵
 16 LORD, ^f in trouble have they visited thee,
 They poured out a prayer⁶ [*Heb.* secret speech] when thy chastening was upon them.
 17 Like as ^g a woman with child, that draweth near the time of her delivery,
 Is in pain, and crieth out in her pangs ;—so have we been in thy sight, O LORD.
 18 ^h We have been with child, we have been in pain,
 We have as it were brought forth wind ;⁷
 We have not wrought any deliverance in the earth ;
 Neither have the inhabitants of the world fallen.⁸
 19 ^k Thy dead men shall live,—together with my dead body shall they arise.⁹
 Awake and sing, ye that dwell in dust :—^m for thy dew is as the dew of herbs,
 And ⁿ the earth shall cast out the dead.
 20 Come, my people, ^o enter thou into thy chambers,
 And shut thy doors about thee :
 Hide thyself as it were ^p for a little moment,—until the indignation be overpast.¹⁰
 21 For, behold, the LORD ^q cometh out of his place
 To punish the inhabitants of ^r the earth for their iniquity :
 The earth also shall disclose ^s her blood,¹¹—and shall no more cover her slain.
 27 In that day the LORD—^u with his sore and great and strong sword
 Shall punish leviathan¹² the piercing serpent,
^v Even leviathan that crooked serpent ;
 And he shall slay ^w the dragon that is in the sea.
 2 IN that day ^x sing ye unto her, ^a a vineyard of red¹³ wine.
 3 ^b I the LORD do keep it ;—I will ^c water it every moment :
 Lest any hurt it,—I will keep it night and day.
 4 Fury¹⁴ is not in me :—who would set ^d the briers and thorns against me in battle ?
 I would go through them,—I would burn them together.
 5 Or let him take hold ^e of my strength,
 That he may ^f make peace with me ;—and he shall make peace with me.
 6 He shall cause them that come¹⁵ of Jacob ^g to take root :
 Israel shall blossom and bud,—^h and fill the face of the world with fruit.
 7 ⁱ Hath he smitten him, as he smote those that smote him ?
 Or is he slain according to the slaughter of them that are slain by him ?¹⁶

^u Ex. 11. 25.
^x ch. 60. 11 ; Ps. 86. 17.
^y ch. 30. 27, 33 ; Deu. 32. 22 ; Ps. 21. 8, 9.
^z Ps. 29. 11 ; 85. 8.
^a 2 Chr. 12. 8 ; Ne. 9. 28, 36, 37.
^b Ex. 23. 13 ; Jos. 23. 7 ; Hos. 14. 1—3 ; Heb. 13. 15.
^c Jer. 30. 19.
^d ch. 44. 23 ; 60. 21.
^e Deu. 28. 25, 61 ; 2 Kl. 17. 6, 23 ; 23. 27.
^f Judg. 10. 9, 10 ; 2 Chr. 6. 37, 38 ; 33. 12, 13 ; Ps. 77. 1, 2 ; Hos. 5. 15.
^g see refs. ch. 13. 8 ; John 16. 21.
^h ch. 37. 3 ; Hos. 13. 13.
ⁱ Ps. 17. 14.
^k ver. 14 ; Eze. 37. 1—11 ; John 5. 28, 29 ; 11. 25, 26 ; 14. 19 ; 1 Cor. 15. 20, 22, 23 ; Phil. 3. 10, 21.
^l ch. 52. 1, 2 ; Dan. 12. 2.
^m Ps. 110. 3 ; Hos. 14. 5.
ⁿ Rev. 20. 13.
^o Ex. 12. 22, 23.
^p ch. 51. 7, 8 ; Ps. 30. 5 ; 57. 1 ; 2 Cor. 4. 17.
^q ch. 35. 4 ; 66. 15 ; Ps. 50. 3 ; Dan. 7. 13 ; Joel 1. 15 ; 2. 1 ; Mic. 1. 3, 4 ; Zeph. 1. 7 ; Zec. 14. 15 ; Jude 11, 15.
^r Ge. 4. 10, 11 ; Job 16. 18.
^s ch. 31. 3 ; 63. 1—6 ; 66. 16 ; Eze. 3. 8, 21, 22 ; Zeph. 1. 17, 18 ; Rev. 14. 20 ; 19. 13—15, 21.
^t ch. 26. 21.
^u ch. 31. 6 ; Deu. 32. 41.
^x Ps. 74. 13, 14.
^y ch. 51. 9 ; Eze. 20. 3 ; 32. 2.
^z ch. 5. 1.
^a Ps. 80. 8 ; Jer. 2. 21.
^b Deu. 33. 27—29 ; Ps. 121. 4, 5 ; John 15. 1, 2.
^c ch. 58. 11.
^d ch. 9. 18 ; 2 Sam. 23. 6.
^e ch. 25. 4 ; 45. 24.
^f Job 22. 21.
^g ch. 37. 31 ; Hos. 14. 5, 6 ; Ro. 11. 16—26.
^h ch. 49. 20—23 ; 61. 22 ; Jer. 30. 19 ; Zec. 2. 11.
ⁱ ch. 10. 20—25 ; Jer. 30. 11.

1 Rather, 'But they shall see and be ashamed. Zeal for [thy] people, yea, fire [against] thine enemies shall devour them.' The 'zeal' and 'fire' intended are those of Jehovah. Psa. lxxix. 5.

2 Rather, 'for us.' The great works which thou hast wrought for us assure us that thou will give us peace.

3 This may refer to the foreign kings who had enslaved them, or to the idols whom they had worshipped.

4 Rather, 'For that purpose.'

5 Rather, 'Thou hast extended far all the borders of the land:' a poetical description of the future increase and prosperity of the nation.

6 Or, 'whisper.' See 1 Sam. i. 13, 14.

7 This is a common metaphor for disappointment. When, instead of casting ourselves submissively upon thy mercy, we struggled to deliver ourselves, we only aggravated our sufferings.

8 We have not been able to subdue them.

9 Rather, 'Thy dead [O Israel] shall live ; my corpse (i. e. the body of my people) shall arise.' Though all the people's efforts to restore their national life have proved utterly futile (ver. 18), God's power, which can raise the dead, shall restore life to the nation, just as the dew restores freshness to the herbs. The resurrection of the body is used as a well-known truth to illustrate the

exercise of Divine power in resuscitating the Hebrew nation. Comp. Eph. i. 20—23 ; ii. 1—5.

10 As when God sent overwhelming punishments upon their Egyptian oppressors (Exod. xii. 22, 23).

11 That is, bloodshed ; as in ch. i. 15. See note on Psa. ix. 12 ; and comp. Gen. iv. 10 ; also Job xvi. 18. The many unjust deaths which had been occasioned by wars or oppression should now be reckoned for and avenged.

12 These threatenings against Babylon, and Israel's other foes, are expressed in figures which refer to the judgments on Egypt, alluded to just before. See Psa. lxxiv. 13, 14, and note ; Ezek. xxix. 3 ; xxxii. 2.

13 Heb. simply, 'of wine.' In vers. 2—5, Israel is compared (as in ch. v.) to a vineyard, which God protects and rids of all that is noxious. Comp. John xv. 1—8. He shall therefore flourish under God's moderate chastenings, whilst his enemies, like thorns and briers, utterly perish (6—13).

14 Or, 'There is no fury in me ; yet would that I had the briers and thorns in battle ! I would advance against them,' etc. I will no more be angry with my vineyard, my people ; but I will destroy the briers which have molested them, unless they make peace with me (ver. 5).

15 Rather, 'In coming days Jacob shall take root.'

16 Rather, 'his slain,' i. e. probably those slain on his

- 8 ^k In measure, when it shooteth forth, ^l thou wilt debate with it :
^m He stayeth his rough wind in the day of the east wind.
- 9 ⁿ By this¹ therefore shall the iniquity of Jacob be purged ;
 And this is all the fruit to take away his sin ;
^o When he maketh all the stones of the altar
 As chalkstones that are beaten in sunder,
^p The groves and images [*or*, sun-images] shall not stand up.
- 10 ^q Yet the defenced city shall be desolate,²
 And the habitation forsaken, and left like a wilderness :
^r There shall the calf feed, and there shall he lie down,
 And consume the branches³ thereof.
- 11 When the boughs thereof are withered, they shall be broken off :
 The women come, and set them on fire :⁴
 For ^s it is a people of no understanding :
 Therefore he that made them will not have mercy on them,
 And ^t he that formed them will show them no favour.
- 12 ^u And it shall come to pass in that day,—that the LORD shall beat off,⁵
 From the channel of the river unto the stream of Egypt,
^x And ye shall be gathered one by one, O ye children of Israel.
- 13 ^y And it shall come to pass in that day,—^z that the great trumpet shall be blown,
 And ^a they shall come which were ready to perish in the land of Assyria,
 And ^b the outcasts in the land of Egypt,
^c And shall worship the LORD in the holy mount at Jerusalem.
- The punishment of the ten tribes and of the impenitent in Judah foretold.*
- 28 WOE⁶ to ^d the crown⁷ of pride, to ^e the drunkards of Ephraim,
 Whose ^f glorious beauty is a fading flower,
 Which ^g are on the head of the fat valleys—of them that are overcome with wine !⁸
- 2 Behold, the LORD ^h hath a mighty and strong one,⁹
ⁱ Which as a tempest of hail and a destroying storm,
 As a flood of mighty waters overflowing,
 Shall cast down to the earth with the hand.
- 3 ^j The crown of pride, the drunkards of Ephraim,—shall be trodden under feet :
- 4 And ^k the glorious beauty,—which is on the head of the fat valley,
^l Shall be a fading flower, and as ^m the hasty fruit before the summer ;
 Which ⁿ when he that looketh upon it seeth, while it is yet in his hand
 He eateth it up.¹⁰
- 5 In that day shall the LORD of hosts be for a crown of glory,
 And for a diadem of beauty,—unto ^o the residue of his people ;¹¹
- 6 And for a spirit of judgment to him that sitteth in judgment,
^p And for strength to them that turn the battle to the gate.

^k ch. 57. 16 ; Job 23. 6 ;
 Ps. 6. 1 ; Jer. 10. 24 ;
 30. 11 ; 46. 28 ; 1 Cor.
 10. 13.
^l ch. 1. 18—20 ; Hos.
 11. 8, 9.
^m Ps. 78. 38 ; Jer. 4. 27.
ⁿ ch. 4. 4 ; 48. 10 ; Ps.
 119. 67, 71 ; Dan. 11.
 35 ; 1 Cor. 11. 32 ;
 Heb. 12. 9—11.
^o Eze. 11. 18 ; 36. 34 ;
 Col. 3. 5.
^p ch. 1. 29 ; 17. 8 ; Mic.
 5. 13, 14 ; Zec. 13. 2.
^q Jer. 26. 18.
^r see ch. 7. 25 ; 17. 2 ;
 32. 14.

^s see refs. ch. 1. 3.

^t ch. 43. 1, 7 ; 44. 2, 21,
 24 ; Deu. 32. 18—25 ;
 Ps. 106. 40 ; Eze. 9. 10.
^u ch. 11. 11—16 ; 56. 8 ;
 Ps. 68. 22.

^x see refs. Deu. 30. 3,
 4 ; Ne. 1. 9 ; Jer. 3.
 14.

^y ch. 2. 11.
^z Num. 10. 2—4 ; Mt.
 21. 31 ; Rev. 11. 15.
^a ch. 11. 16 ; 2 Ki. 17.
 6 ; Zec. 10. 8—12.
^b ch. 56. 8 ; Jer. 43. 7.
^c ch. 2. 3 ; Eze. 20. 40
 —42.

^d ver. 3 ; Hos. 5. 5.
^e ver. 7 ; Hos. 7. 5 ;
 Am. 6. 6.
^f ver. 4.

^g 2 Ki. 17. 5 ; 18. 8.

^h ch. 8. 7, 8 ; 30. 30 ;
 Eze. 13. 11.

ⁱ ver. 1.

^k ver. 1.

^l Hos. 6. 4 ; 9. 16.
^m Nah. 3. 12 ; Rev. 6. 13.

ⁿ ch. 10. 20, 21 ; 37. 31.

^o Deu. 20. 4.

account. 'Has God smitten Israel as severely as he has punished their oppressors? [No, for] in moderation, by driving her away, thou dost contend with her. He removes her by his violent blast in the time of the east wind' (ver. 8). Israel's was but a temporary though severe chastisement, like the sudden carrying away of anything by a gust in a windy season; whereas Babylon, and Israel's other enemies, shall be utterly destroyed.

1 That is, 'By this [chastisement] therefore shall the iniquity of Jacob be expiated; and this is all the fruit (*i. e.* effect of it), to take away his sin: [this will appear] when he makes all the stones of the altar (*i. e.* of his idols) like broken chalk-stones; [so that] the images of Ashoreth and the suu-pillars shall stand no more.' On 'the groves,' see note on Judg. iii. 7.

2 Some regard this as a further description of God's chastisements in the desolation of Jerusalem. But it is perhaps more likely that it refers to the ruin of Babylon, as ver. 7 would naturally be followed by a description of God's severer dealing with his people's foes in contrast with his discipline of Israel.

3 The branches of the trees growing among its ruins.

4 That is, make fires with them. The gathering of fuel in the East is done by females.

5 That is, 'shall beat off his fruit;' shall gather it in. See ch. xvii. 6. The 'river' is the Euphrates. As a husbandman gathers in his olives from his trees, so God shall gather in his people from Babylon (by 'the river'

Euphrates) and from Egypt (by 'the stream,' the Nile).

6 Verses 1—14 contain a denunciation against the kingdom of Israel; from which the prophet turns to Judah, representing its safety and glory under Hezekiah (vers. 5, 6), its speedy moral deterioration (7—10), and the terrible judgments which should follow (11—22). These are then vindicated by a striking parable, showing that God was acting on the very principles on which he had taught the husbandman to act (23—29). In the midst of all, the Messiah is announced as the only sure foundation of hope and confidence (ver. 16).

7 Or, 'the proud crown of the drunkards,' etc.; *i. e.* the haughty capital of the sensualized people of the ten tribes. This refers to Samaria, which crowns the summit of a fine round swelling hill encircled by 'fat (or rich) vallies.' See note on 1 Kings xvi. 24.

8 Intemperance seems to have been a prevailing sin among the Israelites. See Hos. vii. 5; Amos vi. 1, 2.

9 Probably the king of Assyria; comp. ch. vii. 17—20; viii. 7.

10 The early (not 'hasty') fig is eagerly plucked and eaten as a rarity: so the Assyrians would eagerly seize and completely destroy Samaria.

11 To the people of Judah; to whom Jehovah would be a more glorious ornament and defence than the proud city of Samaria had been to the kingdom of Israel, giving them the two great essentials of national prosperity—justice and strength (ver. 6).

- 7 But they also¹ ^p have erred through wine,
And through strong drink are out of the way;
^q The priest and the prophet have erred through strong drink,
They are swallowed up of wine, they are out of the way through strong drink;
They err in vision, they stumble *in* judgment.
- 8 For all tables are full of vomit *and* filthiness,—*so that there is no place clean.*
- 9 ^r Whom² shall he teach knowledge?
And whom shall he make to understand doctrine?
Them that are weaned from the milk,—and drawn from the breasts.
- 10 For precept *must be* upon precept, precept upon precept;
Line upon line, line upon line;—here a little, *and* there a little.
- 11 For with ^s stammering lips and another tongue will he speak to this people;³
- 12 To whom he said, ^t This is the rest⁴ *wherewith* ye may cause the weary to rest;
And this *is* the refreshing:—yet they would not hear.
- 13 But the word of the LORD was unto them,
Precept upon precept, precept upon precept;
Line upon line, line upon line;—here a little, *and* there a little;
^u That they might go, and fall backward, and be broken, and snared, and taken.
- 14 Wherefore hear the word of the LORD,
Ye scornful men, that rule this people which *is* in Jerusalem.
- 15 Because ye have said,⁵
We have made a covenant with death,—and with hell are we at agreement;
When the overflowing scourge shall pass through, it shall not come unto us:
^x For we have made lies our refuge,—and under falsehood have we hid ourselves:
- 16 Therefore thus saith the Lord God,—Behold, I lay in Zion for a foundation,
^y A stone,⁶ a tried stone, a precious corner *stone*, a sure foundation:
He that believeth shall not make haste.⁷
- 17 Judgment also will I lay to the line,—and righteousness to the plummet:⁸
^z And the hail shall sweep away ^a the refuge of lies,
And the waters shall overflow the hiding place.
- 18 And your covenant with death shall be disannulled,
And your agreement with hell shall not stand;
^b When the overflowing scourge shall pass through,
Then ye shall be trodden down by it.
- 19 From the time that it goeth forth it shall take you:
For morning by morning shall it pass over,—by day and by night:
^c And it shall be a vexation only *to* understand the report.
- 20 ^d For the bed is shorter than that *a man* can stretch himself *on it*:
And the covering narrower than that he can wrap himself *in it*.⁹
- 21 For the LORD shall rise up as *in* mount ^e Perazim,
He shall be wroth as *in* the valley of ^f Gibeon,¹⁰
That he may do his work, ^g his strange work;
And bring to pass his act, his strange act.
- 22 Now therefore be ye not mockers,—lest your bands¹¹ be made strong:
For I have heard from the Lord God of hosts ^h a consumption,
Even determined upon the whole earth.

^p see refs. Pro. 20. 1.

^q ch. 56. 10, 12; Lev. 10. 9.

^r ch. 39. 9—11; Ps. 50. 17; Pro. 1. 23, 30; Jer. 6. 10.

^s Deu. 28. 49; Jer. 5. 15; 1 Cor. 14. 21.
^t ch. 39. 15; Jer. 6. 16.

^u ch. 6. 9, 10; 8. 14, 15.

^x Am. 2. 4.

^y Gen. 49. 24; Ps. 118. 22; Mt. 21. 42; Ac. 4. 11, 12; Ho. 9. 33; 10. 11; 1 Cor. 3. 11; Eph. 2. 20; 1 Pet. 2. 6—8.
^z ver. 2.
^a ver. 15.

^b Jer. 47. 2.

^c Jer. 19. 3.

^d ch. 59. 6.

^e 2 Sam. 5. 20; 1 Chr. 14. 11.
^f Jos. 10. 10, 12; 2 Sam. 5. 25; 1 Chr. 14. 16.
^g Lam. 3. 33.

^h see refs. ch. 10. 22, 23.

1 The sins which had caused the ruin of Ephraim had deeply infected Judah also.

2 That is, 'Whom, say they, shall he teach,' etc. These are the questions of the demoralized priests and judges (ver. 7), who repel with scorn the idea that they should require the plain and reiterated teachings of the prophets, which they regard as fit only for children.

3 This is a response to the preceding taunting language. Since the people refused to hearken to Jehovah's messages, which they regarded as adapted only to children, he would teach them in a manner much more humiliating, namely, by the barbarous accents of foreigners.

4 In the plain instructions which God gave them, he pointed out the only way to real peace and safety. But 'they would not hear;' therefore (ver. 13) these instructions have become to them a curse, and not a blessing. Comp. 2 Cor. ii. 15, 16.

5 In thought, if not in word. This was the natural interpretation of their impious disregard of God's threatenings and judgments. The language may have a reference to the treaty which Ahaz made with the king of Assyria (2 Kings xvi. 7—9).

6 Before announcing the terrible destruction of these presumptuous sinners and their 'refuge of lies,' the prophet points to Zion, and reminds God's people of that ancient promise to the family of David, on which, as on the chosen, costly foundation-stone of their royal fortress, amidst all God's judgments, they were to build their peace and security. This passage, therefore, like many others, directed them to look forward for comfort to our Lord's coming. That it refers to Him alone is evident from the explicit applications of the language to Him in the New Testament. See Rom. ix. 33; x. 11; 1 Pet. ii. 6.

7 That is, shall have *no cause* to flee; no reason for shame or fear.

8 God would make strict *justice* the rule of his proceedings, as the builder regulates his work by the line and plummet.

9 This is probably a proverbial description of a perplexed and comfortless condition.

10 God will treat his rebellious people as he formerly treated their heathen enemies. See Josh. x. 10, 11; 2 Sam. v. 17—25; 1 Chron. xiv. 8—17.

11 'Bonds' often represent penal suffering.

- 23 Give ye ear, and hear my voice;—hearken, and hear my speech.¹
- 24 Doth the plowman plow all day to sow?
Doth he open and break the clods of his ground?
- 25 When he hath made plain the face thereof,
Doth he not cast abroad the fitches, and scatter the cummin,
And cast in the principal wheat,
And the appointed barley and the rye in their place?²
- 26 For his God doth instruct him to discretion,—and doth teach him.
- 27 For the fitches are not threshed with a threshing instrument,
Neither is a cart wheel turned about upon the cummin;
But the fitches are beaten out with a staff,—and the cummin with a rod.
- 28 Bread *corn* is bruised;—because he will not ever be threshing it,
Nor break *it with* the wheel of his cart,—nor bruise it *with* his horsemen.³
- 29 This also cometh forth from the LORD of hosts,
ⁱ Which is wonderful in counsel, and excellent in working
Repeated threatenings against Judah; with warnings, and promises of great mercies.
- 29 WOE⁴ ^k to Ariel,⁵ to Ariel,—the city ^l where David dwelt!
^m Add ye year to year;—let them kill sacrifices.⁶
- 2 Yet ⁿ I will distress Ariel,—and there shall be heaviness and sorrow:
^o And it shall be unto me as Ariel.⁷
- 3 And I will camp against thee round about,
And will lay siege against thee with a mount,—and I will raise forts against thee.
- 4 And thou shalt be brought down, and shalt speak out of the ground,
And thy speech shall be low out of the dust,⁸
And thy voice shall be, as of one that hath a familiar spirit, ^p out of the ground,
And thy speech shall whisper out of the dust.
- 5 Moreover⁹ the multitude of thy ^q strangers shall be like small dust,
And the multitude of the terrible ones *shall be* ^r as chaff that passeth away:
Yea, it shall be ^s at an instant suddenly.
- 6 ^t Thou¹⁰ shalt be visited of the LORD of hosts
With thunder, and with earthquake, and great noise,
With storm and tempest,—and the flame of devouring fire.
- 7 ^u And the multitude of all the nations that fight against Ariel,
Even all that fight against her and her munition,—and that distress her,
Shall be ^x as a dream of a night vision.
- 8 ^y It shall even be as when an hungry *man* dreameth, and, behold, he eateth,
But he awaketh, and his soul is empty:
Or as when a thirsty man dreameth, and, behold, he drinketh,
But he awaketh, and, behold, *he is* faint, and his soul hath appetite:
So shall the multitude of all the nations be,—that fight against mount Zion.
- 9 STAY¹¹ yourselves and wonder;¹²—cry ye out, and cry:
^z They are drunken, ^a but not with wine;
They stagger, but not with strong drink.
- 10 For ^b the LORD hath poured out upon you the spirit of deep sleep,

^k Job 5. 9; 37. 23; Ps. 92. 5; Jer. 32. 19.

^k Eze. 43. 15, 16.

^l 2 Sam. 5. 9.

^m Hos. 8. 13; 9. 4.

ⁿ ch. 5. 25—30; Jer.

32. 28—32.

^o Eze. 22. 31; 39. 17.

^p ch. 8. 19.

^q ch. 25. 5.

^r ch. 17. 13; Job 21. 18.

^s ch. 30. 13.

^t ch. 28. 2; 30. 39; Mt. 24. 7; Rev. 17. 18.

^u ch. 37. 36.

^x Job 20. 8; Ps. 73. 20.

^y Ps. 73. 20.

^z see ch. 28. 7, 8.

^a ch. 51. 21, 22.

^b ch. 6. 9, 10; Mic. 3. 6; Ro. 11. 8.

1 The following parable appears to be designed to vindicate God's severe and 'strange' chastisements. As the farmer varies his operations according to the soil, the season, and the nature of the crop; so does God change his treatment of his people according to their religious condition.

2 Rather, 'When he has levelled its surface, does he not cast abroad dill, and sow cummin broad-cast, and plant wheat in rows, and barley marked out (perhaps drilled), and spelt in his border?' The two modes of sowing are clearly distinguished.

3 Four modes of threshing are here described. Dill and cummin are threshed with a *flail*, bread-corn with a *sledge* armed with sharp stones or iron teeth, other corn with the *wheels of the wagon*, and the *trampling of horses*.

4 In ch. xxix. 1—8, God threatens Jerusalem with a siege which shall overwhelm it with terror (vers. 1—4); and promises the sudden destruction of the besiegers (5—8). The events here predicted are related in 2 Kings xix., on which see notes.

5 This name, as applied to Zion or Jerusalem, may denote either *lion of God*, *i. e.* a city of heroes; or, *fire-place* (*i. e.* altar) of God, as in Ezek. xliii. 15, 16; under which idea we find Jerusalem described in ch. xxxi. 9.

6 Rather, 'Let the festivals go round,' *i. e.* year by year. Though they have done so through a long period, yet the city shall not escape God's chastisements (ver. 2).

7 That is, it shall correspond to its name; it shall be a place of sacrifice and slaughter.

8 See note on ch. viii. 19. Jerusalem would be greatly weakened and humbled, and would speak as one in fear.

9 Or, 'But the multitude of thy strangers (*i. e.* the foreign besiegers) shall be,' etc. See ch. xvii. 13. Though much distressed, the city should not now be taken.

10 This appears to be addressed to the invading host (ver. 5), which is to be suddenly dispersed by a tremendous visitation, so as to lose the prey which it was on the point of seizing (7, 8).

11 In ch. xxix. 9—24, God denounces the wilful blindness (vers. 9—14) and deep hypocrisy (15, 16) of the Jewish people; who shall be deprived of their advantages (17—21), but shall be ultimately admitted to share them with the Gentiles (22—24).

12 Rather, 'Stupify yourselves and be stupid; blind yourselves and be blind;' addressed to Jerusalem, whose spiritual sottishness and blindness are depicted, vers. 10—12. Comp. ch. vi. 10.

<p>And hath closed your eyes, the prophets ; And your rulers [<i>Heb.</i> heads], ^a the seers hath he covered. 11 And the vision of all is become unto you as the words of a book ^c that is sealed, Which <i>men</i> deliver to one that is learned,—saying, Read this, I pray thee : ^f And he saith, I cannot ; for it is sealed : 12 And the book is delivered to him that is not learned,—saying, Read this, I pray thee : And he saith, I am not learned.¹ 13 Wherefore the Lord said, ^g Forasmuch as this people draw near <i>me</i> with their mouth, And with their lips do honour me,—but have removed their heart far from me, And their fear toward me is taught by ^h the precept of men :² 14 Therefore, behold, I will proceed to do a marvellous work among this people, <i>Even</i> a marvellous work and a wonder : ^k For the wisdom of their wise <i>men</i> shall perish, And the understanding of their prudent <i>men</i> shall be hid. 15 Woe unto them that seek deep to hide their counsel from the LORD, And their works are in the dark, And ^m they say, Who seeth us ? and who knoweth us ?³ 16 Surely your turning of things upside down shall be esteemed as the potter's clay :⁴ For shall the ⁿ work say of him that made it, He made me not ? Or shall the thing framed say of him that framed it, He had no understanding ? 17 Is it not yet a very little while, And ^o Lebanon shall be turned into a fruitful field, And the fruitful field shall be esteemed as a forest ?⁵ 18 And ^p in that day shall the deaf hear the words of the book,⁶ And the eyes of the blind shall see out of obscurity, and out of darkness. 19 The meek also shall increase <i>their</i> joy in the LORD, And ^r the poor among men shall rejoice in the Holy One of Israel. 20 For the terrible one ^q is brought to nought,—and ^s the scorner is consumed, And all that watch for iniquity are cut off : 21 That make a man an offender for a word, And ^t lay a snare for him that reproveth in the gate,⁸ And turn aside the just ^u for a thing of nought. 22 Therefore thus saith the LORD,—^v who redeemed Abraham, Concerning the house of ^w Jacob, Jacob shall not now be ashamed,⁹—neither shall his face now wax pale. 23 But when he seeth his children, ^x the work of mine hands, in the midst of him, They shall ^y sanctify my name,—and sanctify the Holy One of Jacob, And shall fear the God of Israel. 24 They also ^z that erred in spirit shall come to understanding, And they that murmured shall learn doctrine. 30 WCE¹⁰ to the rebellious children, saith the Lord, ^a That take counsel, but not of me ; And ^b that cover with a covering,¹¹ but not of my spirit,¹² ^c That they may add sin to sin :</p>	<p>^c ch. 6. 10 ; 41. 18 ; Ps. 69. 23. ^d 1 Sam. 9. 9. ^e ch. 8. 16. ^f Dan. 12. 4, 9 ; Rev. 5. 1—5, 9 ; 6. 1. ^g ch. 48. 1, 2 ; Jer. 5. 2 ; 12. 2 ; Eze. 33. 31, 32 ; Mt. 15. 7—9 ; Mk. 7. 6, 7. ^h Mt. 15. 2—6 ; Col. 2. 22. ⁱ ch. 28. 21 ; Hab. 1. 5. ^k Job 5. 13 ; Jer. 8. 7—9 ; 49. 7 ; Obad. 8 ; 1 Cor. 1. 19. ^l ch. 30. 1 ; Job 22. 13, 11. ^m ch. 47. 10 ; Ps. 73. 11 ; 91. 7. ⁿ ch. 45. 9, 10 ; Ro. 9. 20. ^o ch. 32. 15 ; 55. 13 ; Hos. 1. 9, 10. ^p ch. 35. 5 ; 42. 16—18. ^q ch. 61. 1. ^r ch. 41. 17 ; 57. 15 ; 66. 2 ; Jam. 2. 5. ^s ch. 28. 11—22. ^t Mic. 2. 1. ^u Judg. 12. 6 ; Mt. 22. 15. ^v Jer. 18. 18 ; Am. 5. 10, 12. ^w Pro. 23. 21. ^x Jos. 21. 3 ; Ne. 9. 7. ^y ch. 41. 21—26 ; 45. 17 ; Jer. 31. 10—12 ; Eze. 39. 25—29 ; Joel 2. 27. ^z ch. 19. 25 ; 43. 21 ; 45. 11 ; 60. 21 ; Eph. 2. 10. ^a ch. 8. 13 ; Le. 10. 3. ^b ch. 28. 7. ^c ch. 8. 19 ; 29. 15 ; 1 Chr. 10. 13, 14 ; Hos. 4. 10—12. ^d ch. 28. 15, 20. ^e Deu. 29. 19.</p>
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¹ Rather, 'I know not writing;' *i. e.* I cannot read. Every one has his own excuse for not attending to God's word, though all profess to honour him (ver. 13).

² That is, is regulated by *human* authority.

³ That is, they cover their secret sins under a plausible exterior. This verse is a striking portraiture of the hypocrisy of the Pharisees in the time of our Lord, who applies to them the preceding description in ver. 13. See Matt. xv. 8, 9.

⁴ Rather, 'Oh, your perverseness! Shall the potter be esteemed as the clay?' Is he not superior to it? Does he not know all about it? Surely, then, God sees through the hearts of his creatures.

⁵ A proverbial phrase, meaning that the wild and the cultivated shall change places (see ch. xxxii. 15). It refers, probably, to the casting off of the Jews, and the admission of the Gentiles to the privileges of God's people. Comp. Matt. xxi. 43 ; Rom. xi. 7—24.

⁶ An allusion, probably, to the figure in vers. 11, 12. The Gentiles, who had been in real, not pretended, darkness, shall hear and see the words of life.

⁷ The proud, scornful, and ungodly among the Jews. Comp. Matt. xxiii. 13, etc.

⁸ Or, 'Who condemn a man in his cause, and lay a

trap for him who disputes in the gate' (*i. e.* before the judge).

⁹ The venerable ancestor of the nation is poetically supposed to be looking on his children. Instead of observing with shame and sorrow, as in times past, their sins and sufferings, he rejoices, both in the accession of a new spiritual progeny, the special workmanship of God (ver. 23 ; Eph. ii. 10), and in the restoration to saving wisdom of his own natural descendants (ver. 24 ; Rom. xi. 11—15 ; 31, 32).

¹⁰ This Divine message (ch. xxx.) denounces the proneness of the Hebrews to rely on Egypt for aid against the Assyrians, and declares that their help shall be vain (vers. 1—7) ; it connects this sin with their general rebelliousness, and threatens them with severe chastisements (8—17) ; but promises that, when these have had their effect, God himself will appear to save and bless them (18—26) ; and will in token of this himself destroy the Assyrian (27—33). It is probably of about the same date as the preceding prophecy.

¹¹ Rather, 'who pour out a libation;' *i. e.* who make a covenant or treaty ; religious offerings being used to ratify contracts (see Gen. xxxi. 45—54).

¹² Contrary to the warnings of my prophets.

- 2 ^h That walk to go down into Egypt,—and ⁱ have not asked at my mouth ;
To strengthen themselves in the strength of Pharaoh,
And to trust in ^k the shadow of Egypt !
- 3 ^l Therefore shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt ^m your confusion.
- 4 For his princes were at ⁿ Zoan,¹—and his ambassadors came to ^o Hanes.
- 5 ^p They were all ashamed of a people *that* could not profit them,
Nor be an help nor profit,—but a shame, and also a reproach.
- 6 ^q The burden² of the beasts of the south,—into ^r the land of trouble and anguish,
From whence *come* the young and old lion,—^s the viper and fiery flying serpent,
They will carry their riches upon the shoulders of young asses,
And their treasures upon the bunches of camels,
To a people *that* shall not profit *them*.
- 7 ^t For the Egyptian shall help in vain, and to no purpose :
Therefore have I cried concerning this, ^u Their strength *is* to sit still.³
- 8 Now go, ^x write it before them in a table,—and note it in a book,
That it may be for the time to come,⁴—for ever and ever :
- 9 That ^y this *is* a rebellious people, ^z lying children,
Children ^a *that* will not hear the law of the LORD :
- 10 ^b Which say to the seers, See not ;
And to the prophets, Prophecy not unto us right things,
^c Speak unto us smooth things,—prophecy deceits :
- 11 Get you out of the way,—turn aside out of the path,⁵
Cause the Holy One of Israel to cease from before us.
- 12 Wherefore thus saith the Holy One of Israel,—Because ye despise this word,⁶
And trust in oppression and perverseness,—and stay thereon :
- 13 Therefore this iniquity shall be to you ^d as a breach ready to fall,
Swelling out in a high wall, whose breaking ^e cometh suddenly at an instant.
- 14 And ^f he shall break it as the breaking of the potters' vessel
That is broken in pieces ;—^g he shall not spare :⁷
- ^h So that there shall not be found in the bursting of it a sherd,⁸
To take fire from the hearth,—or to take water *withal* out of the pit.
- 15 For thus saith the Lord God, the Holy One of Israel ;
ⁱ In returning and rest⁹ shall ye be saved ;
In quietness and in confidence shall be your strength.—^k And ye would not.
- 16 But ye said, No, ^l for we will flee upon horses ;¹⁰—therefore shall ye flee :
And, We will ride upon the swift ;
^m Therefore shall they that pursue you be swift.
- 17 ⁿ One thousand *shall flee* at the rebuke of one ;¹¹
At the rebuke of five shall ye flee :
^o Till ye be left as a beacon upon the top of a mountain,
And as an ensign on an hill.
- 18 And therefore¹² will the LORD ^p wait, that he may be gracious unto you,
And therefore will he be exalted, that he may have mercy upon you :
^q For the LORD *is* a God of judgment :—^r blessed *are* all they that wait for him.
- 19 For the people ^s shall dwell in Zion at Jerusalem :—^t thou shalt weep no more :
^u He will be very gracious unto thee at the voice of thy cry ;
When he shall hear it, he will answer thee.
- 20 And *though* the Lord give you ^x the bread of adversity, and the water of affliction,

^h ch. 31. 1 ; 36. 6.
ⁱ Num. 27. 21 ; Jos. 9. 14 ; 1 Ki. 22. 7 ; Jer. 21. 2 ; 42. 2, 20.
^k ch. 16. 3.

^l vers. 5—7 ; ch. 20. 5 ;
Jer. 37. 5, 7.
^m Jer. 17. 5, 6.
ⁿ ch. 19. 11 ; 2 Ki. 17. 4.

^o Jer. 43. 7, *Tahpanhes* ;
Eze. 30. 18, *Tchaph-
nches*.

^p ch. 20. 5, 6 ; Jer. 2. 36.

^q ch. 57. 9 ; Hos. 8. 9 ;
12. 1.

^r ch. 19. 1—17 ; Ex. 1. 14 ; 5. 10—21.

^s Deu. 8. 15.

^t ch. 31. 1—3 ; Jer. 37. 7.

^u ver. 15 ; ch. 7. 4 ; Ex. 14. 13 ; Ps. 27. 14 ;
Lam. 3. 26.

^x Deu. 31. 19, 22 ; Jer. 36. 2 ; Hab. 2. 2.

^y ver. 1 ; ch. 1. 4 ;
Deu. 32. 20.

^z ch. 59. 3 ; Jer. 9. 3
—5.

^a 2 Chr. 36. 15, 16 ; Ne. 9. 29, 30 ; Zec. 1. 4 ;
7. 11, 12.

^b Jer. 11. 21 ; Am. 2. 12 ; 7. 13 ; Mic. 2. 6.

^c 1 Ki. 22. 13 ; Mic. 2. 11.

^d Ps. 62. 3.

^e ch. 29. 5.

^f Ps. 2. 9 ; Jer. 19. 10,
11 ; Rev. 2. 27.

^g ch. 27. 11 ; Deu. 29. 20 ; Job 27. 22 ; Jer. 13. 14.

^h Jer. 48. 38.

ⁱ see refs. ver. 7 ; ch. 26. 3, 4 ; 1 Chr. 5. 20 ; Ps. 125. 1, 2 ; Jer. 6. 16 ; Rev. 13. 10.

^k Ps. 81. 11 ; Jer. 41. 16, 17 ; Mt. 23. 37.

^l ch. 31. 1 ; Ps. 33. 17.

^m Jer. 4. 13 ; Lam. 4. 19 ; Hab. 1. 8.

ⁿ Le. 26. 8, 36 ; Deu. 28. 25 ; 32. 30 ; Jos. 23. 10.

^o ch. 1. 7, 8 ; Ne. 1. 2, 3.

^p ch. 18. 4 ; Hos. 5. 15.

^q Deu. 32. 4 ; 1 Sam. 2. 3 ; Job 35. 11 ; Jer. 10. 24.

^r ch. 40. 31 ; Ps. 2. 12 ; 31. 8 ; 40. 1—3 ; Pro. 16. 20 ; Jer. 17. 7 ;
Lam. 3. 25, 26.

^s ch. 10. 24 ; 65. 9 ; Jer. 31. 6, 12 ; 50. 4, 5 ;
Eze. 20. 40 ; 37. 25—28 ; Zeph. 3. 14—20.

^t ch. 25. 8 ; 35. 10 ; 40. 1, 2.

^u ch. 58. 9 ; Ps. 50. 15 ;
Jer. 29. 11—13 ; Eze. 36. 37.

^x 1 Ki. 22. 27 ; Ps. 80. 5 ; 127. 2.

¹ See note on 'Zoan,' Psa. lxxviii. 12. 'Hanes' is probably 'Hnés,' or 'Ehnés,' in Middle Egypt, on the west side of the Nile; called by the Greeks Heracleopolis. But some identify it with Tahpanhes (Jer. xliii. 7, 9).

² The prophet sees the Jewish messengers going down to Egypt with their treasures, and exclaims, 'The burden (or load) of the beasts of the south; the 'asses' and 'camels' carrying the presents through the dreary and dangerous desert.

³ The best critics render this, 'Therefore I have named her Rahab that sitteth still.' The name 'Rahab' is used poetically for Egypt (see Psa. lxxxvii. 4; lxxxix. 10; Isa. li. 9); and it also means 'pride,' Job ix. 13; xxvi. 12. It is probably here designed to suggest that, notwithstanding all their pretensions, the Egyptians would not profit those who trusted in them.

⁴ Or, 'for future days, for a testimony for ever.'

⁵ Change your course; say no more to us about Jehovah and his precepts and covenant.

⁶ That is, the messages of the prophets, vers. 9, 10.

⁷ Rather, 'and its breaking shall be as the breaking of a potter's vessel, a shattering unsparingly,' etc. The punishment will be sudden (ver. 13) and complete (ver. 14).

⁸ A fragment of pottery. See Job ii. 8.

⁹ That is, in returning obediently to the precepts, and quietly confiding in the covenant of the Holy One of Israel. See ver. 11.

¹⁰ For which Egypt was famous. See note on 1 Kings x. 29.

¹¹ The opposite of the promise in Lev. xxvi. 8, etc.

¹² That is, Since God has determined to chastise you for your good, he will 'wait' (as one who expects a beneficial result) 'that he may be gracious to you.' Thus he will display his 'mercy' as well as his 'judgment,' or justice.

- Yet shall not ^y thy teachers be removed into a corner any more :¹
 But thine eyes shall see thy teachers ;
- 21 ^z And thine ears shall hear a word behind thee, saying,
 This *is* the way, walk ye in it,
 When ye ^a turn to the right hand, and when ye turn to the left.
- 22 ^b Ye shall defile² also the covering of thy graven images of silver,
 And the ornament of thy molten images of gold :
 Thou shalt cast them away as a menstruous cloth ;
^c Thou shalt say unto it, Get thee hence.
- 23 ^d Then shall he give the rain of thy seed,—that thou shalt sow the ground withal ;
 And bread of the increase of the earth, and it shall be fat and plenteous.
 In that day shall thy cattle feed in large pastures :
- 24 The oxen likewise and the young asses that ear³ the ground
 Shall eat clean⁴ provender,
 Which hath been winnowed with the shovel and with the fan.
- 25 And there shall be ^e upon every high mountain, and upon every high hill,
 Rivers *and* streams of waters,
^f In the day of the great slaughter,⁵ when the towers fall.
- 26 Moreover ^g the light of the moon shall be as the light of the sun,
 And the light of the sun shall be sevenfold,—as the light of seven days,⁶
 In the day that the LORD ^h bindeth up the breach of his people,
 And healeth the stroke of their wound.
- 27 Behold, the name of the LORD cometh from far,
ⁱ Burning *with* his anger, and the burden *thereof* ^j is heavy :⁷
 His lips are full of indignation,—and his tongue as a devouring fire :
- 28 And ^k his breath as an overflowing stream, ^l shall reach to the midst of the neck,
^m To sift the nations with the sieve of vanity :⁸
 And *there shall be* ⁿ a bridle in the jaws of the people, ^o causing *them* to err :
- 29 Ye shall have a song, as in the night ^p when a holy solemnity⁹ is kept ;
 And gladness of heart, as when one goeth with a pipe
 To come into ^q the mountain of the LORD,¹⁰ to the mighty One of Israel.
- 30 ^r And the LORD shall cause his glorious voice to be heard,
 And shall show ^s the lighting down of his arm,
 With the indignation of *his* anger, and *with* the flame of a devouring fire,
With scattering, and tempest, ^t and hailstones.
- 31 For ^u through the voice of the LORD shall the Assyrian be beaten down,
^v Which smote with a rod.¹¹
- 32 And *in* every place where the grounded staff shall pass,
 Which the LORD shall lay upon him,—^w *it* shall be with tabrets and harps :
 And in battles of ^x shaking will he fight with it.
- 33 ^a For Tophot¹² ^b is ^c ordained of old ;—yea, for ^d the king it is prepared ;
 He hath made *it* deep *and* large :—the pile thereof *is* fire and much wood ;
^e The breath of the LORD, like a stream of brimstone, doth kindle it.
- 31 WOE¹³ to them ^f that go down to Egypt for help ;—and ^g stay on horses,
 And trust in chariots, because *they are* many ;
 And in horsemen because they are very strong ;¹⁴
 But they look not unto the Holy One of Israel,—^h neither seek the LORD !
- 2 ⁱ Yet he also *is* wise, ^j and will bring evil,¹⁵—and ^k will not call back his words :

¹ Though God might still afflict them outwardly, he would not deprive them of their religious privileges; but whenever they were tempted to go astray, he would follow them with admonitions to return (ver. 21).

² That is, 'You shall regard them as polluted and abominable.' The images of idols were usually made of wood or clay 'covered' or plated with gold or silver.

³ Or, 'plough.' See note on Gen. xlv. 6.

⁴ Or, 'salted,' *i. e.* mixed provender.

⁵ The slaughter of the army of the Assyrians. By the 'towers' some understand the Assyrian chiefs.

⁶ 'Light' often represents knowledge, purity, and prosperity; it here denotes the blessings of religion, especially under the superior illumination of the gospel.

⁷ Rather, 'Burning is his anger, and the flame grievous.'

⁸ That is, so as to sift them to nothing. The three metaphors of a flood (see ch. viii. 8), a sieve, and a bridle, describe the punishment of Assyria and its allies, which shall nearly ruin them.

⁹ The passover, which was celebrated at night (see

Exod. xii. 42; Deut. xvi. 1—6), and at which hymns were sung. See Matt. xxvi. 30, and note on Psa. cxiii. 1.

¹⁰ This probably refers to the companies who came up to the annual festivals at Jerusalem.

¹¹ Or, 'He (Jehovah) shall smite [him] with a rod. And every stroke of the ordained rod, which Jehovah will lay upon him, shall be with tabrets and harps;' *i. e.* with rejoicings on the part of those whom Assyria had oppressed (ver. 32).

¹² See note on 2 Kings xxiii. 10.

¹³ The prophecy in ch. xxxi. is probably of about the same date as the preceding. It teaches that reliance upon Egypt is distrust of Jehovah; who will punish both those who seek and those who give such aid (vers. 1—3), but will defend his people, if they turn from their sins, and will utterly destroy their foes (4—9).

¹⁴ See notes on Deut. xvii. 16; 1 Kings x. 29.

¹⁵ That is, 'calamity;' the punishment which 'his words' had threatened against 'the house of evil-doers,' the race of wicked, unbelieving Jews; and against Egypt, whom they regarded as their 'help.'

- But will arise against the house of the evildoers,
And against the help of them that work iniquity.
- 3 Now the Egyptians *are* ^l men, and not God;
And ^m their horses flesh, and not spirit.
When the LORD shall stretch out his hand,
Both he that helpeth shall fall, and he that is holpen shall fall down,
And they all shall fail together.
- 4 For thus hath the LORD spoken unto me,
ⁿ Like as the lion and the young lion roaring on his prey,
When a multitude of shepherds is called forth against him,
He will not be afraid of their voice,—nor abase himself for the noise of them;
^o So shall the LORD of hosts come down
To fight for mount Zion, ¹ and for the hill thereof.
- 5 ^p As birds flying,—so will the LORD of hosts defend Jerusalem;
^q Defending also he will deliver *it*;—*and* ^r passing over he will preserve *it*.
- 6 ^s Turn ye unto *him* from whom the children of Israel have ^t deeply revolted. ²
7 For in that day every man shall ^u cast away his idols of silver, and his idols of gold,
Which your own hands have made unto you ^v for ^x a sin.
- 8 Then shall the Assyrian ^y fall with the sword, not of a mighty man;
And the sword, not of a mean man, shall devour him: ^z
But he shall flee from the sword,—and his young men shall be discomfited.
- 9 And ^a he shall pass over to his strong hold for fear,
And his princes shall be afraid of ^b the ensign, ⁴
Saith the LORD, ^b whose fire ⁵ is in Zion,—and his furnace in Jerusalem.
- 32 BEHOLD, ⁶ ^c a king shall reign in righteousness,
And princes shall rule in judgment.
- 2 And ^d a man ⁷ shall be as an hiding place from the wind,
And ^e a covert from the tempest;—^f as rivers of water in a dry place,
As the shadow of a great rock in a weary land.
- 3 And ^g the eyes of them that see shall not be dim,
And the ears of them that hear shall hearken.
- 4 ^h The heart also of the rash shall understand knowledge,
And the tongue of the stammerers shall be ready to speak plainly.
- 5 ⁱ The vile person shall be no more called liberal,
Nor the churl said *to be* bountiful. ⁸
- 6 ^h For the vile person will speak villany, ⁹—and his heart will work iniquity,
To practise hypocrisy, and to utter error against the LORD,
To make empty the soul of the hungry,
And he will cause the drink of the thirsty to fail.
- 7 ^m The instruments ¹⁰ also of the churl *are* evil:—he ⁿ deviseth wicked devices,
To destroy the poor with lying words,—even when the needy speaketh right.
- 8 But ^o the liberal deviseth liberal things;—and by liberal things shall he stand. ¹¹
- 9 RISE up, ¹² ^p ye women that are at ease;
Hear my voice, ye careless daughters;—give ear unto my speech.
- 10 ^q Many days and years shall ye be troubled, ye careless women:
For the vintage shall fail, the gathering shall not come.

^l ch. 36. 6; Ps. 9. 20;
146. 3—5.
^m Ps. 33. 17.

ⁿ Hos. 5. 14; 11. 10;
13. 7, 8; Am. 3. 8.

^o ch. 37. 35, 36; 42. 13;
2 Chr. 20. 15.

^p Deu. 32. 11; Ps. 91.
4; Mt. 23. 37.

^q Ps. 37. 40.
^r Ex. 12. 27.

^s ch. 55. 7; Hos. 14.
1—3.

^t ch. 1. 4; Jer. 5. 23;
Hos. 9. 9.

^u see refs. ch. 30. 22.
^v 1 Ki. 12. 28—30; Hos.
8. 11.

^y see ch. 37. 36; 2 Ki.
19. 34—37.

^z ch. 37. 37.

^a ch. 11. 10; 18. 3.

^b ch. 29. 6; Eze. 22.
18—22.

^c ch. 9. 6, 7; Ps. 45. 1,
etc.; Jer. 23. 5, 6;
Hos. 3. 5; Zec. 9. 9;
Heb. 1. 8, 9.

^d see refs. ch. 7. 14;
Mic. 5. 4, 5; 1 Tim.
3. 16.

^e ch. 4. 6; see refs.
25. 4; Ps. 32. 7.

^f ch. 44. 3; John 7. 37.
^g ch. 29. 18; 35. 5, 6;
54. 13; Jer. 31. 31.

^h ch. 29. 24.

ⁱ Mal. 3. 18.

^k Ps. 10. 7; Mt. 12.
34—35; 15. 19.

^l Job 22. 5—9; Pro.
11. 24—26.

^m Jer. 5. 26—28; Mic.
7. 3.

ⁿ Ps. 64. 4—6; Jer.
18. 18.

^o 2 Sam. 9. 1, etc.; Joh.
31. 16—21; 2 Cor.
8. 2; 9. 6—11.

^p ch. 3. 16; Am. 6. 1.

^q ch. 24. 7—12; Jer.
25. 10, 11.

1 Rather, 'over Mount Zion, and over its hill.' As a lion standing over his prey guards it most determinately, and as a bird fluttering over her nest protects her brood most solicitously; so will Jehovah defend his confiding people.

2 The promises of Divine interposition are here used to enforce repentance.

3 The Assyrian army shall be destroyed by God's immediate interposition.

4 Or, 'And his rock (*i. e.* strength—his host) through fear shall pass away, and his princes shall flee from the standard;' representing the remnant of his army, even his generals, as fleeing panic-stricken from their ensigns.

5 See note on 'Ariel,' ch. xxix. 1.

6 From the destruction of the impious power of the Assyrians, the prophet, as is common with him, makes a transition to the great objects of hope to the believing Israelite; promising a righteous King, who shall protect and comfort his happy subjects, and so enlighten them, that all flattery and false morality shall be put down (vers. 1—8). Comp. Psa. lxxii. 5, 6.

7 That is, the King spoken of in ver. 1. To a traveller in the East, shelter from the winds of the desert with their suffocating clouds of dust, water to quench thirst, and shade from the scorching sun, would be blessings of the highest value.

8 That is, there will be a due discrimination of character; and persons and things will be called by their right names.

9 Or, 'The vile person will be he who speaks villany;' *i. e.* names expressive of contempt will be applied only to those who deserve them by their base and wicked conduct. Comp. Matt. xii. 33, where to 'make' is used for to 'suppose,' or to 'call.'

10 The *means* which he uses to increase his wealth.

11 Or, 'and to liberal things he will stand;' *i. e.* he will persevere in them.

12 Before the promises just given can be fulfilled, the sinful luxury of the people, in which the females took the lead, must be corrected by suffering, and renounced (vers. 9—14); and then shall righteousness and peace be enjoyed by Israel (15—20).

- 11 Tremble, ye women that are at ease; be troubled, ye careless ones:
Strip you, and make you bare,—and ^rgird *sackcloth* upon *your* loins.
- 12 ^sThey shall lament for the teats,¹—for the pleasant fields,—for the fruitful vine.
- 13 ^tUpon the land of my people shall come up thorns *and* briers;
Yea, upon all the houses of joy *in* ^uthe joyous city.
- 14 ^xBecause the palaces shall be forsaken;—the multitude of the city shall be left;
The forts and towers² shall be ^yfor dens for ever,
A joy of wild asses, a pasture of flocks.
- 15 Until ^zthe spirit be poured upon us from on high,
And ^athe wilderness be a fruitful field,
And the fruitful field be counted for a forest.³
- 16 Then judgment shall dwell in the wilderness,
And righteousness remain in the fruitful field.⁴
- 17 ^bAnd the work of righteousness shall be peace;⁵
And the effect of righteousness quietness and assurance for ever.
- 18 And ^cmy people shall dwell in a peaceable habitation,
And in sure dwellings, and in quiet resting places;
- 19 ^dWhen it shall hail, coming down ^eon the forest;⁶
And the city shall be low in a low place.
- 20 ^fBlessed *are* ye that sow beside all waters,⁷
That send forth *thither* the feet of ^gthe ox and the ass.

^r ch. 3. 24; 15. 3; Jer. 4. 8.
^s Lam. 4. 3, 4.
^t ch. 7. 23; 34. 13; Ps. 107. 34; Hos. 9. 6. 10. 8.
^u ch. 22. 2.
^x ch. 27. 10.
^y ch. 13. 19—22; 31. 11—15.

^z ch. 59. 19—21; Ps. 104. 30; Eze. 39. 29; Joel 2. 28, 29.
^a ch. 29. 17; 35. 2; Ps. 107. 33.

^b ch. 54. 13, 14; Ps. 85. 8, 10; 119. 165; Ro. 14. 17; Jam. 3. 18.

^c ch. 33. 20—22; 35. 9, 10; 60. 17, 18; Jer. 33. 16; Eze. 34. 25, 26; Zec. 2. 5, 8.
^d ch. 25. 4; 30. 30.
^e Zec. 11. 2.

^f Ecc. 11. 1, 2.

^g ch. 30. 21.

^h ch. 10. 5, 6; 21. 2; Hab. 2. 8.

ⁱ ch. 10. 12; Rev. 13. 10.

^k ch. 25. 9; 26. 8; 30. 18, 19; see refs. Ps. 27. 11.

^l Lam. 3. 23.
^m Ps. 37. 33.
ⁿ Ps. 46. 6.
^o Hab. 3. 6.

^p Joel 2. 9, 25.

^q Ps. 97. 9.
^r ch. 57. 15; 66. 1; Ps. 113. 5, 6.

^s ch. 1. 26, 27; 4. 2—4.
^t Pro. 24. 3—5; 23. 2.
^u ch. 38. 5, 6.
^x Ps. 140. 7.

^y Pro. 15. 16; see refs. 19. 23; Mt. 6. 33.

^z 2 Kl. 18. 18, 37; 19. 3.

^a Judg. 5. 6.

^b 2 Kl. 18. 14—17.
^c ch. 10. 9—11; 36. 1.
^d ch. 10. 13, 14.

^e ch. 24. 4.

^f ch. 37. 24.

- 33** WOE⁸ to thee ^hthat spoilest, and thou *wast* not spoiled;
And dealest treacherously, and they dealt not treacherously with thee!
ⁱWhen thou shalt cease to spoil, thou shalt be spoiled;
And when thou shalt make an end to deal treacherously,
They shall deal treacherously with thee.

- 2 O LORD, be gracious unto us; ^kwe have waited for thee:
Be thou their⁹ arm ^levery morning,—^mour salvation also in the time of trouble.
- 3 ⁿAt the noise of the tumult¹⁰ the people fled;
^oAt the lifting up of thyself the nations were scattered.
- 4 And your¹¹ spoil shall be gathered, *like* the gathering of the caterpillar;
^pAs the running to and fro of locusts, shall he run upon them.
- 5 ^qThe LORD is exalted;—^rfor he dwelleth on high:
^sHe hath filled Zion with judgment and righteousness;
- 6 And ^twisdom and knowledge shall be the stability of ^uthy times,
And ^xstrength of salvation:—^ythe fear of the LORD *is* his treasure.¹²
- 7 Behold, their valiant ones shall cry¹³ without:
^zThe ambassadors of peace shall weep bitterly.
- 8 ^aThe highways lie waste,—the wayfaring man ceaseth:¹⁴
^bHe hath broken the covenant, ^che hath despised the cities,
^dHe regardeth no man.
- 9 ^eThe earth mourneth *and* languisheth:
^fLebanon is ashamed *and* hewn down [*or*, withered away]:
Sharon is like a wilderness;—and Bashan and Carmel shake off *their* fruits.¹⁵

1 This may be a figure for *fruitful fields*, producing nourishment; or it may be rendered, 'They are smiting on the breasts,' a frequent token of grief.

2 Rather, 'Ophel and the watch-tower.' See note on 2 Chron. xxvii. 3.

3 See note on ch. xxix. 17. Here the exchange is to be between Israel restored and his foes destroyed (ver. 19).

4 The 'wilderness' and the 'fruitful field' together make the whole land.

5 As the effusion of the Spirit produces righteousness, so the prevalence of righteousness causes universal peace amongst men. See note on Psa. lxxii. 3.

6 Rather, 'And it shall hail at the downfall of the forest.' For the safety of God's people, all their enemies shall be brought low.

7 An agricultural figure, probably designed to encourage those who expected the fulfilment of these glorious promises, to patient obedience in the dark and difficult times that must intervene.

8 The sufferings which the Assyrian monarch, hitherto unchecked in his career of oppression, had inflicted upon

others, shall recoil upon himself (ver. 1); for God will arise, in answer to his servants' prayers, and destroy the sinners in Zion and her enemies together, that he may help his people (2—21).

9 That is, thy people's, who 'have waited for thee.'

10 Or, 'multitude.' Comp. Dan. x. 6; Rev. i. 10, 15.

11 Addressing the Assyrians, whose collected spoils the Jews would clear off as locusts strip the fields.

12 Or, 'And he shall be the security of thy times, a treasure of salvation, wisdom, and knowledge: the fear of Jehovah is his treasure.' God shall glorify himself by manifesting his righteousness and wisdom in the deliverance, security, and prosperity of those who fear him.

13 Not '*shall* cry,' but '*cry*;' for the distress is supposed to be *present*, and to occasion the immediate Divine interposition, *Now* will I arise (ver. 10).

14 The presence of Sennacherib's army had stopped all peaceful intercourse through the country: see refs.

15 The richest districts are now desolate. The plain of Sharon lay along the sea-coast between Carmel and Joppa, and was proverbial for fertility and beauty.

<p>10 ^g Now will I rise, saith the LORD; Now will I be exalted;—now will I ^h lift up myself.</p> <p>11 ⁱ Ye shall conceive chaff, ye shall bring forth stubble: Your breath, ¹ as fire, shall devour you.</p> <p>12 And the people shall be <i>as</i> the burnings of lime: ^k As thorns cut up shall they be burned in the fire.</p> <p>13 Hear ^l ye <i>that are</i> far off, what I have done; And, ye <i>that are</i> near, acknowledge my might.</p> <p>14 The sinners in Zion are afraid;—fearfulness hath surprised the hypocrites. ² Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?</p> <p>15 He that ^m walketh righteously,—and speaketh uprightly; He that despiseth the gain of oppressions, ⁿ That shaketh his hands from holding of bribes, ^o That stoppeth his ears from hearing of blood, ³ And ^p shutteth his eyes from seeing evil; ⁴</p> <p>16 ^q He shall dwell on high:—his place of defence <i>shall be</i> the munitions of rocks: ^r Bread shall be given him;—his waters <i>shall be</i> sure. ⁵</p> <p>17 ^s Thine eyes shall see the king ⁶ in his beauty: They shall behold the land that is very far off.</p> <p>18 Thine heart shall meditate terror: ⁷—^t Where <i>is</i> the scribe? where <i>is</i> the receiver? ^u Where <i>is</i> he that counted the towers?</p> <p>19 ^x Thou shalt not see a fierce people, ^y A people of deeper speech than thou canst perceive; Of a stammering tongue, <i>that thou canst</i> not understand. ⁸</p> <p>20 ^z Look upon Zion, ^a the city of our solemnities: Thine eyes shall see ^b Jerusalem a quiet habitation, A tabernacle <i>that</i> shall not be taken down; ^c Not one of ^d the stakes thereof shall ever be removed, Neither shall any of the cords thereof be broken.</p> <p>21 But there ^e the glorious LORD <i>will be</i> unto us A place of broad rivers <i>and</i> streams; ⁹ Wherein shall go no galley with oars,—neither shall gallant ship pass thereby.</p> <p>22 For the LORD <i>is</i> our judge,—the LORD <i>is</i> our ^f lawgiver, ^g The LORD <i>is</i> our king;—^h he will save us.</p> <p>23 Thy tacklings ¹⁰ are loosed; They could not well strengthen their mast,—they could not spread the sail: ⁱ Then is the prey of a great spoil divided;—the lame take the prey.</p> <p>24 And ^k the inhabitant shall not say, I am sick: ¹¹ ^l The people that dwell therein <i>shall be</i> forgiven <i>their</i> iniquity.</p> <p>34 ^m COME ¹² near, ye nations, to hear;—and hearken, ye people: ⁿ Let the earth hear, and all that is therein; The world, and all things that come forth of it. 2 For ^o the indignation of the LORD <i>is</i> upon all nations,</p>	<p>^g ch. 10. 16, 33; 42. 13, 14; Ps. 12. 5. ^h Ps. 7. 6.</p> <p>ⁱ ch. 8. 9, 10; 59. 4; Ps. 7. 14, 15.</p> <p>^k ch. 9. 18.</p> <p>^l ch. 18. 3.; 49. 1.</p> <p>^m Ps. 1. 1—3; 15. 1, 2; 24. 4.</p> <p>ⁿ Num. 16. 15; 1 Sam. 12. 3. ^o Ps. 26. 2—6, 9—11.</p> <p>^p Ps. 119. 37.</p> <p>^q Ps. 15. 1; Pro. 1. 33.</p> <p>^r Ps. 34. 10; 37. 3.</p> <p>^s ch. 32. 1, 2; 2 Chr. 32. 23.</p> <p>^t 1 Cor. 1. 20.</p> <p>^u ch. 10. 16—19.</p> <p>^x Ex. 14. 13; 2 Kl. 19. 32. ^y Deu. 28. 49, 50; Jer. 5. 15.</p> <p>^z Ps. 48. 12. ^a Deu. 12. 5; Ps. 78. 68, 69. ^b ch. 65. 17, 18, 25; Ps. 46. 5; 125. 1, 2; Eze. 39. 7, 22; Joel 3. 17, 20, 21; Zeph. 3. 16, 17, 20; Rev. 21. 1—3, 24. ^c ch. 37. 33; Mt. 16. 18. ^d ch. 54. 2. ^e Ps. 46. 4, 5.</p> <p>^f Jam. 4. 12.</p> <p>^g Ps. 89. 18. ^h ch. 12. 2; 25. 9.</p> <p>ⁱ vers. 1—4.</p> <p>^k Ex. 15. 26; 2 Chr. 30. 20; Jer. 33. 6—8; Rev. 2. 1—4. ^l ch. 44. 22; Jer. 50. 20; Mic. 7. 18, 19. ^m see refs. ch. 24. 22; 33. 13; Ps. 49. 1. ⁿ Deu. 32. 1. ^o ch. 24. 21, 23; 63. 5; 69. 16; Eze. 38. 18; Zeph. 3. 8; Rev. 6. 16; 14. 15, 19.</p>
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1 That is, your proud and angry spirit shall cause your destruction, O Assyrians.

2 Rather, 'the impious:' see Job viii. 13. Such awful punishments of other sinners might well alarm the wicked in Jerusalem; and lead them to ask, If the fire of God's wrath is so terrible here, how can we endure its 'everlasting burnings?'

3 Heb., 'bloods;' *i. e.* plots of bloodshed.

4 The judgments which terrify sinners, not only shall not harm the upright (vers. 15, 16), but shall restore to them the glory of better days (17), by the removal of their enemies (18, 19); so that Zion shall enjoy peace and prosperity under Jehovah's care (20—24).

5 Secure as in a castle, and supplied with all he wants.

6 Probably meaning, Thou shalt see the kingdom restored to its former glory, and extent. The fulfilment of this under Hezekiah was but partial. See note on ver. 24.

7 That is, Thou shalt thankfully look back upon thy recent terror from the Assyrian officers, who are now gone. The three mentioned are probably an accountant, a tax-collector, and a military surveyor.

8 See note on ch. xxviii. 11.

9 A source of fertility and wealth, with security from

all danger from enemies. The 'galley with oars,' and the 'gallant ship,' signify *ships of war*.

10 This is a sudden apostrophe to the enemy. The prophet had just said that no vessel should approach the holy city. The proud ship of Assyria has dared to attempt this; but it is wrecked, dismantled, and left a prey to the feeblest plunderer.

11 Suffering shall cease when sin, which is its cause, ceases: see Psa. ciii. 3. The words are only applicable in their fullest sense to a state of things still future, either in heaven or on earth.

12 Ch. xxxiv. is filled with threatenings against the enemies of the church; especially the Edomites, who insulted the Jews in their distress, and joined with their invaders against them. In punishment for this, Edom, with other neighbouring countries, was ravaged and laid waste by Nebuchadnezzar (see Psa. cxxxvii. 7; Jer. xxv. 15—26; Ezek. xxv. 12; xxxv. 15; Amos i. 11; Mal. i. 3, 4); and to this devastation there may be a reference in the present chapter. But the Edomites here, like other nations in other passages, stand for the enemies of God's church; and therefore the prophecy admits of more extended application.

- And *his* fury upon all their armies:
 He hath utterly destroyed¹ them,—he hath delivered them to the slaughter.
- 3 Their slain also shall be cast out,
 And ^p their stink shall come up out of their carcases,
 And ^q the mountains shall be melted² with ^r their blood.
- 4 And ^s all the host of heaven shall be dissolved,³
 And the heavens shall be ^t rolled together as a scroll:⁴
 " And all their host shall fall down,
 As the leaf falleth off from the vine,—and as a ^x falling *fig* from the fig tree.
- 5 For ^y my sword shall be bathed in heaven:⁵
 Behold, it ^z shall come down upon Idumea,
 And upon the people of my curse, to judgment.
- 6 The sword of the LORD is ^a filled with blood,—it is made fat with fatness,
 And with the blood of lambs and goats,—with the fat of the kidneys of rams:⁶
 For ^b the LORD hath a sacrifice in Bozrah,⁷
 And a great slaughter in the land of Idumea.
- 7 And the unicorns shall come down⁸ with them,—and ^c the bullocks with the bulls;
 And their land shall be soaked with blood,—and their dust made fat with fatness.
- 8 ^d For *it is* the day of the LORD's vengeance,
 And the year of recompences for the controversy of Zion.
- 9 ^e And the streams thereof⁹ shall be turned into pitch,
 And the dust thereof into brimstone,
 And the land thereof shall become burning pitch.
- 10 ^f It shall not be quenched night nor day;—^g the smoke thereof shall go up for ever:
^h From generation to generation it shall lie waste;
 None shall pass through it for ever and ever.¹⁰
- 11 ⁱ But the cormorant [*or*, pelican] and the bittern shall possess it;
 The owl¹¹ also and the raven shall dwell in it:
 And ^k he shall stretch out upon it the line of confusion,
 And the stones¹² of emptiness.
- 12 They shall call the nobles thereof to the kingdom,
 But none *shall be* there,—and all her princes shall be nothing.
- 13 And ^l thorns shall come up in her palaces,
 Nettles and brambles in the fortresses thereof.
 And ^m it shall be an habitation of dragons,—and a court for owls.
- 14 The wild beasts of the desert shall also meet with the wild beasts of the island,
 And the satyr shall cry to his fellow;
 The screech owl [*or*, night-monster] also shall rest there,
 And find for herself a place of rest.
- 15 There shall the great owl¹³ make her nest, and lay,
 And hatch, and gather under her shadow:
 There shall the vultures also be gathered,—every one with her mate.
- 16 ⁿ Seek ye out of ^o the book of the Lord, and read:¹⁴
 No one of these shall fail,—none shall want her mate:
^p For my mouth it hath commanded,—and his spirit it hath gathered them.¹⁵

p Joel 2. 20.

q Eze. 32. 5, 6.
 r see refs. ch. 26. 21.
 s Ps. 102. 26; Eze. 32. 7, 8; Joel 2. 31; 3. 15; Mt. 24. 29; 2 Pet. 3. 10.
 t Rev. 6. 14.
 u ch. 14. 12.
 x Rev. 6. 13.
 y Jer. 46. 10; 47. 6; Eze. 31. 9—11.
 z Ps. 137. 7; Jer. 49. 7—22; Mal. 1. 4.

a ch. 63. 3.

b ch. 63. 1; Jer. 49. 13; Eze. 39. 17—20; Zeph. 1. 7.

c Jer. 46. 21.

d see refs. ch. 24. 21—23; 35. 4; 59. 17, 18; 61. 2; 63. 4; Dan. 7. 9—11; Joel 2. 1, 31; Rev. 14. 7; 19. 11—15.
 e see Deu. 29. 23.

f ch. 66. 24; Jer. 7. 20.
 g Rev. 14. 10, 11; 18. 18; 19. 3; 20. 10.
 h ch. 13. 20; Mal. 1. 4.

i see refs. ch. 14. 23; Rev. 18. 2.

k 2 Sam. 8. 2; 2 Ki. 21. 13; Lam. 2. 8.

l ch. 32. 13, 11; Hos. 9. 6.

m ch. 13. 21, etc.; Jer. 9. 11; 50. 39, etc.

n ch. 8. 20; John 5. 30.

o Mal. 3. 16.

p Ps. 33. 6, 9.

1 Or, 'He has devoted them to destruction.'

2 As if dissolved by it.

3 These convulsions of nature represent the awful political and social revolutions by which national sins are punished.

4 Like an ancient volume or book-roll, which used to be rolled round a stick, as maps often are now.

5 That is, saturated (filled) with Divine wrath, which it is to execute upon Edom. Compare this prophecy with ch. lxiii. 1—6; Jer. xlix. 7—22; and Obad. 1—21.

6 Sacrifice being connected with slaughter as an expression of God's anger against sin, it furnished a significant representation of the infliction of deserved punishment. Comp. Ezek. xxxix. 17—20.

7 This seems to be not the Moabite city in the Haurân, called by the Greeks and Romans Bostra, and now Buzra; but another town south-east of the Dead Sea, probably represented by the modern village El-busairch.

8 That is, shall come down to the slaughter. On 'the unicorn,' see note on Numb. xxiii. 22.

9 That is, the streams of Edom. The figure is derived from the destruction of the neighbouring cities Sodom and Gomorrah. See Gen. xix. 24, 28; and comp. Jer. xlix. 18.

10 It shall no longer be a thoroughfare for travellers,

being shunned as difficult and dangerous. The remarkable manner in which this prophecy has been accomplished is attested even by infidel writers. Volney says that, on the south-east of the Dead Sea, within three days' journey, there are upwards of thirty ruined towns absolutely deserted.

11 Probably the night-heron. These wild animals shall be the sole occupants of the land. See note on ch. xiii. 21. It is not easy to say what animals are meant by some of the Hebrew words used in these descriptions. The corrections given in the notes are those of eminent naturalists. Here, again, there is a remarkable coincidence between these predictions and the statements of modern travellers. Captains Irby and Mangles, while at Petra, remarked the screaming of eagles, hawks, and owls when any one approached their lonely habitation.

12 That is, the *plummet*-stones. Comp. 2 Kings xxi. 13.

13 Perhaps 'the arrow-snake;' so called from the suddenness with which it springs on its prey. It abounds in Arabia, and its wound is deadly.

14 The prophet calls upon all who should live after the devastation of Idumea to compare these predictions in 'the book of the Lord' with the event.

15 That is, the wild animals previously spoken of.

- 17 And ^a he hath cast the lot for them,
^r And his hand hath divided it unto them by line :¹
 They shall possess it for ever,
 From generation to generation shall they dwell therein.
- 35** THE ² wilderness and the solitary place ^c shall be glad for them ;³
^u And the desert shall rejoice, and blossom as the rose.⁴
- 2 It shall blossom abundantly, and rejoice—even with joy and singing :
^x The glory of Lebanon shall be given unto it,
 The excellency of Carmel and Sharon,
^y They shall see the glory of the LORD,—and the excellency of our God.
- 3 ^z Strengthen ye the weak hands,—and confirm the feeble knees.
- 4 Say to them *that are* of a fearful heart, Be strong, fear not :
^a Behold, your God will come—*with vengeance, even God with a recompence* ;
 He will come and save you.
- 5 Then the ^b eyes of the blind shall be opened,
 And ^c the ears of the deaf shall be unstopped.⁵
- 6 Then shall the ^d lame man leap as an hart,—and the ^e tongue of the dumb sing :
 For in the wilderness shall ^f waters break out,—and streams in the desert.
- 7 And ^g the parched ground⁶ shall become a pool,
 And the thirsty land springs of water :
 In ^h the habitation of dragons, where each lay,—*shall be* grass with reeds and rushes.
- 8 And ⁱ an highway shall be there, and a way,
 And it shall be called ^k The way of holiness ;
^l The unclean shall not pass over it ;—but it *shall be* for those :⁷
^m The wayfaring men, though fools, shall not err *therein*.
- 9 ⁿ No lion shall be there,—nor *any* ravenous beast shall go up thereon,⁸
 It shall not be found there ;—but ^o the redeemed shall walk *there* :
- 10 And the ^p ransomed of the LORD shall return,
^q And come to Zion with songs—and everlasting joy upon their heads :⁹
 They shall obtain joy and gladness,—and ^r sorrow and sighing shall flee away.
- Judah invaded by Sennacherib ; Hezekiah's prayer, and its answer through Isaiah ; the Assyrian army destroyed.*
- 36** NOW¹⁰ ^s it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.¹¹

q Jos. 18. 8.

r Ps. 78. 55.

s ch. 52. 9, 10 ; 55. 12, 13 ; Eze. 36. 35.

t see refs. ch. 25. 6, 9.

u ch. 32. 15.

x ch. 60. 13.

y ch. 40. 5 ; 60. 1—3 ; Hab. 2. 14.

z ch. 40. 1, 2 ; 57. 14—16 ; Job 4. 3, 4 ; Heb. 12. 12.

a ch. 25. 9 ; see refs. 26. 21 ; 34. 8 ; 40. 9, 10 ; Ps. 50. 3 ; Zec. 2. 8—10 ; Mal. 3. 1.

b ch. 29. 18 ; 32. 3, 4 ; 42. 7, 16 ; Ps. 146. 8 ; Mt. 9. 27, etc. ; 11. 3—5 ; 12. 22 ; 20. 30, etc. ; 21. 14 ; John 9. 1—7.

c Mt. 11. 5 ; Mk. 7. 32—37.

d Mt. 11. 5 ; 15. 30, 31 ; 21. 14 ; John 5. 8, 9 ; Ac. 3. 2, etc. ; 8. 7 ; 14. 8, etc.

e ch. 32. 4 ; Mt. 9. 32, 33 ; 12. 22 ; 15. 30.

f ch. 41. 17, 18 ; 43. 19, 20 ; John 7. 37—39.

g ch. 44. 3, 4.

h ch. 34. 13.

i ch. 11. 16 ; John 14. 6.

k Eph. 2. 10 ; 1 Thes. 4. 7 ; Tit. 2. 11—14 ; Heb. 12. 14.

l ch. 52. 1, 11 ; Eze. 44. 9 ; Joel 3. 17 ; Rev. 21. 27.

m ch. 30. 21 ; Ps. 119. 130 ; Hab. 2. 2.

n see refs. ch. 11. 6—9 ; Le. 25. 6.

o ch. 62. 12 ; Gal. 3. 13 ; Tit. 2. 14 ; Rev. 5. 9.

p ch. 51. 10, 11 ; Mt. 20. 28 ; 1 Tim. 2. 6.

q Ps. 81. 7 ; Jer. 31. 11—14.

r see refs. ch. 25. 8 ; 60. 20 ; 65. 19.

s see refs. 2 Ki. 18. 13—36 ; 2 Chr. 32. 1.

1 Alluding probably to the division of the land of Canaan by measuring-line and lot : see refs. As Canaan was allotted to the Israelites, so is Edom allotted to these creatures, for a perpetual inheritance.

2 Ch. xxxv. closes this series of prophecies, carrying the mind forward to that great work of redemption which is far more glorious than any national deliverance. To encourage God's people, alarmed by the terrible judgments that were coming, it is declared that they shall ultimately result in the removal of the curse from nature (see Rom. viii. 22) and from man, and in the opening of a way for his secure and joyful return to the full blessedness of God's favour and service. The prophecy seems to unite in one beautiful picture—the restoration of the Jews from Babylon, the calling of the Gentiles into the church, the glory of the Christian dispensation, the safety and happiness of individual believers, and the blessedness of heaven.

3 On account of the great blessings foretold in this chapter.

4 See note on 'the rose,' Sol. Song ii. 1.

5 By literally performing these miraculous cures (see refs.), our Lord not only in part fulfilled this prophecy, but also showed himself to be the great Deliverer by whom it was to be accomplished in all its fulness.

6 Or, 'mirage ;' a vapour which sometimes causes the hot sands of the desert to appear at a little distance like a sheet of water, and thus deceives the thirsty traveller. The Arabs frequently employ it as an emblem of disappointment ; and it is here beautifully contrasted with the reality, which vivifies and refreshes. See the contrast to these verses in ch. xxxiv. 9, 10, 13.

7 That is, for 'the redeemed' afterwards mentioned. The main idea here is, that the way of access to these

blessings should be free and plain to all. Bnt some render this, 'But He [God] shall be to (or with) them walking in the way, and [thus even] fools shall not err,' having His guidance.

8 The people of God shall enjoy their blessedness, secure from every enemy and danger.

9 This may perhaps refer to festive chaplets or anointings.

10 On this and the three next chapters, see the notes on the parallel passage in 2 Kings xviii.—xx., to which those which follow are merely supplementary.

11 If the monumental inscriptions recently discovered at Kouyunjik (the probable site of Nineveh) have been read correctly, they record Sennacherib's campaigns against Judah. They have indeed been only partially deciphered, and there is not a perfect agreement among learned men as to their meaning ; but they appear to accord remarkably with the scriptural account. 'Hezekiah king of Judah,' says the Assyrian king, 'who had not submitted to my authority, forty-six of his principal cities and fortresses, and villages depending upon them, of which I took no account, I captured, and carried away their spoil. I shut up himself within Jerusalem his capital city,' etc. He says further, that he added a tribute, and also took from Hezekiah the treasure he had collected in Jerusalem, 30 talents of gold, and 800 talents of silver, the treasures of his palace, besides his sons and his daughters, and his male and female servants, or slaves, and brought them to Nineveh (2 Kings xviii. 14—16). One chamber of the palace contains a sculptured representation of the king, and above his head this inscription : 'Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before (or at the entrance of) the city of Lachish' (see ver. 2). 'I give permission for its slaughter.' And on

2 And the king of Assyria sent Rabshakeh from ^u Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.¹ Then came forth unto him ^r Eliakim, Hilkiah's son, which was over the house, and ^v Shebna the scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, ^a What confidence is this wherein thou trustest? 5 I say, *sayest thou*, (but *they are but vain words*) *I have counsel and strength for war: now on whom dost* ^b thou trust, that thou rebellest against me? Lo, thou trustest in the ^c staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the LORD our God: *is it* not he, whose ^d high places and whose altars Hezekiah ^e hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges [*or*, hostages], I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on ^f Egypt for chariots and for horsemen? 10 And am I now come up without the LORD against this land to destroy it? ^g The LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the Jews' language, in the ears of the people that *are* on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. 15 ^h Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. 16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: ⁱ and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern: ^h until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of ^l the gods of the nations delivered his land out of the hand of the king of Assyria? Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and ^m have they delivered Samaria out of my hand? ⁿ Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, ^o Answer him not.

22 Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

37 And ^p it came to pass, when king Hezekiah heard *it*, that ^q he rent his clothes, and covered himself with sackcloth, and ^r went into the house of the LORD.

2 ^s And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests ^t covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a ^u day of trouble, and of ^v rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. It may be the LORD thy God ^y will hear the words of Rabshakeh, whom the king of Assyria his master hath sent ^z to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for ^a the remnant that is left.

5, 6 So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, ^b Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

^l see parallel, 2 Ki. 18. 17-37; 2 Chr. 32. 9-12, 13-16, 18, 19.
^u Jos. 10. 23; 15. 30.
^r ch. 22. 20-25.
^y ch. 22. 15.
^z 2 Ki. 18. 19, etc.
^a Ps. 42. 3, 10.
^b ch. 20. 5, 6; 30. 1-7.
^c ch. 31. 3; Eze. 20. 6, 7.
^d 1 Sam. 9. 12; 1 Ki. 3. 2, 4; 2 Ki. 12. 3.
^e 2 Ki. 18. 4.
^f Jer. 2. 36.
^g Am. 3. 6.
^h Ps. 71. 10, 11.
ⁱ Zec. 3. 10.
^k Pro. 12. 10.
^l Ps. 115. 2-8; Dan. 3. 15.
^m 2 Ki. 18. 10.
ⁿ ch. 37. 18, 19; 45. 16, 17.
^o Pro. 26. 4.
^p see parallel, 2 Ki. 19. 1-7.
^q Job 1. 20.
^r ver. 14.
^s see 1 Ki. 22. 1-13; 2 Ki. 1. 1-9; 22. 14.
^t Joel 1. 13.
^u Ps. 50. 15.
^v ch. 25. 8; Hos. 5. 9.
^y Ex. 2. 21; 3. 7.
^z vers. 23, 21.
^a Ro. 9. 27.
^b ch. 43. 1, 2; 51. 12, 13.

the bas-reliefs are represented captives, whose physiognomy is apparently Jewish, in an attitude of supplication, bare-footed and half-clothed. See Layard's

'Discoveries in the Ruins of Nineveh and Babylon,' pp. 143, 144, 152, 153, etc.
¹ See note on ch. vii. 3.

- 8 ^c So Rabshakeh returned, and found the king of Assyria warring against
 9 ^d Libnah: for he had heard that he was departed from ^e Lachish. And he heard
 say concerning Tirhakah king of Ethiopia, He is come forth to make war with
 10 thee. And when he heard *it*, he sent messengers to Hezekiah, saying, Thus
 shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom
 thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of
 11 the king of Assyria. Behold, thou hast heard what the kings of Assyria have
 done to all lands ^f by destroying them utterly; and shalt thou be delivered?
 12 Have the gods of the nations delivered them which my fathers have destroyed,
 as ^g Gozan, and ^h Haran, and Rezeph, and the children of ⁱ Eden which *were* in
 13 Telassar? ¹ Where *is* the king of ^k Hamath, and the king of Arphad, and the
 king of the city of Sepharvaim, Hena, and Ivah?
 14 And Hezekiah received the letter from the hand of the messengers, and read it:
^l and Hezekiah went up unto the house of the LORD, and spread it before the
 15 LORD. And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of
 16 Israel, that dwellest ^m between the cherubim, ⁿ thou *art* the God, *even* thou
^o alone, of all the kingdoms of the earth: thou hast made heaven and earth.
 17 ^p Incline thine ear, O LORD, and hear; ^q open thine eyes, O LORD, and see: and
 hear all the words of Sennacherib, which hath sent to reproach the living God.
 18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their
 19 countries, and have cast their gods into the fire: for they *were* no gods, ^r but
 the work of men's hands, wood and stone: therefore they have destroyed them.
 20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of
 the earth may know that ^s thou *art* the LORD, *even* thou only.
 21 ^t Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD
 God of Israel, ^u Whereas thou hast prayed to me against Sennacherib king of
 22 Assyria: *this is* the word which the LORD hath spoken concerning him;

The virgin, the daughter of Zion, hath despised thee,—and laughed thee to scorn;
 The daughter of Jerusalem hath shaken her head at thee.

- 23 Whom hast thou reproached and blasphemed?
 And against whom hast thou exalted *thy* voice,
 And lifted up thine eyes on high?—*even* against the Holy One of Israel.
 24 By thy servants hast thou reproached the Lord, and hast said,²
 By the multitude of my chariots am I come up
 To the height of the mountains, to the sides of Lebanon;
 And I will cut down the tall cedars thereof, *and* the choice fir trees thereof:
 And I will enter into the height of his border, *and* the forest of his Carmel.
 25 I have digged, and drunk water;
 And with the sole of my feet have I dried up all the rivers of the besieged places.
 26 Hast thou not heard long ago, *how* I have done it;
And of ancient times, that I have formed it?—^x now have I brought it to pass,
 That thou shouldest be to lay waste fenced cities *into* ruinous heaps.
 27 Therefore their inhabitants *were* of small power,
 They were dismayed and confounded:
 They were *as* the grass of the field, and *as* the green herb,
^y *As* the grass on the housetops,—and *as* corn blasted before it be grown up.
 28 But I know thy abode, and thy going out, and thy coming in,
 And thy rage against me.
 29 Because thy rage against me, and thy tumult, is come up into mine ears,
 Therefore ^z will I put my hook in thy nose,—and my bridle in thy lips,
 And I will turn thee back by the way by which thou camest.
 30 And this *shall be* a sign unto thee,
 Ye shall eat *this* year such as groweth of itself;
 And the second year that which springeth of the same:
 And in the third year sow ye, and reap,
 And plant vineyards, and eat the fruit thereof.
 31 And the remnant that is escaped of the house of Judah
 Shall again take root downward,—and bear fruit upward:³
 32 For out of Jerusalem shall go forth a remnant,
 And they that escape out of mount Zion:
 The ^a zeal of the LORD of hosts shall do this.

^c see parallel, 2 Ki. 19. 8—19.
^d Num. 33. 20, 21; Jos. 21. 13; 1 Chr. 6. 51, 57; 2 Chr. 21. 10.
^e Jos. 10. 31—31.

^f ch. 14. 17.

^g 2 Ki. 17. 6; 18. 11.
^h Ge. 12. 4; 28. 10.
ⁱ Eze. 27. 23; Am. 1. 5.
^k Jer. 49. 23.

^l ver. 1; Joel 2. 17—20.

^m Ex. 25. 22; Ps. 80. 1; 99. 1.

ⁿ ch. 43. 10, 11.

^o Deu. 32. 39; Ps. 86. 10; 1 Cor. 8. 4.

^p Ps. 31. 2; 86. 1; 88. 2; Dan. 9. 18.

^q Job 36. 7.

^r ch. 40. 19, 20; 41. 7; 44. 9, etc.; Ps. 115. 4, etc.

^s Ne. 9. 6; Ps. 83. 18.

^t see parallel, 2 Ki. 19. 20—37.

^u Pro. 15. 29.

^x ch. 10. 5, 6.

^y Ps. 129. 6—8.

^z ch. 30. 28; Eze. 38. 4.

^a ch. 9. 7; 2 Ki. 19. 31.

1 Some identify this with Nimroud; others with Tel Afer, between Mosul and Sinjar, around which Layard observed vast ruins.—*Nineveh and Babylon*, pp. 245, 246.

2 A specimen is given of the vaunting language which

Sennacherib had dared to employ. No obstacle had hitherto impeded him in his progress.

3 Like an olive: which, when cut down, sends up fresh and fertile shoots.

33 Therefore thus saith the LORD concerning the king of Assyria,
He shall not come into this city,—nor shoot an arrow there,
Nor come before it with shields,—nor cast a bank against it.

34 By the way that he came, by the same shall he return,
And shall not come into this city, saith the LORD.

35 For I will ^b defend this city to save it
For mine own sake, and ^c for my servant David's sake.

36 Then the ^d angel of the LORD went forth, and smote in the camp of the Assyrians
a hundred and fourscore and five thousand: and when they arose early in the
37 morning, behold, they *were* all dead corpses.¹ So Sennacherib king of Assyria
38 departed, and went and returned, and dwelt at Nineveh. And it came to pass,
as he was worshipping in the house of Nisroch his god, that Adrammelech and
Sharezer his sons smote him with the sword; and they escaped into the land of
^e Armenia: and Esar-haddon his son reigned in his stead.

Hezekiah's sickness, and miraculous recovery; and his thanksgiving psalm.

38 IN ^f those days was Hezekiah sick unto death. And Isaiah the prophet the
son of Amoz came unto him, and said unto him, Thus saith the LORD, ^g Set thine
2 house in order: for thou shalt die, and not live. Then Hezekiah turned his face
3 toward the wall,² and prayed unto the LORD, and said, ^h Remember now, O LORD,
I beseech thee, how I have walked before thee in truth and with a perfect heart,³
and have done *that which is good* in thy sight. And Hezekiah wept sore.

4 Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah,
5 Thus saith the LORD, the God of David thy father, I have heard thy prayer, I
6 have seen thy tears: behold, I will add unto thy days fifteen years. And I will
7 deliver thee and this city out of the hand of the king of Assyria: and ⁱ I will
8 defend this city. And this *shall be* ^h a sign unto thee from the LORD, that the
8 LORD will do this thing that he hath spoken; Behold, I will bring again the
shadow of the degrees, which is gone down in the sun dial of Ahaz,⁴ ten degrees
backward. So the sun returned ten degrees, by which degrees it was gone down.

9 THE WRITING OF HEZEKIAH⁵ KING OF JUDAH, WHEN HE HAD BEEN SICK,
AND WAS RECOVERED OF HIS SICKNESS:

10 I said in the cutting off⁶ of my days, I shall go to the gates of the grave:
I am deprived of the residue of my years.⁷

11 I said, I shall not see the LORD,—*even* the LORD, ^l in the land of the living;
I shall behold man no more—with the inhabitants of the world.

12 ^m Mine age is departed, and is removed from me—ⁿ as a shepherd's tent:⁸
^o I have cut off like a weaver my life:

^p He will cut me off with pining sickness;⁹
From day *even* to night¹⁰ wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones:¹¹
From day *even* to night wilt thou make an end of me.

14 ^q Like a crane or a swallow, so did I chatter;¹²—^r I did mourn as a dove:

^s Mine eyes fail *with looking* upward:—O LORD, I am oppressed; undertake for me.

15 'What shall I say?—he hath both spoken unto me, and himself hath done *it*:¹³
I shall ^u go softly¹⁴ all my years—^x in the bitterness of my soul.

16 O Lord, ^y by these *things*¹⁵ men live,
And in all these *things is* the life of my spirit:
So wilt thou recover me, and make me to live.

^b ch. 38. 6; 2 Ki. 20. 6.

^c Ps. 132. 10—18.

^d ch. 10. 12, etc.; 2 Ki. 19. 35; 2 Chr. 32. 21.

^e Heb. Ararat.

^f see parallel, 2 Ki. 20. 1—11; 2 Chr. 32. 21.
^g 2 Sam. 17. 23.

^h Ne. 13. 14.

ⁱ ch. 37. 35.

^k ch. 7. 11; 2 Ki. 20. 8, etc.

^l Ps. 27. 13; 116. 9.

^m Ps. 102. 11, 23, 21.

ⁿ ch. 1. 8; 13. 20.

^o see refs. Job 7. 6.

^p Job 17. 1.

^q Ps. 102. 4—7.

^r ch. 59. 11; Eze. 7. 16.

^s see refs. Ps. 69. 3.

^t Jos. 7. 8; Ezra 9. 10.

^u 1 Ki. 21. 27.

^x Job 7. 11; 10. 1.

^y ch. 61. 5; Ps. 71. 20;
Heb. 12. 10, 11.

1 Where the Assyrian army was on this night, is not ascertained. The inscriptions at Nineveh take no notice of Sennacherib's unsuccessful attempt upon Jerusalem, or of the overthrow of his army.

2 As one who would be undisturbed in his devotion.

3 See note on Job i. 1. Hezekiah probably refers here especially to his public conduct, and his efforts to establish and maintain the worship of Jehovah.

4 See note on 2 Kings xx. 11. Herodotus states that the Greeks obtained the knowledge of the pole and the dial, and the division of the day into twelve parts, from the Babylonians. It is not at all unlikely that Ahaz, who appears to have been fond of foreign objects of art (see 2 Kings xvi. 10), obtained a dial amongst them.

5 This beautiful plaintive psalm records the pious king's feelings in the prospect of death. His extreme dejection may be in part accounted for by the unsettled and dangerous state of the nation (see note on 2 Kings xx. 1), and perhaps by the circumstance that he had not yet an

heir to the throne. Comp. 2 Kings xx. 6, with xxi. 1.

6 Or, 'in the *middle* of my days.'

7 That is, of those which are usually allotted to man.

8 That is, quickly, as a shepherd's tent is removed.

9 Rather, 'from the thrum;' *i. e.* the ends of the threads by which the web is fastened to the loom. This image expresses the same idea as the preceding.

10 Or, 'within the space of a day.'

11 Or, 'I composed [myself] until morning; [and] like a lion did he crush all my bones.' Or, 'I set (or regarded him) until morning as a lion.'

12 Or, 'twitter;' uttering the feeble, broken sounds of one in pain.

13 He himself hath restored me, when no one else could have done it.

14 That is, solemnly and humbly, as one who remembers his own dependence and God's great mercy towards him. See next verse.

15 Or, 'upon these;' *i. e.* upon thy merciful care.

17 Behold, for peace I had great bitterness: ¹

But ² thou hast in love to my soul *delivered it* from the pit of corruption:
For thou hast cast all my sins behind thy back. ²

18 For ^a the grave cannot praise thee,—death can *not* celebrate thee:

^b They that go down into the pit cannot hope for thy truth. ³

19 ^c The living, the living, he shall praise thee, as I *do* this day:

^d The father to the children shall make known thy truth.

20 The LORD *was ready* to save me:

^e Therefore we ⁴ will sing my songs ^f to the stringed instruments
All the days of our life, in the house of the LORD.

21 For ^g Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister
22 upon the boil, ⁵ and he shall recover. ^h Hezekiah also had said, What *is* the
sign that I shall go up to the house of the LORD?

The Babylonian embassy.

39 AT ⁱ that time Merodach-baladan, ⁶ the son of Baladan king of Babylon, sent
letters and a present to Hezekiah: for he had heard that he had been sick, and
2 was recovered. ^k And Hezekiah was glad of them, and showed them the house
of his precious things, the silver, and the gold, and the spices, and the precious
ointment, and all the house of his armour [*or*, jewels], and all that was found in
his treasures: there was nothing in his house, nor in all his dominion, that
Hezekiah showed them not.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What
said these men? and from whence came they unto thee? And Hezekiah said,
4 They are come from a far country unto me, *even* from Babylon. Then said he,
What have they seen in thine house? And Hezekiah answered, All that *is* in
mine house have they seen: there is nothing among my treasures that I have
not showed them.

5, 6 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: Behold,
the days come, ^l that all that *is* in thine house, and *that* which thy fathers have
laid up in store until this day, shall be carried to Babylon: nothing shall be
7 left, saith the LORD. And of thy sons that shall issue from thee, which thou
shalt beget, shall they take away; and ^m they shall be eunuchs in the palace of
the king of Babylon.

8 Then said Hezekiah to Isaiah, ⁿ Good *is* the word of the LORD which thou hast
spoken. He said moreover, For there shall be peace and truth in my days. ⁷

Israel comforted by promises of a new manifestation of Jehovah as the Saviour.

40 O COMFORT ye, ⁸ comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, ⁹ and cry unto her,

^p That her warfare ¹⁰ is accomplished,—that her iniquity is pardoned:

^q For she hath received of the LORD's hand double ¹¹—for all her sins.

3 ^r The voice of him that crieth in the wilderness,

^s Prepare ¹² ye the way of the LORD,

^t Make straight in the desert a highway for our God.

^z ch. 43. 25; Ps. 85.
2; Mic. 7. 18, 19.

^a see refs. Ps. 6. 5.

^b Pro. 14. 32.

^c Ecc. 9. 10; John 9. 4.

^d Ge. 13. 19, Ex. 12.
26, 27; Deu. 4. 9;
6. 7; Ps. 78. 3, 4;
145. 4.

^e Ps. 9. 13, 14; 27. 5, 6.
^f Ps. 150. 4; Hab. 3. 19.

^g 2 Ki. 20. 7; Mk. 7. 33;

John 9. 6.

^h 2 Ki. 20. 8.

ⁱ see parallel, 2 Ki. 20.
12—19.

^k 2 Chr. 32. 31.

^l Jer. 20. 5.

^m fulfilled, Dan. 1. 2,
3, 7.

ⁿ 1 Sam. 3. 18.

^o ch. 35. 3, 4; 49. 13—
16; Zeph. 3. 14—17.

^p ch. 43. 25; 44. 22;
Jer. 31. 33, 34.

^q see ch. 61. 7; Job 42.

10—12; Jer. 16. 18;

Rev. 18. 6.

^r Mt. 3. 1—3; Mk. 1.

3; Lk. 3. 4; John

1. 23.

^s ch. 57. 14; 62. 10.

11; Mal. 3. 1.

^t ch. 43. 19; 49. 11;

Ps. 68. 4.

¹ Rather, 'Behold! my great bitterness [is turned] into peace, and thou,' etc. These words describe Hezekiah's restoration to health, not his affliction.

² To cast a person or thing 'behind the back' is an Oriental phrase expressing entire *oblivion*. In reference to crimes, it means *to forgive*.

³ See notes on ver. 9, and on Psa. vi. 5.

⁴ That is, 'my *family* and *nation*.' This song of Hezekiah, like other psalms, was designed not merely as a personal record, but to be used in celebrating the praises of God, and probably in the public service of the temple.

⁵ This word means an inflamed ulcer; perhaps the eruption produced by the plague, which threatened immediate death.

⁶ See notes on 2 Kings xx. 12—17.

⁷ While the king acquiesces in the judgment threatened as righteous and deserved, he gratefully acknowledges the mercy with which it was tempered.

⁸ The general object and scope of this portion of Isaiah's prophecies (ch. xl.—lxvi) have been noticed in the Preface (p. 724). Ch. xl. 1—11 is the introduction, in which the prophet is directed to comfort God's people

by the assurance that Jehovah will soon appear to end their humiliation (vers. 1, 2). He hears already the forerunner's voice (3—5); for, though all things human fade, God's promise cannot fail (6—8); and summons the heralds to announce the advent of the mighty but gentle Saviour-King (9—11). The New Testament authorizes the application of the prophecy to the advent of our Divine Saviour (see Matt. iii. 1—3, etc), and this alone fully meets the requirements of the language: but other great interpositions of God on behalf of his people may be included.

⁹ Jerusalem is here put for the chosen people, whose metropolis it was.

¹⁰ Perhaps, 'appointed time;' or, 'hardship,' suffering. See note on Job vii. 1.

¹¹ 'Double' probably means *ample* or *abundant*. See note on Job xi. 6. The punishment has not been more than was deserved, but enough to answer its design.

¹² This refers to the Eastern custom of sending pioneers to prepare the way for the march of the monarch through a wild and uncultivated region. Such was the character of the ministry of John the Baptist, who came to 'make ready a people prepared for the Lord' (Luke i. 16, 17).

4 ^u Every valley shall be exalted,—and ^x every mountain and hill shall be made low :
^y And the crooked shall be made straight,—and the rough places plain :
 5 And ^z the glory of the LORD shall be revealed,—^a and all flesh shall see *it* together :
 For the mouth of the LORD hath spoken *it*.
 6 ^b The voice said, Cry.—And he said, What shall I cry ?
^c All flesh *is* grass,—and all the goodliness ¹ thereof *is* as the flower of the field :
 7 The grass withereth, the flower fadeth :
 Because ^d the spirit ² of the LORD bloweth upon it :—surely the people *is* grass.
 8 The grass withereth, the flower fadeth :
 But ^e the word of our God shall stand for ever
 9 O Zion, ³ that bringest ^f good tidings,—^g get thee up into the high mountain ;
 O Jerusalem, that bringest good tidings, lift up thy voice with strength ;
 Lift *it* up, ^h be not afraid ;—say unto the cities of Judah, ⁱ Behold your God !
 10 Behold, ^k the Lord God will come with strong *hand*, ⁴
 And ^l his arm shall rule for him :
 Behold, ^m his reward *is* with him,—and ⁿ his work ⁵ before him.
 11 He shall ^o feed his flock like a shepherd : ⁶
^p He shall gather the lambs with his arm,
 And carry *them* in his bosom,—and shall gently lead those that are with young.
*Jehovah's sole Deity vindicated by his works, as the creator, preserver, and ruler of all,
 and the protector of Israel.*
 12 ^q WHO ⁷ hath measured the waters in the hollow of his hand,
 And meted out heaven with the span,
 And comprehended the dust of the earth in a measure,
 And ^r weighed the mountains in scales,—and the hills in a balance ?
 13 ^s Who hath directed the Spirit of the LORD,
 Or *being* his counsellor hath taught him ? ⁸
 14 With whom took he counsel, and *who* instructed him,
 And taught him in the path of judgment,
 And taught him knowledge,—and showed to him the way of understanding ?
 15 Behold, ^t the nations *are* as a drop of a bucket,
 And are counted as the small dust of the balance :
 Behold, he taketh up the isles as a very little thing.
 16 And Lebanon *is* not sufficient to burn,
^u Nor the beasts thereof sufficient for a burnt offering.
 17 All nations before him *are* as ^x nothing ;
 And ^y they are counted to him less than nothing, and vanity.
 18 To whom then will ye ^z liken God ?—or what likeness will ye compare unto him ? ⁹
 19 ^a The workman melteth a graven image
 And the goldsmith spreadeth it over with gold,—and casteth silver chains.
 20 He that *is* so impoverished that he hath no oblation
^b Chooseth a tree *that* will not rot ;—he seeketh unto him a cunning workman
^c To prepare a graven image, *that* shall not be moved.
 21 ^d Have ye not known ?—have ye not heard ?
 Hath it not been told you from the beginning ?
 Have ye not understood from the foundations of the earth ?
 22 *It is* he that sitteth upon the circle of the earth,
 And ^e the inhabitants thereof *are* as grasshoppers ;
 That ^f stretcheth out the heavens as a curtain,
 And spreadeth them out as a tent to dwell in :

^u 1 Sam. 2. 8 ; Eze. 21. 26 ; Lk. 1. 52, 53 ; 3. 5.
^x ch. 2. 12—15 ; Job 40. 11, 12.
^y ch. 12. 16 ; 45. 2.
^z ch. 11. 9 ; 35. 2 ; Ps. 102. 16 ; Hab. 2. 11.
^a ch. 49. 6 ; 52. 10.
^b ver. 3.
^c ch. 37. 27 ; see refs. Job 11. 2.
^d Ps. 103. 16.
^e ch. 46. 10, 11 ; see refs. Ps. 119. 89 ; John 12. 31.
^f ch. 41. 27 ; 52. 7.
^g Judg. 9. 7 ; 1 Sam. 26. 13, 14.
^h ch. 35. 4 ; 51. 12.
ⁱ ch. 25. 9 ; 1 Tim. 3. 16.
^k ch. 9. 6, 7 ; 59. 15—21 ; Mal. 3. 1.
^l ch. 59. 16 ; Ps. 66. 3.
^m ch. 62. 11 ; Rev. 22. 12.
ⁿ ch. 49. 4.
^o ch. 49. 9, 10 ; Eze. 34. 23 ; 37. 24 ; John 10. 11 ; Heb. 13. 20 ; 1 Pet. 2. 25 ; 5. 4 ; Rev. 7. 17.
^p ch. 42. 3 ; Eze. 34. 16.
^q ch. 48. 13 ; Job 38. 4—11 ; Pro. 30. 4.
^r Job 28. 25.
^s see refs. Job 21. 22 ; 36. 22, 23.
^t Job 34. 11, 15 ; Jer. 10. 10.
^u Ps. 40. 6 ; 59. 10—12 ; Mic. 6. 6, 7.
^x Job 25. 6 ; Dan. 4. 35.
^y Ps. 62. 9.
^z ver. 25 ; ch. 46. 5 ; see refs. Ex. 15. 11 ; Deu. 33. 26 ; Ac. 17. 29.
^a ch. 41. 6, 7 ; 44. 10—12 ; 46. 6, 7 ; Jer. 10. 3—5 ; 11us. 8. 6.
^b ch. 41. 13—19.
^c ch. 41. 7 ; 46. 7 ; Jer. 10. 4.
^d Ps. 19. 1 ; Jer. 10. 8—12 ; Ac. 14. 17 ; Ro. 1. 19—21.
^e vers. 15, 17 ; Num. 13. 33.
^f ch. 41. 21 ; 51. 13 ; see refs. Job 9. 8 ; Jer. 10. 12.

1 Or, 'excellence.' All that is human is perishing ; and that which is most attractive, 'the flower thereof,' is the most frail. But God's word, especially his 'exceeding great and precious promises,' are everlasting and sure. Comp. 1 Pet. i. 24, 25.

2 This should be rendered 'wind ;' referring to the sultry and withering winds from the Eastern desert.

3 Rather, 'O thou that bringest good tidings to Zion, etc. O thou that bringest, etc., to Jerusalem.' The reference is to the practice of ascending hills to mark and announce the approach of friends or foes.

4 Rather, 'will come in strength.'

5 That is, the result of 'his work' of salvation ; 'his reward ;' 'the joy set before him' (Heb. xii. 2).

6 These exquisitely beautiful figures, borrowed from pastoral life, express the benignant and tender care of

the 'Good Shepherd ;' who provides for all his sheep, but shows peculiar compassion to the weak. Comp. John x.

7 In vindicating Jehovah's claims as the only true God, the prophet speaks of Him first as the Creator, celebrating his infinite wisdom and self-sufficiency (12—17), utterly unlike man's senseless and helpless idols (18—20) ; and declaring that the power which sustains and can destroy, as it created, all things (21—26), shall never fail to uphold all who trust in Him (27—31).

8 This applies to all his arrangements ; but especially to the gospel and its application to men, to which it is referred in Rom. xi. 31.

9 If God is so much greater than all his works, how foolish and wicked must it be to regard a piece of metal, or a block of wood, fashioned 'by art and man's device,' as being in any way a representation of Him.

- 23 That bringeth the ^s princes to nothing ;
He maketh the judges of the earth as vanity.
- 24 Yea, they shall not be planted ;¹—yea, they shall not be sown :
Yea, their stock shall not take root in the earth :
And ^h he shall also blow upon them, and they shall wither,
And ⁱ the whirlwind shall take them away as stubble.
- 25 ^k To whom then will ye liken me,—or shall I be equal?—saith the Holy One.
- 26 Lift up your eyes on high, and behold!—Who hath created these *things*,
That bringeth out their host² by number :—^l he calleth them all by names
^m By the greatness of his might, for that *he is* strong in power ;—not one faileth.
- 27 Why sayest thou, O Jacob,³ and speakest, O Israel,
My way is hid from the LORD,—and ⁿ my judgment is passed over from my God ?
- 28 ^o Hast thou not known ? hast thou not heard,
That ^p the everlasting God, the LORD,—the Creator of the ends of the earth,
^q Fainteth not, neither is weary ?—^r there is no searching of his understanding. ⁴
- 29 ^s He giveth power to the faint ;
And to *them that have* no might he increaseth strength.
- 30 Even the youths shall faint and be weary,—and the young men⁵ shall utterly fall :
31 But ^t they that wait upon the LORD ^u shall renew *their* strength ;
They shall mount up with wings ^x as eagles ;⁶
They shall run, and not be weary ;—and they shall walk, and ^y not faint.
- Jehovah's sole Deity proved by his prediction and performance of his works of salvation.*
- 41 ^z KEEP silence before me,⁷ O islands ;—and let the people renew *their* strength :⁸
Let them come near ; then let them speak :
^a Let us come near together to judgment.
- 2 Who raised up the righteous *man*⁹ ^b from the east,—called him to his foot,¹⁰
^c Gave the nations before him, and made *him* rule over kings ?
He gave *them* as the dust to his sword, and as driven stubble to his bow.
- 3 He pursued them, and passed safely ;
Even by the way *that* he had not gone with his feet.¹¹
- 4 ^d Who hath wrought and done *it*,—calling the generations from the beginning ?¹²
I the LORD, the ^e first,—and ^f with the last ; I *am* he.
- 5 The isles saw *it*, and feared ;
The ends of the earth were afraid,—drew near, and came.
- 6 ^g They helped every one his neighbour ;
And *every one* said to his brother, Be of good courage.
- 7 ^h So the carpenter encouraged the goldsmith,
And he that smootheth *with* the hammer him that smote the anvil,

g ch. 19, 13, 14 ; see
refs. Job 12, 21.

h ver. 7 ; Job 4. 9 ;
Hag. 1. 9.
i ch. 17, 13 ; 41. 16 ;
Job 21. 18 ; Jer. 23.
19.

k ver. 18 ; Deu. 4. 15
—18.

l Ps. 147. 4.
m Ps. 89. 11—13.

n ch. 49. 4 ; Mal. 2. 17.

o Jer. 4. 22.

p see refs. Ge. 21. 33.

q ch. 66. 9 ; Ps. 138. 8.
r Ps. 147. 5 ; Ro. 11.
33, 34.

s ch. 41. 10 ; Ps. 59.
11 ; 2 Cor. 12. 9, 10 ;
Phil. 4. 13.

t see refs. ch. 8. 17 ;
and ch. 30. 18.

u Job. 33. 24—26 ; Ps.
103. 5 ; 138. 3.

x Ex. 19. 4 ; Ps. 81. 7.
y Ps. 27. 13 ; Lk. 18.
1 ; 2 Cor. 4. 16.

z Hab. 2. 20 ; Zec. 2.
13.

a ch. 1. 18.

b ver. 25 ; ch. 44. 28 ;
45. 1—3, 13 ; 46. 11 ;
Ge. 12. 1—3 ; Heb.
11. 8—10.

c ver. 25 ; ch. 45. 1 ;
Ge. 14. 14, etc. ; Heb.
7. 1.

d ver. 26 ; ch. 44. 7 ;
46. 10.
e ch. 43. 10 ; 41. 6 ; 48.
12 ; Rev. 1. 17 ; 22.
13.

f ch. 46. 3, 4 ; Ps. 48.
14 ; Mt. 28. 20.

g ch. 40. 19 ; 41. 12 ;
1 Sam. 4. 7—9.

h see refs. ch. 40. 19.

1 Rather, 'Scarcely were they planted, scarcely were they sown, scarcely was their stock rooted in the ground ; and he also blew upon them, and they withered,' etc. As *quickly and easily* as the hot wind blasts young and tender plants, so can God destroy his most powerful enemies. See ch. xli. 2.

2 The stars are represented as a vast army, mustered and disposed by God.

3 Such being the power and resources of Jehovah, his people ought cheerfully to trust in him, though the fulfilment of his promise appears to be delayed. Neglect or forgetfulness of the astonishing displays of Divine power which surround us, robs us of the comfort which they might supply, when we particularly need his gracious interposition.

4 Therefore he knows all your wants, though you cannot comprehend all his doings.

5 Rather, 'choice youths,' the strongest men. What had been denied, in ver. 28, respecting God, is here affirmed of man in his greatest vigour ; yet, when that vigour is utterly exhausted, God can restore it.

6 The eagle is celebrated for the vigour and length of its flight. 'Those who wait for Jehovah' (*i. e.* confidently expect his promised presence) 'shall be sustained by his power, through all that may intervene before the fulfilment of their cherished hopes.

7 Jehovah summons the nations to a decision of the question of his sole Deity (ver. 1) ; declaring his design of raising up a mighty one to destroy his foes (2—4), and alarm idolaters (5—7) ; whilst his own people are encouraged (8—10) and delivered (11—13), and their

weakness is turned to strength (14—16), and their wretchedness to prosperity (17—20). He calls for proofs, derived either from prophecy or miracle, that the idols are gods ; and, as they produce none, he pronounces them 'nothings' (21—24). Finally, he repeats his prediction of a warlike deliverer of his people (25—29) ; and then of his *Chosen* Servant, mightier, but more gentle, who shall bless the whole world (xlii. 1—7), as a conclusive proof of his sole Deity (8, 9). Upon this, all nations are called to praise Him (10—12) ; and fresh revelations are made of his designs of grace (13—16) and justice (17).

8 This may allude to the promise in the preceding verse. Jehovah will renew strength to those who confide in him : and idolaters are challenged to get what strength they can from their gods, so as to meet Him in the great controversy. Comp. 1 Kings xviii.

9 Heb., 'who raised up righteousness ;' meaning the instrument of righteousness. The deliverances which God achieves for his people are called 'his righteousness.' See ch. xlv. 8 ; xlv. 13 ; Rom. iii. 21, 22. Cyrus might be thus described as God's agent for punishing idolaters and for delivering Israel. See ch. xlv. 27, 28 ; xlv. 1—7. But the connection (see ch. xlii. 1—7) forbids us to restrict the application to him.

10 That is, to march after Him. See Judg. iv. 10.

11 Rather, 'he goes not a path with his feet : ' probably meaning, he goes so swiftly as hardly to tread the ground. See Dan. viii. 5.

12 That is, calling them *into existence*. Part of the language here appropriated to the only true God is applied to our Lord, in Rev. i. 17 ; ii. 8 ; xxii. 13.

- Saying, It¹ is ready for the soldering :
And he fastened it with nails, ⁱthat it should not be moved.
- 8 But thou, Israel, *art* my servant,²
Jacob whom I have ^hchosen, —the seed of Abraham my ^lfriend ;
- 9 *Thou* ^mwhom I have taken from the ends of the earth,
ⁿAnd called thee from the chief men thereof,
And said unto thee, Thou *art* my servant ;
^oI have chosen thee, and not cast thee away ,
- 10 ^pFear thou not ; ^qfor I *am* with thee :—be not dismayed ; for I *am* thy God :
^rI will strengthen thee ; yea, I will help thee ;
Yea, I will ^suphold thee with the right hand of my righteousness.
- 11 Behold, all they that were incensed against thee
Shall be ^tashamed and confounded :
They shall be as nothing ;—and they that strive with thee shall perish.
- 12 ^uThou shalt seek them, and shalt not find them,
Even them that contended with thee :
They that war against thee—shall be as nothing, and as a thing of nought.
- 13 For I the LORD thy God ^vwill hold thy right hand,
Saying unto thee, ^wFear not ; I will help thee.
- 14 Fear not, ^xthou worm³ Jacob, *and* ye men of Israel ;
I will help thee, saith the LORD,—and thy redeemer,⁴ the Holy One of Israel.
- 15 Behold, ^yI will make thee⁵ a new sharp threshing instrument having teeth :
^zThou shalt thresh the mountains, and beat *them* small,
And shalt make the hills as chaff.
- 16 Thou shalt ^afan them, and the wind shall carry them away,
And the whirlwind shall scatter them :
And thou shalt rejoice in the LORD,—*and* ^dshalt glory in the Holy One of Israel.
- 17 *When* the poor and needy seek water, and *there is* none,
And their tongue faileth for thirst,⁶
^eI the LORD will hear them,—^fI the God of Israel will not forsake them.
- 18 I will open ^grivers in high places,—and fountains in the midst of the valleys :
I will make the ^hwilderness a pool of water,
And the dry land springs of water.
- 19 ⁱI will plant in the wilderness the cedar, the shittah tree,⁷
And the myrtle, and the oil tree ;
I will set in the desert the fir tree,—*and* the pine, and the box tree together :
- 20 ^kThat they may see, and know,—and consider, and understand together,
That the hand of the LORD hath done this,
And the Holy One of Israel hath created it.
- 21 Produce your cause, saith the LORD ;
Bring forth your strong *reasons*, saith the King of Jacob.
- 22 ^lLet them bring *them* forth, and show us what shall happen :
Let them show the former things, what they *be*,
That we may consider them, and know the latter end of them ;⁸
Or declare us things for to come.
- 23 ^mShow the things that are to come hereafter,—that we may know that ye *are* gods :
Yea, ⁿdo good, or do evil,⁹—that we may be dismayed, and behold *it* together.
- 24 Behold, ^oye *are* of nothing,—and your work of nought :
^pAn abomination *is he that* chooseth you.
- 25 ^qI have raised up *one* from the north,¹⁰ and he shall come :
From the rising of the sun ^rshall he call upon my name :
^sAnd he shall come upon princes as *upon* mortar,—and as the potter treadeth clay.
- 26 ^tWho hath declared from the beginning, that we may know ?
And beforetime, that we may say, *He is* righteous ?¹¹

i ch. 40. 20.

k ch. 43. 1 ; 44. 1 ; Ex. 19. 5, 6 ; Deu. 7. 6-8 ; 10. 15 ; 11. 2 ; Ps. 135. 1.

l 2 Chr. 20. 7 ; Jam. 2. 23.

m Jos. 21. 2-4.

n 1 Cor. 1. 26-27 ;

o 1 Sam. 12. 22 ; Ps.

p vers. 13, 14 ; ch. 43.

q Deu. 31. 6, 8 ; Ps.

r ch. 40. 19-21 ; Deu.

s Ps. 37. 17, 24.

t ch. 45. 24 ; 51. 17 ;

u Ex. 14. 13 ; Ps. 37.

v ch. 12. 6 ; 45. 1 ; Ps.

w Job 25. 6.

x ch. 12. 6 ; 45. 1 ; Ps.

y ver. 10.

z Job 25. 6.

a ch. 21. 10 ; Hab. 3.

b Mic. 4. 13 ; Zec. 4. 7.

c Jer. 15. 7 ; 51. 2 ;

d ch. 45. 25.

e ch. 39. 19 ; Judg. 15.

f ch. 42. 16.

g ch. 35. 6, 7 ; 43. 19,

h Ps. 107. 35.

i ch. 32. 15 ; 51. 3.

k Job 12. 9.

l ch. 45. 21.

m ch. 42. 9 ; 41. 7, 8 ;

n Jer. 10. 5.

o ver. 29 ; ch. 41. 9,

p Deu. 27. 15.

q ch. 41. 28 ; 45. 1-6,

r Ezra 1. 2, 3.

s ver. 2 ; Mic. 7. 10 ;

t ver. 22 ; ch. 43. 9 ;

41. 7.

1 Rather, 'Saying of the soldering, It is good.' The different craftsmen are sarcastically represented as encouraging themselves, on the approach of the foe, to trust in the idols which their own hands had made.

2 Rather, 'But thou, Israel, my servant,' etc. Vers. 8, 9 contain appellations of Israel, giving the reason why he should not fear (ver. 10) as the heathen do.

3 A striking figure for extreme weakness.

4 See note on Job xix. 25 ; and Lev. xxv. 24, 25.

5 That is, 'I will make thee to be,' etc. See note on ch. xxviii. 28. 'Weak as thou art, by my power thou shalt destroy thy mightiest enemies.'

6 An impressive representation of extreme suffering.

7 See note on Exod. xxv. 5. The word rendered 'box' probably refers to some straight tall tree of the fir kind.

8 Or, 'their issue ;' *i. e.* their fulfilment. The idols are challenged to adduce, in support of their claims, predictions already verified by the event, or prophecies yet to be accomplished.

9 Let them utter promises and threatenings, and accomplish them, as Jehovah had done.

10 This prophecy refers to the Medo-Persian empire, which would rapidly extend itself over all the region north and east of Babylon.

11 Rather, 'that we may say, It is right ;' *i. e.* It is true.

- Yea, *there is* none that showeth,—yea, *there is* none that declareth,
 Yea, *there is* none that heareth your words.¹
- 27 ^u The first ^x shall² say to Zion, Behold, behold them :
 And ^y I will give to Jerusalem one that bringeth good tidings.
- 28 ^z For I beheld, and *there was* no man ;
 Even among them, and *there was* no counsellor,³
 That, when I asked of them, could answer a word.
- 29 ^a Behold, they *are* all vanity ;⁴—their works *are* nothing :
 Their molten images *are* wind and confusion.
- 42 Behold ^b my servant,⁵ ^c whom I uphold ;
^d Mine elect, *in whom* my soul ^e delighteth ;
^f I have put my spirit upon him ;—^g he shall bring forth judgment⁶ to the Gentiles.
- 2 ^h He shall not cry, nor lift up,—nor cause his voice to be heard in the street.⁷
- 3 ⁱ A bruised reed shall he not break,
 And the smoking [*or*, dimly burning] flax shall he not quench :
^k He shall bring forth judgment unto truth.⁸
- 4 ^l He shall not fail⁹ nor be discouraged,
 Till he have set judgment in the earth :—^m and the isles¹⁰ shall wait for his law.
- 5 Thus saith God the LORD,
ⁿ He that created the heavens, and stretched them out ;
^o He that spread forth the earth, and that which cometh out of it ;
^p He that giveth breath unto the people upon it,
 And spirit to them that walk therein :
- 6 ^q I the LORD have called thee in righteousness,¹¹
^r And will hold thine hand,—and will keep thee,
^s And give thee for a covenant of the people,¹²—for 'a light of the Gentiles ;
- 7 ^t To open the blind eyes,—to ^x bring out the prisoners from the prison,
 And them that sit in ^y darkness out of the prison house.
- 8 I *am* the LORD ;¹³ ^z that *is* my name :
 And my ^a glory will I not give to another,—neither my praise to graven images.
- 9 Behold, ^b the former things are come to pass,
 And ^c new things do I declare :—before they spring forth I tell you of them.
- 10 ^d Sing unto the LORD a new¹⁴ song,—and his praise from the end of the earth,
^e Ye that go down to the sea, and all that is therein,
^f The isles, and the inhabitants thereof.
- 11 ^g Let the wilderness and the cities thereof lift up *their voice*,
 The villages *that* Kedar¹⁵ doth inhabit :
 Let the inhabitants of the rock¹⁶ sing,
 Let them shout from the top of the mountains.
- 12 ^h Let them give glory unto ⁱ the LORD,—and declare his praise in the islands.
- 13 The LORD shall go forth as a mighty man,
 He shall stir up jealousy¹⁷ like a man of war :
 He shall cry, ^k yea, roar ;—he shall prevail against his enemies.
- 14 I have long time holden my peace ;—I have been still, *and* refrained myself :
 Now will I cry like a travailing woman ;—I will destroy and devour¹⁸ at once.

^u see refs. ver. 4.
^x ch. 40. 9.
^y ch. 44. 28; 52. 7;
 Ezra 1. 1, 2.
^z ch. 63. 5; Dan. 2.
 10, 11.

^a ver. 24; Hab. 2. 18,
 19.

^b ch. 43. 10; 49. 3—6;
 52. 13; 53. 11; Mt.
 12. 18—20; Phil. 2. 7.
^c ch. 49. 7, 8; John
 16. 32.

^d Ps. 89. 19, 20; John
 6. 27; 1 Pet. 2. 4, 6.

^e Mt. 3. 17; 17. 5;
 Eph. 1. 6; Col. 1. 13.

^f see refs. ch. 11. 2.
^g ch. 49. 6.

^h Mt. 12. 19; Lk. 17.
 20; 2 Tim. 2. 24; 1
 Pet. 2. 23.

ⁱ ch. 40. 11, 29; 57.
 15; 61. 1—3; Ps. 147.
 3; Eze. 31. 16; Mt.
 11. 28; Heb. 2. 17, 18.

^k ch. 11. 3, 4; Ps. 72.
 2—4; John 5. 30.

^l ch. 9. 7; John 17.
 4, 5.

^m Ge. 49. 10; Ps. 72. 8
 —11; Mic. 4. 1—3.

ⁿ see refs. ch. 40. 22;
 Zec. 12. 1.

^o Ge. 1. 10—12; Ps.
 136. 6.

^p see refs. Ge. 2. 7;
 and Job 12. 10.

^q see refs. ch. 32. 1.
^r ver. 1.

^s ch. 49. 8; Lk. 1. 69
 —72.

^t ch. 49. 6; 51. 4, 5;
 Lk. 2. 32; John 8.
 12; Ac. 13. 47.

^u see refs. ch. 35. 5.
^v ch. 49. 9; 61. 1; Lk.
 4. 18—21; 2 Tim. 2.
 26; Heb. 2. 14, 15.

^w ch. 9. 2.
^x Ex. 3. 13—15.

^y ch. 48. 11; Ex. 20.
 3—5.

^z Ge. 15. 12—16; Jos.
 23. 14.

^a see ch. 41. 22, 23; 43.
 13; John 13. 19.

^b Ps. 33. 3; 49. 3; 98.
 1; Rev. 11. 3.

^c Ps. 107. 23.
^d ver. 4.

^e ch. 35. 1, 6.

^f ch. 21. 15; Ps. 22.
 27; Ro. 15. 9—11.

^g ch. 59. 16—19; 63.
 1—4; Nah. 1. 2;
 Zeph. 3. 8.

^h ch. 31. 4; Hos. 11. 10;
 Joel 3. 16.

1 There is no one who has heard such a prediction among you.

2 Rather, 'I am the first [to say] to Zion,' etc. What Jehovah denies of the heathen deities, he here claims for himself. *He* first announced by his prophet the coming of the Conqueror.

3 No one who by his sagacity could anticipate what would happen.

4 The pretensions of their oracles are false, and the whole system of idolatry mere imposture.

5 This passage is quoted in Matt. xii. 18—21, with direct application to our Lord; and it appears also to be alluded to in the words uttered from heaven at his baptism and transfiguration (Matt. iii. 17; xvii. 5).

6 The true religion, God's laws and institutions.

7 This verse describes the noiseless and gentle extension of the Messiah's benign sway, in contrast to the 'confused noise,' the down-treading of the poor, and the sufferings which attend the progress of an earthly conqueror.

8 That is, He shall fully vindicate his cause. The meaning is given in Matt. xii. 20, though not the literal rendering.

9 The words just applied to the wick and the reed are

here emphatically repeated; 'He shall not be dimmed nor be bruised.' *Gentle* as he is, he is not *feeble*.

10 That is, distant nations.

11 To accomplish my righteous purposes.

12 The 'covenant' is here put for the person who fulfils the covenant; as 'light' is put in the next clause for the dispenser of light. The benefits of this covenant were to be extended throughout the world, to other nations besides the one by which God had already been known and served. And its spiritual blessings are spoken of, in analogy with the word 'light,' as a deliverance from blindness, and from the darkness of a prison.

13 Rather, 'I am Jehovah;' see note on Exod. iii. 14.

14 See note on Psa. xvi. 1.

15 See note on ch. xxi. 17. By 'villages' may be meant nomadic encampments.

16 Or, perhaps, 'of Sela,' the stronghold of Edom. See note on 2 Kings xiv. 7.

17 Rather, 'like a warrior he will rouse his zeal.' Ancient warriors did this by shouting or 'roaring.'

18 Or, 'I will pant and gasp at once.' This verse forcibly expresses Jehovah's earnestness in the accomplishment of his purposes.

- 15 'I will make waste mountains¹ and hills,—and ⁿ dry up all their herbs ;
And I will make the rivers islands,—and I will dry up the pools.
16 " And I will bring the blind by a way *that* they knew not ;
I will lead them in paths *that* they have not known :
I will make darkness light before them,—and ^o crooked things straight.
These things will I do unto them, ^p and not forsake them.
17 They shall be ^q turned back, they shall be greatly ashamed,
That trust in graven images,
^r That say to the molten images,—Ye *are* our gods.

Jehovah's sole Deity further vindicated in the chastening and purifying of his people, and the punishment of his enemies.

- 18 ^s HEAR,² ye deaf ;—and look, ye blind, that ye may see.
19 'Who *is* blind, but my servant?—or deaf, as my messenger *that* I sent ?
Who *is* blind as *he that is* perfect,³—and blind as the LORD's servant ?
20 Seeing many things, ^t but thou observest not ;
^u Opening the ears, but he heareth not.
21 The LORD is well pleased for his righteousness' sake ;⁴
^v He will magnify the law, and make *it* honourable.
22 But⁵ this *is* ^w a people robbed and spoiled ;
They are all of them snared in holes,—^a and they are hid in prison houses :
They are for a prey, and none delivereth ;—for a spoil, and none saith, Restore.
23 Who among you will give ear to this ?
Who will hearken and hear for the time to come ?⁶
24 ^b Who gave Jacob for a spoil,—and Israel to the robbers ?
Did not the LORD, he against whom we have sinned ?
For they would not walk in his ways,—neither were they obedient unto his law.
25 ^c Therefore he hath poured upon him the fury of his anger,
And the strength of battle :
^d And it hath set him on fire round about, ^e yet he knew not ;
And it burned him, yet he ^f laid *it* not to heart.
43 But now thus saith the LORD ^g that created thee, O Jacob,
^h And he that formed thee, O Israel,—Fear not : ⁱ for I have redeemed thee,
^k I have called *thee* by thy name ;⁷ ^l thou *art* mine.
2 ^m When thou passest through the waters, ⁿ I *will be* with thee ;
And through the rivers, they shall not overflow thee :
When thou ^o walkest through the fire,⁸ thou shalt not be burned ;
Neither shall the flame kindle upon thee.
3 For I *am* the LORD thy God,—the Holy One of Israel, thy Saviour :
^p I gave Egypt for thy ransom,⁹—Ethiopia and Seba for thee.
4 Since thou wast ^q precious in my sight,—thou hast been honourable,¹⁰
And ^r I have loved thee :—therefore will I give men for thee,
And people for thy life.
5 ^s Fear not : for I *am* with thee :
^t I will bring thy seed from the east,—and gather thee from the west ;
6 I will say to the north, Give up ;—and to the south, Keep not back :

¹ Nah. 1. 4—6.
^m ch. 41. 27 ; 50. 2.
ⁿ ch. 29. 18 ; 35. 5 ; 48. 17.
^o ch. 40. 4 ; 45. 2.
^p see refs. 1 Sam. 12. 22 ; Jer. 32. 40, 41.
^q ch. 1. 23 ; 44. 11 ; 45. 16 ; Ps. 97. 7.
^r ch. 41. 17.
^s ch. 29. 18.
^t ch. 6. 9 ; 29. 9—13 ; 43. 8 ; Jer. 5. 21 ; Eze. 12. 2 ; Mt. 13. 14, 15 ; John 9. 35, 41 ; 2 Cor. 3. 14, 15.
^u ch. 1. 3 ; Num. 14. 22 ; Ps. 106. 7—13 ; Ro. 2. 21.
^v Eze. 33. 31.
^w Ps. 40. 8 ; Mt. 3. 15 ; 5. 17 ; Ro. 3. 31 ; 7. 12 ; 8. 4 ; 10. 4.
^x ch. 36. 1 ; Jer. 50. 17.
^a ver. 7.
^b ch. 10. 5, 6.
^c Ls. 26. 15, etc. ; Eze. 7. 8, 9.
^d 2 Ki. 25. 9.
^e Jer. 5. 3 ; Hos. 7. 9.
^f ch. 57. 11 ; Mal. 2. 2.
^g vers. 7, 15.
^h ver. 21 ; ch. 41. 2, 21, 24.
ⁱ ch. 14. 6, 22—24.
^k ch. 42. 6 ; 45. 1, 49. 1.
^l Ex. 19. 5, 6 ; Deu. 32. 9 ; Eze. 16. 9.
^m Ex. 11. 29 ; Ps. 66. 12 ; 91. 3, etc.
ⁿ ch. 41. 10, 11 ; Deu. 31. 6, 8 ; Ps. 91. 15.
^o Dan. 3. 25—27 ; Lk. 21. 12—18.
^p Ex. 10. 7 ; 2 Chr. 14. 9—13 ; Pro. 11. 8, 21, 18.
^q Deu. 7. 6—8.
^r Jer. 31. 3 ; Hos. 11. 1.
^s ver. 2 ; ch. 41. 10, 11 ; 41. 2 ; Jer. 30. 10, 11 ; 46. 27, 28.
^t see refs. ch. 11. 11, 12 ; 49. 11, 12 ; Ps. 106. 47 ; 107. 3 ; Jer. 31. 8, 9 ; Mic. 2. 12 ; Zec. 8. 7 ; John 10. 16.

1 The promised interposition of Jehovah shall produce the most astonishing changes (ver. 15) ; which shall all be conducive to the final salvation of his people (16), and to the confusion of idolaters (17).

2 A new aspect of the subject is here presented. Israel's blindness and sin (vers. 18—20) are adduced, to show that God's great work of salvation is altogether undeserved, and intended to display his righteousness and to honour his word (21). This he will do, both by chastising (22—25) and then delivering his people (xliv. 1—7), by which he will prove his presence and his power (8—13) ; and also by humbling present and future as he had humbled former enemies, thus opening a way to safety for Israel (14—21). Reverting to the people's unfaithfulness (22—28), God promises his restoring grace, to be followed by Israel's increase (xlv. 1—5). He challenges idolaters to produce anything to be compared with this wonderful display of his perfections (6—8) ; and shows their extreme folly, by describing the process of idol-making (9—20).

3 The sin of the people is aggravated by the fact that God has made them 'perfect,' *i. e.* set them apart to be his 'servants,' or messengers, to convey his truth to the

world ; instead of which, they have been more deaf to it than even the heathen.

4 Jehovah's favour to Israel is not on account of their righteousness (for their blindness deserves only punishment) ; but to magnify his own 'righteousness.' See note on ch. xli. 2.

5 Or, 'and.' The subject is continued.

6 The design of chastisement is the future good of the sufferer ; which, however, will not be attained if He who inflicts it is not remembered (ver. 24).

7 This probably refers both to the ancient covenant represented in the name 'Israel,' and also to the recent reconciliation. See note on Sol. Song vi. 13.

8 'Water' and 'fire' are emblems of troubles and dangers, amidst which Israel shall enjoy perfect security.

9 Referring probably to the deliverance of the Hebrews in former days by the destruction of the Egyptians and their dependents ; which was not only a proof of the greatness of Jehovah's love to his people, but also an indication of what he was prepared to do again (see ver. 4). The connection between Egypt (or Mizraim), Ethiopia (or Cush), and Seba, is seen in Gen. x. 6.

10 Rather, 'honoured,' *i. e.* by my love to thee.

- "Bring my sons from far,—and my daughters from the ends of the earth ;¹
 7 *Even* every one that is ^x called by my name :
 For ^y I have created him for my glory,
^z I have formed him ;—yea, I have made him.
- 8 ^aBring² forth the blind people that have eyes,—and the deaf that have ears.
 9 ^bLet all the nations be gathered together,—and let the people be assembled :
^cWho among them can declare this,—and show us former things ?
 Let them bring forth their witnesses, ^d that they may be justified :
 Or let them hear, and say, *It is truth*.
- 10 ^eYe *are* my witnesses, saith the LORD,—^fand my servant whom I have chosen :
^gThat ye may know and believe me,—and understand that I *am* he :
^hBefore me there was no God formed,³—neither shall there be after me,
 11 I, *even* I, ⁱ*am* the LORD ;—and beside me *there is* no saviour.
 12 I have declared, and have saved,⁴ and I have showed,
 When *there was* no ^kstrange god among you :
^lTherefore ye *are* my witnesses, saith the LORD,—that I *am* God.
- 13 ^mYea, before the day *was* I *am* he ;
 And *there is* ⁿnone that can deliver out of my hand :
 I will work, and who shall ^olet it ?
- 14 Thus saith the LORD,—your redeemer, the Holy One of Israel ;
 For your sake ^pI have sent to Babylon,⁵—and have brought down all their nobles,
 And the Chaldeans, whose cry⁶ *is* in the ships.
- 15 I *am* the LORD, your Holy One,—^qthe Creator of Israel, your King.
 16 Thus saith the LORD,
 Which ^rmaketh a way in the sea,—and a ^spath in the mighty waters ;
 17 Which ^tbringeth forth the chariot and horse,—the army and the power ;
 They shall lie down together, they shall not rise :
 They are extinct, they are quenched as tow.
- 18 ^uRemember ye not the former things,—neither consider the things of old.
 19 Behold, I will do a ^xnew thing ;—now it shall spring forth ; shall ye not know it ?
^yI will even make a way in the wilderness,—*and* rivers in the desert
 20 ^zThe beast of the field shall honour me,—the dragons and the owls :⁷
 Because ^aI give waters in the wilderness,—*and* rivers in the desert,
 To give drink to my people, ^bmy chosen.
- 21 ^cThis people have I formed for myself ;—they shall show forth my praise.
- 22 But ^dthou hast not called upon me, O Jacob ;
 But thou ^ehast been weary of me, O Israel.
- 23 ^fThou hast not brought me the small cattle of thy burnt offerings ;
 Neither hast thou honoured me with thy sacrifices.
 I have not caused thee to serve⁹ with an offering,—nor wearied thee with incense.
- 24 Thou hast bought me no ^gsweet cane¹⁰ with money,
 Neither hast thou filled me with ^hthe fat of thy sacrifices :
 But thou hast made me to serve with thy sins,
 Thou hast ⁱwearied me with thine iniquities.
- 25 I, *even* I, *am* he that ^kblotteth out thy transgressions ^lfor mine own sake,
^mAnd will not remember thy sins.
- 26 ⁿPut me in remembrance : let us plead together :
 Declare thou, that thou mayest be justified.
- 27 Thy first father¹¹ hath sinned,—^oand thy teachers have transgressed against me.

- ^u Jer. 3. 18, 19.
^x ch. 62. 2—5 ; 63. 19 ;
 Jam. 2. 7 ; Rev. 22. 4.
^y ch. 29. 23 ; Ps. 100.
 3 ; John 3. 3, 5 ; 2
 Cor. 5. 17 ; Eph. 2.
 10 ; Tit. 3. 5—7.
^z ver. 1.
^a ch. 6. 9 ; 42. 18—20 ;
 44. 18—20 ; Eze. 12. 2.
^b ch. 45. 20, 21.
^c ch. 41. 21—26.
^d ver. 26.
^e ver. 12 ; ch. 41. 8 ;
 John 1. 7, 8.
^f ch. 12. 1 ; 55. 4.
^g ch. 41. 20 ; 45. 6.
^h ch. 41. 4 ; 44. 6—8.
ⁱ ch. 45. 21, 22 ; Deu.
 6. 4 ; IIos. 13. 4.
^k Deu. 32. 12, 16 ; I's.
 81. 9.
^l ver. 10 ; ch. 44. 6—8.
^m Ps. 90. 2 ; 93. 2 ; Mic.
 5. 2 ; John 8. 58.
ⁿ see refs. Deu. 32. 39 ;
 IIos. 5. 14.
^o ch. 14. 27 ; Job 9. 12 ;
 Pro. 21. 30 ; Dan. 4.
 35.
^p ch. 45. 1—5 ; Jer. 51.
 1—12.
^q ver. 1 ; ch. 33. 22.
^r ch. 51. 10 ; Ex. 14.
 16, 21, 23 ; Ps. 77. 19.
^s Jos. 3. 13, 16.
^t Ex. 14. 4—9, 23—28 ;
 Ps. 76. 5, 6.
^u ch. 65. 17 ; Jer. 16.
 14 ; 23. 7, 8.
^x 2 Cor. 5. 17 ; Rev.
 21. 5.
^y ch. 35. 6—10 ; 41.
 18 ; see refs. Deu.
 8. 15.
^z ch. 11. 6—10 ; Ps.
 148. 10.
^a ch. 41. 17 ; 48. 21 ;
 49. 10 ; Rev. 21. 6.
^b ch. 65. 15 ; 1 Chr.
 16. 13.
^c vers. 1, 7 ; ch. 60. 21 ;
 Ps. 4. 3 ; 102. 18 ;
 Lk. 1. 74, 75 ; Eph.
 1. 5—12 ; Tit. 2. 14.
^d Hos. 7. 10, 13, 14.
^e Jer. 2. 5, 11—13 ; Mal.
 1. 13 ; 3. 11.
^f Am. 5. 25 ; Mal. 3. 8.
^g Ex. 30. 7, 23 ; Jer.
 6. 20.
^h Le. 3. 16.
ⁱ see refs. ch. 1. 14 ; 7.
 13.
^k ch. 44. 22 ; 48. 9 ; Jer.
 50. 20 ; Mic. 7. 18,
 19 ; Ac. 3. 19.
^l Eze. 36. 22, etc.
^m ch. 1. 18 ; Jer. 31.
 31 ; Heb. 8. 12 ; 10.
 17.
ⁿ ch. 1. 18.
^o ch. 3. 12 ; Jer. 23.
 11—15.

¹ That is, 'I will gather my scattered people from all parts of the world.' The restoration of the exiled Jews to their own land supplies the language in which the prophet represents a greater and more glorious gathering of all God's people into his church.

² Or, 'He hath brought,' etc. ; 'all the nations are assembled,' etc. God's own people (comp. ch. xlii. 18, 19) and the heathen are still regarded as assembled at the great controversy ; and are appealed to again (as in ch. xli. 21, 22) upon the foregoing facts and promises, which make Israel the witness of Jehovah's Deity.

³ All other gods were 'formed ;' but Jehovah was self-existent before anything was made.

⁴ Presence and power are here combined.

⁵ Babylon, like Egypt (vers. 3, 16, 17), is to be devoted to destruction for Israel's deliverance.

⁶ Or, 'shout ;' perhaps 'their exultation' or 'pride.' The Euphrates, and the great canal which joined it to

the Tigris, afforded the Chaldeans in Babylon many commercial advantages, of which, as we learn from ancient history, they largely availed themselves.

⁷ This seems designed to show the greatness and the blessedness of the change. Comp. ch. lv. 12 ; Luke xix. 40. On 'dragons' and 'owls,' see note on ch. xiii. 21.

⁸ The design of vers. 22—28 is to show the Jews that they were indebted to the Divine goodness alone for their deliverance. See note on ch. xlii. 18.

⁹ That is, 'I have not exacted of thee anything unreasonable.' See ver. 24.

¹⁰ Sweet cane was an ingredient in the holy oil (Exod. xxx. 23), and was an article of commerce often brought from a distance (Jer. vi. 20).

¹¹ This may refer to the descent of the people from a sinful progenitor (as Adam or Abraham) ; thus representing their depravity as inveterate and universal. But the parallel clause, and the use of the term 'father'

28 Therefore ^p I have profaned the princes of the sanctuary,
^q And have given Jacob to the curse,—and Israel to reproaches.

44 Yet now hear, ^r O Jacob my servant;—and Israel, whom I have chosen :
 2 Thus saith the LORD that made thee,
^s And formed thee from the womb, *which* will help thee ;
^t Fear not, O Jacob, my servant ;—and thou, ^u Jesurun,¹ whom I have chosen.

3 For I will ^x pour water upon him that is thirsty,
 And ^y floods upon the dry ground ;²
^z I will pour my spirit upon thy seed,—and my blessing upon thine offspring :
 4 And ^a they shall spring up *as* among the grass,—as willows by the water courses.³
 5 One shall say, ^b I *am* the LORD's ;
 And another shall call *himself* by the name of Jacob ;⁴
 And another shall subscribe *with* his hand unto the LORD,
 And surname *himself* by the name of Israel.

6 Thus saith the LORD ^c the King of Israel,—^d and his redeemer the LORD of hosts ;
^e I *am* the first, and I *am* the last ;—and ^f beside me *there is* no God.

7 And ^g who, as I, shall call,—and shall declare it,⁵ and set it in order for me,
^h Since I appointed the ancient people ?⁶
 And the things that are coming, and shall come,—let them show unto them.

8 ⁱ Fear ye not, neither be afraid :
^k Have not I told thee from that time, and have declared *it* ?
^l Ye *are* even my witnesses.
 Is there a God beside me ?—yea, ^m *there is* no God ; I know not *any*.

9 ⁿ They that make a graven image *are* all of them vanity ;
^o And their delectable things shall not profit ;—and ^p they *are* their own witnesses ;
^q They see not, nor know ;—that they may be ashamed.

10 Who hath formed a god,
 Or molten a graven image ^r *that* is profitable for nothing ?

11 Behold, all his fellows⁷ shall be ^s ashamed :—and the workmen, they *are* of men :
 Let them all be gathered together, let them stand up ;
 Yet they shall fear, *and* they shall be ashamed together.

12 ^t The smith with the tongs both worketh in the coals,
 And fashioneth it with hammers,—and worketh it with the strength of his arms :
 Yea, he is hungry, and his strength faileth :—he drinketh no water, and is faint.⁸

13 The carpenter stretcheth out *his* rule ;—he marketh it out with a line ;
 He fitteth it with planes,⁹—and he marketh it out with the compass,
 And maketh it after the figure of a man,—according to the beauty of a man ;
 That it may remain in the house.

14 He heweth him down ^u cedars,—and taketh the cypress and the oak,
 Which he strengtheneth for himself among the trees of the forest :
 He planteth an ash, and the rain doth nourish *it*.

15 Then¹⁰ shall it be for a man to burn :—for he will take thereof, and warm himself ;
 Yea, he kindleth *it*, and baketh bread ;
 Yea, he maketh a god, and worshippeth *it* ;
 He maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire ;
 With part thereof he eateth flesh ;—he roasteth roast, and is satisfied :
 Yea, he warmeth *himself*, and saith,—Aha, I am warm, I have seen the fire :

17 And the residue thereof he maketh a god, *even* his graven image :
 He falleth down unto it, and worshippeth *it*,
 And prayeth unto it, and saith,—^x Deliver me ; for thou *art* my god.

^p ch. 47. 6 ; Lam. 2. 2 ; 6. 7.
^q ch. 42. 24, 25 ; Pa. 79. 4 ; Jer. 24. 9 ; Dan. 9. 11 ; Zec. 8. 13.
^r ver. 21 ; ch. 41. 8 ; 43. 1 ; Jer. 30. 10 ; 46. 27, 28.
^s ch. 13. 1, 7 ; 46. 3 ; Ps. 71. 6.
^t ch. 41. 10, 11.
^u Deu. 32. 15 ; 33. 5, *Jeshurun*.
^v ch. 35. 7 ; 41. 17, 18 ; Eze. 34. 26 ; Joel 2. 28 ; John 7. 37—39 ; Ac. 2. 18 ; Rev. 21. 6.
^w ch. 35. 6, 7 ; Ps. 78. 15, 16.
^x ch. 59. 21 ; Ex. 30. 29 ; Joel 2. 28, 29 ; Ac. 2. 17, 18, 33, 35.
^y ch. 58. 11 ; Ps. 1. 3 ; Ac. 2. 41.
^z Deu. 26. 17 ; Ps. 116. 16 ; Jer. 50. 5 ; Zec. 8. 20—23.
^a ch. 33. 22.
^b ver. 21 ; ch. 43. 1, 14 ; Jer. 50. 34.
^c see refs. ch. 41. 4.
^d ver. 8 ; ch. 37. 16 ; 43. 10, 11 ; Deu. 6. 1.
^e ch. 11. 4, 22, 26 ; 15. 21.
^f Ge. 17. 7, 8 ; Deu. 32. 8.
^g ver. 2.
^h ch. 41. 22 ; 42. 9 ; 48. 5.
ⁱ see refs. ch. 43. 10, 12.
^j ver. 6 ; see refs. ch. 45. 5 ; Deu. 4. 35, 39 ; 1 Sam. 2. 2 ; 2 Sam. 22. 32.
^k see refs. ch. 11. 21, 29.
^l ch. 2. 20, 21 ; 37. 19 ; 46. 1, 2, 6, 7.
^m vers. 18, 20 ; ch. 42. 18.
ⁿ Ps. 115. 4, etc.
^o Jer. 10. 5 ; Hab. 2. 18.
^p ch. 1. 29 ; 42. 17 ; 45. 16 ; Ps. 97. 7.
^q see refs. ch. 40. 19 ; 41. 6 ; Jer. 10. 3, etc.
^r ch. 19. 23.
^s see ch. 37. 38 ; 46. 7.

elsewhere (see note on 1 Sam. x. 12), rather lead to the supposition that it refers to the religious head of the nation, the *first* or *high priest*. From that source, which should have communicated good, and from the inferior 'teachers,' evil had flowed to the whole people.

¹ This term is applied to Israel also in Deut. xxxii. 15 ; xxxiii. 5, 26 ; and probably means 'the upright one,' referring to the object for which Israel was 'created' a nation.

² The 'water' and 'floods' here, as elsewhere, denote the influences of the Holy 'Spirit,' which are the source of all 'blessing.'

³ The rapid and luxuriant growth of the willow, when planted by a watercourse, aptly represents spiritual advancement and vigour.

⁴ The Gentiles shall enrol themselves among the people of Jehovah.

⁵ That is, the future event.

⁶ Some apply this to the Hebrews ; but it probably refers (as in Ezek. xxvi. 20) to the earliest inhabitants of the world ; so that the meaning will be, *from the most ancient times*.

⁷ His 'fellows' may mean all who assist the *idol-maker* ; but more probably the makers and worshippers of the idol are called 'his fellows,' as being equally senseless.

⁸ Suggesting the thought, How can that which is made by one who suffers from hunger and thirst be compared with the self-sufficient Jehovah !

⁹ Rather, 'he marketh it with a pointer ; he formeth it with gravers.'

¹⁰ Vers. 12—19 show the absurdity of worshipping an idol made from the very material which is applied to the lowest domestic uses.

- 18 ^y They have not known nor understood :
For ^z he hath shut their eyes, that they cannot see ;
And their hearts, that they cannot understand.
- 19 And none ^a considereth in his heart,
Neither *is there* knowledge nor understanding to say,
I have burned part of it in the fire ;
Yea, also I have baked bread upon the coals thereof ;
I have roasted flesh, and eaten *it* :
And shall I make the residue thereof ^b an abomination ? ¹
Shall I fall down to the stock of a tree ?
- 20 He feedeth on ashes : ²—^c a deceived heart hath turned him aside,
That he cannot deliver his soul, nor say,—*Is there* not a lie in my right hand ? ³
Jehovah's Deity as shown in the appointment and the predicted victories of Cyrus ; affording encouragement to all to look to Him for salvation.
- 21 REMEMBER ⁴ these, O Jacob—and Israel ; for ^d thou *art* my servant :
I have formed thee ; thou *art* my servant :
O Israel, ^e thou shalt not be forgotten of me.
- 22 ^f I have blotted out, as a thick cloud, thy transgressions,—and, as a cloud, thy sins :
^g Return unto me ; for ^h I have redeemed thee.
- 23 ⁱ Sing, O ye heavens ; for the LORD hath done *it* :
Shout, ye lower parts of the earth :
Break forth into singing, ye mountains,—O forest, and every tree therein :
For the LORD hath redeemed Jacob,—and glorified himself in Israel.
- 24 Thus saith the LORD, ^k thy redeemer,—and ^l he that formed thee from the womb,
I *am* the LORD that maketh all *things* ;
^m That stretcheth forth the heavens alone ;
That spreadeth abroad the earth ⁿ by myself ;
- 25 That ^o frustrateth the tokens ^p of the liars, ⁵—and maketh diviners mad ;
That turneth wise *men* backward,—^q and maketh their knowledge foolish ; ⁶
- 26 ^r That confirmeth the word of his servant, ⁷
And performeth the counsel of his messengers ;
^s That saith to Jerusalem, Thou shalt be inhabited .
And to the cities of Judah, Ye shall be built,
^t And I will raise up the decayed places thereof :
- 27 ^u That saith to the deep, Be dry, ⁸—and I will dry up thy rivers :
- 28 That saith of ^v Cyrus, *He is* my shepherd, ⁹
And shall perform all my pleasure :
Even saying to Jerusalem, ^w Thou shalt be built ;
And to the temple, Thy foundation shall be laid.
- 45 Thus saith the LORD to his ^x anointed, ¹⁰ to Cyrus,
Whose ^y right hand I have holden,—^z to subdue nations ¹¹ before him ;
And I will loose ¹² the loins of kings,
^a To open ¹³ before him the two leaved gates ;—and the gates shall not be shut ;

^y ch. 45. 20 ; Jer. 10. 14.
^z Ro. 1. 28 ; 2 Cor. 4. 4 ; 2 Thes. 2. 11.

^a ch. 46. 8.

^b Deu. 27. 15.

^c Hos. 4. 12 ; Ro. 1. 21 ; 2 Thes. 2. 11.

^d vers. 1, 2 ; ch. 41. 8, 9 ; 43. 1.

^e ch. 49. 15, 16 ; Ro. 11. 29.

^f see refs. ch. 43. 25.

^g Hos. 14. 1—4.

^h ch. 43. 1 ; 48. 20 ; 1 Cor. 6. 20 ; 1 Pet. 1. 18, 19.

ⁱ ch. 42. 10 ; 49. 13 ; Ps. 69. 34 ; 96. 11, 12 ; Jer. 51. 48 ; Rev. 18. 20.

^k ver. 6 ; ch. 43. 14.

^l ver. 2 ; ch. 43. 1.

^m ch. 40. 22 ; 42. 5 ; 45. 12 ; 51. 13 ; Job 9. 8 ; Ps. 104. 2 ; Jer. 51. 15.

ⁿ John 1. 3 ; Col. 1. 16, 17.

^o ch. 47. 12—14.

^p Jer. 59. 36.

^q see refs. ch. 19. 11—14.

^r Ex. 11. 4—6 ; 12. 29, 30 ; 1 Ki. 13. 3—5 ; Zec. 1. 6 ; Mt. 26. 56.

^s ch. 60. 10 ; Ps. 102. 13—15 ; Jer. 31. 4, 38—40 ; Eze. 36. 33—36 ; Zec. 2. 4 ; 12. 6.

^t ch. 58. 12 ; 61. 4 ; Eze. 36. 10.

^u ch. 11. 15 ; 43. 16 ; Jer. 50. 38 ; 51. 32, 36.

^v see refs. ch. 41. 25.

^w see refs. 2 Chr. 36. 22, 23.

^x ch. 13. 3 ; Jer. 27. 6.

^y see refs. ch. 41. 13.
^b ch. 41. 2 ; Dan. 5. 28—30.

^c Nah. 2. 6.

1 See note on Exod. viii. 26.

2 That is, he looks for life and support to that which is worthless and disappointing.

3 'Is not this, about which I am busied, and upon which I am spending my strength and resting my hope, a deception ?'

4 Jehovah brings forward circumstantial proof of his sole Deity, by declaring the forgiveness and redemption of Israel (vers. 21—23), and announcing by name their deliverer, Cyrus, with many minute particulars of his conquests, all designed for God's glory and his people's good (24—28 ; xlv. 1—8). He threatens those who vainly resist his purposes (9—13), and declares that the heathen shall either honour his servants or perish (14—16). He then declares his designs of mercy (17—19) ; and calls on idolaters not only to see the helplessness of their idols (20, 21), but also to seek and find salvation in him (22—25).

5 That is, *impostors*, or *false prophets*. Their 'tokens' are their pretended proofs of Divine influence.

6 He shows them to be fools.

7 This probably means Isaiah, as one of God's prophets.

8 This is generally supposed to refer to the stratagem by which Cyrus took Babylon, diverting the Euphrates from its course through the city, and effecting an entrance

for his soldiers along the empty channel. But as it is Jehovah who is said to do this, and as in ch. xliii. 16 the drying up of the Red Sea is distinctly adverted to, it seems better to regard this passage as asserting God's power and determination to do the same again if needed.

9 Kings are often called 'shepherds ;' but the name may be specially given to Cyrus as the gatherer and restorer of Israel, 'the sheep of God's pasture.' The future deliverer of the Jews from Babylon, who had been already referred to (ch. xli. 25), is here first mentioned by name, nearly 150 years before his birth. The name 'Cyrus' means 'the sun.'

10 Cyrus is called the *anointed of the Lord*, because God had solemnly set him apart to perform an important public service in his cause.

11 See notes on Ezra i. 2.

12 As the girding of the loins was necessary to active exercise, so the 'loosening' or ungirding them represents lassitude or weakness. God says that he will *weaken* the enemies of Cyrus.

13 By a remarkable providence, the gates within the city of Babylon, leading from the river to the streets, had been left open on the night when Cyrus attacked it, and the palace gates were also incautiously opened during the tumult.

- 2 I will go before thee,—^dand make the crooked places straight :
^eI will break in pieces the gates of brass,—and cut in sunder the bars of iron :
- 3 And ^fI will give thee the treasures of darkness,¹
 And hidden riches of secret places,
^gThat thou mayest know² that I, the LORD,
 Which ^hcall thee by thy name,—*am* the God of Israel.
- 4 For ⁱJacob my servant's sake,—and Israel mine elect,
^kI have even called thee by thy name :
 I have surnamed thee, though thou hast ^lnot known me.
- 5 I ^m*am* the LORD, and ⁿthere is none else,—*there is* no God beside me :
^oI girded³ thee, though thou hast not known me :
- 6 ^pThat they may know from the rising of the sun,—and from the west,
 That *there is* none beside me.—I *am* the LORD, and *there is* none else.
- 7 ^qI form the light, ^rand create darkness :—I make peace, and ^screate evil :⁴
 I the LORD do all these things.
- 8 ^tDrop down, ye heavens, from above,—and let the skies pour down righteousness :
 Let the earth open, and let them bring forth salvation,
 And let righteousness spring up together ;—I the LORD have created it.
- 9 ^uWoe⁵ unto him that striveth with ^vhis Maker !
 Let the potsherd *strive* with the potsherds of the earth.
^wShall the clay say to him that fashioneth it, What makest thou ?
 Or thy work, He hath no hands ?
- 10 ^xWoe unto him that saith unto *his* father, What begetteth thou ?
 Or to the woman, What hast thou brought forth ?
- 11 Thus saith the LORD, the Holy One of Israel, and his Maker,
^aAsk me of things to come concerning ^bmy sons,
 And concerning ^cthe work of my hands command⁶ ye me.
- 12 ^dI have made the earth,—and ^ecreated man upon it :
 I, *even* ^fmy hands, have stretched out the heavens,
 And ^gall their host have I commanded.
- 13 ^hI have raised him⁷ up in righteousness,—and I will direct all his ways :
 He shall ⁱbuild my city, and he shall let go my captives,
^kNot for price nor reward,—saith the LORD of hosts.
- 14 Thus saith the LORD,—^lThe labour of Egypt,
 And merchandise of Ethiopia—and of ^mthe Sabeans,⁸ men of stature,
 Shall come over unto thee, and they shall be thine :
 They shall come after thee ;—ⁿin chains ^othey shall come over,
 And they shall fall down unto thee,—they shall make supplication unto thee,⁹
 Saying, ^pSurely God is in thee ; and ^qthere is none else,—*there is* no God.
- 15 Verily thou *art* a God ^rthat hidest thyself,—O God of Israel, the Saviour.¹⁰
- 16 ^sThey shall be ashamed, and also confounded, all of them :
 They shall go to confusion together *that are* ^tmakers of idols.
- 17 ^uBut Israel shall be saved in the LORD—with an everlasting salvation :
^vYe shall not be ashamed nor confounded—world without end.
- 18 For thus saith the LORD ^wthat created the heavens ;
 God himself, that formed the earth and made it ;—he hath established it,

^d ch. 40. 4.
^e Ps. 107. 16.
^f Jer. 51. 53.
^g ch. 41. 23.
^h ch. 43. 1 ; 49. 1 ; Ex. 33. 12, 17.
ⁱ see refs. ch. 41. 8.
^k ch. 41. 28.
^l 1 Thes. 4. 5.
^m see refs. ch. 41. 8 ; 46. 9.
ⁿ vers. 14, 18, 21, 22.
^o ch. 22. 21 ; Job 12. 18, 21 ; Ps. 18. 32, 39.
^p ch. 37. 20 ; Ps. 46. 10 ; Ps. 102. 15, 16 ; Mal. 1. 11.
^q Ge. 1. 3—5.
^r Eze. 32. 8.
^s Job 2. 10 ; Am. 3. 6.
^t Ps. 72. 3 ; 85. 11 ; Eze. 31. 26 ; Hos. 10. 12.
^u Job 15. 21—26 ; Jer. 50. 21.
^x ch. 61. 8.
^y see refs. ch. 10. 15 ; ch. 29. 16 ; Jer. 18. 6.
^z Deu. 27. 16 ; Mal. 1. 6.
^a Jer. 33. 3.
^b Jer. 31. 9 ; Hos. 1. 10.
^c ch. 29. 23 ; 43. 7.
^d ver. 18 ; ch. 42. 5 ; Jer. 27. 5.
^e Ge. 1. 26, 27.
^f ch. 40. 12, 22.
^g Ge. 2. 1 ; Ne. 9. 6.
^h vers. 1—5 ; ch. 41. 2.
ⁱ see refs. ch. 41. 28.
^k ch. 13. 17 ; 49. 25 ; 52. 2, 3 ; Ro. 3. 24 ; 1 Pet. 1. 18, 19.
^l ch. 18. 7 ; 49. 21 ; 60. 5—16 ; 61. 5, 6 ; Ps. 68. 31 ; 72. 10, 11 ; Zec. 8. 22, 23.
^m see refs. Job 1. 15 ; Zeph. 3. 10.
ⁿ ch. 11. 2 ; Ps. 149. 8.
^o ch. 60. 11 ; 61. 9.
^p Zec. 8. 20—23 ; 1 Cor. 14. 25.
^q vers. 5, 6.
^r see refs. ch. 8. 17 ; 57. 17 ; Ps. 44. 24 ; 77. 19.
^s see refs. ch. 62. 17.
^t ch. 41. 11.
^u ver. 25 ; ch. 26. 1 ; Hos. 1. 7 ; Ro. 11. 26 ; 1 Cor. 1. 30, 31 ; Phil. 3. 8, 9.
^x ch. 29. 22 ; Ps. 25. 3 ; Joel 2. 26, 27.
^y ch. 42. 5.

1 Hidden in vaults and 'secret places.' The countries which Cyrus conquered were among the richest in the world. The wealth of Croesus, king of Lydia, was proverbial, and that of Babylon could hardly be less.

2 See notes on Ezra i. 2.

3 See note on 'loose,' ver. 1.

4 Some suppose that this alludes to the religious system of the Persians ; according to which there were two co-eternal beings, who divided the government of the world between them. One of these, called Ormuzd, was regarded as the principle of *light*, the source of all good ; while the other, Ahriman, was thought to be the principle of *darkness*, and the fountain of all evil. Jehovah is the *only* God independent and sovereign.

5 Such being the power and wisdom of God, the impiety which resists or questions his doings will surely bring destruction.

6 Or, 'commit them to me : ' that is, instead of arrogantly doubting my proceedings, inquire humbly respecting my designs, and leave the care of them to me. But some read this as a question, 'Will ye ask me of things

to come concerning my children, and will ye command me?' etc. : *i. e.* Do ye impiously interfere with my plans ?

7 That is, Cyrus ; who will be led to these beneficent acts not by any prospect of remuneration, but by a regard to the command of God. See Ezra i. 2.

8 See note on ch. xliii. 3. The extraordinary stature of the Sabeans is mentioned by Herodotus, b. 3, c. 20. It seems to be introduced here to enhance the glory of Israel's superiority.

9 This appears to be addressed to Jerusalem, as the city of God. Respecting the fulfilment of this and similar prophecies, see note on ch. xix. 1.

10 The prophet utters his feelings of admiring awe at the view granted to him of God's great plan of purifying, delivering, and honouring Israel, by their exile in Babylon and restoration by Cyrus. And he is led forward in the rest of the chapter, to contemplate God's further displays of his glory and the 'everlasting salvation' of his people. The last subject calls forth from the apostle Paul a similar exclamation in Rom. xi. 33—36.

- ^z He created it not in vain,—he formed it to be inhabited :¹
^a I *am* the LORD; and *there is* none else.
 19 I have not spoken in ^b secret,² in a dark place of the earth :
 I said not unto the seed of Jacob, Seek ye me in vain :
^c I the LORD speak righteousness,—I declare things that are right.
 20 ^d Assemble yourselves and come ;
 Draw near together, ^e ye *that are* escaped of the nations :³
^f They have no knowledge that set up⁴ the wood of their graven image,
 And pray unto a god *that cannot save*.
 21 ^g Tell ye, ^h and bring *them* near ;—yea, let them take counsel together :
ⁱ Who hath declared this⁵ from ancient time ?—*who* hath told it from that time ?
Have not I the LORD ? ^k and *there is* no God else beside me ;
 A just God and a Saviour ;—*there is* none beside me.
 22 ^l Look unto me, and be ye saved, all the ends of the earth :⁶
 For I *am* God, and *there is* none else.
 23 ^m I have sworn by myself,⁷
ⁿ The word is gone out of my mouth *in* righteousness, and shall not return,
 That unto me every ^o knee shall bow,—^p every tongue shall swear.
 24 Surely, shall *one* say, In the LORD have I ^q righteousness and ^r strength :
^s *Even* ^t to him shall *men* come ;
 And ^u all that are incensed against him⁸—shall be ashamed.
 25 ^v In the LORD shall all the seed of Israel⁹ be justified,—and ^x shall glory.

Jehovah's Deity displayed in the overthrow of the idols and idolaters of Babylon.

- 46 BEL¹⁰ ^y boweth down, Nebo stoopeth,
 Their idols were upon the beasts, and upon the cattle :
 Your carriages¹¹ *were* heavy loaden ;—^z *they are* a burden to the weary *beast*.
 2 They stoop, they bow down together ;—they could not deliver the burden,
^a But themselves are gone into captivity.
 3 Hearken unto me, O house of Jacob,—and all the remnant of the house of Israel,
^b Which are borne *by me* from the belly,—which are carried from the womb :
 4 And *even* to *your* old age ^c I *am* he ;—and *even* to hoar hairs ^d will I carry *you* :
 I have made, and I will bear ;—even I will carry, and will deliver *you*.
 5 ^e To whom will ye liken me, and make *me* equal,
 And compare me, that we may be like ?

- ^z ver. 12 ; Ge. 1. 28 ;
 Ps. 115. 26.
^a vers. 5, 6.
^b ch. 48. 16 ; Deu. 30.
 11—14 ; Pro. 8. 1—4 ;
 John 18. 20.
^c ch. 63. 1 ; Deu. 32. 4 ;
 Ps. 12. 6 ; 19. 8 ;
 119. 137, 138.
^d ch. 43. 9.
^e Jer. 25. 15—29 ; 50.
 28.
^f see refs. ch. 44. 17—
 19 ; 48. 7.
^g Ps. 26. 7 ; 96. 10.
^h ch. 41. 1.
ⁱ see refs. ch. 41. 7, 8.
^k vers. 5, 14, 18.
^l 2 Chr. 20. 12 ; Ps.
 22. 27 ; 65. 5 ; Heb.
 12. 2.
^m Ge. 22. 16 ; Heb. 6. 13.
ⁿ ver. 19 ; ch. 55. 11 ;
 Num. 23. 19.
^o Rom. 14. 11 ; Phil.
 2. 10.
^p Ge. 31. 53 ; see refs.
 Deu. 6. 13.
^q ch. 54. 17 ; Jer. 23.
 5, 6 ; 1 Cor. 1. 30 ;
 2 Pet. 1. 1.
^r 2 Cor. 12. 9, 10 ; Phil.
 4. 13.
^s ch. 55. 5 ; see refs.
 Ge. 49. 10.
^t ch. 41. 11 ; Ps. 2. 1—
 5, 12 ; 21. 8, 9 ; Lk.
 19. 27.
^u ver. 17 ; Ac. 13. 39 ;
 Ro. 3. 24, 25.
^x ch. 41. 16 ; Jer. 9.
 23, 24 ; 1 Cor. 1. 31 ;
 Phil. 3. 3.
^y ch. 21. 9 ; Jer. 50.
 2 ; 51. 44, 47.
^z Jer. 10. 5.
^a Jer. 48. 7.
^b ch. 44. 1, 2 ; see refs.
 Deu. 1. 31.
^c Ps. 102. 26, 27 ; Mal.
 3. 6 ; Heb. 1. 12.
^d Ps. 48. 14 ; 71. 18.
^e see refs. ch. 40. 18, 25.

¹ As God intended the earth to be inhabited, his chosen land should be re-peopled, and again become the happy abode of the exiles.

² Not like the dark and doubtful responses of heathen oracles, to which men resorted in vain ; but in plain, exact, circumstantial language, which should always be verified by the event.

³ Surviving the desolating judgments upon the idolaters. These are invited to come and observe the uselessness of trusting in idol gods.

⁴ Rather, 'that carry;' a sarcastic reference to the fugitives carrying their helpless gods.

⁵ The events now predicted ; in all of which Divine justice and saving mercy are wonderfully united.

⁶ 'The ends of the earth' includes all nations. See Psa. lxxii. 8 ; xlviii. 3. Had Jehovah been only 'a just God,' the Gentile world would have had nothing to expect but perdition (see ver. 16). But he is also 'a Saviour;' and therefore he invites them to choose between destruction and submission ; showing that the purpose of the preceding argument was not to drive them to despair, but to awaken them to feel the necessity of seeking safety in the favour of the one true God, whose exclusive Deity is made the ground of the exhortation.

⁷ Vers. 23, 24 contain a fuller statement of the truth intimated in ver. 22, that the benefits of salvation shall be extended to the whole world. It is the expression of God's solemn determination, that all nations shall certainly be brought to acknowledge Him, and partake of the benefits of the true religion. That there is here a primary and direct reference to the Messiah is evident from Rom. xiv. 11 ; Phil. ii. 10, 11. He is thus presented to view as one to whom universal religious homage and submission are due ; as the source of righteousness and

strength to his people ; and as triumphing over all his enemies.

⁸ Resisting his government under the gracious reign of the Messiah.

⁹ That is, all the true children of God.

¹⁰ Before God's saving righteousness (promised in ch. xlv. 22—25) can be displayed to the world, two things must be done : Babylon, God's enemy and Israel's oppressor, must be punished (xlv. xlvii.) ; and Israel must be humbled, purified, and then delivered (xlviii.) In dealing with Babylon, God first humbles its idols, which are helpless burdens, instead of being powerful supporters, as he is (xlv. 1—7), and rebukes and threatens their worshippers (8—13). He then turns to the city, which he will degrade (xlvii. 1—4) for its cruelty, self-confidence, luxury, and superstitious arts (5—15). 'Bel' (another form of Baal) was the principal god of the Babylonians, representing either the sun or the planet Jupiter. There was in Babylon a splendid temple erected to him, the ruins of which are still visible. The high veneration in which this supposed god was held appears from the frequent use of his name in the compound proper names of the country ; such as *Belshazzar*, *Belteshazzar*. 'Nebo,' the other idol specified, is supposed to have been the symbol of the planet Mercury ; corresponding to Hermes among the Greeks, and Anubis among the Egyptians. This name is likewise found in many of the compound names of the Chaldeans ; e. g. *Nebonassar*, *Nebuchadnezzar*.

¹¹ The word 'carriages' is always used, in the Bible, in the old English sense of *things carried*, or burdens. 'Your burdens are packed, a load to the weary [beast].' It was customary for conquerors to carry away the gods of the vanquished people, both for the sake of their ornaments and to make the triumph complete. Comp. Jer. xlviii. 7.

- 6 ^f They lavish ¹ gold out of the bag,—and weigh silver in the balance,
 And hire a goldsmith; and he maketh it a god:
 They fall down, yea, they worship.
- 7 ^g They bear him upon the shoulder,—they carry him,
 And set him in his place, and he standeth;—from his place shall he not remove:
 Yea, ^h one shall cry unto him, yet can he not answer,
 Nor save him out of his trouble.
- 8 Remember this, and show yourselves men: ²
ⁱ Bring it again to mind, O ye transgressors.
- 9 ^k Remember the former things of old:
 For ^l I am God, and ^m there is none else;—I am God, and there is none like me,
- 10 ⁿ Declaring the end from the beginning,
 And from ancient times the things that are not yet done,
 Saying, ^o My counsel shall stand,—and I will do all my pleasure:
- 11 ^p Calling a ravenous bird ^q from the east,
 The man ^r that executeth my counsel from a far country:
 Yea, ^s I have spoken it, I will also bring it to pass;
 I have purposed it, I will also do it.
- 12 Harken unto me, ye ^t stouthearted,—^u that are far from righteousness:
- 13 ^x I bring near my righteousness; it shall not be far off,
 And my salvation ^y shall not tarry:
 And I will place ^z salvation in Zion, for ^a Israel my glory.
- 47 Come ^b down, and ^c sit in the dust, ^d O virgin ^e daughter of Babylon,
 Sit on the ground:—^f there is no throne, O daughter of the Chaldeans:
 For thou shalt no more be called tender and delicate.
- 2 ^g Take the millstones, ^h and grind meal:
 Uncover thy locks, ⁱ make bare the leg,—uncover the thigh, pass over the rivers.
- 3 ^k Thy nakedness shall be uncovered,—yea, thy shame shall be seen:
^l I will take vengeance, and I will not meet thee as a man. ⁷
- 4 As for ^m our redeemer, ⁿ the LORD of hosts is his name,—the Holy One of Israel.
- 5 Sit thou ^o silent, and get thee into darkness, ^p O daughter of the Chaldeans:
^q For thou shalt no more be called, The lady ^r of kingdoms.
- 6 ^s I was wroth with my people, ^t—^u I have polluted mine inheritance,
 And given them into thine hand:—thou didst show them no mercy;
^v Upon the ancient hast thou very heavily laid thy yoke.
- 7 And thou saidst, I shall be ^w a lady for ever:
 So that thou didst not ^x lay these things to thy heart,
^y Neither didst remember the latter end of it.
- 8 Therefore hear now this, ^z thou that art given to pleasures, ¹²
 That dwellest carelessly, ¹³
 That sayest in thine heart,—^l I am, and none else beside me;
^m I shall not sit as a widow, ¹⁴—neither shall I know the loss of children:
- 9 But ⁿ these two things shall come to thee—^o in a moment in one day,
 The loss of children, and widowhood:
^p They shall come upon thee in their perfection—^q for the multitude of thy sorceries,
 And for the great abundance of thine enchantments. ¹⁵
- 10 For thou ^r hast trusted in thy wickedness:—^s thou hast said, None seeth me.
^t Thy wisdom and thy knowledge, ¹⁶ it hath perverted thee;

^f see refs. ch. 40. 19; Hos. 8. 4.
^g Jer. 10. 5.
^h ch. 45. 20; Jer. 2. 28.
ⁱ ch. 44. 18—21; 47. 7.
^k Deu. 32. 7; Ps. 78; 105; 106; 111. 4.
^l ch. 45. 5, 21.
^m Deu. 33. 26.
ⁿ ch. 41. 7; 45. 21.
^o see refs. ch. 43. 13; Ps. 33. 11; Pro. 19. 21; Ac. 5. 39; Heb. 6. 17.
^p ch. 45. 1—6; Jer. 49. 22; 51. 20—23; Eze. 17. 3.
^q ch. 41. 2, 25; Eze. 39. 4.
^r ch. 44. 28; 45. 13.
^s ch. 11. 21; see refs. Num. 23. 19; Job 23. 13.
^t ch. 48. 4; Ps. 76. 5; Zec. 7. 11, 12.
^u Ro. 10. 3.
^v ch. 51. 5; 61. 11; Ro. 1. 17; 3. 21.
^w Hab. 2. 3.
^x ch. 28. 16; 62. 11.
^y ch. 14. 23; 60. 21; Jer. 33. 9.
^z ch. 48. 18.
¹ ch. 3. 26.
² ch. 37. 22; Jer. 46. 11.
³ Ps. 137. 8; Jer. 50. 42.
⁴ see ch. 11. 13, 14.
⁵ Ex. 11. 5; Judg. 16. 21; 31. 21, 41.
⁶ ch. 3. 17; 29. 4; Jer. 13. 23, 26; Eze. 16. 37—39; Nah. 3. 5.
⁷ see refs. ch. 41. 6.
⁸ 1 Sam. 2. 9; Jer. 25. 10.
⁹ ver. 7; ch. 13. 19; 14. 4; Dan. 2. 37.
¹⁰ see ch. 10. 6; 2 Sam. 21. 14; 2 Chr. 28. 9; Zec. 1. 15.
¹¹ ch. 43. 28; Lam. 2. 2; Eze. 24. 21.
¹² Deu. 28. 59.
¹³ ver. 5; Rev. 18. 7.
¹⁴ ch. 46. 8.
¹⁵ Deu. 32. 29.
¹⁶ ver. 10; Zeph. 2. 15.
¹⁷ Rev. 18. 7.
¹⁸ ch. 51. 19.
¹⁹ 1 Thes. 5. 3.
²⁰ ch. 13. 20—22; Rev. 18. 21—23.
²¹ ver. 12, 13; Nah. 3. 4; Rev. 18. 23.
²² Ps. 52. 7.
²³ ch. 29. 15; Eze. 8. 12; 9. 9.
²⁴ ch. 5. 21; Ro. 1. 22; 1 Cor. 1. 19—21.

1 This expression is appropriately applied to the idols of Babylon, many of which appear to have been very costly. See Dan. iii. 1.

2 That is, 'Act rationally; put away your idolatrous follies.'

3 The ravenous bird represents Cyrus; and the image denotes rapidity, strength, and destructive power. It is worthy of notice, that Cyrus had an eagle as his standard.

4 Babylon is represented here as a queen, reduced from the luxury and elegance of a palace to servitude and shame.

5 See note on Exod. xi. 5.

6 Rather, 'Raise thy veil (see Sol. Song v. 7); lift up the skirt.' She who had so jealously concealed her person, must now submit to the exposure endured by the lowest class of slaves in doing their work.

7 Some render this, 'I will suffer no man to intercede.' But the most probable meaning is, 'I will make peace with no man.'

8 This short parenthesis brings vividly before the mind the Author and the design of Babylon's degradation.

9 'Silence' and 'darkness' are emblems of sorrow.

10 Or, 'mistress of kingdoms;' ruling over kingdoms which she had conquered, and made tributary.

11 Although Babylon had been employed to chastise Israel's sins, yet she is to be dealt with according to her own purposes of cruel ambition. See notes on ch. x. 7, and 1 Kings xii. 15.

12 Babylon is said by ancient historians to have been a most dissipated and licentious city.

13 The Babylonians trusted in their defences and provisions, and mocked Cyrus when he besieged their city.

14 The metaphor of a virgin is exchanged for that of a childless widow, to heighten the idea of desolateness.

15 The value which the Chaldeans set upon soothsaying appears from Dan. i. 20; ii. 2, 10; iv. 7; v. 14, etc.

16 The Chaldeans were celebrated for their astronomical science and recondite philosophy.

- ^c And thou hast said in thine heart, I *am*, and none else beside me.
 11 Therefore shall evil come upon thee;
^fThou shalt not know from whence it riseth;¹
 And mischief shall fall upon thee;—thou shalt not be able to put it off:
 And ^gdesolation shall come upon thee suddenly,—*which* thou shalt not know.
 12 Stand now with thine enchantments,—and with the multitude of thy sorceries,
 Wherein thou hast laboured from thy youth;
 If so be thou shalt be able to profit,—if so be thou mayest prevail.
 13 ^hThou art wearied in the multitude of thy counsels.
 Let now ⁱthe astrologers, the stargazers,—the monthly prognosticators,²
 Stand up, and save thee from *these things* that shall come upon thee.
 14 Behold, they shall be ^kas stubble;—the fire shall burn them;
^lThey shall not deliver themselves from the power of the flame:
^m*There shall not be* a coal to warm at,—*nor* fire to sit before it.³
 15 Thus shall they be unto thee with whom thou hast laboured,
Even ⁿthy merchants, from thy youth:
^oThey shall wander every one to his quarter;—none shall save thee.

Remonstrances, exhortations, and promises to Israel.

- 48 HEAR⁴ ye this, O house of Jacob,—^pwhich are called by the name of Israel,
 And ^qare come forth out of the waters⁵ of Judah,
^rWhich swear by the name of the LORD,—and make mention of the God of Israel,
^sBut not in truth, nor in righteousness.⁶
 2 ^tFor they call themselves ^uof the holy city,⁷
 And ^vstay themselves upon the God of Israel;—the LORD of hosts *is* his name.
 3 ^wI have declared the former things from the beginning;
 And they went forth out of my mouth, and I showed them;
 I did *them* suddenly, ^xand they came to pass.
 4 Because ^yI knew that thou *art* obstinate,
 And ^zthy neck *is* an iron sinew,—and thy brow brass;⁸
 5 ^aI have even from the beginning declared *it* to thee;
 Before it came to pass I showed *it* thee:
 Lest thou shouldst say, Mine idol hath done them,
 And my graven image, and my molten image, hath commanded them.
 6 Thou hast heard, see all this;—and will not ye declare *it*?⁹
^bI have showed thee new things from this time,
 Even hidden things, and thou didst not know them.
 7 They are created now, and not from the beginning;
 Even before the day when thou heardest them not;
 Lest thou shouldst say, Behold, I knew them.
 8 Yea, thou heardest not; yea, ^cthou knewest not;
 Yea, from that time¹⁰ *that* thine ear was not opened:
 For ^dI knew that thou wouldest deal very treacherously,
 And wast called ^ea transgressor from the womb.
 9 ^fFor my name's sake ^gwill I defer mine anger,
 And for my praise will I refrain for thee,—that I cut thee not off.
 10 Behold, ^hI have refined thee, but not with silver;¹¹

^c ver. 8.

^f Jer. 51. 39—42;
 1 Thes. 5. 3.

^g 1 Thes. 5. 3; Rev.
 18. 17.

^h ch. 57. 10; Eze. 21.
 12; Hab. 2. 13.

ⁱ ch. 41. 25; Dan. 2. 2.

^k Nah. 1. 10; Mal. 4. 1.

^l ch. 40. 24; Ex. 15. 7.

^m ch. 30. 14; Jer. 51.
 26; Rev. 18. 21.

ⁿ Rev. 18. 11.

^o Jer. 51. 6—9; Rev.
 18. 15—17.

^p Ge. 22. 29.

^q Num. 24. 7; Deu.
 33. 28; Ps. 64. 26.

^r ch. 65. 16; Deu. 6.
 13; Zeph. 1. 5.

^s Jer. 4. 2; 5. 2.

^t Rev. 2. 9.

^u ch. 52. 1.

^v Mic. 3. 11; Ro. 2. 17.

^w ch. 41. 22; 42. 9;
 43. 9; 44. 7, 8; 45.
 21; 46. 9, 10.

^x ch. 37. 7, 29, 36—38;
 Jos. 21. 45.

^y ch. 46. 12.

^z see refs. Ex. 32. 9

^a ver. 3.

^b ch. 42. 9.

^d ch. 6. 9, 10.

^e Jer. 3. 7—11, 20;
 Hos. 5. 7.

^f Deu. 9. 7, 24; Ps.
 58. 3.

^g ver. 11; ch. 43. 25;
 Jos. 7. 9; Ps. 79. 9;
 106. 8; Eze. 20. 9, 14,
 22, 41.

^h Ne. 9. 30; Ps. 78. 38;
 103. 8—10.

ⁱ Ps. 66. 10; Jer. 9. 7;
 Eze. 22. 18—22; Mal.
 3. 2, 3; Heb. 12. 10,
 11; 1 Pet. 1. 7; 4. 12.

1 Rather, 'Thou shalt not know a dawn thereof;' no morning shall succeed thy night of ruin; nor shall any expiation be able to avert thy sudden calamity. This is a terrible contrast to God's temporary chastisement of his people for their good. See Psa. xxx. 5.

2 The astrologers professed to make their calculations of the future by 'dividing the heavens' into houses, watching the stars in their conjunctions and oppositions, and 'studying the new moons' as to their times, etc.

3 This may refer to the entire consumption of what is to be burned. Or it may mean, 'It shall not be a coal to warm at,' etc., but a fire intolerably hot and destructive. See Heb. xii. 29.

4 See note on ch. xlvi. 1. In ch. xlvi. 1, Israel is reminded of his rejection of God's teachings and commands, though they were sustained by the best proofs (1—8); that he may feel his deliverance to be owing entirely to Divine mercy (9—15), and may learn to regard Him who connects his favours with obedience to his righteous will (16—22). This is an address to the Jews, regarded as in Babylon; reminding them of their origin and privileges as the descendants of Jacob, and

of the unworthy use which they made of them.

5 See notes on Psa. lxxviii. 26. Judah is mentioned probably because, having been preserved as the royal tribe of the Messiah, it was to give its name to the whole nation.

6 That is, not sincerely.

7 That is, of Jerusalem, as the earthly residence of God, and the metropolis of the theocracy. Its modern name, El-kuds, is derived from the appellation of the *Holy City*.

8 Intractable and insensible.

9 That is, 'Thou hast heard [the prediction]; behold it all [fulfilled]. And will ye not declare?' (*i. e.* utter some prophecy). Nay, you cannot; for, till I predicted them, 'thou didst not know them;' and 'before this day thou hast not heard them' (ver. 7).

10 Or, 'From of old thine ear was not opened;' *i. e.* thou wouldest not attend to my communications.

11 Perhaps this means, that dross (rather than silver) is the result of the process. I have long tried thee with afflictions, but have not found thee pure; so that thy deliverance is for my glory, not for thy merit.

I have chosen thee ^k in the furnace of affliction.

11 ^l For mine own sake, *even* for mine own sake, will I do it :
For ^m how should *my name* be polluted ?
And ⁿ I will not give my glory unto another.

12 Harken unto me, O Jacob—and Israel, my called ;
^o I *am* he ; I *am* the ^p first, I also *am* the last.

13 ^q Mine hand also hath laid the foundation of the earth,
^r And my right hand hath spanned the heavens ;
When ^s I call unto them, they stand up together. ¹

14 ^t All ye, assemble yourselves, and hear ;
Which among them hath declared these *things* ?
^u The Lord hath loved him ; ² ^x he will do his pleasure on Babylon,
And his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken ; yea, ^y I have called him :
I have brought him, and he shall make his way prosperous.

16 Come ye near unto me, hear ye this ;
^z I have not spoken in secret from the beginning ;
^a From the time that it was, there *am* I :

And now ^b the Lord God, and his Spirit, ³ hath sent me.
17 Thus saith ^c the Lord, thy Redeemer, the Holy One of Israel ;
I *am* the Lord thy God ^d which teacheth thee to profit,
^e Which leadeth thee by the way *that* thou shouldest go.

18 ^f Oh that thou hadst hearkened to my commandments !
^g Then had thy peace been as a river,
And thy righteousness as the waves of the sea : ⁴

19 ^h Thy seed also had been as the sand,
And the offspring of thy bowels like the gravel thereof ;
His name should not have been cut off—nor destroyed from before me.

20 ⁱ Go ye forth of Babylon,—flee ye from the Chaldeans,
With a voice of singing declare ye, tell this,—utter it *even* to the end of the earth ;
Say ye, The Lord hath ^k redeemed his servant Jacob.

21 And they ^l thirsted not *when* he led them through the deserts : ⁵
He ^m caused the waters to flow out of the rock for them :
He clave the rock also, and the waters gushed out.

22 ⁿ *There is* no peace, saith the Lord, unto the wicked. ⁶

49 Listen, ^o O isles, unto me ; ⁸—and hearken, ye people, from far ;
^p The Lord hath called me from the womb ;
From the bowels of my mother hath he made mention of my name. ⁹

2 And he hath made ^q my mouth ¹⁰ like a sharp sword ;
^r In the shadow of his hand hath he hid me,
And made me ^s a polished shaft ;—in his quiver hath he hid me ;

3 And said unto me, ^t Thou *art* my servant,
^u O Israel, ¹¹ ^x in whom I will be glorified.

^k Deu. 4. 20.
^l ver. 9.
^m see Deu. 32. 26, 27 ;
Eze. 20. 9, 39.
ⁿ ver. 5 ; ch. 42. 8.
^o Deu. 32. 39.
^p see refs. ch. 41. 4.
^q ch. 42. 5 ; Ps. 102. 25.
^r ch. 40. 12.
^s ch. 40. 26 ; Ps. 119.
81—91.
^t ch. 41. 22 ; 43. 9 ; 44.
7 ; 45. 20, 21.
^u ch. 45. 1—3.
^x ch. 41. 28 ; 46. 11 ;
Jer. 50. 21—29.
^y ch. 45. 1, 2, etc.
^z see refs. ch. 45. 19.
^a Pro. 8. 23.
^b ch. 61. 1—3 ; Zec. 2.
8—11.
^c ver. 29 ; ch. 43. 14 ;
44. 6, 21.
^d Job 36. 22.
^e ch. 49. 10 ; Ps. 32. 8.
^f Deu. 5. 29 ; 32. 29 ;
Ps. 81. 13—16.
^g ch. 66. 12 ; Ps. 119.
165.
^h see refs. Ge. 13. 16 ;
Hos. 1. 10.
ⁱ ch. 52. 11 ; Jer. 50.
8 ; 51. 6, 45 ; Zec. 2.
6, 7 ; Rev. 18. 4.
^k ch. 41. 22, 23 ; Ex.
19. 4—6 ; Jer. 31. 10,
11.
^l see ch. 41. 17, 18.
^m see refs. Ex. 17. 6.
ⁿ ch. 57. 21 ; Job 15.
20—24 ; Ro. 3. 17.
^o see refs. ch. 41. 1.
^p ver. 5 ; Ps. 71. 6 ;
Jer. 1. 5 ; Mt. 1. 20,
21 ; Lk. 1. 15, 31—35 ;
2. 21 ; John 10. 36 ;
Gal. 1. 15.
^q ch. 11. 1 ; 51. 16 ; Ps.
45. 2, 5 ; Hos. 6. 5 ;
Heb. 4. 12 ; Rev. 1.
16 ; 2. 12 ; 19. 15.
^r ch. 51. 16.
^s Ps. 45. 5.
^t see refs. ch. 42. 1 ;
Zec. 3. 8.
^u compare Hos. 11. 1,
with Mt. 2. 15.
^x ch. 44. 23 ; John 12.
28 ; 13. 31, 32 ; 14.
17 ; 15. 8 ; 17. 1—5 ;
Eph. 1. 6.

¹ See note on ch. xl. 26.

² Most commentators apply this to *Cyrus*, and regard it as referring not to moral complacency, but to approval of his execution of Jehovah's purpose, in liberating the Jews from Babylonian oppression. But it may be applied to *Israel*, for whose sake Jehovah 'will do his pleasure on Babylon,' etc.

³ Or, 'And now the Lord God hath sent me and his Spirit.' Many commentators suppose this verse to be spoken by the Second Person in the Godhead, as receiving a special commission to interpose for the deliverance of the captive people ; which the Holy Spirit was likewise sent to reveal through the prophets. But Calvin and others regard the whole clause as a parenthesis, in which the prophet emphatically asserts that he was commissioned by Jehovah, and inspired by the Holy Spirit, to make this communication.

⁴ Thou shouldest have enjoyed constantly and abundantly the highest religious prosperity.

⁵ The same Divine power which supplied their fathers when they came out of Egypt shall take care of them.

⁶ Lest any should forget the connection between peace and righteousness (ver. 18), it is emphatically added that none of the promised blessings would be enjoyed by the wicked.

⁷ The restoration of Israel might seem to be disappointing, (1.) Because all Israel was not gathered. But as Messiah's days approach, it is more fully revealed that 'Israel after the flesh' forms but a small part of God's people, who shall be gathered from every land : ch. xlix. 1—13. (2.) Because these blessings are so long delayed. But God has not forgotten : he will yet glorify Zion ; and make all nations aid her triumphs, or else perish by his wrath (14—26). And, indeed, the delay is occasioned not by God's unfaithfulness, but by Israel's sins, which God thus punishes (ch. 1. 1—3) ; for he has prepared and qualified his servant (4—9) ; and those who humbly wait for him shall yet be saved ; whilst those who impatiently look for aid elsewhere shall be ruined by their false hopes (10, 11).

⁸ It is generally agreed that this is the language of the Messiah as the spiritual Deliverer both of Jews and Gentiles.

⁹ If this refers to the name 'Jesus' (Luke ii. 21), it is doubtless because this name indicated the nature of his office, and his appointment to it by his Father : see Matt. i. 21, and Heb. v. 5.

¹⁰ That is, 'my speech,' or teaching. See refs.

¹¹ The name 'Israel' is here given to the Messiah, because he, as the leader and pattern of all God's people,

- 4 ^y Then I said, I have laboured in vain,
I have spent my strength for nought, and in vain:
^z Yet surely my judgment *is* with the LORD,
And my work [*or*, my reward ^a] with my God.
- 5 And now, saith the LORD—^b that formed me from the womb *to be* his servant,
^c To bring Jacob again to him,—Though Israel ^d be not gathered,
^e Yet shall I be glorious in the eyes of the LORD,
And my God shall be my strength.
- 6 And he said, It is a light thing that thou shouldst be my servant,
To raise up the tribes of Jacob,—and to restore the preserved of Israel:
I will also give thee for a ^f light to the Gentiles,
^g That thou mayest be my salvation unto the end of the earth.
- 7 Thus saith the LORD,—the Redeemer of Israel, *and* his Holy One;
^h To him whom man despiseth, to him whom the nation ⁱ abhorreth,
^j To a servant of rulers; ^k—^l Kings shall see and arise,—princes also shall worship,
Because of the LORD that is faithful,
And the Holy One of Israel, ^m and he shall choose thee.
- 8 Thus saith the LORD,—ⁿ In an acceptable ^o time have I heard thee,
And in a day of salvation ^p have I helped thee:
And I will preserve thee, ^q and give thee for a covenant of the people,
To establish the earth, ^r ^s to cause to inherit the desolate heritages;
- 9 That thou mayest say ^t to the prisoners, Go forth;
^u To them that *are* in darkness, Show yourselves.
^v They shall feed ^w in the ways,—and their pastures *shall be* in all ^x high places.
- 10 They shall not ^y hunger nor thirst;—^z neither shall the heat nor sun smite them:
For he that hath mercy on them ^a shall lead them,
Even by the springs of water shall he guide them.
- 11 ^b And I will make all my mountains a way,—and my highways shall be exalted.
- 12 Behold, ^c these shall come from far:
And, lo, these from the north and from the west;
And these from the land of Sinim.^d
- 13 ^e Sing, O heavens; and be joyful, O earth;
And break forth into singing, O mountains:
For ^f the LORD hath comforted his people,—and will have mercy upon his afflicted.
- 14 ^g But Zion said, ^h The LORD hath forsaken me,
And my Lord hath forgotten me.
- 15 ⁱ Can a woman forget her sucking child,
That she should not have compassion on the son of her womb?
^j Yea, they may forget,—^k yet will I not forget thee.
- 16 Behold, ^l I have graven thee upon the palms of *my* hands;^m
ⁿ Thy walls *are* continually before me.
- 17 ^o Thy children shall make haste;^p
^q Thy destroyers and they that made thee waste shall go forth of thee.
- 18 ^r Lift up thine eyes round about, and behold:
^s All these gather themselves together, *and* come to thee.—As I live, saith the LORD,
Thou shalt surely clothe thee with them all, ^t as with an ornament,
And bind them *on thee*, as a bride *doth*.

^y Eze. 3. 19; Ro. 10. 21; Gal. 4. 11.

^z ch. 53. 10—12; Ps. 22. 31; John 17. 4, 5; Heb. 12. 2.

^a ch. 40. 10; 62. 11.

^b ver. 1.

^c Mt. 15. 24; Ac. 10. 36.

^d Mt. 23. 37.

^e Ps. 110. 1—3; Mt. 3. 17; John 3. 35.

^f ch. 42. 6; 60. 3; Lk. 2. 32; Ac. 13. 47; 26. 18.

^g ch. 52. 10; Ps. 98. 2, 3.

^h ch. 53. 3; Mt. 26. 67; John 18. 40.

ⁱ Mt. 20. 28.

^j ver. 23; ch. 52. 15; Ps. 72. 10, 11.

^k ch. 42. 1; Lk. 23. 35; 1 Pet. 2. 4.

^l see Ps. 69. 13; 2 Cor. 6. 2.

^m ch. 50. 7—9.

ⁿ ch. 42. 6.

^o ch. 51. 3; Ps. 2. 8.

^p see refs. ch. 42. 7; Zec. 9. 11, 12.

^q ch. 42. 16; 60. 1, 2; Eph. 5. 8, 14.

^r Eze. 34. 13—15, 23, 29.

^s Deu. 32. 13.

^t John 6. 35; Rev. 7. 16.

^u ch. 4. 6; 32. 2; Ps. 121. 6.

^v ch. 51. 10; Ps. 23. 2; Eze. 34. 23.

^w ch. 11. 16; 35. 8; 40. 3, 4.

^x see refs. ch. 43. 5, 6; Ps. 22. 27; Mic. 4. 2; Rev. 7. 9; 11. 15.

^y ch. 41. 23.

^z ch. 12. 1; 40. 1; 61. 2, 3; 66. 13, 14; Jer. 31. 13.

^a see ch. 40. 27; Ps. 31. 22.

^b see 1 Ki. 3. 26, 27; Ps. 103. 13; Mal. 3. 17; Mt. 7. 11.

^c see 1 Ki. 3. 26, 27; Ps. 103. 13; Mal. 3. 17; Mt. 7. 11.

^d see ch. 40. 27; Ps. 31. 22.

^e see 1 Ki. 3. 26, 27; Ps. 103. 13; Mal. 3. 17; Mt. 7. 11.

^f Le. 26. 29; Lam. 4. 3, 10.

^g ch. 44. 21; Jer. 31. 20; Ro. 11. 29.

^h see Ex. 13. 9; Sol. Song 8. 6; Hag. 2. 23.

ⁱ ch. 26. 1; 60. 18.

^j ch. 62. 5.

^k ver. 19; ch. 51. 22, 23.

^l ch. 60. 4; Ge. 13. 14.

^m n vers. 12, 22; ch. 54. 1—3; 60. 5—11; Jer. 31. 8.

^o Pro. 17. 6.

most fully possessed both the character and the privileges which the name implied; and he it is who bestows these upon all others who enjoy them. Comp. Gen. xxxii. 28; John xi. 42; Heb. vii. 25; and see note on title of Psa. xvi.

¹ That is, the Jewish people; to whose feelings in regard to Jesus as the Messiah the description is still most fully applicable.

² He who once subjected himself to the power of unjust rulers shall receive the homage of kings.

³ Or, 'a time of grace.' This passage is applied by the apostle Paul to the times of the Messiah; whom it represents as pleading successfully for the extension of gospel blessings to all who seek to be 'reconciled to God' through Him. See 2 Cor. v. 18—vi. 2.

⁴ This language appears to be borrowed from the restoration of the cities and inhabitants of Palestine; but it refers to the restoration of man by the gospel from his ruined and enslaved condition. See ch. xlii. 7.

⁵ The people delivered by the Messiah shall be also supplied and protected by Him as their shepherd. The

expressive language of ver. 10 is applied in Rev. vii. 16 to the consummated blessedness of the redeemed.

⁶ Converts shall flock into the church from the most distant quarters. 'Sinim' has been variously interpreted; but the prevailing opinion is that it denotes *China*, which was known to the ancients under the name of 'Sina' or 'Sinim.' The whole verse contains probably the customary division of the world, at that time, into four quarters.

⁷ The language of dejection at the delay of God's deliverance. It may be applied to the Jewish exiles in Babylon, or to the ancient believer, waiting for the fulfilment of the preceding promise of the Saviour.

⁸ It has long been an Eastern custom to make marks upon some part of the flesh, as a memorial of some absent object of regard. If the mark were on the hands, it must be frequently in sight.

⁹ That is, shall hasten to come to thee, whilst thy enemies depart. By a beautiful figure, the sons, or inhabitants, of Zion are described, in ver. 18, as her bridal dress and jewels, her ornament and glory.

- 19 For thy waste and thy desolate places, and the land of thy destruction,
^p Shall even now be too narrow by reason of the inhabitants,
 And ^q they that swallowed thee up shall be far away.
- 20 ^r The children which thou shalt have, ^s after thou hast lost the other,
 Shall say again in thine ears,
 'The place *is* too strait for me:—give place to me that I may dwell.
- 21 Then shalt thou say in thine heart,
 "Who hath begotten me these,—seeing I have lost my children,
 And am desolate,—a captive, and removing to and fro?¹
 And who hath brought up these?—Behold, I was left alone;
 These, where *had* they *been*?"
- 22 ^t Thus saith the Lord God,—Behold, I will lift up mine hand to the Gentiles,
 And set up my standard to the people:
 And they shall bring thy sons in *their* arms,
 And thy daughters shall be carried upon *their* shoulders.²
- 23 ^y And kings shall be thy ^z nursing fathers,—and their queens thy nursing mothers:
 "They shall bow down to thee with *their* face toward the earth,
 And ^b lick up the dust of thy feet;³—and thou shalt know that I *am* the LORD:
 For ^c they shall not be ashamed that wait for me.
- 24 ^d Shall the prey be taken from the mighty,⁴—or the lawful captive delivered?
- 25 But thus saith the LORD,—^e Even the captives of the mighty shall be taken away,
 And the prey of the terrible shall be delivered:
^f For I will contend with him that contendeth with thee,
 And ^g I will save thy children.
- 26 And I will ^h feed them that oppress thee with their own flesh;
 And they shall be drunken with their own ⁱ blood, as with sweet [*or, new*] wine:
 And all flesh ^k shall know that I the LORD *am* thy Saviour,
 And thy Redeemer,—the mighty One of Jacob.

- 50 Thus saith the LORD,
 Where *is* ^l the bill of your mother's divorcement,—whom I have put away?
 Or which of my ^m creditors *is it* to whom I have sold you?⁵
 Behold, for your iniquities ⁿ have ye sold yourselves,
 And for your transgressions *is* your mother put away.
- 2 Wherefore, when I came, *was there* no man?
^o When I called *was there* none to answer?⁶
^p Is my hand shortened at all, that it cannot redeem?
 Or have I no power to deliver?
 Behold, ^q at my rebuke I ^r dry up the sea,—I make the ^s rivers a wilderness:
 'Their fish stinketh, because *there is* no water,—and dieth for thirst.
- 3 "I clothe the heavens with blackness,—^x and I make sackcloth their covering.
- 4 ^y The⁷ Lord God hath given me the tongue of the learned,
 That I should know how to speak a word in season to *him that is* ^z weary
 "He wakeneth morning by morning,
 He wakeneth mine ear—to hear as the learned.⁸
- 5 ^b The Lord God hath opened mine ear,
 And I was not ^c rebellious,—neither turned away back.
- 6 ^d I gave my back to the smiters,
 And ^e my cheeks to them that plucked off the hair:⁹
 I hid not my face from shame and spitting.
- 7 For ^f the Lord God will help me;—therefore shall I not be confounded:
 Therefore have ^g I set my face like a flint,¹⁰

^p see ch. 51. 3; 54. 1.
 2. Jer. 33. 10, 11;
 Eze. 35. 9–11; Hos.
 1. 10, 11; Zec. 2. 4;
 10. 10.

^q vers. 17, 25, 26; Jer.
 39. 16.

^r ch. 60. 4.

^s Mt. 3. 9; Ro. 11. 11,
 12, etc.

^t ch. 54. 1, 2.

^u Ro. 11. 11–17, 21.

^x ch. 11. 10, 11; 60. 3
 11; 66. 18–20; Ps.
 22. 27; 86. 9; Mal.
 1. 11.

^y ver. 7; ch. 52. 15;
 60. 16; Ps. 72. 11.

^z Num. 11. 12.

^a ch. 45. 14.

^b Ps. 72. 9; Mic. 7. 17.

^c Ps. 25. 3; 31. 22;
 69. 6; Joel 2. 26, 27;
 Ro. 5. 5; 9. 33; 10.
 11.

^d Ps. 124. 6, 7; 126. 1–
 3; Mt. 12. 29; Lk.
 11. 21, 22.

^e ch. 52. 2–6; Jer. 29.
 10; 50. 17, 19, 33, 34;
 Heb. 2. 14, 15.

^f see refs. ch. 41. 11, 12.
 g ch. 54. 13.

^g ch. 9. 20.

^h Rev. 14. 20; 16. 6.

ⁱ Rev. 14. 20; 16. 6.

^k ch. 45. 6; 60. 16;
 Ps. 9. 16.

^l Deu. 21. 1; Jer. 3.
 1, 8; Hos. 2. 2.

^m see 2 Kl. 4. 1; Ne.
 5. 5; Mt. 18. 25.

ⁿ ch. 52. 3; 59. 1, 2;
 Jer. 4. 18.

^o ch. 65. 12; 66. 4;
 Pro. 1. 21; Jer. 7. 13;
 35. 15.

^p ch. 59. 1; Ge. 18. 14;
 Num. 11. 23.

^q Ps. 106. 9; Nah. 1. 4.

^r see refs. ch. 43. 16.

^s Jos. 3. 16.

^t Ex. 7. 18, 21.

^u Ex. 10. 21; Ps. 18. 11.

^x Rev. 6. 12.

^y Ex. 4. 11, 12; Ps. 45.
 2; Mt. 22. 46; Lk.
 4. 22; John 7. 16.

^z Mt. 11. 28.

^a John 7. 15, 16.

^b Ps. 40. 6–8.

^c Mt. 23. 39; John 8.
 29; 14. 31; 15. 10;
 Phil. 2. 8; Heb. 5.
 8; 10. 5, etc.

^d Mic. 5. 1; Mt. 25.
 67; 27. 26; John 18.
 22.

^e Lam. 3. 39.

^f ch. 42. 1; 49. 8.

^g Eze. 3. 8, 9.

¹ Rather, 'removed;' *i. e.* banished, outcast.

² In Western Asia and in Egypt young children are seldom carried in the arms, but they often sit astride on the left shoulder of the parent, whose head they grasp to maintain their position.

³ A figurative expression, meaning, 'they shall be completely subject to thee.' See Psa. lxxii. 9.

⁴ The question implies that such deliverance appears impossible. But God will effect it, driving the oppressor to desperate rage.

⁵ Two metaphors are here employed; the one of a divorce, the other of a sale into bondage. The questions intimate that, if documents and witnesses be adduced, that is, if the matter be inquired into, Jehovah will be found to have acted neither capriciously nor unjustly in chastising his people; for they have caused their sufferings by their sins.

⁶ Why did you disobey and disbelieve me? I have always shown myself able to do what I threaten.

⁷ The servant of Jehovah is qualified to instruct and comfort his people (ver. 4); is obedient and meek (5), yet confiding in God (6), and therefore fearless and successful (7, 8). All this doubtless refers chiefly to our Lord.

⁸ Or, 'the taught.' He will arouse my attention as a teacher arouses his pupils.

⁹ Plucking the beard and spitting in the face are, in the East, regarded as the greatest insults. The reference in this verse to our Lord's sufferings will appear from Matt. xxvi. 67; xxvii. 26, 30; John xviii. 22.

¹⁰ I can go unflinchingly through all my sufferings; for God will vindicate me (ver. 8) by delivering me from them. See Luke ix. 51; John xvii. 1–5; Rom. i. 4. Ver. 8 seems to be referred to in Rom. viii. 33, 34, and to be applied to the believer, who is justified through Christ.

- And I know that I shall not be ashamed.
- 8 ^h *He is* near that justifieth me;
Who will contend with me?—ⁱ let us stand together:
Who *is* mine adversary?—let him come near to me.
- 9 Behold, the Lord God will help me;—who *is* he *that* shall condemn me?
^k Lo, they all¹ shall wax old as a garment;—^l the moth shall eat them up.
- 10 ^m Who *is* among you that feareth the LORD,
That obeyeth the voice of ⁿ his servant,
That ^o walketh *in* darkness, and hath no light?
^p Let him trust in the name of the LORD,—and stay upon his God.
- 11 Behold, ^q all ye that kindle a fire,—that compass *yourselves* about with sparks:
^r Walk in the light of your fire,—and in the sparks *that* ye have kindled.
^s This shall ye have of mine hand;—ye shall lie down ^t in sorrow.
- Introduction to the prophecy of the Messiah; calls to attention; and addresses to Jehovah and to the church.*
- 51 ^u HEARKEN² to me, ^x ye that follow after righteousness,
Ye that seek the LORD:—^y look unto the rock *whence* ye are hewn,
And to the hole of the pit³ *whence* ye are digged.
- 2 ^z Look unto Abraham your father,—and unto Sarah *that* bare you:
^a For I called him alone,⁴—and ^b blessed him, and increased him.
- 3 For the LORD ^c shall comfort Zion:—^d he will comfort all her waste places;
And he will make ^e her wilderness like Eden,
And her desert ^f like the garden of the LORD;
Joy and gladness shall be found therein,—thanksgiving, and the voice of melody.
- 4 Harken unto me, my people;—and give ear unto me, ^g O my nation:
^h For a law shall proceed from me,
And I will make my judgment to rest⁵ ⁱ for a light of the people.
- 5 ^k My righteousness *is* near; my salvation is gone forth,
^l And mine arms shall judge the people;
^m The isles shall wait upon me,—and ⁿ on mine arm shall they trust.
- 6 ^o Lift up your eyes to the heavens,—and look upon the earth beneath:
For ^p the heavens shall vanish away like smoke,
^q And the earth shall wax old like a garment,
And they that dwell therein shall die in like manner:
But ^r my salvation shall be for ever,—and my righteousness shall not be abolished.
- 7 ^s Harken unto me, ye that know righteousness,
The people ^t in whose heart *is* my law;
^u Fear ye not the reproach of men,—neither be ye afraid of their revilings.
- 8 For ^x the moth shall eat them up like a garment,
And the worm shall eat them like wool:
^y But my righteousness shall be for ever,
And my salvation from generation to generation.
- 9 ^z AWAKE!⁶ awake! ^a put on strength, ^b O arm of the LORD;
Awake! ^c as in the ancient days, in the generations of old.
^d *Art* thou not it that hath cut ^e Rahab,⁷—and wounded the ^f dragon?
- 10 *Art* thou not it which hath ^g dried the sea,—the waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?

A Ro. 8. 32—34.

i ch. 41. 21; Deu. 19. 17.

k ch. 51. 6—8; Job 13. 28; Ps. 39. 11; 102. 26.

l ch. 51. 8.

m Ps. 25. 12—14.

n ch. 42. 1; Heb. 5. 9.

o Ps. 23. 4.

p see refs. ch. 26. 4;

1 Sam. 30. 6; 2 Chr.

20. 20; Job 23. 8—10;

Ps. 20. 7; Lam. 3.

25, 26.

q ch. 28. 15—20; 30.

15, 16; Jer. 17. 5—7;

Jon. 2. 8.

r Eze. 11. 9, 10; Eze.

20. 39.

s John 9. 39.

t Ps. 16. 4.

u ver. 7; Pro. 15. 9.

v Ro. 9. 30—32.

y Ge. 17. 15, 16.

z Jos. 24. 3; Ro. 4. 1,

16—18; Heb. 11. 11,

12.

a see refs. Ge. 12. 1—3.

b Ge. 24. 1, 35.

c ver. 12; see refs. ch.

40. 1, 2; 52. 9; 66.

10—14; Ps. 102. 13;

Jer. 31. 12—14.

d see refs. ch. 41. 26.

e see refs. ch. 35. 1;

41. 18, 19.

f Ge. 2. 8, 9; 13. 10;

Joel 2. 3.

g Ex. 19. 6.

h ch. 2. 3; 42. 1—4;

49. 6.

i ch. 42. 6.

k ch. 46. 13; 56. 1;

Ro. 1. 16, 17.

l Ps. 67. 4; 98. 9; Joel

3. 12.

m ch. 42. 4; 60. 9.

n Ro. 1. 16.

o ch. 40. 26.

p see refs. ch. 50. 9;

Ps. 102. 26.

q ch. 50. 9.

r ver. 8; ch. 45. 17;

Dan. 9. 24; John 3.

15, 16.

s ver. 1.

t Ps. 37. 31.

u Jer. 1. 17; Eze. 2. 6;

Mt. 5. 11; 10. 28;

Ac. 5. 41; 1 Pet. 4.

14.

x ch. 50. 9; Hos. 5. 12.

y ver. 6.

z ch. 52. 1; Ps. 7. 6;

44. 23; 59. 4.

a ch. 59. 7; Ps. 21. 13;

93. 1; Rev. 11. 17.

b ch. 53. 1; John 12.

38.

c Ps. 44. 1.

d Job 26. 12.

e Ps. 87. 4; 89. 10.

f see refs. ch. 27. 1.

g see refs. ch. 43. 16.

1 That is, my enemies.

2 Chapters li.—lvi. 8 contain the great central portion of these prophecies. Ch. li. lii. 1—12 form the introduction, which begins with a threefold call to hear the glorious news of salvation, addressed to God's patiently expectant people (ch. l. 10), cheering them by referring to the humble origin of their national greatness; bidding them to believe that their present depression shall be exchanged for glory and joy (1—3); declaring that God's everlasting righteousness is now to be displayed for the salvation of all people (4—6); and animating them amidst the taunts of those who thought that God's unchangeable purposes had failed (7, 8).

3 The quarry from which were brought the stones composing your national edifice; *i. e.* your progenitors Abraham and Sarah.

4 As a single individual.

5 That is, I will establish it. The 'law' and 'judgment' are evidently God's new revelation of truth in the gospel.

6 The prophet adds another threefold call, which, like

the preceding, has a verbal agreement in the first and third parts, and a slight variation in the middle portion. Invoking Jehovah to put forth again the omnipotence which had crushed Egypt and freed Israel, he receives an immediate response of promise and comfort (9—16). Awaking Zion from her abject misery and death-like despair, he applies to her the consolation which he has just received (17—23). Arousing her to put on her royal robes, and claim again her queenly rank, he promises her purity, freedom, peace, and glory; points out the herald who announces the Saviour's advent; and bids her sons march with him in triumph to take possession of their promised inheritance (lii. 1—12). The language is derived partly from the deliverance from Egypt, partly from the return from Babylon; but the coming manifestation of the Divine Redeemer is evidently the great subject, which, towards the close, as He is seen approaching, kindles the prophet's feelings to the most impassioned warmth.

7 See notes on ch. xxx. 7, and on Psa. lxxiv. 13.

- 11 Therefore ^h the redeemed of the LORD shall return,
And come with singing unto Zion;—and everlasting joy *shall be* upon their head:
They shall obtain gladness and joy;—and sorrow and mourning shall flee away.
- 12 I, *even I*, ¹ *am* he ⁱ that comforteth you:
Who *art* thou, that thou shouldst be afraid ^h of a man *that* shall die,
And of the son of man *which* shall be made ^l *as* grass;
- 13 ^m And forgettest the LORD thy Maker,
ⁿ That hath stretched forth the heavens,—and laid the foundations of the earth;
And hath feared continually every day—because of the fury of the oppressor,
As if he were ready to destroy?—^o and where *is* the fury of the oppressor?
- 14 ^p The captive exile hasteneth that he may be loosed,
^q And that he should not die in the pit,—nor that his bread should fail.²
- 15 But I *am* the LORD thy God,—that ^r divided the sea, whose waves roared:
The LORD of hosts *is* his name.
- 16 And ^s I have put my words in thy mouth,³
And ^t I have covered thee in the shadow of mine hand,
^u That I may plant the heavens, and ^v lay the foundations of the earth,
And say unto Zion, ^w Thou *art* my people.
- 17 ^x Awake! awake! stand up, O Jerusalem,
Which ^a hast drunk ⁴ at the hand of the LORD the cup of his fury;
^b Thou hast drunken the dregs of the cup of trembling,—and wrung *them* out.
- 18 *There is* none to guide her among all the sons *whom* she hath brought forth;
Neither *is there any* that taketh her by the hand
Of all the sons *that* she hath brought up.
- 19 ^c These two *things*⁵ are come unto thee;—^d who shall be sorry for thee?
Desolation, and destruction, and the famine, and the sword:
^e By whom shall I comfort thee?
- 20 ^f Thy sons have fainted, they lie at the head of all the streets,
As a wild bull in a net:
^g They are full of the fury of the LORD,—the rebuke of thy God.
- 21 Therefore hear now this, thou afflicted,—and drunken, ^h but not with wine:
- 22 Thus saith thy Lord the LORD,
And thy God ⁱ that pleadeth the cause of his people,
Behold, I have taken out of thine hand the cup of trembling,
Even the dregs of the cup of my fury;—thou shalt no more drink it again:
- 23 But ^k I will put it into the hand of them that afflict thee;
^l Which have said to thy soul, Bow down,⁶ that we may go over:
And thou hast laid thy body as the ground,
And as the street, to them that went over.
- 52 Awake! ^m awake! ⁿ put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, ^o the holy city:
For ^p henceforth there shall no more come into thee the uncircumcised ^q and the
unclean.⁷
- 2 ^r Shake thyself from the dust; arise, *and* sit down,⁸ O Jerusalem:
^s Loose thyself from the bands of thy neck,—O captive daughter of Zion.
- 3 For thus saith the LORD,
^t Ye have sold yourselves⁹ for nought;—and ye shall be redeemed without money.
- 4 For thus saith the Lord God,
My people went down aforesaid into ^u Egypt to sojourn there;
And ^v the Assyrian¹⁰ oppressed them without cause.
- 5 Now therefore, what have I here,¹¹ saith the LORD,

^h see refs. ch. 35. 10.

ⁱ ver. 3; ch. 66. 13;
2 Cor. 1. 3.
^k vers 7, 8; Ps. 118. 6;
Pro. 23. 26; Mt. 10.
28.

^l ch. 40. 6; Ps. 50. 3;
103. 15, 16; 1 Pet. 1.
21.

^m ch. 17. 10.
ⁿ ch. 40. 22; 42. 5;
41. 24; Job 9. 8; Ps.
104. 2.

^o ch. 14. 16, 17; 33.
18; Job 20. 5—9.
^p ch. 48. 20; 52. 2.
^q Zec. 9. 11.

^r ver. 10; Ne. 9. 11;
see refs. Job 26. 12.

^s ch. 59. 21; Deu. 18.
18; John 3. 31.
^t ch. 19. 2.

^u ch. 45. 18; 65. 17;
66. 22; 2 Pet. 3. 13.

^v ch. 49. 8.
^w ch. 60. 11; Jer. 31.
33; Zec. 8. 8.

^x ch. 52. 1; 60. 1, 2.
^a Job 21. 20; 18. 60.
3; Jer. 25. 15, 16, 27.

^b see Deu. 28. 28, 31;
Ps. 60. 3; 75. 8; Eze.
23. 32—31; Zec. 12.
2; Rev. 14. 10.

^c ch. 47. 9; Eze. 14.
21.

^d Lam. 1. 9, 12, 17.

^e Lam. 1. 16; Am. 7. 2.

^f Lam. 1. 15; 2. 11,
12; 1. 2.

^g ver. 17.

^h see ver. 17; ch. 29.
9; Lam. 3. 15.

ⁱ see refs. 1 Sam. 21.
15; Pro. 22. 23; Jer.
50. 31; 51. 36.

^k ch. 49. 25, 26; Jer.
25. 17, 26—29; Zec.
12. 2.

^l Ps. 66. 11, 12.

^m ch. 51. 9, 17.

ⁿ ch. 61. 3, 10.

^o ch. 48. 2; Ne. 11. 1;
Mt. 4. 5; Rev. 21. 2.

^p see refs. ch. 35. 8;
60. 21; Nah. 1. 15.

^q Rev. 21. 27.

^r see ch. 3. 26; 51. 23.

^s Zec. 2. 7.

^t ch. 45. 13; 50. 1;
Ps. 41. 12; Jer. 15.
13.

^u Ge. 46. 6; Ac. 7. 11.

^v ch. 36, and ch. 37;
Jer. 50. 17.

¹ This emphatic reduplication implies that Jehovah alone is all-sufficient to deliver from the mightiest oppressor (ver. 13).

² Rather, 'The bending prisoner hasteneth to be loosed, and he shall not die in the pit; his bread shall not fail. And (or, For) I am,' etc. God's salvation shall reach even him who, bent under heavy chains in the lowest dungeon, is perishing with hunger. It shall therefore relieve the most extreme and hopeless suffering.

³ Jehovah seems here to address him who is to bring salvation, the Messiah, the author of the new creation. See ch. lxxv. 17, 18; lxxvi. 22; 2 Cor. v. 17.

⁴ This figure forcibly represents a state of helpless misery under Jehovah's anger: see refs.

⁵ The two things may be desolation and destruction for the city, famine and sword for its people; or desolation by famine, and destruction by sword.

⁶ See Josh. x. 24, and note.

⁷ The freedom of the church from the contamination of the ungodly is essential to its prosperity and honour. Comp. Rev. xxi. 26, 27.

⁸ Rather, 'sit;' *i. e.* arise and take possession of thy throne.

⁹ Rather, 'ye were sold.' As Israel's oppressors gave nothing for him, so they can claim nothing when he is 'redeemed,' or delivered from them.

¹⁰ Pharaoh and Sennacherib were mighty, yet Jehovah freed Israel from their tyranny; and surely he can save him from other enemies. See next verse.

¹¹ Or, 'what is there to me in this case;' *i. e.* what is there in this case to keep me from interfering? Nay, rather, I must interpose; for 'they that oppress them howl (like wild beasts over their prey), and my name is blasphemed continually,' as if I could not deliver.

- That my people is taken away for nought?
They that rule over them make them to howl, saith the LORD;
And my name continually every day is ^y blasphemed.
- 6 Therefore ^z my people shall know my name:
Therefore *they shall know* in that day
That I *am* he that doth speak: behold *it is I*.
- 7 ^a How beautiful¹ upon the mountains
Are the feet of him that bringeth good tidings, that publisheth peace;
That bringeth good tidings of good, that publisheth salvation;
That saith unto Zion,—^b Thy God reigneth!
- 8 Thy watchmen shall lift up the voice;—with the voice together shall they sing:
For ^c they shall see eye to eye,—when the LORD shall bring again Zion.
- 9 Break forth into joy, sing together,—^d ye waste places of Jerusalem:
^e For the LORD hath comforted his people,—^f he hath redeemed Jerusalem.
- 10 ^g The LORD hath made bare his holy arm²—in the eyes of all the nations;
And ^h all the ends of the earth shall see the salvation of our God.
- 11 ⁱ Depart³ ye! depart ye! go ye out from thence,—^k touch no unclean *thing*;
Go ye out of the midst of her;—^l be ye clean, that bear the vessels of the LORD.
- 12 For ^m ye shall not go out with haste,—nor go by flight:
ⁿ For the LORD will go before you;—^o and the God of Israel *will be* your rereward.

Prophecy of the Messiah; his appearance, sufferings, and reward.

- 13 BEHOLD,⁴ ^p my servant shall deal prudently [*or, prosper*?],
^r He shall be exalted and extolled, and be very high.
- 14 As many were astonished⁵ at thee;
(His ^s visage was so marred more than any man,
And his form more than the sons of men:)
- 15 'So shall he sprinkle⁶ many nations;
^t The kings shall shut their mouths⁷ at him:
For *that* ^u which had not been told them shall they see;
And *that* which they had not heard shall they consider.
- 53 Who ^v hath believed our report?⁸
And to whom is ^z the arm of the LORD revealed?
2 For ^a he shall grow up ^b before him as a tender plant,⁹
And as a root out of a dry ground:
^c He hath no form nor comeliness; and when we shall see him,
There is no beauty that we should desire him.
- 3 ^d He is despised and rejected of men;
A man of sorrows, and ^e acquainted with grief:
And we hid as it were *our* faces from him;¹⁰
He was despised, and ^f we esteemed him not.
- 4 Surely ^g he hath borne our griefs,—and carried our sorrows:¹¹
Yet we did esteem him stricken,¹²—smitten of God, and afflicted.
- 5 But he *was* ^h wounded for our transgressions,¹³—*he was* ⁱ bruised for our iniquities:

1 The expected herald now appears; the watchmen of Zion all announce his rapid approach; he comes close, so that the people see him face to face.

2 Like a warrior, throwing back the loose sleeve of his robe to have his arm free. This prepares us for an unusual exercise of Divine power.

3 Comp. Exod. xiii. 21, 22; xiv. 19, 20; Ezra viii. 22, 23, 28, 31. All are to march now the Divine Leader is at hand; but their exodus is not to be a flight (Exod. xii. 11), but a march of triumph.

4 The Divine Redeemer now appears (ch. lii. 13—liii. 12); but how different from other deliverers, and from all that carnal men expected! Honoured by Jehovah with promises of success and of universal reverence (13—15), he is yet disbelieved, despised, and rejected by men because of his humiliating sorrows (liii. 1—3). But his sufferings and death relieve men's woes and procure their peace with God (4—6); they are borne by the holy sufferer with unrepining submission to Jehovah's will (7—10); and they accomplish the purposes of Divine mercy in the salvation of sinners, which is to him an illustrious and satisfying reward (10—12).

5 Or, 'shocked,' at the mean and suffering appearance of the expected deliverer.

6 Comp. Lev. xiv. 7. Lowly as was his appearance,

he was nevertheless ordained by God to purify men of all nations from the guilt and pollution of sin.

7 In admiration. Receiving abundant blessings from so unexpected a source, they shall gain fresh knowledge of God's perfections, and of his wonderful plans and purposes. Comp. 1 Cor. i. 18—25.

8 The prophet mourns over the people's unbelief, occasioned by the humiliation which he is about to describe. The 'arm' of the Lord is the emblem of his power; which, when disguised in our Saviour's lowly state, men did not recognise.

9 A weakly shoot from a decayed trunk, giving no promise of beauty or value. See note on ch. xi. 1.

10 With disgust and contempt.

11 The quotation of these words in Matt. viii. 17, with reference to some of the effects of sin, seems intended to point to Christ's work in the removal of all.

12 That is, by Divine judgment. The word is applied especially to the infliction of such diseases as the plague or the leprosy. See note on Lev. xiii. 2; and Luke xiii. 1, John ix. 2.

13 These sufferings are to be *vicarious*, 'for our transgressions;' and *propitiatory*, for they will be for 'our peace.' The 'chastisement of our peace' means the chastisement *by which our peace was effected*.

^y ch. 37. 6; Eze. 36 20—23; Ro. 2. 24.
^z Eze. 20. 41; 39. 27—29.

^a Nah. 1. 15; Ro. 10. 12—15.

^b ch. 24. 23; Ps. 93. 1; 96. 10; 97. 1; Mic. 4. 7.

^c Jer. 32. 39; Zeph. 3. 9; Ac. 2. 1; 4. 32.
^d ch. 44. 26.

^e ch. 51. 3.
^f ch. 48. 20.

^g Ps. 98. 1—3; Rev. 15. 4.

^h see refs. Ps. 22. 27; Lk. 3. 6.

ⁱ see refs. ch. 48. 20; 2 Cor. 6. 17.

^k Ex. 44. 23; Eph. 5. 11; 1 Pet. 1. 14—16.

^l see refs. Le. 10. 3; 22. 2, etc.

^m see Ex. 12. 33, 39.
ⁿ Ex. 13. 21, 22; Deu. 20. 4; Mic. 2. 13.

^o ch. 58. 8; Ex. 14. 19; Num. 10. 25.

^p ch. 11. 2, 3; 42. 1.
^q ch. 53. 10; Jer. 23. 5.

^r ch. 9. 6, 7; Ps. 110. 1, 2; Eph. 1. 21—23; Phil. 2. 9; Heb. 1. 3.

^s ch. 53. 2, 3; Ps. 22. 6, 7, 15, 17.

^t Eze. 36. 25; Ac. 2. 33; Heb. 9. 13, 14; 12. 24; 1 Pet. 1. 2.

^u ch. 49. 7, 23; Job 29. 9, 10.

^x ch. 55. 5; Ro. 15. 21; 16. 25, 26; Eph. 3. 5, 9.

^y John 12. 38; Ro. 10. 16.

^z ch. 51. 9; Ro. 1. 16; 1 Cor. 1. 18.

^a ch. 11. 1; Jer. 23. 5.
^b Lk. 2. 52.

^c ch. 52. 14; Mk. 9. 12.

^d ch. 49. 7; Ps. 22. 6; 69. 9—12, 19, 20; Mt. 26. 67.

^e Mt. 26. 37, 38; John 11. 35; Heb. 4. 15; 5. 7.

^f John 1. 10, 11.
^g Mt. 8. 17; Heb. 9. 28; 1 Pet. 2. 24.

^h Dan. 9. 24; Mt. 20. 28; Ro. 4. 25; Mt. 5. 6—10; 1 Cor. 15. 3; 1 Pet. 3. 18.

ⁱ ver. 10; Ge. 3. 15.

- The chastisement of our peace *was* upon him ;—and with his ^k stripes we are healed.
- 6 ^l All we like sheep have gone astray ;¹
^m We have turned every one to his own way ;
 And the LORD hath laid on him the iniquity of us all.
- 7 He was oppressed, and he was afflicted,—yet ⁿ he opened not his mouth :
^o He is brought as a lamb to the slaughter,
 And as a sheep before her shearers is dumb,—so he openeth not his mouth.
- 8 He was taken from prison² and from judgment :
 And ^p who shall declare his generation ?³
 For ^q he was cut off out of the land of the living :
 For the transgression of my people was he stricken.
- 9 ^r And he made⁴ his grave with the wicked,—and with the rich in his death ;
 Because he had done no violence,—neither *was any* ^s deceit in his mouth :
- 10 Yet it pleased the LORD⁵ to bruise him ;—^t he hath put *him* to grief.

^k 1 Pet. 2. 24.
^l Ps. 119. 176; Mt. 18. 12—14; Lk. 15. 3—7;
 1 Pet. 2. 25.
^m Jer. 11. 8.

ⁿ Mt. 26. 63; 27. 12—14; Mk. 14. 61; 15. 5; Lk. 23. 9; 1 Pet. 2. 23.
^o Ac. 8. 32.

^p Ac. 8. 32.
^q Dan. 9. 26; John 11. 49—52.

^r Mt. 27. 57—60.

^s 2 Cor. 5. 21; Heb. 4. 15; 7. 26; 1 Pet. 2. 22; 1 John 3. 5.

^t Zec. 13. 7; Ro. 8. 32.
^u Ro. 8. 3; 2 Cor. 5. 21; 1 Pet. 2. 24.
^v Ps. 22. 30; 45. 16, 17; John 12. 21; Heb. 2. 13.

^y Ps. 21. 4; 72. 17; Dan. 7. 13, 14; Eo. 6. 9; Rev. 1. 18.

^z John 6. 37—40; Eph. 1. 5, 9; 2 Thes. 1. 11.
^a John 12. 27—32; Heb. 12. 2.

^b John 17. 3; 2 Cor. 4. 6; 2 Pet. 1. 3.
^c 1 John 2. 1.

^d ch. 42. 1; 49. 3.
^e Ro. 3. 22—24; 4. 24, 25; 5. 1, 9, 14, 19.

^f vers. 4, 5; Heb. 9. 28.
^g Ps. 2. 9; Phil. 2. 9.

^h Col. 2. 15.
ⁱ Mt. 27. 50.

^k Mk. 15. 27, 28; Lk. 22. 37.

^l Lk. 23. 34; Ro. 8. 34; Heb. 7. 25; 9. 21; 1 John 2. 1.

^m Zeph. 3. 11; Gal. 4. 27.

ⁿ 1 Sam. 2. 5; Ps. 113. 9.

^o ch. 49. 19, 20.

^p ch. 2. 2—4; 60. 3—9;

^q ch. 55. 5; 60. 10—13; 61. 9.

^r Eze. 36. 35, 36.

^s Jer. 2. 2; Eze. 16. 22; Hos. 2. 15.

^t Lam. 1. 1.

^u ch. 62. 4; Jer. 3. 11; Hos. 2. 19, 20; John 3. 29; Eph. 5. 25—27, 32.

^v Lu. 1. 32.
^y Zec. 14. 9; Ro. 3. 29, 30.

- When thou shalt make his soul ^u an offering for sin,
^x He shall see *his* seed, ^y he shall prolong *his* days,
 And ^z the pleasure of the LORD shall prosper in his hand.
- 11 ^a He shall see of the travail of his soul,⁶ and shall be satisfied :
^b By his knowledge⁷ shall ^c my righteous ^d servant ^e justify many ;
^f For he shall bear their iniquities.
- 12 ^g Therefore will I divide him *a portion* with the great,⁸
^h And he shall divide the spoil with the strong ;
 Because he hath ⁱ poured out his soul unto death :
 And he was ^k numbered with the transgressors ;—and he bare the sin of many.
 And ^l made intercession⁹ for the transgressors.

Prophecy of the Messiah continued ; the enlargement of his church through his work.

- 54 SING,¹⁰ ^m O barren, thou *that* didst not bear ;
 Break forth into singing, and cry aloud, thou *that* didst not travail with child :
 For ⁿ more *are* the children of the desolate
 Than the children of the married wife, saith the LORD.
- 2 ^o Enlarge the place of thy tent,
 And let them stretch forth the curtains of thine habitations :
 Spare not, lengthen thy cords,—and strengthen thy stakes ;¹¹
- 3 ^p For thou shalt break forth on the right hand and on the left ;
^q And thy seed shall inherit the Gentiles,
^r And make the desolate cities to be inhabited.
- 4 Fear not ; for thou shalt not be ashamed :
 Neither be thou confounded ; for thou shalt not be put to shame :
 For thou shalt forget the shame of ^s thy youth,
 And shalt not remember the reproach of ^t thy widowhood any more.
- 5 ^u For thy Maker *is* thine husband ;¹²—the ^x LORD of hosts *is* his name ;
 And thy Redeemer the Holy One of Israel ;
^y The God of the whole earth shall he be called.

1 That is, astray from God ; an image expressive of the folly, waywardness, and danger of sinners ; the diversity of whose transgressions is represented in the next clause.

2 Or, 'from confinement.' This probably means that, after some form of trial, the sufferings which the Redeemer shall undergo as our substitute will be terminated by a violent death.

3 This may mean either, Who can tell the wickedness of the men of his age ? or, Who will identify himself with his family ? or, more probably, Who can express his posterity—the number of his descendants ? See ver. 10.

4 Rather, 'And his grave was appointed with the wicked ; but he was with,' etc. The Jewish rulers intended our Saviour to have the disgraceful burial of an executed criminal ; but Divine Providence wonderfully ordered it otherwise. See Matt. xxvii. 57—61.

5 Whatever hand men might have in the death of the Redeemer, it was nevertheless the result of the gracious purpose of God. See Acts ii. 23.

6 That is, 'He shall see the fruit of his sufferings, and shall be satisfied.' He shall see so much good resulting from his great sorrows, that he shall be abundantly compensated for all that he endured.

7 That is, 'by the knowledge of him ;' such a know-

ledge as leads to faith in him, and thus saves the soul.

8 That is, 'among the great ;' such as the great are accustomed to receive. As the conquerors of this world gather spoil, so shall the Messiah obtain his portion, the people whom he hath redeemed.

9 Rather, 'shall interpose ;' applying to them all the blessings which flow from his atoning death.

10 The first glorious result of Messiah's coming and work is the joyful increase of the church, which has long been desolate and dishonoured (vers. 1—4), but is now to be recognised and claimed by Jehovah her 'husband' and 'kinsman-redeemer,' whose just displeasure is entirely and for ever appeased (5—10). Thus she shall be made attractive, enlightened, peaceful, secure, and victorious (11—17).

11 This beautiful metaphor is taken from the pastoral life of the East. As more room is needed by a growing family, the whole tent must be enlarged, the cords extended, and the pegs strengthened.

12 Rather, 'thy husband is thy Maker,' etc.; *i. e.* God will appear as thy husband and thy Redeemer, avowing the tenderest interest in thy welfare, and taking thee under his special protection. This is connected with the extension of the church through 'the whole earth.'

- 6 For the LORD hath called thee as a woman forsaken and grieved in spirit,
And a wife of youth,¹ when thou wast refused,—saith thy God.
- 7 ^a For a small moment have I forsaken thee;
But with great mercies ^b will I gather thee.
- 8 In a little wrath I hid my face from thee for a moment;
^c But with everlasting kindness will I have mercy on thee,
Saith the LORD thy Redeemer.
- 9 For this *is* as the waters of ^d Noah unto me:
For *as* I have sworn that the waters of Noah should no more go over the earth;
So have I sworn that I would not be wroth with thee, nor rebuke thee.²
- 10 For ^e the mountains shall depart,—and the hills be removed;
^f But my kindness shall not depart from thee,
Neither shall the covenant of my peace be removed,
Saith the LORD that hath mercy on thee.
- 11 O thou ^g afflicted, tossed with tempest, and ^h not comforted,
Behold, I will lay thy stones with ⁱ fair colours,³
And lay thy foundations with sapphires.
- 12 And I will make thy windows of agates,—and thy gates of carbuncles,
And all thy borders of pleasant stones.
- 13 And all thy children *shall be* ^k taught of the LORD;⁴
And ^l great *shall be* the peace of thy children.
- 14 ^m In righteousness shalt thou be established:
ⁿ Thou shalt be far from oppression—^o for thou shalt not fear:
And from terror—for it shall not come near thee.
- 15 ^p Behold, they shall surely gather together, *but* not by me:
Whosoever shall gather together against thee shall fall ^q for thy sake.⁵
- 16 Behold, I have created the smith that bloweth the coals in the fire,
And that bringeth forth an instrument for his work;
And I have created the waster to destroy.⁶
- 17 ^r No weapon that is formed against thee shall prosper;
And ^s every tongue *that* shall rise against thee in judgment thou shalt condemn.
^t This *is* the heritage of the servants of the LORD,
^u And their righteousness *is* of me, saith the LORD.

Prophecy of the Messiah continued: the world invited to seek salvation by him.

- 55 HO,⁷ ^v every one that thirsteth, come ye to the waters,⁸
And he that hath no money; ^w come ye, buy, and eat;
Yea, come, buy wine and milk—^x without money and without price.
- 2 Wherefore do ye ^y spend money for *that which is* not bread?
And your labour for *that which* satisfieth not?
^z Harken diligently unto me, and ^a eat ye *that which is* good,
And let your soul delight itself in fatness.
- 3 Incline your ear, and ^b come unto me:—^c hear, and your soul shall live;
^d And I will make an everlasting covenant with you,
Even the e sure mercies of David.⁹
- 4 Behold, I have given him *for* ^h a witness¹⁰ to the people,

z ch. 62. 4.

a ch. 26. 20; 60. 10;
Ps. 30. 5; 2 Cor. 4. 17.

b ch. 11. 11; Eze. 36. 24.

c ch. 55. 3; Jer. 31. 3.

d ch. 55. 11; Ge. 8. 21;
9. 11; Jer. 31. 35, 36.

e ch. 51. 6, 7; Ps. 46. 2;
Mt. 5. 18.

f Ps. 89. 33, 34.

g ch. 51. 17—19.

h Lam. 1. 1, 2, 16, 17, 21.

i 1 Chr. 29. 2; Eph. 2. 20; 1 Pet. 2. 4;
Rev. 21. 19—21.

k ch. 11. 9; Jer. 31. 34; John 6. 45; 14. 26; 1 Cor. 2. 10;
1 Thes. 4. 9; 1 John 2. 20.

l Ps. 119. 165.

m ch. 1. 26, 27; Jer. 31. 23.

n Zec. 9. 8.

o Jer. 23. 3, 4; 30. 10;
Zeph. 3. 13—16.

p Eze. 38. 8—23.

q ch. 43. 3, 4; Zec. 2. 8;
12. 3, 9.

r ver. 15; Ps. 46 and 48; Mt. 16. 18; Ro. 8. 28—30.

s ch. 50. 8, 9; Zec. 3. 1, 2; Rev. 12. 10.

t Dan. 3. 26—28; 6. 20—22.

u seerefs. ch. 45. 24, 25.

x ch. 41. 17, 18; John 4. 10—14; 7. 37, 38;
Rev. 21. 6; 22. 17.

y Mt. 13. 44—46; Rev. 3. 18.

z ch. 52. 3; Ro. 3. 24;
Eph. 2. 4—8.

a Jer. 2. 13; Hos. 8. 7;
Hag. 1. 6; Ro. 9. 31;
Phil. 3. 4, 7; Heb. 13. 9.

b Deu. 11. 13; Pro. 1. 33.

c Ps. 22. 26; 36. 8;
Pro. 9. 5; John 6. 48—58.

d Mt. 11. 28; John 6. 45.

e John 5. 24, 25.

f ch. 54. 8; 61. 8; Ge. 17. 7; 2 Sam. 23. 5;
Jer. 32. 40.

g 2 Sam. 7. 8—16; Ps. 89. 28, 35—37; Jer. 33. 20, 21, 26; Ac. 13. 34.

h John 18. 37; Rev. 1. 5; 3. 14.

1 One to whom there was early and constant love, which had not been destroyed even by her sins.

2 Whatever may be the troubles of the church, it shall never be swept away and perish.

3 Rather, 'in stibium;' a paint formed from antimony, with which the Hebrew women tinged their eye-lashes. This seems designed to suggest the costliness and beauty of the building.

4 Our Lord quotes this prediction in proof of the necessity of that Divine teaching by which the Holy Spirit both enlightens the mind and influences the heart (John vi. 45).

5 Or, 'shall fall (i. e. come over) to thee.' The enemies of the church shall find that God opposes their unholy alliance against her, and shall join themselves to her.

6 Your interests are safe in my hands; for I am the Creator and Controller both of him who makes and of him who uses the weapons of destruction.

7 The gracious work of Messiah opens the blessings of the church to the whole world. All the spiritually needy, fruitlessly seeking the supply of their souls' wants, are invited to obtain it (vers. 1—3) from Him whom God has appointed (4, 5). There is now abundant pardon for the worst of sinners (6, 7); for God's thoughts

and plans of mercy are infinitely above man's (8, 9); his beneficent promise is infallibly sure (10, 11); and he has connected his honour with the salvation and happiness of the sinner (12, 13).

8 The adaptation, richness, and freeness of gospel blessings are contrasted with the costly and unsatisfying attempts of men to obtain happiness from other sources.

9 The blessings surely promised to David. See note on 2 Sam. vii. 10; and compare 2 Chron. vi. 42; Psa. lxxxix. 1, 3, 28. It is evident that the main and ultimate subject of the promise is the Messiah and his saving work; and to him the apostle Paul applies these words in Acts xiii. 34.

10 This refers to the Messiah, who is to 'the people' (i. e. to all nations) a 'witness' bearing testimony to God's truth, both condemnatory and saving (John xviii. 37; Mal. iii. 5; Rev. i. 5); and a 'leader and commander' (Dan. ix. 25; Heb. ii. 10), ruling his followers and leading them on to victory. Thus He will be to the whole world what the Israelite expected Him to be to his own people; and will 'call' to the participation of these privileges those who had not been 'known' or acknowledged as his, but who shall 'run' eagerly to accept the offered blessings. Comp. Acts xiii. 42—48.

- ⁱ A leader and commander to the people.
- 5 ^k Behold, thou shalt call a nation *that* thou knowest not,
^l And nations *that* knew not thee shall run unto thee
 Because of the LORD thy God,
 And for the Holy One of Israel; ^m for he hath glorified thee.
- 6 ⁿ Seek ye the LORD while he may be found,—call ye upon him ^o while he is near:
- 7 ^p Let the wicked forsake his way,—and the unrighteous man ^q his thoughts:
 And let him ^r return unto the LORD,—^s and he will have mercy upon him;
 And to our God,—for ^t he will abundantly pardon.
- 8 ^u For my thoughts *are* not your thoughts,
 Neither *are* your ways my ways, saith the LORD.
- 9 ^v For *as* the heavens are higher than the earth,
 So are my ways higher than your ways,—and my thoughts than your thoughts. ^w
- 10 For ^x as the rain cometh down, and the snow from heaven,
 And returneth not thither, but watereth the earth,
 And maketh it bring forth and bud,
^y That it may give seed to the sower, and bread to the eater:
- 11 ^z So shall my word be that goeth forth out of my mouth:
^{aa} It shall not return unto me void,—but it shall accomplish that which I please,
 And it shall prosper *in the thing* whereto I sent it.
- 12 ^{ab} For ye shall go out with joy, ^{ac}—and be led forth with peace:
 The mountains and the hills shall ^{ad} break forth before you into singing,
 And ^{ae} all the trees of the field shall clap *their* hands.
- 13 ^{af} Instead of ^{ag} the thorn shall come up the fir tree,
 And instead of the brier shall come up the myrtle tree:
 And it shall be to the LORD ^{ah} for a name,
 For an everlasting sign *that* shall not be cut off. ^{ai}

Prophecy of the Messiah continued: concluding exhortations.

- 56 **THUS** ^{aj} saith the LORD,—Keep ye judgment, and do justice:
^{ak} For my salvation *is* near to come,—and my righteousness to be revealed.
- 2 Blessed *is* the man *that* doeth this,—and the son of man *that* layeth hold on it;
^{al} That keepeth the sabbath ^{am} from polluting it,
 And ^{an} keepeth his hand from doing any evil.
- 3 Neither let ^{ao} the son of the stranger, that hath joined himself to the LORD, speak,
 Saying, The LORD hath utterly separated me from his people:
 Neither let the eunuch ^{ap} say,—Behold, I *am* a dry tree.
- 4 For thus saith the LORD unto the eunuchs that keep my sabbaths,
 And choose *the things* that please me,—and take hold of my covenant; ^{aq}
- 5 Even unto them will I give in ^{ar} mine house and within my walls
 A place ^{as} and a name better than of sons and of daughters:
 I will give them an everlasting name, ^{at}—that shall not be cut off.
- 6 Also the sons of the stranger, that join themselves to the LORD, to serve him,
 And to love the name of the LORD, to be his servants,
 Every one that keepeth the sabbath from polluting it,
 And taketh hold of my covenant:
- 7 Even them will I ^{au} bring to my holy mountain, ^{av}
 And make them joyful in my house of prayer:

- ⁱ ch. 49. 8–10; Ps. 2. 6; Jer. 30. 9; Eze. 34. 23, 24; Dan. 9. 25; Hos. 3. 5; Mic. 5. 2.
- ^k ch. 52. 15; 56. 8; Ps. 18. 33; Eph. 2. 11, 12; 3. 5, 6.
- ^l ch. 60. 5; Zec. 2. 11; 8. 20–33.
- ^m ch. 60. 9; John 13. 31, 32; Ac. 3. 13.
- ⁿ 1 Chr. 28. 9; Job 8. 5, 6; Ps. 32. 6; Jer. 29. 12–14; Am. 5. 4–6; Mt. 5. 25; 25. 11, 12; Lk. 19. 32; John 7. 34; 8. 21; 12. 35, 36; 2 Cor. 6. 1, 2; Heb. 3. 13.
- ^o ch. 46. 13; Ps. 145. 18.
- ^p ch. 1. 16–18; 2 Chr. 7. 14; Pro. 28. 13; Hos. 14. 1, 2; Jon. 3. 10; Lk. 15. 10, 24.
- ^q Ge. 6. 5; Ps. 65. 18; Jer. 4. 14; Zec. 8. 17; Mt. 15. 18, 19.
- ^r ch. 44. 22.
- ^s Ps. 130. 7; Jer. 3. 12, 13.
- ^t ch. 43. 25; Ex. 31. 6, 7; Lk. 7. 47; Ro. 5. 16–21; 1 Tim. 1. 15, 16.
- ^u 2 Sam. 7. 19; Eze. 18. 29.
- ^v Ps. 103. 11, 12.
- ^w ch. 39. 23; 61. 11; Dea. 32. 2; Ps. 65. 9–13.
- ^x 2 Cor. 9. 9–11.
- ^y ch. 54. 9; Ro. 10. 17; 1 Cor. 1. 18; 3. 6–9; 1 Thes. 2. 13.
- ^z ch. 44. 26; 45. 23; 46. 10.
- ^{aa} ch. 35. 10; 65. 13, 14; Jer. 31. 12–14.
- ^{ab} ch. 14. 8; 35. 1, 2; 44. 23; Ps. 98. 8.
- ^{ac} 1 Chr. 16. 33.
- ^{ad} ch. 41. 19; 60. 13; 1 Cor. 6. 9–11; 2 Cor. 5. 17.
- ^{ae} Mic. 7. 4.
- ^{af} ch. 43. 21; Jer. 13. 11; 33. 9; John 15. 8; 1 Pet. 2. 9, 10.
- ^{ag} see refs. ch. 46. 13; Mt. 3. 2; 4. 17; Ro. 13. 11, 12.
- ^{ah} ch. 58. 13; Ex. 20. 8–11; 31. 13–16; Jer. 17. 21, 22.
- ^{ai} Ps. 31. 14; 119. 101.
- ^{aj} see Dea. 23. 1–3; Ac. 8. 27; 10. 1, 2, 34; 17. 4; 18. 7; 1 Thes. 1. 9, 10; 1 Pet. 1. 1.
- ^{ak} 1 Tim. 3. 15; Heb. 3. 6.
- ^{al} John 1. 12; 1 John 3. 1; Rev. 2. 5; 3. 12.
- ^{am} ch. 2. 2, 3; 66. 20; Heb. 12. 22; 1 Pet. 1. 1, 2.

1 Man's forgiveness is arbitrary, partial, imperfect, and often reluctant; but God 'delighteth in mercy,' and is ever ready to forgive all sin, according to his own plan of salvation, which is altogether above human conception.

2 The form of this promise was probably suggested by the deliverances from Egypt and Babylon; but its substance is the joyful salvation of those who trust God's 'word' of grace, to whose happiness everything ministers. And this joy is accompanied with a moral change, which converts the wilderness into 'the garden of the Lord.' Comp. Psa. xevi. 11; ch. xxxv. 1, 2.

3 God receives fresh and everlasting glory from his work of salvation. See Rev. v. 13; vii. 10–12.

4 Ch. lvi. 1–8 may be regarded as a practical supplement to the preceding prophecies, bidding the sinner to do works meet for repentance (Matt. iii. 2–8), because God's salvation is at hand (1, 2); and encouraging those who had been regarded as outcasts with the promise of admission to gospel privileges (3–8).

5 The observance of the sabbath appears to be parti-

cularly mentioned, partly because it could be maintained by the Jews even during their exile, and partly because of its great and permanent importance to the maintenance of religion among men.

6 These two classes had been expressly excluded by the law from the congregation of the Hebrews. See Deut. xxiii. 1–8. The gospel has removed all external barriers to religious privileges.

7 The covenant mentioned in ch. lv. 3.

8 A remarkable illustration of this promise is found in the case of the Ethiopian eunuch (Acts viii. 26–39), who has obtained in the church of Christ 'a place and a name' of honour far higher than he could have attained as the progenitor of an illustrious race.

9 As these privileges are to be enjoyed long after the temple, with its ritual observances, has passed away, this language must be a figurative description of a free admission to all the blessedness of God's people. In these 'the stranger' shall 'be gathered with the outcasts of Israel' (ver. 8). See John x. 16; Eph. ii. 12, 13.

- ⁹ Their burnt offerings and their sacrifices *shall be* accepted upon mine altar; For ^r mine house shall be called an house of prayer ^s for all people.
- 8 The Lord GOD—^t which gathereth the outcasts of Israel saith,
^u Yet will I gather *others* to him,—beside those that are gathered unto him.
Ancient Israel; its sins and chastisements, with promises of mercy to the penitent.
- 9 ^x ALL¹ ye beasts of the field,² come to devour,—*yea*, all ye beasts in the forest.
- 10 His watchmen *are* ^y blind: they are all ignorant,
^z They *are* all dumb dogs, they cannot bark;
 Sleeping, lying down, loving to slumber.
- 11 *Yea, they are* ^a greedy dogs *which* ^b can never have enough,
 And they *are* shepherds *that* cannot understand:
^c They all look to their own way,—every one for his gain, from his quarter.
- 12 Come ye, *say they*, ^d I will fetch wine,
 And we will fill ourselves with strong drink;
^e And to-morrow shall be as this day,—*and* much more abundant.
- 57 The³ righteous perisheth, and no man layeth *it* to heart:⁴
 And ^f merciful men *are* taken away, ^g none considering
 That the righteous is taken away from the evil *to come*.
- 2 ^h He shall enter into ⁱ peace:
 They shall rest in ^k their beds,—*each one* walking⁵ in his uprightness.
- 3 But draw near hither,⁶ ^l ye sons of the sorceress,
 The seed of the adulterer and the whore.
- 4 Against whom do ye sport yourselves?
 Against whom ^m make ye a wide mouth, *and* ⁿ draw out the tongue?
Are ye not children of transgression, a seed of falsehood,
- 5 ^o Enflaming yourselves with idols ^p under every green tree,
^q Slaying the children⁷ in the valleys—under the cliffs of the rocks?
- 6 Among ^r the smooth stones⁸ of the stream *is* thy portion;—they, they *are* thy lot:
 Even ^s to them hast thou poured a drink offering,—thou hast offered a meat offering.
 Should I receive comfort in these?⁹
- 7 ^t Upon a lofty and high mountain hast thou set ^u thy bed:¹⁰
 Even thither wentest thou up to offer sacrifice.
- 8 ^x Behind the doors also and the posts hast thou set up thy remembrance:
^y For thou hast discovered *thyself to another* than me,—and art gone up;
 Thou hast enlarged thy bed,—and made thee a *covenant* with them;
^z Thou lovedst their bed where thou sawest *it*.
- 9 And ^a thou wentest to the king¹¹ with ointment,—and didst increase thy perfumes,
 And didst send thy messengers far off,—and didst debase *thyself even* unto hell.¹²

^q Ro. 12. 1; Heb. 13. 15; 1 Pet. 2. 5.
^r Mt. 21. 13; Mk. 11. 17; Lk. 19. 46.
^s Mal. 1. 11.
^t see refs. ch. 11. 11, 12; Ps. 147. 2.
^u ch. 49. 12; John 10. 16; 11. 51, 52; Eph. 1. 10; 2. 14—16.
^x Deu. 28. 26; Jer. 12. 9; Rev. 19. 17, 18.
^y Mt. 15. 14; 23. 16.
^z Phil. 3. 2.

^a 1 Sam. 2. 12—17; Eze. 34. 2, 3; Mic. 3. 11; Mal. 1. 10; Ac. 20. 29; 1 Tim. 3. 3, 8.
^b Eze. 34. 2, 3.
^c 2 Pet. 2. 15.
^d ch. 5. 22; 28. 7; Hos. 4. 11; Tit. 1. 7.
^e ch. 22. 13; Ps. 10. 6; Pro. 23. 35; Lk. 12. 19, 20; 1 Cor. 15. 32.

^f Ps. 12. 1; Mic. 7. 2.
^g 1 Ki. 14. 13; 2 Ki. 22. 20.
^h see refs. Job 3. 17; 1 Cor. 5. 1.
ⁱ Lk. 2. 29.
^k 2 Chr. 16. 14; Rev. 14. 13.
^l Mt. 16. 4; John 8. 39. 41; Jam. 4. 4.

^m Ps. 35. 21.
ⁿ Jos. 10. 21; Ps. 22. 7, 13.
^o Jer. 50. 38.
^p Deu. 12. 2; 1 Ki. 14. 23; 2 Ki. 16. 4; 17. 10; Jer. 2. 20.
^q see refs. Le. 18. 21; Eze. 16. 20; 20. 26.
^r Jer. 3. 9; Hab. 2. 19.
^s Deu. 32. 37, 38; Jer. 7. 18; 19. 13.

^t Eze. 16. 16, 25; 20. 28, 29.
^u Eze. 23. 41.

^x Deu. 27. 15.

^y Eze. 16. 32.

^z Eze. 16. 26—28; 23. 2—20.
^a ch. 30. 1—6; Pro. 7. 17; Eze. 16. 33; 23. 16; Hos. 7. 11; 12. 1.

1 The prospect of a glorious spiritual state leads to the contemplation of the difference between this and the present corrupt condition of the church, and the necessity of severe judgments to prepare the way of the Lord. From ch. lvi. 9 to lix. 21, therefore, the prophet is chiefly occupied with denouncing the sins and threatening the chastisement of Israel; not, however, without cheering intimations of Divine mercy. He first calls for punishment upon the slothfulness (ver. 10), greediness (11), and intemperate self-indulgence (12) of Israel's leaders, as chief causes of the national crimes which provoked Divine indignation.

2 God's people being regarded as his flock, their leaders and teachers are called 'watchmen' and 'watch-dogs;' whilst the agents of Divine correction and punishment are appropriately spoken of as 'wild beasts,' who are here abruptly summoned to their savage work.

3 In such times of severe chastening the removal of the righteous is for their own happiness (vers. 1, 2), but it is ominous of evil to the scornful and obstinate idolater (3—13). Whilst these are punished, God regards the contrite, and will deliver them from correction, giving them that peace (13—19) which is unattainable by the wicked (20, 21).

4 The prayers, example, and influence of the pious are among the world's richest blessings. Their removal is a public calamity: and those men show great thoughtlessness who can witness it with indifference. But wicked men hate the secret rebuke of a holy life, and are glad to be free from such a restraint on their own evil practices.

5 That is, each one 'who walks.' This peaceful rest is the end of all who live uprightly.

6 The faithless people are summoned to hear God's charges against them, and remonstrated with for their impiety; which is represented as a carrying out of their fathers' sins in violating God's covenant. Compare Matt. xvi. 4.

7 See notes on Lev. xx. 2; 2 Kings xvi. 3.

8 If the word 'stones' is properly supplied in our translation, the reference is probably to anointed stones, such as were set up by the patriarchs for memorials (see Gen. xxviii. 18; xxxv. 14), and by the heathen as objects of worship. Arnobius says that, before his conversion to Christianity, he never saw an oiled stone without addressing it and praying to it. Such idols were the chosen 'portion' and 'lot' of the idolatrous Jews.

9 Or, 'Shall I be comforted (*i. e.* satisfied by taking vengeance) for these?' See ch. i. 24.

10 Vers. 7, 8 show the extent, publicity, and grossness of Jewish idolatry. They had filled their houses with the memorials of it; and felt no shame on account of their sins.

11 Some understand by 'the king' the foreign monarchs with whom the Israelites were seeking forbidden alliances (see ch. xxx. 2; Hos. v. 13; xii. 1). Others think that some idol, particularly Moloch, is intended. The Jews, eager for such unhallowed and degrading connections, are represented as an immodest woman, who uses precious unguents and perfumes in order to ingratiate herself with her paramours.

12 That is, to the lowest degree of debasement.

- 10 Thou art ^b wearied in the greatness of thy way ;
^c Yet saidst thou not, There is no hope :
 Thou hast found the life of thine hand ; ¹—^d therefore thou wast not grieved.
- 11 And ^e of whom hast thou been afraid or feared, ²—^f that thou hast lied,
^g And hast not remembered me, nor laid *it* to thy heart ?
^h Have not I held my peace even of old,—and thou fearest me not ?
- 12 ⁱ I will declare thy righteousness, and thy works ;—for they shall not profit thee.
- 13 When thou criest, let thy companies ³ deliver thee ;
 But the wind shall carry them all away ; vanity shall take *them*.
^k But he that putteth his trust in me shall possess the land,
 And shall inherit ^l my holy mountain ;
- 14 And shall say, ^m Cast ye up, east ye up, prepare the way,
ⁿ Take up the stumblingblock out of the way of my people.
- 15 For ⁵ thus saith the high and lofty One that inhabiteth eternity,
^o Whose name *is* Holy ;—^p I dwell in the high and holy place,
^q With him also *that is* of a contrite and humble spirit,
^r To revive the spirit of the humble,—and to revive the heart of the contrite ones.
- 16 ^s For I will not contend for ever,—neither will I be always wroth :
 For the spirit should fail before me,—and the souls ^t *which* I have made. ⁶
- 17 For the iniquity of ^u his covetousness ⁷ was I wroth, and smote him :
^v I hid me, and was wroth,—^w and he went on frowardly in the way of his heart.
- 18 ^z I have seen his ways, ⁸ and ^a will heal him :
^b I will lead him also, and restore comforts unto him and to ^c his mourners.
- 19 I create ^d the fruit of the lips ;—Peace, peace ^e to *him that is far off*,
 And to *him that is near*,—saith the LORD ;—and I will heal him.
- 20 ^f But the wicked *are* like the troubled sea,—when it cannot rest, ¹⁰
 Whose waters east up mire and dirt.
- 21 ^g *There is no peace*, saith my God, to the wicked.
- 58 CRY ¹¹ aloud, spare not,—lift up thy voice ^h like a trumpet,
 And show my people their transgression,—and the house of Jacob their sins.
- 2 Yet ⁱ they seek me daily,—and delight ¹² to know my ways,
 As a nation that did righteousness,—and forsook not the ordinance of their God :
^k They ask of me the ordinances of justice :
 They take delight in approaching to God.
- 3 ^l Wherefore have we fasted, *say they*, and thou seest not ?
 Wherefore have we ^m afflicted our soul, ¹³ and thou takest no knowledge ?
 Behold, in the day of your fast ye find pleasure,—and exact all your labours.
- 4 ⁿ Behold, ye fast for strife and debate,—and to smite with the fist of wickedness :
 Ye shall not fast as *ye do this day*,—to make your voice to be heard on high. ¹⁴
- 5 Is it ^o such a fast that I have chosen ?—^p a day for a man to afflict his soul ?
 Is *it* to bow down his head as a bulrush, ¹⁵

b ch. 47. 13; Jer. 9. 5.

c Jer. 2. 25.

d Jer. 3. 3; 5. 3.

e ch. 51. 12, 13; Pro.

29. 25.

f ch. 30. 9; 59. 3, 4.

g Jer. 2. 32; 3. 21.

h Ps. 50. 21; Ecc. 8. 11.

i ch. 1. 11—15; 58. 2—

6; 59. 6—8; Mt. 23.

5—12; Ro. 3. 10—20.

k ch. 26. 3, 4; Ps. 37.

3. 9.

l ch. 56. 7.

m ch. 40. 3; 62. 10.

n Ro. 14. 13; Heb. 12.

13.

o Job 6. 10; Lk. 1. 49.

p ch. 66. 1; Ps. 68. 4;

Zec. 2. 13.

q ch. 66. 2; Ps. 34. 18;

51. 17; 138. 6.

r ch. 61. 1; Ps. 147. 3;

Mt. 5. 4; Jam. 4. 6;

1 Pet. 5. 5.

s Ps. 78. 38, 39; 85. 5;

103. 9—16; Mic. 7. 18.

t ch. 42. 5; Num. 16.

22; Job 34. 14; Jer.

38. 16; Heb. 12. 9.

u ch. 5. 8, 9; Jer. 6.

13; Eze. 33. 31; Lk.

12. 15; Col. 3. 5.

v ch. 8. 17; 45. 15.

w ch. 9. 13; Jer. 5. 3.

z Jer. 31. 18—20; Lk.

15. 20; Ro. 5. 20.

a Jer. 3. 22; 33. 6;

Hos. 11. 4—8.

b ch. 49. 10; Ps. 32. 8.

c ch. 12. 1; 61. 2.

d Hos. 14. 2; Lk. 21.

15; Heb. 13. 15.

e Mk. 16. 15; Lk. 2.

14; Ac. 2. 39; 10. 36;

Eph. 2. 14—17.

f Job 15. 20—21; Pro.

4. 16; Jude 13.

g see refs. ch. 48. 22.

h Hos. 8. 1; Rev. 1.

10.

i ch. 1. 11—15; 29. 13;

Eze. 33. 20—33; Mt.

15. 7—9; Tit. 1. 16.

k Jer. 12. 2, 3, 20.

l Mal. 3. 11.

m Le. 16. 29, 31; 23.

27.

n 1 Ki. 21. 9, 12, 13;

Pro. 21. 27; Mt. 6.

16.

o Zec. 7. 5.

p ver. 3; Le. 16. 29.

¹ That is, 'thou hast found vitality,' 'strength.' Notwithstanding all the trouble and disappointments which the Jews experienced in their idol worship, they still clung to it tenaciously.

² Why have you revered other gods whilst you falsely professed to be my people, encouraging yourselves in your hypocrisy by my forbearance? I will show what your professed righteousness is by your works, and they shall not avail you (ver. 12).

³ Or, 'gatherings;' either of idols or of allies, or of both, on which the Israelites relied.

⁴ Or, 'And one shall say,' etc. Every obstacle shall be removed from the path of those who put their trust in God. See note on ch. xl. 3.

⁵ This sublime description of the condescension of God assigns a reason why they might trust the foregoing promise, notwithstanding their own unworthiness, and the infinite disparity between Him and them.

⁶ The frailty of man is adduced as a reason for the exercise of Divine mercy. Comp. Ps. ciii. 14.

⁷ This was one of the prevailing sins of the Jewish people, which drew down upon them Divine vengeance.

⁸ Either the people's ways of sin, or their ways of repentance: probably the latter, the 'mourners' being 'the contrite' (ver. 15).

⁹ 'The fruit of the lips' is used in Heb. xiii. 15 in the sense of *thanksgiving*. God is the author of praise by bestowing as the theme of it 'peace to him that is far off, and to him that is near,' etc.

¹⁰ Or, 'for it cannot rest.' Their own passions, the accusations of conscience, and the anger of God, make it impossible for the wicked to enjoy 'rest'—real, satisfying peace. See note on ch. xlvi. 22.

¹¹ The prophet is commanded to rebuke Israel unsparingly (ver. 1) for the hypocritical observances with which they covered their sins, specifying particularly their attendance on the *daily service*, and their *fasting* (2—7); and to promise Divine favour and true honour to those who enter into the spirit of these duties (8—12), and who rightly observe the *sabbath* (13, 14).

¹² They showed much zeal for the ceremonies of religion, and even took a certain pleasure in the punctual observance of them; while they had no delight in spiritual religion, or even practical morality. Such were those who would not enter the hall of Pilate lest they should disqualify themselves for eating the passover, while they were meditating the death of the Just One. And many still show a great interest in the externals and appendages of religion, who have no real love to God.

¹³ That is, by fasting. Where professed austerities are a cloak for selfishness, they are most displeasing to God. See 1 Kings xxi. 9—13.

¹⁴ Even while fasting, men's passions may remain unsubdued, and display themselves in violent language and conduct.

¹⁵ These water-plants, which grow luxuriantly, but have no solid strength, easily bend, and are thus an appropriate emblem of a man bowed down with grief.

- And ^q to spread sackcloth and ashes *under him*?
Wilt thou call this a fast,—and an acceptable day to the LORD?
6 *Is not this the fast that I have chosen?*¹
To loose the bands of wickedness,—^r to undo the heavy burdens,
And ^s to let the oppressed go free,—and that ye break every yoke?
7 *Is it not* ^t to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house?
^u When thou seest the naked, that thou cover him;
And that thou hide not thyself from ^v thine own flesh?²
8 ^y Then shall thy light break forth as the morning,
And ^z thine health shall spring forth speedily:
And ^a thy righteousness shall go before thee;
^b The glory of the LORD shall be thy rereward.³
9 ^c Then shalt thou call, and the LORD shall answer;
Thou shalt cry, and he shall say, Here I *am*.
If thou take away from the midst of thee ^d the yoke,
^e The putting forth of the finger, and ^f speaking vanity;⁴
10 And ^g if thou draw out thy soul to the hungry,—and satisfy the afflicted soul;
^h Then shall thy light rise in obscurity,—and thy darkness *be* as the noon day:
11 And ⁱ the LORD shall guide thee continually,
And ^j satisfy thy soul in drought,—and make fat thy bones:⁵
And thou shalt be like a ^k watered garden,
And like a spring of water, whose waters fail not.
12 And *they that shall be* of thee ^l shall build the old ^m waste places:
Thou shalt raise up the foundations of many generations;⁶
And thou shalt be called, The repairer of the breach,
The restorer of paths to dwell in.
13 If ⁿ thou turn away thy foot⁷ from the sabbath,
From doing thy pleasure on my holy day;
^o And call the sabbath a delight,—the holy of the LORD, honourable;
And shalt honour him,—not doing thine own ways,
Nor finding thine own pleasure,—nor speaking *thine own* words:
14 ^p Then shalt thou delight thyself in the LORD;
And I will cause thee to ^q ride upon the high places of the earth,⁸
And ^r feed thee with the heritage of Jacob thy father:
^s For the mouth of the LORD hath spoken *it*.
59 BEHOLD,⁹ the LORD'S hand is not 'shortened, that it cannot save;
Neither his ear heavy, that it cannot hear:
2 But ^t your iniquities have separated between you and your God,
And your sins ^u have hid *his* face from you, that he will not hear.¹⁰
3 For ^v your hands are defiled with blood,—and your fingers with iniquity;
^w Your lips have spoken lies,—your tongue hath muttered perverseness.
4 ^x None calleth for justice,—nor *any* pleadeth for truth:
^y They trust in vanity, and speak lies;
^z They conceive mischief, and bring forth iniquity.
5 They hatch cockatrice' eggs,¹¹—and weave the spider's web:
He that eateth of their eggs dieth,
And that which is crushed breaketh out into a viper
6 ^a Their webs shall not become garments,
^b Neither shall they cover themselves with their works:

^q see refs. 1 Ki. 21. 27;
Est. 4. 3; Job 2. 8;
Dan. 9. 3; Jon. 3.
5—8.

^r Ne. 5. 10—12.

^s Jer. 34. 9.

^t ver. 10; Job 22. 7;
Ps. 112. 9; Eze. 18.
7, 16; Mt. 25. 35.

^u Job 31. 19.

^v Ge. 29. 14; Judg. 9.
2; Ne. 5. 5.

^y vers. 10, 11; Job 11.
17; Ps. 37. 6.

^z Jer. 33. 6; Hos. 6. 2.

^a Ae. 10. 4, 31, 35.

^b eh. 52. 12; Ex. 14. 19.

^c ch. 30. 19; 65. 24;
Jer. 29. 12, 13.

^d ver. 6.

^e ch. 57. 4; Pro. 6. 13.

^f Ps. 12. 2; Eze. 13. 8.

^g ver. 7; Ps. 41. 1, 2;
Pro. 11. 24, 25.

^h ver. 8.

ⁱ see refs. ch. 57. 18.

^j eh. 33. 16; Ps. 33.

19; 34. 9, 10; Jer.

17. 8.

^k Ps. 1. 3.

^l ch. 61. 4; Jer. 31.

38; Am. 9. 14.

^m eh. 51. 3.

ⁿ see refs. ch. 56. 2.

^o Ps. 84. 2, 10; 122. 1.

^p see refs. Job 22. 26.

^q ch. 33. 16; Deu. 32.

13; 33. 29; Hab. 3.

19.

^r Ps. 105. 9—11.

^s ch. 1. 20; 40. 5; Mic.

4. 4.

^t see refs. ch. 50. 2.

^u ch. 50. 1; Deu. 32.

19; Jer. 5. 25.

^x ch. 57. 17; Deu. 31.

17, 18; Mic. 3. 4.

^y ch. 1. 15, 21; Jer. 2.

34; Hos. 4. 2.

^z ch. 30. 9; 57. 11;

Jer. 9. 3—6; Hos. 7.

3, 13.

^a Jer. 5. 1; Mic. 7.

2—5.

^b Job 15. 31.

^c Job 15. 35; Ps. 7.

14.

^d ch. 28. 18—20; Job

8. 14, 15.

^e ch. 30. 1; 57. 12;

61. 6; Ro. 4. 6—8;

Rev. 3. 17, 18.

1 The fast which God accepts includes the *self-denial* which the exercise of justice and charity often requires.

2 That is, 'from thine own kindred.' Thou shouldest not be ashamed of them because they are poor, nor withhold from them needful help.

3 Alluding to the manner in which the Israelites came up out of Egypt. See Exod. xiii. 21; xiv. 19; and note on ch. lii. 12. By obeying the Divine laws, they would now be as effectually secured and protected as they then were by the pillar of cloud and fire.

4 Or, 'wickedness.'

5 See Prov. xv. 30, and note.

6 The substitution of high spiritual and practical religion for formalism will restore a degraded church or nation to prosperity and honour.

7 See Eccles. v. 1. The 'foot' and the 'way' refer probably to the 'walk' or conduct. Abstain habitually

from all self-indulgence (whether in business or amusement) on the sabbath, which is my *holy day*.

8 See Deut. xxxii. 13.

9 Lest Israel should murmur against God, the prophet traces their sufferings to their sins (vers. 1, 2), which he more fully describes as affecting all their actions, thoughts, and purposes; involving falsehood, injustice, and mischief (3—8), and producing misery and despair (9—11). He thus leads the people to a confession of guilt (12—15); on which God interposes, mingling judgment with salvation (16—19), and finally giving effect to his everlasting covenant of mercy (20, 21).

10 The people must suffer, not because God *could* not save them from their calamities, but because he *would* not on account of their sins.

11 Their purposes are mischievous; but though they hurt others, they do no good to themselves (ver. 6).

- Their works *are* works of iniquity,—and the act of violence *is* in their hands.
- 7 ^fTheir feet run to evil,—and ^gthey make haste to shed innocent blood :
 Their thoughts *are* thoughts of iniquity ;
^hWasting and destruction *are* in their paths.
- 8 The way of peace they know not ;—and *there is* no judgment in their goings :
ⁱThey have made them crooked paths :
^kWhosoever goeth therein shall not know peace.
- 9 Therefore¹ is judgment far from us,—neither doth justice overtake us :
^lWe wait for light, but behold obscurity ;—for brightness, *but* we walk in darkness.
- 10 ^mWe grope for the wall like the blind,—and we grope as if *we had* no eyes :
 We stumble at noon day as in the night ;—*we are* in desolate places² as dead *men*.
- 11 We roar all like bears,—and ⁿmourn sore like doves :³
 We look for judgment, but *there is* none ;—for salvation, ^o*but* it is far off from us.
- 12 For ^pour transgressions are multiplied before thee,
 And ^qour sins testify against us :
 For our transgressions *are* with us ;—and *as for* our iniquities, ^rwe know them ;
- 13 In transgressing and lying against the LORD,—and departing away from our God,
 Speaking oppression and revolt,
 Conceiving and uttering ^sfrom the heart words of falsehood.
- 14 And judgment is turned away backward,—and justice standeth afar off :
 For ^ttruth is fallen in the street,⁴—and equity cannot enter.
- 15 Yea, truth faileth ;—and he *that* departeth from evil maketh himself a prey.
- AND the LORD saw *it*,—and it displeased him that *there was* no judgment.
- 16 ^uAnd he saw that *there was* no man,—and ^vwondered that *there was* no intercessor :⁵
^wTherefore his arm brought salvation unto him ;⁶
 And his righteousness, it sustained him.
- 17 ^zFor he put on righteousness as a breastplate,
 And an helmet of salvation upon his head :
^aAnd he put on the garments of vengeance *for* clothing,
 And was clad ^bwith zeal as a cloak.
- 18 ^cAccording to *their* deeds, accordingly he will repay,
 Fury to his adversaries, recompence to his enemies ;
 To the islands he will repay recompence.
- 19 ^dSo shall they fear the name of the LORD from the west,
 And his glory from the rising of the sun.
 When the enemy shall come in ^elike a flood,⁷
^fThe Spirit of the LORD shall lift up a standard against him.
- 20 And ^gthe Redeemer shall come to Zion,
 And ^hunto them that turn from transgression in Jacob,⁸ saith the LORD.
- 21 ⁱAs for me, this *is* my covenant with them, saith the LORD ;
^kMy spirit that *is* upon thee,—^land my words which I have put in thy mouth,
 Shall not depart out of thy mouth,—nor out of the mouth of ^mthy seed,
 Nor out of the mouth of thy seed's seed, saith the LORD,
 From henceforth and for ever.

The true Israel ; its increase, blessedness, and glory.

60 ARISE!⁹ ⁿshine ! for thy light is come,

¹ Being opposed to all peace and justice (ver. 8), they lose the benefits of God's salvation (ver. 11).

² Or, 'in dark places.' Comp. Lam. iii. 6. This verse probably refers to the threatenings in Deut. xxviii. 28, 29. See also Zeph. i. 17.

³ These expressions seem to allude to the more violent and the more gentle expressions of grief.

⁴ For a similar impressive personification, see Psa. lv. 9—11. So entirely were truth and honesty banished from all public and private transactions, that every one who would not conform to the wicked practices of the multitude exposed himself to ruin (ver. 15).

⁵ Rather, 'none interposing.' Just when the wickedness and the misery of the people have reached a most alarming height, and evidently cannot be arrested by any human power, Jehovah interposes. The astonishment ascribed to him seems to intimate the desperate condition of Israel, which demanded an extraordinary exercise of both 'his arm' (his power) and 'his righteousness.' Like a warrior rousing and arming himself for some great exploit, He employs all his attributes in this work

of salvation. The language can find its full accomplishment only in the personal perfections and glorious work of the Messiah.

⁶ This does not mean that he saved himself (for it was his people whom he saved) ; but that he *for* himself (or *by* himself—*all alone*) wrought salvation.

⁷ Or, 'For it shall come as the pent-up torrent, the Spirit of Jehovah raising a standard in it.' God's name and glory shall be irresistibly and illustriously displayed when he comes to recompense his enemies (ver. 18), and to be revered by all from West to East. Comp. 2 Thess. i. 8, and perhaps Matt. xxiv. 27.

⁸ In this promise the Jewish nation is clearly included : see Rom. xi. 26.

⁹ The blessed results of the Redeemer's coming are now presented in a brilliant vision to the prophet's mind. Amidst the world's deep darkness a Divine light bursts upon Zion (vers. 1, 2), attracting men to her from every quarter (3—5). In caravans from the east, and ships from the west, come merchants and shepherds with their various gifts (6—9). Now that her chastening is past,

^f Pro. 1. 16 ; Ro. 3. 15—17.
^g ver. 3 ; Jer. 22. 17 ; Mt. 23. 35.
^h see ch. 60. 18.

ⁱ Ps. 125. 5 ; Pro. 2. 15.
^k ch. 48. 22.

^l Jer. 8. 15 ; Am. 5. 18—20.
 msec refs. Deu. 28. 29 ; Am. 8. 9 ; John 11. 9, 10.

ⁿ ch. 38. 14 ; Eze. 7. 16.
^o Ps. 119. 155.

^p Ezra 9. 6.

^q Jer. 11. 7 ; Hos. 5. 5.

^r Ne. 9. 33 ; Dan. 9. 5—8.

^s Mt. 12. 31.

^t ch. 48. 1 ; Jer. 7. 28.

^u ch. 50. 2 ; 61. 7 ; Ge. 18. 23—32 ; Jer. 5. 1 ; Eze. 22. 30.

^v Mk. 6. 6.

^w ch. 63. 5 ; Ps. 98. 1.

^z 2 Cor. 6. 7 ; Eph. 6. 14, 17 ; 1 Thes. 5. 8 ; Rev. 19. 11.

^a Deu. 32. 35—43.

^b John 2. 17.

^c ch. 63. 6 ; see refs. Job 34. 11.

^d Ps. 113. 3 ; Mal. 1. 11.

^e Rev. 12. 15.

^f 2 Thes. 2. 8.

^g Ps. 2. 6 ; Obad. 17—21 ; Ro. 11. 26.

^h Deu. 30. 1—10 ; Eze. 18. 30, 31.

ⁱ Heb. 8. 10 ; 10. 16.

^k John 1. 33 ; 3. 34 ; Ro. 8. 9.

^l John 7. 16, 17 ; 8. 38.

^m Ps. 22. 30, 31.

ⁿ ch. 52. 1, 2 ; Eph. 5. 11.

And ° the glory of the LORD is risen upon thee. ¹	o vers. 19, 20; Mal. 4. 2; Rev. 21. 11.
2 For, behold, the darkness shall cover the earth,—and gross darkness the people: But the LORD shall arise upon thee,—and his glory shall be seen upon thee.	
3 And the ° Gentiles shall come to thy light, And ° kings to the brightness of thy rising.	p ch. 49. 6, 23; 51. 1—3; Rev. 21. 24. q vers. 10, 16.
4 ° Lift up thine eyes round about, and see: All they gather themselves together, ° they come to thee: Thy sons shall come from far,—and thy daughters shall be nursed at thy side. ²	r ch. 49. 18. s ch. 49. 20—22; 66. 12.
5 Then thou shalt see, and flow together, ³ And thine heart shall fear, and be enlarged; Because ° the abundance of the sea shall be converted unto thee, The forces [or, wealth °] of the Gentiles shall come unto thee.	t Ro. 11. 25. u ver. 11; ch. 61. 6.
6 ° The multitude of camels shall cover thee, The dromedaries of Midian ⁴ and ° Ephah; All they from ° Sheba shall come:—they shall bring ° gold and incense; ° And they shall show forth the praises of the LORD.	x ch. 30. 6; 1 Ki. 10. 2. y Ge. 25. 4. z ch. 45. 14; 2 Chr. 9. 1; Ps. 72. 10. a ch. 61. 6; Mal. 1. 11; Mt. 2. 11. b Ro. 15. 9. c ch. 42. 11; Ge. 25. 13. d ch. 56. 7.
7 All the flocks of ° Kedar shall be gathered together unto thee, The rams of Nebaioth shall minister unto thee: ° They shall come up with acceptance on mine altar, And ° I will glorify the house of my glory.	e Hag. 2. 7—9. f ver. 4.
8 Who are these ° that fly as a cloud,—and as the doves to their windows? ⁵	g ch. 42. 4; 51. 5; Ps. 72. 10. h Gal. 4. 26. i Ps. 68. 30; Zec. 14. 14. k Jer. 3. 17. l ch. 55. 5; Jer. 30. 19.
9 ° Surely the isles shall wait for me,—and the ships of Tarshish first, ° To bring thy sons from far,—° their silver and their gold with them, ° Unto the name of the LORD thy God, And to the Holy One of Israel, ° because he hath glorified thee.	m ch. 61. 5; Zec. 6. 15. n ver. 3; ch. 49. 23; Rev. 21. 24. o ch. 57. 17, 18. p ch. 54. 7, 8; Ps. 30. 5 q Rev. 21. 25.
10 And ° the sons of strangers shall build up thy walls, ° And their kings shall minister unto thee: For ° in my wrath I smote thee,—° but in my favour have I had mercy on thee.	r ver. 5.
11 Therefore thy gates ° shall be open continually; ° They shall not be shut day nor night; That men may bring unto thee the forces [or, wealth °] of the Gentiles, And that their kings may be brought.	s see refs. ch. 41. 11; Zec. 14. 17—19; Mt. 21. 41.
12 ° For the nation and kingdom that will not serve thee shall perish; Yea, those nations shall be utterly wasted.	t ch. 35. 2; 41. 19.
13 ° The glory of Lebanon shall come unto thee, The fir tree, the pine tree, and the box together, To beautify the place of my sanctuary; And I will make ° the place of my feet glorious.	u see ch. 66. 1; 1 Chr. 28. 2; Ps. 132. 7.
14 The sons also of them that afflicted thee shall come bending unto thee; And all they that despised thee Shall ° bow themselves down at the soles of thy feet; ° And they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.	x ch. 45. 14; 49. 23; Rev. 3. 9. y Ps. 87. 3; Heb. 12. 22; Rev. 14. 1.
15 Whereas ° thou hast been forsaken and hated,—so that no man went through thee, I will make thee an eternal excellency,—° a joy of many generations.	z ch. 49. 11; 54. 6; Jer. 30. 17; Lam. 1. 1, 2. a ch. 61. 17.
16 Thou shalt also suck the milk of the Gentiles, ° And shalt suck the breast of kings: And thou shalt know that ° I the LORD am thy Saviour And thy Redeemer, the mighty One of Jacob.	b ch. 49. 23; 61. 6; 66. 11, 12. c ch. 43. 3, 4.

kings rebuild her walls, and their people flock into her open gates, whilst her enemies utterly perish (10—12). Lebanon, as of old, adorns her temple, and her oppressors yield her homage and service on account of her Saviour-King, who dwells in her for ever (13—16). The wealth and peace of Solomon's days are surpassed (17, 18); for her glory is more truly Divine, and her citizens are personally holy; therefore her honours are lasting, and her numbers multiplied (19—22). Some of the imagery here employed appears to have been suggested by Psa. lxxii., the subject of which is somewhat similar; and much of it recurs in Rev. xxi.

¹ There may be here a reference to the *Shechinah*, or visible splendour which accompanied the manifestation of God to the ancient Israel. In still greater glory will Messiah appear as his people's Protector and Guide.

² Rather, 'shall be carried at the side.' This may

refer to the Eastern mode of carrying children on the hip.

³ This verse describes the joyful excitement with which the church would witness the vast accession made to her numbers. It may be rendered thus: 'Then shalt thou see, and brighten up, and thy heart shall throb and swell; because the abundance of the sea shall be turned upon thee, the strength of nations shall come to thee;' referring to the *multitudes* and the *wealth* of distant lands, which should be poured in like a flood upon her.

⁴ On these tribes, see Gen. xxv. 2, 4, 13, 14; and note on Psa. lxxii. 10.

⁵ This image conveys the idea of vast numbers. Morier describes the flocks of pigeons at Ispahan as being so large and compact that they 'looked, at a distance, like a cloud, and obscured the sun in their passage.'

⁶ An emblem of *security*, which encourages the influx of strangers.

17 ^d For brass I will bring gold,—and for iron I will bring silver,
And for wood brass, and for stones iron:
I will also make ^e thy officers peace,—and thine exactors ¹ righteousness.

18 ^f Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call ^g thy walls, Salvation,—and thy gates, Praise.²

19 The ^h sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee:
But the LORD shall be unto thee an everlasting light,—and ⁱ thy God thy glory.³

20 ^k Thy sun shall no more go down;—neither shall thy moon withdraw itself:
^l For the LORD shall be thine everlasting light,
And ^m the days of thy mourning shall be ended.

21 ⁿ Thy people also shall be all righteous;—^o they shall inherit the land for ever,
^p The branch of my planting,⁴ ^q the work of my hands,—^r that I may be glorified.

22 ^s A little one shall become a thousand,—and a small one a strong nation.
I the LORD will hasten it in his ⁵ time.

The true Israel; its Prophet, Intercessor, and Restorer.

61 THE ⁶ Spirit of the Lord GOD is upon me;⁷
Because the LORD ^u hath anointed me⁸—^x to preach good tidings unto ^y the meek;
He hath sent me ^z to bind up the brokenhearted,
To proclaim ^a liberty to the captives,
And the opening of the prison to *them that are bound*;⁹

2 ^b To proclaim the acceptable year¹⁰ of the LORD,
And ^c the day of vengeance of our God;¹¹

3 ^d To comfort all that mourn;—to appoint unto them that mourn in Zion,
^e To give unto them beauty for ashes,¹²—the oil of joy for mourning,
The garment of praise for the spirit of heaviness;¹³
That they might be called, Trees of righteousness,
^f The planting of the LORD, ^g that he might be glorified.

4 And they shall ^h build the old wastes,—they shall raise up the former desolations,
And they shall repair the waste cities,—the desolations of many generations.¹⁴

5 And ⁱ strangers shall stand and feed your flocks,
And the sons of the alien shall be your plowmen and your vinedressers.¹⁵

6 ^k But ye shall be named, The priests of the LORD:
Men shall call you, The ^l ministers of our God:
^m Ye shall eat the riches of the Gentiles,
And in their glory shall ye boast¹⁶ yourselves.

7 ⁿ For your shame ye shall have double;¹⁷
And *for* confusion they shall rejoice in their portion:
Therefore in their land they shall possess the double:
Everlasting joy shall be unto them.

8 For ^o I the LORD love judgment,—^p I hate robbery for burnt offering;¹⁸

d ch. 30. 26; Zec. 12. 8.

e ch. 1. 26.

f ch. 11. 9; Ps. 72. 3-7; Mic. 1. 3.

g ch. 26. 1.

h Ps. 36. 9; Rev. 21. 23; 22. 5.

i Zec. 2. 5.

k see Am. 8. 9.

l Ps. 18. 28.

m ch. 25. 8.

n ch. 52. 1; Zec. 14. 2; 21; Rev. 21. 27.

o Ps. 37. 11, 22; Mt. 5. 5.

p ch. 61. 3; Mt. 15. 13; John 15. 2.

q ch. 29. 23; 45. 11; Eph. 2. 10.

r ch. 43. 21; 41. Eph. 1. 6.

s ch. 66. 8; Mt. 13. 31, 32.

t ch. 11. 2-5; 42. 1; Lk. 4. 16-21; John 1. 32; 3. 34.

u Ps. 2. 6; 45. 7; John 1. 11.

x Mt. 11. 5.

y Mt. 5. 3-5.

z see refs. Ps. 34. 18.

a ch. 42. 7; Jer. 34. 8; Ro. 7. 23-25.

b see Lev. 25. 9-13; 2 Cor. 6. 2.

c ch. 34. 8; 35. 4; 63. 4; 66. 14; Mal. 4. 1, 3; 2 Thes. 1. 7-9.

d ch. 57. 18; Jer. 31. 13; Mt. 5. 4.

e Ps. 30. 11.

f see refs. ch. 60. 21.

g Mt. 5. 16; John 15. 8.

h ch. 49. 8; see refs. 58. 12; Eze. 36. 33-36.

i ch. 14. 1, 2; 60. 10; Eph. 2. 12.

k ch. 60. 17; 66. 21; Ex. 19. 6; 1 Pet. 2. 5, 9; Rev. 1. 6; 5. 10.

l 1 Cor. 3. 5; 3. 1.

m ch. 23. 18; 60. 5-7, 10, 11, 16; Ro. 15. 26, 27.

n ch. 40. 2; Zec. 9. 12.

o Ps. 11. 7; Jer. 9. 21.

p ch. 1. 11-13; 1 Sam. 15. 21-24; Am. 5. 21-24.

1 Offices which have been abused by rapacious tyranny shall be filled by men of equity and peace.

2 Thou shalt rejoice in thy security and honour.

3 All inferior sources of illumination shall be eclipsed by the clear and bright manifestation which God will make of his truth, presence, and power.

4 The spiritual life which every member of the true church possesses is of Divine origin: see refs.

5 Or, 'in its time.' When God sees that the proper time is come, there shall be no delay. See Heb. x. 37.

6 The great Personage who is qualified and appointed to effect this glorious change now appears, declaring his mission and its object (vers. 1-3), with the honour and joy which he will secure to the church (4-7); pledging Jehovah's truth to accomplish this (8, 9), and triumphing in the prospect of the universal diffusion of righteousness (10, 11). He himself will not rest until this is achieved, and Israel, once forsaken, is honoured by all as Jehovah's bride (lxii. 1-5); and he commands his servants to add their incessant prayers, till Jehovah has fulfilled his oath and restored his people (6-9). The people are then bidden to go forth and prepare the way for this glorious Personage, 'The Salvation of Israel' (10-12). His gorgeous dress, stained with blood, occasions inquiries, which he answers, declaring at once his vengeance and his redemption (lxiii. 1-6).

7 The speaker is the Great Prophet of the church,

who announces his own saving work (ver. 3): see refs.

8 See note on Exod. xxx. 25, and refs.

9 See note on ch. xlii. 6.

10 This probably alludes to the year of jubilee, when liberty was given to the bondsman (see Lev. xxv. 9, 10). The Messiah frees men from the degrading servitude of sin. Comp. John viii. 36.

11 God's works of deliverance illustrate his justice as well as his mercy, and therefore involve 'vengeance' upon the obstinately impenitent, as well as salvation for the faithful believer.

12 Or, 'a turban for ashes.' Mourners laid aside their head-dress and other ornaments, abstained from using the 'oil of joy,' and put dust and ashes on their heads. See Josh. vii. 6, and refs.; and 2 Sam. xii. 20. The Messiah changes the sinner's despondency into grateful joy.

13 That is, trees bearing the fruits of righteousness. See Psa. i. 3; xcii. 12; and ch. lx. 21.

14 See notes on ch. xlix. 8; lviii. 12.

15 The church imparting spiritual blessings to the world (ver. 6), shall receive its services and wealth.

16 Or, 'and their glory ye shall transfer to yourselves.'

17 See note on ch. xl. 2. The privileges which the Great Prophet will confer upon the people of God will be far greater than had ever been enjoyed before.

18 God's displeasure against injustice is not diminished because its gains may be offered to him. But the

- And ^q I will direct their work in truth,
^r And I will make an everlasting covenant with them.
- 9 And ^s their seed shall be known among the Gentiles,
 And their offspring among the people :
 All that see them shall acknowledge them,
^t That they *are* the seed *which* the LORD hath blessed.
- 10 "I will greatly rejoice in the LORD,—my soul shall be joyful in my God ;
 For ^x he hath clothed me with the garments of salvation,
^y He hath covered me with the robe of righteousness,
^z As a bridegroom decketh *himself* with ornaments,¹
 And as a bride adorneth *herself* with her jewels.
- 11 ^a For as the earth bringeth forth her bud,
 And as the garden causeth the things that are sown in it to spring forth ;
 So the Lord God will cause ^b righteousness and ^c praise
 To spring forth before all the nations.²
- 62 ^d For Zion's sake will I not hold my peace,
 And for Jerusalem's sake I will not rest,
 Until the righteousness thereof go forth as brightness,
 And the salvation thereof as a lamp *that* burneth.
- 2 ^e And the Gentiles shall see thy righteousness,—and all kings thy glory :
^f And thou shalt be called by a new name,³
 Which the mouth of the LORD shall name.
- 3 Thou shalt also be ^g a crown of glory in the hand of the LORD,
 And a royal diadem in the hand of thy God.
- 4 ^h Thou shalt no more be termed, ⁱ Forsaken ;
 Neither shall thy land any more be termed, ^k Desolate :
 But thou shalt be called, ^l Hephzi-bah,—and thy land, ^m Beulah :⁴
 For the LORD delighteth in thee,—and thy land shall be married.
- 5 For *as* a young man marrieth a virgin,—ⁿ so shall thy sons⁵ marry thee :
 And *as* the bridegroom rejoiceth over the bride,
 So ^o shall thy God rejoice over thee.
- 6 ^p I have set watchmen⁶ upon thy walls, O Jerusalem,
 Which shall never hold their peace day nor night :
- 7 Ye that make mention⁷ of the LORD, ^q keep not silence,—and give him no rest,
 Till he establish, and till he make Jerusalem—^r a praise in the earth.
- 8 The LORD hath ^s sworn by his right hand, and by the arm of his strength,
 Surely I will no more ^t give thy corn⁸ to be meat for thine enemies ;
 And the sons of the stranger shall not drink thy wine,
 For the which thou hast laboured :
- 9 But they that have gathered it shall eat it,—and praise the LORD ;
 And they that have brought it together shall drink it,
^u In the courts of my holiness.
- 10 Go through, go through the gates ;—^x prepare ye⁹ the way of the people ;
 Cast up, cast up the highway ;—gather out the stones ;
^y Lift up a standard for the people.
- 11 Behold, the LORD hath proclaimed unto the end of the world,
^z Say ye to the daughter of ^a Zion, Behold, thy salvation cometh ;
 Behold, his ^b reward *is* with him,—and his work¹⁰ [*or*, recompense] before him.

^q Ps. 25. 8—12.

^r see refs. ch. 55. 3.

^s Ge. 22. 18 ; Zec. 8. 13.

^t ch. 65. 23.

^u see refs. ch. 25. 6, 9 ; 35. 10 ; 62. 4, 5 ; Hab. 3. 18 ; Zec. 10. 7 ; Ro. 5. 11.

^x ch. 52. 1 ; 2 Chr. 6. 41 ; Ps. 132. 9, 16 ; Rev. 3. 5.

^y Ro. 3. 22 ; 13. 14 ; Phil. 3. 9.

^z ch. 49. 18 ; Rev. 21. 2.

^a ch. 55. 10, 11.

^b ch. 45. 8 ; 62. 1 ; Ps. 72. 3 ; 85. 11.

^c ch. 60. 18 ; 62. 7 ; Jer. 33. 9.

^d Ps. 122. 6—9.

^e ch. 60. 3.

^f see vers. 4, 12 ; ch. 65. 15 ; Ge. 17. 5 ; 32. 38 ; Jer. 33. 16 ; Rev. 2. 17 ; 11. 1.

^g Zec. 9. 16 ; 1 Thes. 2. 19.

^h Hos. 1. 10 ; 1 Pet. 2. 10.

ⁱ ch. 49. 14 ; 54. 6, 7.

^k ch. 51. 1.

^l Zeph. 3. 17.

^m Jer. 3. 14 ; Hos. 2. 19, 20 ; Eph. 5. 25—27 ; Rev. 21. 2, 9, 10.

ⁿ ch. 49. 18—22.

^o ch. 65. 19.

^p ch. 52. 8 ; Eze. 3. 17—21 ; 33. 7 ; Eph. 4. 11, 12 ; Heb. 13. 17.

^q Lk. 18. 1—8 ; 1 Thes. 5. 17.

^r see ver. 1 ; ch. 61. 11 ; Zeph. 3. 19, 20.

^s see refs. Ge. 14. 22 ; Eze. 20. 5.

^t Le. 26. 15 ; Deu. 28. 31, etc. ; Jer. 5. 17.

^u see refs. Deu. 12. 7.

^x see refs. ch. 40. 3.

^y ch. 11. 12 ; 49. 22.

^z ch. 40. 9 ; Zec. 9. 9 ; Mt. 21. 5 ; John 12. 15.

^a see refs. ch. 21. 23.

^b ch. 40. 10 ; Rev. 22. 12.

passage may be rendered, 'I hate robbery *with* iniquity ; and I will give their reward with truth :' *i. e.* I hate rapine, accompanied, as it always is, with iniquity ; and I will give my people an ample recompense for all they have suffered. See note on ch. xl. 10.

¹ Or, 'puts on a priestly crown.' See Exod. xxviii. 36, 37 ; Zech. vi. 11. With this beautiful description of Messiah's joy in his investiture with righteousness and salvation, compare ch. lxiii. 1, 2 ; Luke x. 21 ; Heb. xii. 2.

² Messiah's coming shall be to the world like rain to the earth, making it bring forth the fruits of righteousness and praise. Comp. Psa. lxxii. 6, 7.

³ Significant of God's favour and of Israel's advancement to higher dignity. See Gen. xvii. 5, 15 ; xxxii. 28.

⁴ See ch. liv. 4, 5. The four names here used, Azubah (*forsaken*), Shemamah (*desolate*), Hephzibah (*my delight is in her*), and Beulah (*married*), were all probably not unfamiliar female names : for the first and third occur in

1 Kings xxii. 42 ; 2 Kings xxi. 1 ; and men's names corresponding to the second are found in 1 Chron. ii. 28, 44 ; iv. 17 ; vii. 37.

⁵ Many prefer to read, without changing a letter of the Hebrew, 'thy *builders* ;' which is plural, like 'makers' and 'husbands' in ch. liv. 5 ; but, being applied to Jehovah, is to be rendered in the singular, 'thy Builder.' This removes an apparent incongruity.

⁶ Those whom God had appointed to be the instructors of his people, to whom in the Old Testament the name of 'watchmen' is often applied. See ch. lvi. 10 ; also Ezek. iii. 17 ; xxxiii. 7.

⁷ Rather, as in ch. xliii. 26, 'ye that put in remembrance,' or *remind* Jehovah. Comp. Luke xviii. 1—7.

⁸ Referring probably to the threatenings of the earlier prophet Hosea, ch. ii. 9. The chastenings of past sins shall recur no more.

⁹ See note on ch. xl. 3.

¹⁰ See note on ch. xl. 10.

- 12 And they shall call them, ^cThe holy people, The redeemed of the LORD :
And thou shalt be called, ^dSought out,—A city ^enot forsaken.
- 63 Who is this that cometh ^ffrom Edom ?¹—with ^gdyed² garments from Bozrah ?
This *that is* glorious in his apparel,—^htravelling in the greatness of his strength ?
ⁱI that speak in righteousness,—^hmighty to save.
- 2 Wherefore ^lart thou red in thine apparel,
And thy garments like him that treadeth in the winefat ?³
- 3 I have ^mtrodden the winepress alone ;⁴—and of the people *there was* none with me :
For I will tread them in mine anger,—and trample them in my fury ;
And ⁿtheir blood shall be sprinkled upon my garments,
And I will stain all my raiment.
- 4 For the ^oday of vengeance is in mine heart,—and the year of my redeemed⁵ is come.
- 5 ^pAnd I looked, and ^qthere was none to help ;
And I wondered that *there was* none to uphold :
Therefore mine own ^rarm brought salvation unto me ;—^sand my fury, it upheld me.
- 6 And I will tread down the people in mine anger,
And ^tmake them drunk⁶ in my fury,
And I will bring down their strength to the earth.
- Praise for former deliverances, and prayer for the fulfilment of God's promises.*
- 7 I WILL mention⁷ the lovingkindness of the LORD,—and the praises of the LORD,
According to all that the LORD hath bestowed on us,
And ^uthe great goodness toward the house of Israel,
Which he hath bestowed on them according to his mercies,
And according to the multitude of his lovingkindnesses.
- 8 For he said, ^xSurely they *are* my people,—children *that* will not lie :⁸
So he was their Saviour.
- 9 ^yIn all their affliction he was afflicted,⁹
^zAnd the angel of his presence¹⁰ saved them :
^aIn his love and in his pity he redeemed them ;
And ^bhe bare them,¹¹ and carried them all the days of old.
- 10 But they ^crebelled, and ^dvexed his holy Spirit :¹²
^eTherefore he was turned to be their enemy,¹³—and he fought against them.
- 11 Then he¹⁴ remembered the days of old, Moses,—and his people, *saying*,
Where is he that ^fbrought them up out of the sea—with the ^gshepherd of his flock ?
^hWhere is he that put his holy Spirit within him ?¹⁵
- 12 That led *them* by the right hand of Moses ⁱwith his glorious arm,

^c Deut. 26. 19 ; 1 Pet. 2. 9 ; Rev. 20. 6.
^d Eze. 31. 11—16 ; Lk. 19. 10.

^e ver. 4.
^f ch. 31. 5, 6.
^g vers. 2, 3 ; Rev. 19. 13.

^h Ps. 45. 3, 4 ; Rev. 11. 17, 18.

ⁱ ch. 45. 19, 23.

^k Heb. 7. 25.

^l Eze. 28. 18—20 ; Joel 3. 13, 14 ; Rev. 19. 13, 15.

^m Lam. 1. 15 ; Eze. 38. 18—20 ; Joel 3. 13, 14 ; Rev. 14. 19, 20 ; 19. 13—15.

ⁿ see refs. ch. 26. 21.

^o see refs. ch. 31. 8, and 61. 2.

^p ch. 41. 28 ; 59. 16.

^q see refs. ch. 31. 2, 6, 8 ; John 16. 32 ; Rev. 5. 3.

^r ch. 59. 16 ; Ps. 98. 1.

^s ch. 59. 17, 18.

^t see refs. Job 21. 20 ; Rev. 16. 6.

^u see refs. ch. 31. 8, and 61. 2.

^v ch. 41. 28 ; 59. 16.

^w see refs. ch. 31. 2, 6, 8 ; John 16. 32 ; Rev. 5. 3.

^x ch. 59. 16 ; Ps. 98. 1.

^y ch. 59. 17, 18.

^z see refs. Job 21. 20 ; Rev. 16. 6.

^a 2 Chr. 7. 10 ; Zec. 9. 17.

^b ch. 41. 8 ; Ge. 17. 7.

^c Ex. 3. 7—9 ; Judg. 10. 16 ; Zec. 2. 8 ; Ag. 9. 4 ; Heb. 4. 15.

^d Ex. 14. 19 ; 23. 20, 21 ; 33. 14 ; Mal. 3. 1 ; Ag. 12. 11.

^e Deu. 7. 7, 8.

^f ch. 46. 3, 4 ; Ex. 19. 4 ; Deu. 1. 31 ; 32. 11, 12.

^g Ex. 15. 21 ; 32. 8 ; Num. 11. 9, 11 ; Ps. 78. 56.

^h comp. Ps. 78. 8, 40, and 95. 9, with Ae. 7. 51 ; Eph. 4. 30.

ⁱ Ex. 23. 21 ; Lc. 26. 17.

^j ch. 51. 9, 10 ; Ex. 14. 22, 29, 30 ; 32. 11, 12 ; Num. 14. 13, 14, etc. ; Jer. 2. 6.

^k Ps. 77. 20.

^l Num. 11. 17, 25 ; Ne. 9. 20 ; Dan. 4. 8 ; Hag. 2. 5.

^m Hag. 2. 5.

ⁿ Ex. 15. 6.

1 The salvation of God's people is always connected with the punishment of his enemies ; therefore, to complete the prophetic picture, Israel's Almighty Saviour appears as the blood-stained destroyer of Edom. See ch. xxxiv. 1, and note. The same idea, clothed in imagery and even in language derived from this passage, reappears in John's vision of the Divine Word (Rev. xix. 11—16), who not only speaks and judges, but 'makes war in righteousness.' By this frequent combination of vengeance with mercy, the impenitent sinner is solemnly warned of his dreadful doom.

2 Rather, 'dazzling ;' alluding to military dress.

3 Or, 'wine-vat ;' into which the grapes were put to be trodden with the feet, whilst the juice flowed off into a reservoir. A person so employed would naturally be splashed with the red juice, and thus resemble one who was covered with blood.

4 As the Messiah is here taking 'vengeance' on his foes, and 'their blood,' not his own, is 'sprinkled on his garments,' this passage cannot refer to his bearing alone the guilt of man, in which he could not have expected any human help. It means that, in vindicating the cause of righteousness in the world, he might reasonably claim the assistance of men, but was left to do it alone.

5 That is, the year long ago appointed for their redemption has arrived.

6 See note on ch. li. 17.

7 As the bright visions of the future fade from his sight, the inspired seer betakes himself to prayer that they may be realized. Praising Jehovah for former deliverances, mixed, indeed, with needful chastenings (vers. 7—10), and especially for the deliverance by Moses (11—14), he pleads for further interposition, on

the ground of God's covenant-relation to Israel as a holy people (15—19). He entreats God to appear as at Sinai (lxiv. 1—4) ; not, however, in strict justice, for their sins have deserved severe wrath (5—7), but in paternal pity for their deep affliction (8—12). The whole is a beautiful and affecting example of humble and contrite, but earnest pleading with God. Comp. Dan. ix. In this, as in other elegiac poetry, there are numerous triplets.

8 Rather, 'children will not be false to me ;' indicating the reasonableness of the expectation that Israel, admitted to the privileges of Jehovah's children, would act accordingly.

9 Some read, 'In all their affliction there was not affliction ;' this rendering suggesting the completeness of Divine *deliverance* and *support* ; whilst that of the text expresses the tenderness of Divine *sympathy*. But the passage may also be translated, 'In all their enmity [to Him] He was not an enemy [to them] ;' and thus it shows his long-suffering, which, however, they did at last exhaust (ver. 10).

10 See note on Gen. xvi. 7 ; and compare Exod. xiii. 21 with xiv. 19.

11 See note on ch. xl. 11.

12 See Exod. xxiii. 20, 21 ; Psal. lxxviii. 17, 40 ; 1 Cor. x. 9.

13 Their repeated provocations made it necessary to alter his conduct and punish them.

14 Some refer this to Jehovah, who is supposed to determine to interpose lest his power or faithfulness should be called in question. See Deut. xxxii. 27. Others apply it to Israel, who remembers the past, and uses it as a plea for renewed mercy. See ch. li. 9, 10.

15 Or, 'in the midst of him,' *i. e.* of Israel, the flock. This may refer to the working of miracles.

- ^k Dividing the water before them,—^l to make himself an everlasting name?
- 13 ^m That led them through the deep,
As an horse in the wilderness, *that* they should not stumble? ¹
- 14 As a beast ² goeth down into the valley,
ⁿ The Spirit of the Lord caused him to rest :
So didst thou lead thy people,—^o to make thyself a glorious name.
- 15 ^p Look down from heaven, and behold,
^q From the habitation of thy holiness and of thy glory :
Where *is* thy zeal and thy strength,
The sounding ^r of thy bowels ³ and of thy mercies toward me? are they restrained?
- 16 ^s Doubtless thou *art* our father,
Though Abraham ^t be ignorant ⁴ of us,—and Israel acknowledge us not :
Thou, O LORD, *art* our father, ^u our redeemer;—thy name *is* from everlasting.
- 17 O LORD, why hast thou ^v made us to err from thy ways,
And ^w hardened our heart from thy fear? ⁵
^z Return for thy servants' sake,—the tribes of thine inheritance.
- 18 ^a The people of thy holiness have possessed *it* but a little while :
^b Our adversaries have trodden down thy sanctuary.
- 19 ^c We are *thine* : thou never barest rule over them ;
^d They were not called by thy name. ⁶
- 64 Oh that thou wouldest ^e rend the heavens, that thou wouldest come down,
That ^f the mountains might flow down ⁷ at thy presence,
2 As *when* the melting fire burneth, ⁸—the fire causeth the waters to boil,
To make thy name known to thine adversaries,
^g *That* the nations may tremble at thy presence!
- 3 When ^h thou didst terrible things *which* we looked not for,
Thou camest down, the mountains flowed down at thy presence.
- 4 For since the beginning of the world
ⁱ *Men* have not heard, nor perceived by the ear,
Neither hath the eye seen, O God, beside thee,
What he hath prepared for him ^h that waiteth for him. ⁹
- 5 ^l Thou meetest him that rejoiceth ^m and worketh righteousness,
ⁿ *Those that* remember thee in thy ways :
Behold thou art wroth ; for we have sinned :
^o In those is continuance, and we shall be saved. ¹⁰
- 6 But we are all ^p as an unclean *thing*,
And all ^q our righteousnesses *are* as filthy rags ;—and we all do ^r fade as a leaf ;
^s And our iniquities, like the wind, have taken us away.
- 7 And ^t *there is* none that calleth upon thy name,
That stirreth up ¹¹ himself ^u to take hold of thee :
For thou ^v hast hid thy face from us,
And hast consumed us, because of our iniquities.
- 8 ^w But now, O LORD, thou *art* our father ;

^k Ex. 14. 21; Jos. 3. 16;
Ps. 78. 13.
^l Ex. 9. 16; 14. 17.
^m Ps. 106. 9.

ⁿ Jos. 22. 4; Heb. 1.
8—11.
^o ver. 12; 2 Sam. 7. 23.

^p Deu. 26. 15; Ps. 80.
14; Lam. 3. 50.
^q Ps. 33. 14.

^r Ps. 25. 6; Jer. 31.
20; Hos. 11. 8.
^s ch. 64. 8; Ex. 4. 22;
Deu. 32. 6; 1 Chr.
29. 10; Rev. 14. 1.
^t Job 41. 21; Ecc. 9. 5.
^u ch. 41. 14; 54. 5.
^v Ps. 119. 10.

^w ch. 6. 10; see refs.
Ex. 4. 21.
^z Num. 10. 36; Ps. 74.
2; 90. 13; Zec. 1. 12.
^a see refs. Ex. 19. 6;
Dan. 8. 24.
^b ch. 61. 11, 12; see
refs. Ps. 71. 3—7.
^c Ps. 135. 4.
^d ch. 65. 1.

^e Ps. 141. 5; Mk. 1. 10.
^f Ex. 3. 8; Judg. 5.
5; Ps. 68. 8; Mic. 1.
3, 4; Nah. 1. 5, 6.

^g see Ex. 15. 14—16;
Deu. 2. 25; Mic. 7.
15—17.
^h Ex. 31. 10; Judg. 5.
4, 5; 2 Sam. 7. 23;
Ps. 68. 8; Hab. 3. 3,
6.
ⁱ Ps. 31. 19; 1 Cor. 2.
9, 10.

^k Lam. 3. 25.
^l Ex. 20. 24; 25. 22.
^m Ps. 37. 4; 112. 1;
Ac. 10. 35.
ⁿ ch. 26. 8, 9.

^o Ps. 103. 17, 18; Hos.
11. 8, 9; Mal. 3. 6.
^p see refs. Job 14. 4.

^q ch. 57. 12; Phil. 3.
9; Rev. 3. 17, 18.
^r ch. 40. 6—8; Ps. 90.
5, 6.
^s ch. 57. 13; 59. 2.
^t Hos. 7. 7.
^u ch. 27. 5.
^v ch. 57. 17; 59. 2;
Deu. 31. 17.

^w ch. 63. 16.

1 The word '*that*' ought not to have been inserted. 'They shall not stumble' in the sea, any more than the horse of the desert does in his native wilds.

2 Rather, 'cattle.' This comparison appears to be drawn from the custom of cattle retiring towards noon from the scorching heat of the exposed hill-side to the shade and water of the valley. The passage refers to the *end* rather than the *course* of God's leadings. He brought them into valleys with green pastures and still waters; *i. e.* into the 'rest' of Canaan.

3 That is, 'Where is thy former pity for thy people in their distress?' In Hebrew phraseology, the 'bowels' are spoken of as the seat of the tender emotions.

4 No relation is so close and unchanging as that into which God has brought his children to himself. Comp. ch. xlix. 15.

5 See note on Exod. iv. 21. It need not be supposed that God exerts any positive influence to harden the hearts of men; but he may, because of their wickedness, withhold from them his grace, and leave them in circumstances from which they will take occasion to pursue their own ways, which lead to spiritual blindness and obduracy.

6 Vers. 18, 19 may be rendered, 'For a little while they (*i. e.* our enemies) have possessed thy holy people ;

our enemies have trodden down thy sanctuary: we have been from of old; thou hast not ruled over them, they were not called by thy name.' Our enemies are recent intruders, and are not thy people; we are the ancient rightful possessors of thy land, as thy subjects.

7 See note on Judg. v. 5.

8 Or, 'as the fire kindleth brushwood.' The presence of Jehovah is evidently desired for the purpose of displaying his justice in punishing his people's enemies.

9 Or, 'Neither hath the eye seen a God beside thee [who] will act for one who trusteth in him.' None of the heathen gods had ever appeared to deliver their worshippers, as Jehovah had for the salvation of his people. See Deut. iv. 7. On the use made of this language by the apostle Paul, see note on 1 Cor. ii. 9.

10 Perhaps the best meaning of this difficult verse is as follows: 'Thou meetest [as a friend] him that rejoiceth and doeth righteousness (*i. e.* rejoices in doing it); such shall remember thee by thy ways (*i. e.* by thy kind dealings with them): behold, thou art wroth, and (*i. e.* for) we have sinned, [yet] in those there is perpetuity (*i. e.* thy gracious dealings are unchanged), and we shall be saved.'

11 The people were too deeply sunk in spiritual torpor to make the efforts needful to obtain God's help.

We *are* the clay, ^z and thou our potter;—and we all *are* ^a the work of thy hand.¹
 9 Be not ^b wroth very sore, O LORD,—^c neither remember iniquity for ever:
 Behold, see, we beseech thee, ^d we *are* all thy people.
 10 Thy holy cities are a wilderness,—Zion is a wilderness,—^e Jerusalem a desolation.
 11 ^f Our holy and our beautiful house, where our fathers praised thee,
 Is burned up with fire:—and all ^g our pleasant things² are laid waste.
 12 ^h Wilt thou refrain thyself for these *things*, O LORD?
ⁱ Wilt thou hold thy peace, and afflict us very sore?

Jehovah's answer to the foregoing prayer.

65 I³ ^k AM sought⁴ of *them* that asked not for me;
 I am found of *them* that sought me not:
 I said, ^l Behold me, behold me,—unto a nation *that* ^m was not called by my name.
 2 ⁿ I have spread out my hands all the day unto ^o a rebellious people,⁵
^p Which walketh in a way *that was* not good,—after their own thoughts;
 3 A people ^q that provoketh me to anger continually to my face;
^r That sacrificeth in gardens,⁶—and burneth incense upon ^s altars of brick;⁷
 4 ^t Which remain among the graves,⁸—and lodge in the monuments,
^u Which eat swine's flesh,⁹—and broth of ^x abominable *things is* in their vessels;
 5 ^y Which say, Stand by thyself, come not near to me;—for I am holier than thou.¹⁰
 These *are* a smoke in my nose,¹¹—^z a fire that burneth all the day.
 6 Behold, ^a *it is* written before me:¹²
^b I will not keep silence, ^c but will recompense,¹³
 Even recompense into their bosom
 7 Your iniquities, and ^d the iniquities of your fathers together, saith the LORD,
^e Which have burned incense upon the mountains,
^f And blasphemed me upon the hills:
^g Therefore will I measure their former work into their bosom.
 8 Thus saith the LORD,—^h As the new wine is found in the cluster,¹⁴
 And *one* saith, Destroy it not; for ⁱ a blessing *is* in it:
^k So will I do for my servants' sakes,—that I may not destroy them all.
 9 ^l And I will bring forth a seed out of Jacob,
 And out of Judah an inheritor of my mountains:
 And mine ^m elect shall inherit it,—and my servants shall dwell there.
 10 And ⁿ Sharon shall be a fold of flocks,
 And ^o the valley of Achor¹⁵ a place for the herds to lie down in,
 For my people that have sought me.
 11 But ye *are* they that forsake the LORD,—that forget ^p my holy mountain,

^z ch. 29. 16; 45. 9; Jer. 18. 2-6; Ro. 9. 20, 21.
^a see refs. ch. 43. 7.
^b Ps. 74. 1, 2; 79. 8; Jer. 10. 21; Hab. 3. 2.
^c Jer. 3. 12.
^d ch. 63. 19; Ps. 79. 13.
^e ch. 1. 7; 2 Ki. 25. 9; Ps. 79. 1-7; Lam. 1. 1-4.
^f 2 Ki. 25. 9; 2 Chr. 36. 19; Ps. 74. 7; Jer. 52. 13.
^g Lam. 1. 7, 10, 11; Eze. 21. 21, 25.
^h ch. 42. 14; Ps. 74. 10, 11, 18, 19; 80. 3, 4; Zec. 1. 12; Rev. 6. 10.
ⁱ Ps. 83. 1.
^k ch. 55. 5; Ps. 22. 27; Ro. 9. 24-26, 30; 10. 20; Eph. 2. 12, 13.
^l ch. 45. 22.
^m ch. 63. 19.
ⁿ Pro. 1. 21; Ro. 10. 21
^o ch. 1. 2; 63. 10.
^p ch. 59. 7, 8.
^q ch. 3. 8; Deu. 32. 16-19; Jer. 32. 30-35.
^r ch. 1. 29; 66. 17; Le. 17. 5; Eze. 20. 28.
^s see Ex. 20. 24, 25; 30. 1-5.
^t Num. 19. 11, 16; Deu. 18. 11; Mt. 8. 28.
^u ch. 66. 17; Le. 11. 7.
^x Deu. 14. 3.
^y see Mt. 9. 11; Lk. 5. 30; 18. 9-12; Ro. 2. 17-20; Jude 19.
^z Deu. 32. 22.
^a Deu. 32. 31; Mal. 3. 16; Rev. 20. 12.
^b ch. 42. 14; Ps. 50. 3, 21.
^c Ps. 79. 12; Jer. 16. 18; Eze. 11. 21.
^d see refs. Ex. 20. 5.
^e Eze. 18. 6.
^f 1 Ki. 22. 43; Eze. 20. 27, 28.
^g ver. 6; Jer. 5. 9; 13. 25.
^h Ro. 9. 27, 28.
ⁱ Joel 2. 14.
^k see refs. ch. 1. 9; Jer. 30. 11; Am. 9. 8, 9.
^l ch. 10. 20-22; Jer. 31. 36, 37.
^m vers. 15, 22; Mt. 24. 22; Ro. 11. 5-7, 28; Rev. 22. 3.
ⁿ ch. 33. 9; 35. 2; Eze. 34. 13, 14.
^o Hos. 2. 15.
^p ver. 25; ch. 2. 3; 11. 9; 56. 7; 57. 13; Ps. 132. 13, 14.

1 Thou wilt not, therefore, reject those who are so entirely dependent upon thee. Comp. Psa. cxxxviii. 8.

2 All the objects of our desire. See 2 Chron. xxxvi. 19, where the same word is used.

3 Jehovah now replies to the suppliants by whom he had been addressed in ch. lxiii., lxiv., and tells them, for their encouragement, that he has blessed the Gentiles, who had not sought him, nor been in covenant with him (ver. 1); that he has constantly offered his mercy to the Jews, until the sins of successive generations, especially their idolatry, which had been aggravated by their hypocrisy and self-righteousness, have provoked him to punish them (2-7); but that still the contrite shall be spared and shall be increased (8-10), though the obstinately impenitent must perish fearfully (11-16). And then in the most glowing language He repeats his promises of future blessedness to his people in moral renovation, and the everlasting removal of curse and of all that could injure or molest them (17-25).

4 Rather, 'I am inquired of,' *i. e.* successfully. The 'nation' here evidently means the Gentile world, in opposition to the Hebrews, who were called by God's name. See Rom. x. 20.

5 To the people of Israel. See Rom. x. 21. God had continually given them the most pressing invitations to partake of his favours; but they had contumaciously rejected them.

6 Or, 'groves.' See ch. i. 29.

7 Or, 'upon bricks' or 'tiles.' This may refer either to altars made of tiles, and used for idolatrous purposes, or to the worship of idols on the roofs of the houses, mentioned

in 2 Kings xxiii. 12; Jer. xix. 13; Zeph. i. 5.

8 That is, probably for purposes of necromancy; seeking to obtain a knowledge of future events from the spirits of the dead, which they imagined to hover about their tombs.

9 The eating of swine's flesh was expressly prohibited by the law; partly, perhaps, because swine's flesh was offered to heathen deities, and eaten at their feasts. See note on Lev. xi. 7.

10 In our Lord's time, the Pharisees and their disciples, who formed a large part of the nation, displayed much of this self-righteous pride.

11 As offensive as smoke is to the nostrils. Or perhaps the meaning is, 'These [produce] a smoke in my wrath, a fire,' etc. Comp. Deut. xxxii. 22.

12 As a royal decree or judicial sentence, 'written' and preserved amongst the public records. This intimates the certainty and the publicity of the punishment.

13 Rather, 'I will not keep silence, unless I require,' etc.

14 While the corrupt mass is destroyed, whatever is good shall be carefully preserved as the seed (ver. 9) of a future nation. This is one of the permanent principles of the Divine government, observable in the case of Noah (to which reference is made in the Chaldee paraphrase upon this text), and repeatedly afterwards in the history of Israel. Comp. Rom. xi. 4, 5.

15 This was a valley near Jericho, where Achan was put to death. See Josh. vii. 24. Sharon lying on the west, and Achor on the east of the kingdom of Judah, the two are perhaps put for the *whole land*. Respecting 'Sharon,' see note on ch. xxxiii. 9.

- That prepare ^a a table for that troop,
And that furnish the drink offering unto that number. ¹
- 12 Therefore will I number² you to the sword,
And ye shall all bow down to the slaughter :
^r Because when I called, ye did not answer ;—when I spake, ye did not hear ;
But did evil before mine eyes,—and did choose *that* wherein I delighted not.
- 13 Therefore thus saith the Lord God,
^s Behold, my servants shall eat, but ye shall be hungry :
Behold, my servants shall drink, but ye shall be thirsty :
Behold, my servants shall rejoice, ^u but ye shall be ashamed :
- 14 Behold, my servants shall sing for joy of heart,
But ye shall cry for sorrow of heart,—and ^x shall howl for vexation of spirit. ³
- 15 And ye shall leave your name ^y for a curse⁴ unto ^z my chosen :
^a For the Lord God shall slay thee,—and ^b call his servants by another name :
- 16 ^c That he who blesseth himself in the earth
Shall bless himself in the ^d God of truth ; ⁵
And ^e he that sweareth in the earth—shall swear by the God of truth ;
^f Because the former troubles are forgotten,
And because they are hid from mine eyes.
- 17 For, behold, I create ^g new heavens and a new earth : ⁶
And the former shall not be remembered, nor come into mind.
- 18 But be ye glad and rejoice for ever *in that* which I create :
For, behold, ^h I create Jerusalem a rejoicing,—and her people a joy.
- 19 And ⁱ I will rejoice in Jerusalem,—and joy in my people :
And the ^k voice of weeping shall be no more heard in her,—nor the voice of crying.
- 20 There shall be no more thence an infant of days,
Nor an old man that hath not filled his days :
For the child shall die an hundred years old ;
^l But the sinner *being* an hundred years old shall be accursed. ⁷
- 21 And ^m they shall build houses, and inhabit *them* ;
And they shall plant vineyards, and eat the fruit of them.
- 22 They shall not build, and another inhabit ;
They shall not plant, and another eat :
For ⁿ as the days of a tree⁸ are the days of my people,
And ^o mine elect shall long enjoy the work of their hands.
- 23 They shall not labour in vain,—^p nor bring forth for trouble ; ⁹
For ^q they are the seed of the blessed of the LORD,—^r and their offspring with them.
- 24 And it shall come to pass,—that ^s before they call, I will answer ;
And ^t while they are yet speaking, I will hear. ¹⁰
- 25 The ^u wolf and the lamb shall feed together,
And the lion shall eat straw like the bullock :
^x And dust shall be the serpent's meat. ¹¹
^y They shall not hurt nor destroy in all ^z my holy mountain,—saith the LORD.

q ch. 57. 5, 6 ; Deu. 32. 17 ; Jer. 2. 28 ; Eze. 23. 41 ; 1 Cor. 10. 21.

r ch. 66. 4 ; 2 Chr. 35. 15, 16 ; Pro. 1. 24, etc. ; Jer. 7. 13 ; Zec. 7. 7 ; Mt. 21. 34—43.

s ch. 66. 14 ; Mal. 3. 18.

t see refs. ch. 25. 8.
u Lk. 13. 27.

x Mt. 8. 12 ; Lk. 13. 28.

y see Jer. 29. 22 ; Zec. 8. 13.

z vers. 9, 22.

a Mt. 21. 41 ; 22. 7.
b ch. 62. 2 ; Ac. 11. 26 ; Ro. 9. 26.

c Ps. 72. 17 ; Jer. 4. 2.

d Deu. 32. 4.

e ch. 19. 18 ; see refs.

f Deu. 6. 13 ; Zeph. 1. 5.

g ver. 19 ; Jer. 31. 12 ; Zeph. 3. 14—20.

h see refs. ch. 51. 16 ; Rev. 21. 1—5.

i see refs. ch. 33. 20—22.

j ch. 62. 4, 5 ; S. Song 3. 11 ; Jer. 32. 41.

k see refs. ch. 35. 10 ; Rev. 7. 17 ; 21. 4.

l Ecc. 8. 13.

m see refs. ch. 62. 8, 9 ; Am. 9. 14.

n Ps. 92. 12—14.

o vers. 9, 15.

p Le. 26. 3—10, 20 ; Deu. 28. 41 ; Hos. 9. 12.

q ch. 61. 9 ; Ge. 12. 2 ; 17. 7 ; Ro. 4. 16 ; Gal. 3. 29.

r Ps. 115. 14, 15 ; Ac. 2. 39.

s Ps. 32. 5 ; Dan. 9. 20—23 ; 10. 12 ; Lk. 15. 20.

t ch. 58. 9 ; Ps. 50. 15 ; Mk. 11. 24 ; 1 John 5. 14, 15.

u ch. 11. 6—9 ; Ac. 9. 1, 19—21 ; 1 Cor. 6. 11 ; Tit. 3. 3—7.

x Ge. 3. 14 ; Rev. 12. 7—9 ; 20. 2, 3.

y see refs. ch. 11. 9.

z ver. 11.

1 Rather, 'And as for you who forsake Jehovah, who forget my holy mountain, who prepare for Gad a table, and who fill for Meni a mixed draught.' Gad and Meni were probably idol deities representing Fortune and Destiny, for whom the idolatrous Jews held sacrificial feasts. Comp. Jer. vii. 18 ; xlv. 17.

2 There is here an allusion to the name of the idol 'Meni' just mentioned ; as if he had said, 'You worship *Destiny*, and I have *destined* you to the sword.'

3 These verses forcibly display the difference which God will make 'between the righteous and the wicked.' Comp. Mal. iii. 17—iv. 3.

4 That is, their punishment would be so awful and irremediable, that it would become a formula of curse for those who wished to utter the most terrible imprecations. See 1 Cor. xvi. 22.

5 That is, the God of faithfulness ; so called here because he had fulfilled his threatenings and promises. The very Hebrew word here used is applied to Christ, with this explanation of it, in Rev. iii. 14, and perhaps in Rev. i. 18.

6 This new creation signifies a great moral and spiritual revolution, which shall bring to an end the former confusions, iniquities, and miseries of the human race, and shall fill the church with perpetual joy. Compare vers. 17—19 with Rev. xxi. 1—5.

7 That is, he who dies when only a hundred years old shall be regarded as a child in age, and a sinner in character. As under the former economy length of days was one token of Divine favour (see Exod. xx. 12 ; Psa. xci. 16), it forms part of the representation of the promised blessings ; death, the curse, being far removed, if not done away, so that the happiness of that blessed period may be fully enjoyed (ver. 21).

8 This refers to the great age which certain trees attain. The olive, the oak, and the terebinth, among the trees of Palestine, are said to live much more than a thousand years.

9 Heb., 'for the terror ;' perhaps meaning, 'for sudden death.' See Lev. xxvi. 16.

10 With these encouraging assurances of God's readiness to hear and answer his people's prayers, compare Dan. ix. 20, 21 ; Matt. vi. 8 ; Acts ii. 1, 2, etc.

11 We have here an almost verbal repetition of the beautiful picture of universal harmony in ch. xi. 6—9. Under the reign of the Messiah, the evil passions and propensities of men, and all other hurtful influences, will be subdued, and peace and concord shall universally prevail. If by 'the serpent' is specifically meant the author of evil and tempter of mankind, this prediction may be regarded as having the same meaning as the promise in Rom. xvi. 20.

The conclusion.—The old economy superseded by the new; the true Israel enjoying perfect peace and blessedness, and the wicked doomed to eternal punishment.

66 THUS saith the LORD,¹

^aThe heaven is my throne, and the earth is my footstool:

^bWhere is the house that ye build unto me?²—and where is the place of my rest?

2 ^cFor all those things³ hath mine hand made,—and all those things have been,

Saith the LORD:—^dbut to this man will I look,

^eEven to him that is poor and of a contrite spirit,—and ^ftrembleth at my word.

3 ^gHe that killeth an ox is as if he slew a man;

He that sacrificeth a lamb, as if he ^hcut off a dog's neck;

He that offereth an oblation, as if he offered ⁱswine's blood;

He that burneth incense, as if he blessed an idol.⁴

Yea, ^kthey have chosen their own ways,

And their soul delighteth in their abominations.

4 I also ^lwill choose their delusions,⁵—and ^mwill bring their fears upon them;

ⁿBecause when I called, none did answer;—when I spake, they did not hear:

^oBut they did evil before mine eyes,—and chose *that* in which I delighted not.

5 Hear the word of the LORD,—^pye that tremble at his word;

^qYour brethren that hated you,—that cast you out for my name's sake,

Said,⁶ ^rLet the LORD be glorified:

But ^she shall appear to your joy,—and they shall be ashamed.

6 'A voice of noise from the city,⁷—a voice from the temple,

A voice of the LORD,—^tthat rendereth recompense to his enemies.

7 Before she⁸ ^utravailed, she brought forth;

Before her pain came, she was delivered of a man child.

8 Who hath heard such a thing?—who hath seen such things?

^vShall the earth be made to bring forth in one day?

Or shall a nation be born at once?

For as soon as Zion travailed, she brought forth her children.

9 ^zShall I bring to the birth, and not cause to bring forth? saith the LORD:

Shall I cause to bring forth, and shut *the womb*?⁹ saith thy God.

10 ^aRejoice ye with Jerusalem,—and be glad with her, all ye that love her:

Rejoice for joy with her, all ye that mourn for her:

11 ^bThat ye may suck, and be satisfied—with the breasts of her consolations;

That ye may milk out, and be delighted—with the abundance of her glory.¹⁰

^a 1 Ki. 8. 27; 2 Chr. 6. 18; Ps. 11. 4; Mt. 5. 34, 35; 23. 21, 22; Ac. 7. 48—50; 17. 24.
^b John 4. 20, 21, 23, 24.
^c ch. 40. 26; Ge. 1. 1.
^d see refs. ch. 57. 15.
^e Ps. 34. 18; 51. 17.
^f ver. 5; Ezra 9. 4; 10. 3; Ps. 119. 161; Pro. 28. 14.
^g ch. 1. 11—15; Pro. 15. 8; Am. 5. 21, 22.
^h Deu. 23. 18.
ⁱ ch. 65. 4.

^k ch. 65. 12.

^l ch. 65. 12; 1 Ki. 22. 19—23; Ps. 81. 12; Pro. 1. 31; 2 Thes. 2. 10, 12.

^m Pro. 1. 24.
ⁿ see refs. ch. 65. 12.
^o ch. 65. 3.
^p ver. 2.

^q Mt. 5. 10—12; John 16. 2.

^r ch. 5. 19.

^s 2 Thes. 1. 6—10; Tit. 2. 13; Heb. 9. 28; 1 Pet. 4. 12—14.

^t Rev. 16. 17.

^u see refs. ch. 34. 8; Am. 1. 2.
^v ch. 54. 1; Gal. 4. 26, 27.

^y ch. 40. 20—22; Ac. 2. 41; 4. 4.

^z ch. 37. 3.

^a ch. 65. 18; Deu. 32. 43; Ho. 15. 9—12.

^b Ps. 122. 6.

1 Jehovah, through his prophet, announces the coming of his new spiritual economy, and the consequent rejection of the temple and services of the old ritual (vers. 1—4); encourages the converts to the new faith by predicting the punishment of their persecutors, and the rapid increase and abundant blessedness of the church (5—14); threatens destruction to the nation whose unbelief had filled up the measure of their fathers' idolatries (15—18); and promises to gather, in their place, multitudes from all parts of the earth to the New Jerusalem, where they shall serve him in peace for ever (19—23), beholding the final ruin of his and their enemies (24). With this vividly painted contrast between the final destiny of the righteous and the wicked the prophet closes his book.

2 These words plainly declare that the ancient observances of the Mosaic ritual shall no longer be acceptable to God. Some suppose an actual building of the temple to be referred to. If so, the passage may be designed in part to rebuke the self-righteous and hypocritical formalists of our Lord's days, who were glorying in the rebuilding of the temple at the very time when God was superseding it. See John ii. 20.

3 That is, heaven and earth (ver. 1). I need no temples made with hands; all creation is my dwelling. But my temple, the 'place of my rest,' is the humble and reverentially obedient heart. Comp. ch. lvii. 15.

4 The various offerings of the Mosaic law are here classed with the most revolting sacrifices of heathenism. Some suppose this to refer to the union of punctilious ritualism with flagitious crimes; or to declare that the most regular outward service, if the heart and life be not right, is as offensive to God as flagrant idolatry. Others remark that, by the one offering of Jesus on the cross, all the Mosaic sacrifices and oblations were for

ever set aside; and regard this as declaring that any attempt to revive them is as displeasing to the Most High as the cruel and abominable customs of the heathen.

5 Or, 'calamities.'

6 Like all other persecutors, professing to do this for God's glory. There was a fulfilment of this in the treatment of the first Christian converts by the unbelieving Jews. See John xvi. 2; Acts xxi. 28; xxvi. 9—11. Some, however, regard the words as ironical, and render them thus: 'Jehovah will be glorified, and we shall gaze upon your joy.' Upon which the prophet adds, 'But they shall be ashamed.'

7 That is, from Jerusalem. The prophet hears the roar of war in the city, even in the temple itself. Jehovah, like a warrior (see ch. xlii. 13), is taking vengeance on his enemies, who have cast out their brethren (ver. 5). This powerfully depicts the confusion and horrors which prevailed in Jerusalem (and even in the temple) during its siege and capture by the Romans. The vengeance then taken on the impenitent Jews was a necessary part of that grand combination of events which was to open the way for the wider diffusion of spiritual religion.

8 That is, the true Jerusalem, the church of the Messiah, by which, even before the convulsions of the great crisis, a new spiritual Israel shall spring suddenly to life. At the first preaching of the apostles three thousand were converted in one day; and the gospel was speedily propagated over almost the whole of the known world. And this may probably be regarded as only a partial fulfilment of the prophecy.

9 God will not leave the work for which he has made such preparation, till all is accomplished.

10 Those who have sympathized with Zion in her sorrows shall partake of her abundance and her glory;

- 12 For thus saith the LORD,—Behold, ^c I will extend peace to her like a river,
And ^d the glory of the Gentiles like a flowing stream :
Then shall ye ^e suck,—ye shall be ^f borne upon *her* sides,
And be dandled upon *her* knees.¹
- 13 As one whom his mother comforteth,—so will I comfort you ;
^g And ye shall be comforted in Jerusalem.
- 14 And when ye see *this*, your heart shall rejoice,
And ^h your bones shall flourish like an herb :²
And ⁱ the hand of the LORD shall be known toward his servants,
And *his* indignation toward his enemies.
- 15 ^k For, behold, the LORD will come with fire,
And ^l with his chariots like a whirlwind,
To render his anger with fury,—and his rebuke with flames of fire.
- 16 For ^m by fire and by ⁿ his sword—will the LORD plead with all flesh :
And ^o the slain of the LORD shall be many.
- 17 ^p They that sanctify themselves,—and purify themselves in the gardens³
Behind one *tree* in the midst,
Eating swine's flesh, and the abomination,⁴ and ^q the mouse,
Shall be consumed together, saith the LORD ;
- 18 For ^r I *know*⁵ their works and ^s their thoughts.
It shall come,⁶ ^t that I will gather all nations and tongues ;
And they shall come, ^u and see my glory.
- 19 ^v And I will set a sign among them,
And ^w I will send those that escape⁷ of them unto the nations,
To Tarshish, Pul, and Lud, that draw the bow,
To Tubal, and Javan, *to* the isles afar off,
^z That have not heard my fame,—neither have seen my glory ;
^a And they shall declare my glory among the Gentiles.
- 20 And they shall bring all your brethren,
^b For an offering unto the LORD out of all nations,
Upon horses, and in chariots, and in litters,
And upon mules, and upon swift beasts,⁸
To ^c my holy mountain Jerusalem, saith the LORD,
As the children of Israel bring an offering
In a clean vessel into the house of the LORD.
- 21 And I will also take of them—for ^d priests *and* Levites,⁹ saith the LORD.
- 22 For as ^e the new heavens and the new earth, which I will make,
Shall remain before me, saith the LORD,
So shall your seed and your name remain.
- 23 And ^f it shall come to pass, *that* from one new moon to another,
And from one sabbath to another,
^g Shall all flesh come to worship before me, saith the LORD.¹⁰
- 24 And they shall go forth, and look
Upon ^h the carcasses of the men that have transgressed against me :
For their ⁱ worm shall not die,—^k neither shall their fire be quenched ;
And ^l they shall be an abhorring unto all flesh.¹¹

^c ch. 48. 18 ; 60. 5.
^d vers. 19, 20 ; see refs.
ch. 45. 14.
^e ch. 60. 16.
^f ch. 49. 22 ; 60. 4.

^g ch. 65. 18, 19.

^h see Eze. 37. 1, etc.

ⁱ ch. 65. 13, 14 ; Ezra
7. 9.

^k ch. 9. 5 ; see refs.
26. 21 ; 2 Thes. 1.
7—9 ; 2 Pet. 3. 10—
12.

^l Jer. 4. 13.

^m Eze. 38. 22 ; Mt. 3.
12 ; 13. 30, 41, 42 ;
2 Thes. 1. 8 ; Rev.
14. 9, 10 ; 19. 3, 20.

ⁿ ch. 27. 1 ; Rev. 19.
15.

^o see refs. ch. 26. 21.
^p see refs. ch. 65. 3, 4.
^q Le. 11. 29.

^r Deu. 31. 21 ; Am. 5.
12 ; Rev. 2. 2.

^s Job 42. 2.

^t see refs. ch. 24. 22 ;
Ro. 15. 8—12 ; Rev.
11. 15.

^u Eze. 39. 21.
^v ch. 11. 10 ; 62. 10 ;
Lk. 2. 34.

^w Mk. 16. 15 ; Ro. 11.
1—6 ; Eph. 3. 8.

^z Mal. 1. 11 ; Ro. 15.
21.

^a ch. 43. 6 ; 60. 3, etc.

^b Ro. 15. 16.

^c see refs. ch. 24. 23.

^d see refs. ch. 61. 6 ;
Jer. 33. 18—22.

^e ch. 65. 17 ; Ps. 45.
17 ; 2 Pet. 3. 13 ; Rev.
21. 1.

^f Zec. 14. 16.

^g see refs. Ps. 65. 2,
and 86. 9 ; Joel 2.
28 ; Zec. 8. 20—23.

^h ver. 16 ; Ps. 58. 10,
11 ; Eze. 39. 17—20 ;
Zeph. 7. 17 ; Rev.
19. 17, 19, 24.

ⁱ ch. 14. 11 ; Mk. 9.
44—49.

^k ch. 34. 10 ; Mt. 3. 12 ;
Rev. 14. 11 ; 20. 10.

^l Eze. 39. 11 ; Joel 2.
20 ; Rev. 18. 2.

nourished by the same truth, and comforted from the same sources of consolation.

¹ That is, as a child is by its mother.

² See note on Prov. iii. 8.

³ That is, by idolatrous rites. See ch. lxx. 3, 5. In the following clause, instead of the word 'tree,' it is perhaps better to supply the word 'priest;' the allusion being apparently to an idolatrous procession, with the priest as the leader, through the midst of the garden or grove where the rites were celebrated.

⁴ This term comprehends whatever was held as abominable in the law of God, such as creeping things and reptiles. See Lev. xi. 10. The 'mouse' is probably a large and destructive species of field-mouse, which abounds in the fields in Syria.

⁵ More probably, 'And I [will punish] their deeds and their thoughts.' The verb may be omitted to give terseness and force to the sentence.

⁶ Rather, 'It is come ;' representing the suddenness of the transition.

⁷ That is, those who shall have survived the judgments predicted ; and who, by what they shall have

witnessed, shall have been brought to acknowledge and receive the Messiah. These are to become missionaries to the world. The nations specified are obviously put for the whole world.

⁸ These were the most easy, swift, and magnificent methods of conveyance in use in ancient times.

⁹ That is, I will give them an honourable place in my public service.

¹⁰ This verse cannot reasonably be interpreted as referring to any periodical assemblage (either monthly or weekly) of all nations at Jerusalem ; but it indicates the regularity and constancy with which the whole human family shall worship the true God.

¹¹ The spiritual Israelites, offering perpetually their pure worship in the New Jerusalem, shall look down from its heights upon Tophet, and see with abhorrence the death-fires and corruption of apostate Israel. Such is the sublime picture of the final difference which God will make between the righteous and the wicked ; the one for ever blessed and glorified in the presence and service of God, the other sunk in the degradation and misery of eternal death.

THE BOOK OF THE PROPHET JEREMIAH.

JEREMIAH was the son of Hilkiah, a priest of Anathoth. This Hilkiah was probably not the high priest of that period (2 Kings xxii. 4), for he would not have been spoken of indefinitely as 'of the priests' (ch. i. 1); and the priests of Anathoth seem to have been of the house of Ithamar (see 1 Kings ii. 26), while the high priesthood had long been in the line of Phinehas (1 Chron. vi. 13).

Jeremiah was called to the prophetic office about seventy years after the death of Isaiah, in the thirteenth year of Josiah, whilst he was very young (ch. i. 6), and was still living at Anathoth. Shortly afterwards he received a charge to deliver a message in the metropolis (ch. ii. 1): and some suppose him to have made a tour through the cities and towns of Judah for the purpose of announcing to the inhabitants the contents of the book of the law which had been found in the temple (see ch. xi. 2, 6; 2 Kings xxii.) On his return to Anathoth, his fellow-townsmen, including even some of his own family, offended at his reproofs of their wicked practices, conspired against his life (ch. xi. 21; xii. 6); upon which he appears to have taken up his abode at Jerusalem.

During the reign of Josiah, he was, doubtless, a valuable assistant to that pious monarch in the religious reformation of the people. But when Jehoiakim came to the throne, he was quickly interrupted in his ministry; 'the priests and prophets' becoming his accusers, and demanding, in conjunction with the populace, that he should be put to death for denouncing woe against the city (ch. xxvi.) The princes did not dare to defy God thus openly; but Jeremiah was either placed under restraint, or deterred by his adversaries from appearing in public. In these circumstances he was commanded by God to write his predictions, which Baruch then read in the temple on a fast day. The princes were alarmed, and endeavoured to rouse the king by reading to him the prophetic roll. But it was in vain: the reckless monarch, after hearing three or four pages, cut the roll in pieces, and cast it into the fire, giving immediate orders for the apprehension of Jeremiah and Baruch. God, however, preserved them; and soon afterwards directed Jeremiah to write again the same messages, with some additions (ch. xxxvi.)

In the short reign of the next king, Jehoiachin, he still uttered the voice of warning (comp. 2 Kings xxiv. 12, and ch. xxii. 24-30), though without effect.

In the reign of Zedekiah, Jeremiah was repeatedly commissioned to declare that the Chaldeans should take Jerusalem, and burn it with fire. Endeavouring to leave the city, he was accused of deserting to the enemy, and was cast into prison, where he remained until the city was taken. Nebuchadnezzar, who had been led to respect the prophet's character, gave a special charge to his general, Nebuzar-adan, to protect him. It was put to his choice whether he would go to Babylon, where doubtless he would have been honoured at the court, or would remain with his own people; but he preferred the latter. He subsequently dissuaded the leaders of the people from fleeing to Egypt; assuring them that if they remained in their own land God would protect and bless them. The people refused to obey, and went to Egypt, compelling Jeremiah and Baruch to accompany them (ch. xliii. 6). In Egypt he still sought to turn them to the Lord (ch. xlv.); but his writings give no information respecting his later life. Ancient authors, however, assert that the Jews, offended by his faithful remonstrances, stoned him to death in Egypt.

Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. Between his writings and those of Ezekiel there are many interesting points both of comparison and of contrast. They were both long labour-

ing for the same object, at nearly the same time; the one in Palestine, the other in Chaldea; yet the substance of both messages is the same. But they were dissimilar in character and disposition, and differ widely in their modes of expression. We see in Jeremiah a man reluctantly brought out from private life into the publicity and peril which attended the prophet's office. Naturally mild, susceptible, and inclined rather to mourn in secret for the iniquity which surrounded him than to brave and denounce the wrong-doer, he stood forth at the call of God, and proved himself a faithful champion of the truth, amidst reproaches and persecutions. In Ezekiel, on the other hand, we see the power of Divine inspiration acting on a mind naturally of the firmest texture, and absorbing all the powers of the soul.

The writings of Jeremiah correspond with his character. They are peculiarly marked by pathos, and abound in expressions of tenderness, and in affecting descriptions of the miseries of his people.

As, in the days of Jeremiah, the Jewish nation had filled up the measure of their iniquities, his chief duty was to expose the heinous sins of all classes of the people, and to denounce impending judgments. But these subjects, which take up the greater part of the book, and necessarily give to it a mournful aspect, are accompanied with some cheering declarations of God's merciful designs, both as to the restoration of the Jews from the captivity, and as to their future history. There are also a few bright pictures of the times of the Messiah, to whom this prophet repeatedly applies the designation 'The Branch,' which Isaiah had given to Him. Indeed, Jeremiah often uses the very words of his predecessor; yet in such new combinations as to impart even additional interest and importance to those earlier predictions.

The prophecies of this book evidently do not stand in chronological order; and it is not easy to reduce them to order of time, or to account for the present arrangement.

In the Septuagint the prophecies against foreign nations (ch. xlv. — li.) are inserted after ch. xxv., and follow each other in a different course; whilst there are numerous omissions throughout the book.

Blayney alters the order thus: Prophecies delivered (1) in the reign of Josiah, ch. i. — xii.; (2) in that of Jehoiakim, ch. xiii. — xx.; xxii.; xxiii.; xxv.; xxvi.; xxxv.; xxxvi.; xlv. — xlviii.; xlix. 1 — 33; (3) in the time of Zedekiah, ch. xxi.; xxiv.; xxvii. — xxxiv.; xxxvii. — xxxix.; xlix. 34 — 39; l.; li.; lii.; (4) under Gedaliah's administration, and in Egypt, ch. xl. — xlv.

Dahler makes still greater changes than these.

Ewald proposes divisions founded upon the present order. He remarks that various portions are prefaced by the expression, 'The word which came to Jeremiah from the Lord,' or, 'The word of the Lord which came to Jeremiah;' that other divisions, chiefly historical, are plainly marked by notices of time prefixed; and that two others (ch. xxix. 1; xlv. 1) are in themselves sufficiently distinct. He thus forms five books:—I. The *introduction*, ch. i. II. Reproofs of the sins of the *Jews*, in seven sections, ch. ii. — xxiv. III. A general view of *all nations*, the heathen as well as the people of Israel, consisting of two sections, ch. xxv., and xlv. — xlix.; with an historical appendix of three sections, ch. xxvi. — xxix. IV. Two sections picturing *brighter times*, ch. xxx. — xxxiii.; to which, as in the last book, is added an historical appendix in three sections, ch. xxxiv., xxxv. V. The *conclusion* in two sections, ch. xxxvi., and xlv. All this he supposes Jeremiah to have arranged in Palestine during the short interval between the capture of the city and his departure into Egypt. In Egypt he thinks the prophet wrote three

sections, ch. xxxvii.—xxxix., xl.—xliii., and xlv.; completed his earlier prophecy respecting that country, by adding ch. xlvi. 13—26; and made, perhaps, some short insertions in other parts.

It is probable that the present arrangement was made by the prophet himself; who seems to have revised and condensed his oral predictions, putting together those which in the main related to similar subjects; although of course the chief topics of one section are mentioned casually in others. Upon this supposition the following division appears to be the most natural:—I. Introduction,

ch. i. II. Charges of heinous sin brought against the people of Israel, ch. ii.—x. III. Speedy and destructive punishment threatened, ch. xi.—xvii. IV. The ill-treatment of the prophet and rejection of his messages, ch. xviii.—xxix. V. Encouragements to the penitent and obedient, ch. xxx.—xxxiii. VI. Circumstances which aggravated the sins of the kings and people, leading to the catastrophe, ch. xxxiv.—xxxix. VII. The condition and conduct of the remnant, with a brief appendix, ch. xl.—xlv. VIII. Prophecies against heathen nations, ch. xlvi.—li. IX. Historical supplement, ch. lii.

Jeremiah's call and commission as a prophet; and two symbolical visions.

1 THE words¹ of Jeremiah the son of Hilkiah, of the priests that were^a in
 2 Anathoth² in the land of Benjamin: ^b to whom the word of the Lord came
^c in the days of Josiah the son of Amon king of Judah, ^d in the thirteenth year
 3 of his reign: it came also in the days of Jehoiakim³ the son of Josiah king of
 Judah, ^e unto the end of the eleventh year of Zedekiah the son of Josiah king of
 Judah, ^f unto the carrying away of Jerusalem captive ^g in the fifth month.
 4 Then the word of the Lord came unto me, saying,
 5 Before I ^h formed thee in the belly ⁱ I knew thee;
 And before thou camest forth out of the womb I ^k sanctified thee,
 And I ordained thee a prophet unto the nations.⁴
 6 Then said I, ^l Ah, Lord God! behold, I cannot speak: ^m for I *am* a child.
 7 But the Lord said unto me, Say not, I *am* a child:
 For thou shalt go to all that I shall send thee,
 And ⁿ whatsoever I command thee thou shalt speak.
 8 ^o Be not afraid of their faces: for ^p I *am* with thee to deliver thee, saith the Lord.
 9 Then the Lord put forth his hand, and ^q touched my mouth. And the Lord
 10 said unto me, Behold, I have ^r put my words in thy mouth. ^s See, I have this
 day set thee over the nations and over the kingdoms, to ^t root out,⁵ and to pull
 down, and to destroy, and to throw down, to build, and to plant.
 11 Moreover the word of the Lord came unto me, saying, Jeremiah, what seest
 12 thou? And I said, I see a rod of an almond tree.⁶ Then said the Lord unto me,
 Thou hast well seen: for ^u I will hasten my word to perform it.
 13 And the word of the Lord came unto me the second time, saying, What seest
 14 thou? And I said, I see ^x a seething pot; and the face thereof is toward the
 north.⁷ Then the Lord said unto me,
 Out of the ^y north an evil shall break forth upon all the inhabitants of the land.
 15 For, lo, I will ^z call all the families of the kingdoms of the north,—saith the Lord;
 And they shall come,—and they shall ^a set every one his throne⁸
 At the entering of the gates of Jerusalem,
^b And against all the walls thereof round about,—and against all the cities of Judah.
 16 And I will utter my judgments against them,—touching all their wickedness,
^c Who have forsaken me,—^d and have burned incense unto other gods,
^e And worshipped the works of their own hands.
 17 Thou therefore ^f gird up thy loins,⁹ and arise,
^g And speak unto them all that I command thee:
^h Be not dismayed at their faces,—lest I confound thee before them.
 18 For, behold, I have made thee this day ⁱ a defenced city,¹⁰ and an iron pillar,

^a ch. 32. 7—9; Jos. 21. 18; 1 Chr. 6. 60.
^b Heb. 1. 1; 2 Pet. 1. 21.
^c 2 Ki. 21. 25, 26.
^d ch. 25. 1—3.
^e ch. 39. 2.
^f ch. 52. 12, 15.
^g 2 Ki. 25. 8.
^h Is. 49. 1, 5; Gal. 1. 15.
ⁱ Ex. 33. 12, 17; 2 Tim. 2. 19.
^k Lk. 1. 15, 41; Gal. 1. 15, 16.
^l Ex. 4. 10; 6. 12, 29; Is. 6. 5.
^m 1 Ki. 3. 7.
ⁿ vers. 17, 18; Num. 22. 20, 34; Mt. 28. 20.
^o ver. 17; Is. 51. 7, 12; Eze. 2. 6; 3. 9; Mt. 10. 28.
^p ch. 15. 20, 21; Ex. 3. 12; Deu. 31. 6, 8; Jos. 1. 5; Mt. 28. 20; Ac. 26. 17; Heb. 13. 6.
^q Is. 6. 5—7.
^r ch. 5. 11; Is. 51. 16; Mt. 10. 19, 20.
^s 1 Ki. 19. 17; Am. 3. 7.
^t ch. 18. 7; 2 Cor. 10. 4, 5.
^u see ch. 39 and 52.
^x Eze. 11. 3, 7; 21. 3—11.
^y ch. 4. 6; 6. 1, 22; 10. 22.
^z ch. 5. 15; 6. 22; 10. 22; 25. 8—11; 52. 4—7.
^a ch. 39. 3; 43. 10.
^b ch. 4. 16; 9. 11; Deu. 28. 49—52.
^c ch. 16. 11; 17. 13; Deu. 28. 20; 2 Chr. 7. 19, 20.
^d ch. 11. 12, 17; 41. 17; 2 Chr. 26. 14—21.
^e see refs. Is. 2. 8.
^f see refs. 1 Ki. 18. 46.
^g ver. 7.
^h ver. 8; Ex. 3. 12; Eze. 2. 6.
ⁱ ch. 6. 27; 15. 20; Is. 50. 7; Eze. 3. 8, 9; Mic. 3. 8, 9.

1 Ch. i. contains the general heading to the book (vers. 1—3); the prophet's call to his office (4, 5); his reluctance to undertake it, overcome by the promise of Divine support (6—8); the purport of his commission (9, 10); followed by two visions symbolical of the speedy fulfilment of his predictions, and of the quarter whence the threatened evil was to come (11—19).
 2 Anathoth was a city of the priests (Josh. xxi. 18), in the tribe of Benjamin, about three miles north of Jerusalem; now called Anata.
 3 In this list of kings Jehoahaz and Jehoiachin are omitted, as each of them reigned only three months.
 4 Not merely to the Jews. See ch. xlvi.—li. To this office Jeremiah was 'sanctified' or set apart in God's purposes before his birth. Comp. Gal. i. 15.
 5 That is, to announce these things. See Ezek. xliii. 3. The greatest prominence is here given to threatenings, because, in consequence of the extreme wickedness of the Jews, and of the surrounding nations at this

period, they occupied the chief place in these predictions.
 6 The almond tree, which flowers very early in the year, derives its Hebrew name from its *watching*, as it were, for the first dawn of spring. Hence this shoot of an almond tree represented the speedy fulfilment of these predictions, of which God says, 'I am watching over my word to perform it.'
 7 Rather, 'from the north.' A boiling pot is a common Oriental image of war; which is here seen to come 'from the north,' because the Chaldean invaders always entered Palestine from that quarter.
 8 Comp. ch. xxxix. 3. In ver. 16, God speaks of the heathen conquerors as uttering His sentence.
 9 Prepare thyself resolutely for thy work. The phrase is derived from the Eastern custom of binding up the long robes with a girdle, before undertaking any laborious employment.
 10 Thou shalt be as secure under my protection as a fortified city.

And brasen walls against the whole land,
 Against the kings of Judah, against the princes thereof,
 Against the priests thereof, and against the people of the land.
 19 ^k And they shall fight against thee;—but they shall not prevail against thee;
^l For I *am* with thee, saith the LORD,—to deliver thee.

Jeremiah is sent to Jerusalem to expostulate with the people on their sins.

2 MOREOVER¹ the word of the LORD came to me, saying, ^m Go and cry in the ears of Jerusalem, saying,—Thus saith the LORD;
 2 I remember thee,—ⁿ the kindness of thy youth,²—the ^o love of thine espousals,³
^p When thou wentest after me in the wilderness,—in a land *that was* not sown.
 3 ^q Israel *was* holiness unto the LORD,—and ^r the firstfruits of his increase:⁴
^s All that devour him shall offend;—evil shall come upon them,—saith the LORD.
 4 Hear ye the word of the LORD, O house of Jacob,⁵
 5 And all ^t the families of the house of Israel:—Thus saith the LORD,
^u What iniquity have your fathers found in me,—that they are gone far from me,
 6 ^v And have walked after vanity, ^w and are become vain?⁶—Neither said they,
 Where *is* the LORD that ^x brought us up out of the land of Egypt,
 That led us through ^a the wilderness,—through a land of deserts⁷ and of pits,
 Through a land of drought, and of ^b the shadow of death,
 Through a land that no man passed through,—and where no man dwelt?
 7 And I brought you into ^c a plentiful country,
 To eat the fruit thereof and the goodness thereof;
 But when ye entered, ye ^d defiled my land,—and made mine heritage an abomination.
 8 ^e The priests said not, Where *is* the LORD?
 And they that handle the ^f law knew me not:
^g The pastors⁸ also transgressed against me,
^h And the prophets prophesied by Baal,
 And walked after *things that* ⁱ do not profit.
 9 Wherefore ^k I will yet plead with you,—saith the LORD,
 And ^l with your children's children⁹ will I plead.
 10 For pass over¹⁰ ^m the isles of Chittim, and see;
 And send unto ⁿ Kedar, and consider diligently,—and see if there be such a thing.
 11 ^o Hath a nation changed *their* gods,¹¹ which *are* ^p yet no gods?
^q But my people have changed their glory for ^r *that which* doth not profit.
 12 ^s Be astonished, O ye heavens, at this,—and be horribly afraid,
 Be ye very desolate,—saith the LORD.
 13 For my people have committed two evils;
^t They have forsaken me the ^u fountain of living waters,
 And hewed them out cisterns,—^v broken cisterns, that can hold no water.
 14 *Is* Israel ^w a servant? *is* he ^x a homeborn slave?¹²—why is he spoiled?

k ch. 11. 19—22; 26. 11—21; 38. 6—13; 39. 11—18.
l ver. 8.
m ch. 7. 2; 11. 6; 1s. 58. 1.
n Ex. 14. 31; 15. 1—20; see refs. Is. 54. 4; Eze. 16. 8, 22, 60; 23. 3, 8, 19.
o Ex. 24. 3—8.
p ver. 6; Deu. 2. 7; 8. 15, 16.
q see refs. Ex. 19. 5, 6.
r Am. 6. 1; Ro. 11. 16; Jam. 1. 18; Rev. 14. 4.
s ch. 12. 14; see ch. 50. 7; Ex. 4. 22, 23; Is. 41. 11; Zec. 2. 8.
t ch. 33. 24.
u ver. 31; Is. 5. 3, 4; Mic. 6. 2, 3.
v Deu. 32. 21; 1 Sam. 12. 21; 2 Ki. 17. 15; Jon. 2. 8.
w ch. 51. 17, 18; Is. 44. 9; Ro. 1. 21.
x Ex. ch. 14 and 15; Is. 63. 9, 11, 13; Hos. 13. 4.
y ver. 2; Deu. 8. 15; 32. 10.
z see refs. Job 3. 5, and note on Ps. 23. 4.
a Num. 13. 27; 11. 7, 8; Deu. 8. 7—9.
b ch. 3. 1; 16. 18; Le. 18. 21—28; Num. 35. 33, 34; Ps. 78. 58, 59; 106. 38, 39.
c Hos. 4. 6.
d ch. 8. 8, 9; Deu. 33. 10; Mal. 2. 6—9; Lk. 11. 52; Ro. 2. 20.
e ch. 10. 21.
f ch. 23. 13.
g ver. 11; Hab. 2. 18.
h Eze. 20. 35, 36; Mic. 6. 2.
i Ex. 20. 5; Le. 20. 5.
j Num. 24. 24.
k Ge. 25. 13; Is. 21. 17.
l Mic. 4. 5.
m ch. 16. 20; Ps. 115. 4—7; Is. 37. 19; 1 Cor. 8. 4.
n Ps. 106. 20; Ro. 1. 23.
o ver. 8.
p ch. 6. 19; Is. 1. 2.
q ver. 11; ch. 1. 16; 17. 13; 1 Sam. 12. 10.
r ch. 18. 11; Ps. 35. 9; Is. 12. 3; John 4. 14; 7. 37—39; Rev. 21. 6.
s Ps. 146. 3, 4; Is. 41. 9; 55. 2.
t see Ex. 4. 22.
u Ge. 15. 3; Ecc. 2. 7.

1 The prophet, having received his commission, is bidden to go to Jerusalem (ver. 1) and remind his countrymen of the signal favours which God had bestowed on them from the very beginning of their national history (2, 3), and of their unreasonable and ungrateful rebellion against him (4—13). He warns them of the danger of forsaking God (14—19); and sets forth their inveterate propensity to this by a variety of striking images; rebuking especially their idolatry, cruelty, insensibility to correction, and presumptuous abuse of God's covenant and mercy (20—37; iii. 1—5).

2 This may mean, 'thy piety and love towards me;' and may refer to that faithful generation who, after being led through the wilderness, took possession of Canaan. See Preface to Joshua, and note on Josh. xxii. 1. Or it may mean, 'my kindness and love to thee from the time when I chose thee as my people.' See Hos. xi. 1. Their present wickedness is enhanced, according to the one interpretation, by contrast with their forefathers' piety, and, according to the other, by the consideration of God's early choice and care of them.

3 On this metaphor, which is applied only to the nation, never to an individual, see Preface to Sol. Song.

4 Rather, 'Israel was holy to Jehovah, [being] the first-fruit of his (i. e. God's) produce: all who eat him will [therefore] be guilty,' etc. God regarded Israel as consecrated, like the first-fruits, to himself (see Exod. xxiii. 19, and refs.); and severely punished all who attempted to injure him, as in the cases of the Amalekites

and the Amorites. See Exod. xvii. 14—16; Deut. ii. 30, etc.

5 When the ten tribes had been carried captive, the kingdom of Judah represented the nation of Israel.

6 These words are quoted from 2 Kings xvii. 15. Men assimilate themselves to the object of their worship.

7 See Numb. xi. 1; xxi. 4, and notes. 'A more frightful desert,' says Dr. Robinson, 'it had hardly been our lot to behold.' This description is introduced here, partly to show God's care of them, and partly to enhance the value of their own land (ver. 7).

8 Or, 'shepherds.' This may mean kings or rulers, as distinguished from priests and prophets. See 1 Kings xxii. 17. Or it may be parallel with 'prophets.' See ch. xvii. 16.

9 As the provocation has been prolonged, so shall the chastisement be. The history of nations shows that the correction of inveterate national sins is rarely accomplished in a single generation.

10 Or, 'over to.' 'Chittim' and 'Kedar' are pnt for west and east. See refs.

11 While the heathen cling to their idols, though they obtain from them no good, Israel has exchanged truth for error—the ever fresh and full fountain of life for the broken cistern which would be stagnant, if it were not dry (ver. 13).

12 'How is it that Israel, Jehovah's first-born son (Exod. iv. 22), once free and happy under his protection, is now enslaved and despoiled?' Some understand this as referring to the past; supposing the ruin of the

- 15 ^a The young lions roared upon him, *and* yelled,
^b And they made his land waste:—his cities are burned without inhabitant.
- 16 Also ^c the children of ^d Noph and ^e Tahapanes ¹
^f Have broken ² the crown of thy head.
- 17 ^g Hast thou not procured this unto thyself,
 In that thou hast forsaken the LORD thy God,—when ^h he led thee by the way?
- 18 And now what hast thou to do ⁱ in the way of Egypt,
 To drink ³ the waters of ^k Sihor?
 Or ^l what hast thou to do in the way of Assyria,—to drink the waters of the river?
- 19 Thine own ^m wickedness shall correct thee,
 And ⁿ thy backslidings shall reprove thee:
 Know therefore and see that *it is* an evil *thing* and ^o bitter,
 That thou hast forsaken the LORD thy God,
 And that my fear *is* not in thee,—saith the Lord God of hosts.⁴
- 20 For of old time ^p I have broken ⁵ thy yoke,
 And burst thy bands;—and ^q thou saidst, I will not transgress;
 When ^r upon every high hill—and under every green tree
 Thou wanderest, ^s playing the harlot.
- 21 Yet I had ^t planted thee a noble vine,—wholly a right seed:
 How then art thou turned into ^u the degenerate plant of a strange vine unto me?
- 22 For though thou ^x wash thee with nitre,⁶—and take thee much soap,⁷
 Yet ^y thine iniquity is marked before me,—saith the Lord God.
- 23 ^z How canst thou say, I am not polluted,—I have not gone after Baalim?
^a See thy way ^b in the valley,⁸—know what thou hast done:
 Thou art a swift dromedary traversing her ways;⁹
- 24 ^c A wild ass used to the wilderness,
 That snuffeth up the wind at her pleasure;
^d In her occasion who can turn her away?
 All they that seek her will not weary themselves;
 In her mouth they shall find her.
- 25 ^e Withhold thy foot from being unshod,—and thy throat from thirst:¹⁰
 But ^f thou saidst, There is no hope:¹¹
 No; for I have loved ^g strangers,—and ^h after them will I go.
- 26 As the thief is ashamed when he is found,—ⁱ so is the house of Israel ashamed;
 They, ^k their kings, their princes,—and their priests, and their prophets,
- 27 ^l Saying to a stock, Thou art my father;
 And to a stone, Thou hast brought me forth:
 For they have ^m turned *their* back unto me, and not *their* face:
 But in the time of their ⁿ trouble they will say,—Arise, and save us.
- 28 But ^o where are thy gods that thou hast made thee?
 Let them arise, if they ^p can save thee in the time of thy trouble:
 For ^q according to the number of thy cities are thy gods, O Judah.
- 29 ^r Wherefore will ye plead ¹² with me?
^s Ye all have transgressed against me,—saith the LORD.
- 30 In vain have I ^t smitten your children;—they received no correction:
 Your own sword hath ^u devoured your prophets,—like a destroying lion.
- 31 O generation, see ye the word of the LORD.
^v Have I been a wilderness ¹³ unto Israel?—a land of darkness?

^a ch. 4. 7; 5. 6; Is. 1. 7; 5. 20.
^b ch. 26. 9.
^c 2 Ki. 18. 21; Is. 31. 1—3.
^d ch. 46. 14.
^e ch. 43. 7—9.
^f Deu. 33. 20; Is. 8. 8.
^g ver. 16; ch. 4. 18; Le. 26. 15, etc.; Ps. 107. 17.
^h Deu. 32. 10.
ⁱ ver. 36; Is. 30. 1—7; Hos. 7. 11.
^k Jos. 13. 3.
^l 2 Ki. 16. 7—9; Hos. 5. 13.
^m ver. 17; Pro. 1. 31; 5. 22; Is. 3. 9; Hos. 5. 5.
ⁿ ch. 5. 6; Hos. 4. 16; 11. 7.
^o ch. 4. 18; Job 20. 12—16.
^p ch. 30. 8; Le. 26. 13; Deu. 4. 20.
^q Ex. 19. 8; Deu. 26. 17; Jos. 24. 16—24; Judg. 10. 16; 1 Sam. 12. 10.
^r ch. 3. 6; Deu. 12. 2; Ps. 78. 58; Is. 57. 5—7.
^s ch. 3. 1; Ex. 34. 15, 16; Eze. 16. 15, 16, 28.
^t see refs. Ex. 15. 17, and Ps. 80. 8; Is. 5. 1; 60. 21; Mt. 21. 33; Mk. 12. 1; Lk. 20. 9.
^u Deu. 32. 32; Is. 1. 21; 5. 4.
^x Job 9. 30, 31.
^y ch. 16. 17; see refs. Deu. 32. 34.
^z Ps. 36. 2; Pro. 30. 12, 20; 1 John 1. 8—10.
^a ch. 3. 2; Ps. 50. 21.
^b ch. 7. 31; Is. 57. 5.
^c ch. 14. 6; Job 39. 5—8.
^d ver. 27; Hos. 5. 15.
^e Is. 55. 2; John 6. 27.
^f ch. 18. 12.
^g ch. 3. 13; Deu. 32. 16; Is. 2. 6.
^h ch. 44. 17.
ⁱ ver. 36; ch. 3. 24, 25; Is. 1. 29; Ro. 6. 21.
^k Ezra 9. 7; Ne. 9. 32—34.
^l Is. 44. 9, 20.
^m Eze. 23. 35.
ⁿ Judg. 10. 8—16; Ps. 78. 34, 35; Is. 26. 16; Hos. 5. 15.
^o Deu. 32. 37; Judg. 10. 14.
^p Is. 45. 20.
^q ch. 11. 13; Deu. 32. 16, 17; Is. 2. 8; Hos. 10. 1.
^r vers. 23, 35.
^s ch. 5. 1; 6. 13; Dan. 9. 11.
^t ch. 5. 3; Is. 1. 5; 9. 13; Zeph. 3. 2.
^u ch. 26. 20—24; 1 Ki. 19. 10; 2 Chr. 36. 16; Ne. 9. 26; Mt. 23. 29, etc.; Ac. 7. 52; 1 Thes. 2. 15.
^v vers. 5, 6; Ne. 9. 21—25.

kingdom of Israel to be held up as a warning to Judah. But it may be a prophetic description of the impending Egyptian invasion and the Babylonian captivity.

¹ See note on Isa. xix. 13. Tahapanes was probably a fortified city on the northern frontier, called by the Greeks *Daphne*, near Pelusium. See ch. xliii.

² Or, 'consume the crown of thy head;' *i. e.* make thee bald; causing thee the greatest shame and grief. See ch. xlvi. 5; xlviii. 37; Isa. iii. 24.

³ A recurrence to the figure in ver. 13. Instead of seeking supply from me, you have gone to the Nile or the Euphrates—to Egypt or Assyria. 'Sihor' is the Nile. See note on Isa. xxiii. 3.

⁴ The very alliances with foreign powers into which the Jews had been led by their mistrust of God and disobedience to Him, were both the cause and the means of their punishment. See ver. 36.

⁵ Rather, 'I broke.' But the ancient versions, with a slight change in the punctuation, read, 'Thou hast broken thy yoke and hast burst thy bonds; and hast

said, I will not serve (or obey); for upon every high hill,' etc. This agrees better with the latter clause.

⁶ Rather, 'natron;' a native carbonate of soda, found in great abundance in Egypt.

⁷ Or, 'potash;' an alkali obtained from the ashes of plants; which, mixed with oil, is still used in the East for cleansing.

⁸ Alluding to the worship of Moloch in the valley of Hinnon. See note on 2 Kings xxiii. 10.

⁹ That is, running hither and thither.

¹⁰ This may mean either, 'Do not so ardently follow thy wicked ways; do not so thirst after idols;' or, 'Do not, by persevering in thy sins, expose thyself to the shame and suffering of captivity.' Comp. Isa. xx. 3.

¹¹ That is, It is useless to oppose me: I say 'No' to all thine entreaties, for I have loved strange gods, etc.

¹² Or, 'contend with me;' *i. e.* why do you complain of me as if I had wronged you?

¹³ This question implies a strong negation, 'I have not failed to supply all your wants, and to bless you.'

Wherefore say my people,—^y We are lords; ¹—^z we will come no more unto thee?
32 Can a maid forget her ornaments,—^{or} a bride her attire?

Yet my people ^a have forgotten me days without number.

33 ^b Why trimmest thou thy way to seek love?

^c Therefore hast thou also taught the wicked ones thy ways.²

34 Also in thy skirts is found ^d the blood of the souls of the poor innocents:³

I have not found it by secret search,—but upon all these.⁴

35 ^e Yet thou sayest, Because I am innocent,—surely his anger shall turn from me.

Behold, ^f I will plead with thee,—^g because thou sayest, I have not sinned.

36 ^h Why gaddest thou about so much to change thy way?

ⁱ Thou also shalt be ashamed of Egypt,—^k as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him,—and ^l thine hands upon thine head:⁵

^m For the LORD hath rejected thy confidences,

And ⁿ thou shalt not prosper in them.

3 They say,⁶ If a man put away his wife,

And she go from him, and become another man's,

^o Shall he return unto her again?—shall not that ^p land be greatly polluted?

But thou hast ^q played the harlot with many lovers;

^r Yet return again to me, saith the LORD.

2 ^s Lift up thine eyes unto ^t the high places,

And see where thou hast not been lien with.

^u In the ways hast thou sat for them,⁷—as the Arabian⁸ in the wilderness;

^v And thou hast polluted the land—with thy whoredoms and with thy wickedness.

3 Therefore the ^w showers have been withholden,

And there hath been ^x no latter rain;

And thou hadst a ^y whore's forehead,—thou refusedst to be ashamed.

4 ^b Wilt thou not from this time cry unto me,

My father, thou art ^c the guide of ^d my youth?⁹

5 ^e Will he reserve *his anger* for ever?—will he keep *it* to the end?

Behold, thou hast spoken and done evil things as thou couldest.

Charges and threatenings against both Judah and Israel; with remonstrances, gracious invitations, and promises.

6 THE LORD¹⁰ said also unto me in the days of Josiah the king, Hast thou seen *that* which ^f backsliding Israel hath done? she is ^g gone up upon every high

7 mountain and under every green tree, and there hath ^h played the harlot. ⁱ And I said after she had done all these *things*, Turn thou unto me. But she returned

8 not. And her treacherous ^k sister Judah saw *it*. And I saw, when ^l for all the causes whereby backsliding Israel committed adultery I had ^m put her away,

ⁿ and given her a bill of divorce; ^o yet her treacherous sister Judah feared not,

^y Ps. 12. 4.
^z Deu. 8. 12—11; 32. 15; Hos. 13. 6.

^a ch. 3. 21; 13. 25; Ps. 106. 21; Is. 17. 10; Hos. 8. 11.

^b Is. 57. 7—10; Hos. 2. 5—7, 13.

^c 2 Chr. 33. 9; Eze. 16. 27, 44—51.

^d ch. 19. 4; 2 Ki. 21. 16; Ps. 106. 37, 38; Is. 57. 5.

^e vers. 23, 29.

^f ver. 9.

^g Pro. 28. 13; 1 John 1. 8—10.

^h vers. 18, 33; ch. 31. 22; Hos. 5. 13; 7. 11; 12. 1.

ⁱ ch. 37. 7; Is. 39. 1—7; Lam. 4. 17.

^k 2 Chr. 28. 16, 20, 21; Hos. 10. 6.

^l 2 Sam. 13. 19.

^m ver. 36; ch. 17. 5; 2 Chr. 16. 7; Eze. 17. 15—20.

ⁿ Num. 14. 41; 2 Chr. 13. 12.

^o Deu. 21. 1—4.

^p ch. 2. 7.

^q see refs. ch. 2. 20.

^r vers. 12—14, 22; ch. 4. 1; Deu. 4. 29—31; Zec. 1. 3.

^s ch. 2. 23.

^t see refs. ch. 2. 20.

^u Ge. 38. 14; Pro. 23. 28; Eze. 16. 24, 25.

^v see refs. ch. 2. 7.

^w ch. 9. 12; see refs. Le. 26. 19; Am. 4. 7.

^x ch. 5. 24.

^y ch. 5. 3; 6. 15; 8. 12; Eze. 3. 7; 16. 30—34; Zeph. 3. 5.

^b ver. 19; Hos. 14. 1—3.

^c Pro. 2. 17.

^d ch. 2. 2; Hos. 2. 15.

^e ver. 12; Ps. 77. 7, etc.; 103. 9; Is. 57. 6.

^f vers. 11, 14; see refs. ch. 2. 19; 7. 24.

^g see refs. ch. 2. 20.

^h ver. 1.

ⁱ 2 Ki. 17. 13, 11.

^k vers. 8—11; Eze. 16. 46; 23. 2, 4.

^l Eze. 23. 9.

^m 2 Ki. 17. 6—18.

ⁿ Deu. 24. 1.

^o 2 Ki. 17. 19; Eze. 23. 11—21.

1 Or, 'We rove' at pleasure; like a beast which has broken loose from his master's yoke.

2 That is, Thou hast even taught idolatrous nations to practise new idolatries. Or, 'Thou hast taught thy ways wickednesses;' *i. e.* Thou hast made sin a study and an art, in which thou hast attained such proficiency that thou canst openly practise the most atrocious cruelties (ver. 34), and yet call them innocent or venial (35).

3 Rather, 'the life-blood of the innocent poor, [though] thou didst not find them in breaking in.' There is here an allusion to the law in Exod. xxii. 2, which allowed a night-robber to be slain if he were caught breaking into a house. The meaning is, for thy cruel deeds of darkness thou hast no excuse.

4 These words may be connected with the following verse: 'And yet, notwithstanding all these things, thou sayest, Because I am innocent,' etc.

5 As one in the deepest shame and grief. See ref.

6 This verse may be connected with the preceding, thus: 'Jehovah hath rejected thy expectations,' etc., 'saying, Lo (or suppose), a man shall put away his wife, and she has gone from him and become another's, shall he return to her again? shall not that land (in which such a thing is done) be greatly defiled? And hast thou played the harlot with many lovers, and [yet thinkest] to return unto me! saith Jehovah.' The passage so read is an exposure of the fallacy of the people's hopes. On the laws of divorce here alluded to, see Deut. xxiv. 1—4.

7 See Gen. xxxviii. 14, 21.

8 The Arabs of the deserts around Palestine have long been notorious for lying in wait for travellers.

9 See Prov. ii. 17, and note. God puts into the people's mouth words whereby they may express their humiliation, and their hope in his mercy; at the same time telling them that he knows that his arguments will have no weight with them. Some, however, render vers. 4, 5 as follows: 'Dost thou not already cry unto me, 'Thou art my father, the guide of my youth: will he keep his anger for ever, will he retain it perpetually?' Behold thou sayest this, and yet thou doest evil and prevailst' (*i. e.* doest it with all thy might). Jehovah thus accuses the people of having claimed the privileges of their covenant with God, whilst they continued to speak and do evil. See ch. ii. 27.

10 Ch. iii. 6—vi. 30 form one series of prophecies, probably delivered in the latter part of Josiah's reign. It begins with a reproof of the people of Judah for emulating instead of avoiding the apostasy of the Israelites (vers. 6—11). The ten tribes are then addressed and are graciously invited to return to God, with promises of pardon (12—20). Some are heard penitently responding to this appeal (21—25), and are restored (iv. 1, 2); and Judah is solemnly warned to do the same (3, 4). The prophet then describes the punishment of the people as being near and terrible (5—31); and their sins as most aggravated and all but universal (v. 1—31), embracing impiety, unrighteousness, and self-delusion. From these he aims to arouse them by their danger, which is imminent; but their supineness and the false hopes held out by their teachers make all of no avail; so that they must be rejected (vi. 1—30). Remonstrances, appeals, and merciful invitations are interspersed throughout.

9 but went and played the harlot also. And it came to pass through the lightness¹ of her whoredom, that she ^v defiled the land, and committed adultery with
10 ^q stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me ^r with her whole heart, but feignedly,² saith the LORD.
11 And the LORD said unto me, ^s The backsliding Israel hath justified³ herself
12 more than treacherous Judah. Go and proclaim these words toward ^t the north,⁴ and say,

^p ver. 2; see refs. ch. 2, 7.
^q ch. 2, 27.
^r 2 Chr. 34, 33; Ps. 78, 36, 37; Hos. 7, 14.
^s Eze. 16, 47, 51; 23, 11; Hos. 4, 16.
^t ver. 18; ch. 23, 8; 2 Ki. 15, 29; 17, 6.

^u vers. 1, 7; Is. 41, 22.

^x ver. 5; see refs. Ex. 34, 6.
^y ver. 25; see refs. Le. 26, 40—42.

^z vers. 2, 6; Eze. 16, 15, 24, 25.

^a ch. 2, 25.

^b Deu. 12, 2.

^c ver. 12.

^d ch. 31, 32; see refs. Is. 54, 5.

^e ch. 23, 3; 31, 8—10; see refs. Is. 1, 9.

^f ch. 23, 4; Eze. 34, 23; Eph. 4, 11.

^g Lk. 12, 42; Ac. 20, 28.

^h Is. 65, 17.

ⁱ Eze. 43, 7.

^k see refs. Is. 2, 2—4; Zec. 2, 11.

^l Is. 56, 6; 60, 9.

^m ch. 11, 8.

ⁿ ch. 30, 3; 50, 4; see refs. Is. 11, 11—13; Zec. 10, 2, 6.

^o ver. 12; ch. 31, 8.

^p Am. 9, 15.

^q Ps. 106, 24; Eze. 20, 6; Dan. 8, 9; 11, 16, 41, 45.

^r Ro. 5, 20.

^s ver. 4; Is. 61, 8; Ro. 8, 15—17; Gal. 4, 4—6.

^t Is. 63, 16.

^u ch. 32, 39, 40.

^x ch. 5, 11; see refs. Is. 48, 8.

^y ch. 31, 9, 18—20; 50, 4, 5; Is. 15, 2.

^z ch. 2, 32.

^a ver. 14; Hos. 14, 1.

^b Hos. 3, 5; 6, 1, 2; 14, 4.

^u Return, thou backsliding Israel, saith the LORD;

And I will not cause mine anger to fall upon you:

For I *am* ^x merciful, saith the LORD,—and I will not keep *anger* for ever.

13 ^v Only acknowledge thine iniquity,

That thou hast transgressed against the LORD thy God,

And hast ^z scattered thy ways to the ^a strangers—^b under every green tree,

And ye have not obeyed my voice,—saith the LORD.

14 ^c Turn, O backsliding children, saith the LORD;—^d for I am married⁵ unto you:

And I will take you ^e one of a city, and two of a family,⁶

And I will bring you to Zion:⁷

15 And I will give you ^f pastors⁸ according to mine heart,

Which shall ^g feed you with knowledge and understanding.

16 And it shall come to pass,—when ye be multiplied and increased in the land,

In those days, saith the LORD,—they shall say no more,

The ark⁹ of the covenant of the LORD:

^h Neither shall it come to mind:—neither shall they remember it;

Neither shall they visit *it*; neither shall *that* be done any more.

17 At that time they shall call Jerusalem ⁱ the throne of the LORD;

^k And all the nations shall be gathered unto it,

^l To the name of the LORD,¹⁰ to Jerusalem:

Neither shall they ^m walk any more after the imagination of their evil heart.

18 In those days ⁿ the house of Judah shall walk with the house of Israel,¹¹

And they shall come together out of the land of ^o the north,

To ^p the land that I have given for an inheritance unto your fathers.

19 But I said,—How shall I put thee among the children,¹²

And give thee ^q a pleasant land,—a goodly heritage of the hosts of nations?

^r And I said,—^s Thou shalt call me, ^t My father;

^u And shalt not turn away from me.

20 Surely ^v as a wife treacherously departeth from her husband,

So ^x have ye dealt treacherously with me,—O house of Israel, saith the LORD.

21 A voice was heard upon ^y the high places,

Weeping *and* supplications of the children of Israel:

For they have perverted their way,—^z and they have forgotten the LORD their God.

22 ^a Return, ye backsliding children,—and ^b I will heal your backslidings.

Behold, we come unto thee;—for thou *art* the LORD our God.

23 Truly in vain *is salvation hoped for* from the hills,¹³

^g Ps. 106, 24; Eze. 20, 6; Dan. 8, 9; 11, 16, 41, 45.

^r Ro. 5, 20.

^s ver. 4; Is. 61, 8; Ro. 8, 15—17; Gal. 4, 4—6.

^t Is. 63, 16.

^u ch. 32, 39, 40.

^x ch. 5, 11; see refs. Is. 48, 8.

^y ch. 31, 9, 18—20; 50, 4, 5; Is. 15, 2.

^z ch. 2, 32.

^a ver. 14; Hos. 14, 1.

^b Hos. 3, 5; 6, 1, 2; 14, 4.

¹ Rather, 'infamy.' This of course refers to *Israel* and her idolatries.

² With a mere external reformation.

³ Great as were the sins of Israel, she might be almost called 'just' when compared with Judah; because Judah had possessed the temple of God, with his Divinely-appointed worship and priests (see 2 Chron. xi. 13—17, and note), had been favoured with many pious kings and zealous prophets, and had also been solemnly warned by the defection and the punishment of Israel. If, in spite of all these advantages, she persisted in her idolatry, she was even more culpable than Israel, and deserved to be treated more severely.

⁴ Towards the countries in which the exiles of the ten tribes were dispersed—Mesopotamia, Assyria, and Media (2 Kings xvii. 6).

⁵ Some render this, 'Though I have rejected you, yet I will take you,' etc. See ch. xxxi. 32, and note.

⁶ Or, 'tribe.' Though in a whole city or nation there should be only one or two of my people, I will not forget even these, but will bring them back with the rest. See Deut. xxx. 1—5.

⁷ You shall again enjoy the protection and favours of Israel's Divine King. The prophecy was fulfilled, in part, when many from the ten tribes joined themselves to the people of Judah on their return from Babylon, and at

many subsequent periods. But it cannot be regarded as completely fulfilled till 'all Israel shall be saved' Comp. Acts xxvi. 7; Rom. xi. 26.

⁸ See note on ch. ii. 8.

⁹ The ark was the most sacred of all the religious symbols, and the second temple was regarded as having far less glory than the first, because it had not this. But the prophet declares that the ark shall not be needed or even desired; for Jerusalem—the church—into which all nations shall be gathered, shall be Jehovah's throne. Comp. Rev. xxi. 22.

¹⁰ To Jehovah, who there manifests his perfections.

¹¹ The ancient enmity between the two kingdoms shall be extinguished, and the exiles of Judah shall return with those of Israel to their own country.

¹² Some consider this to be a continuation of the preceding promise, thus: 'And I have said, How will I put thee among the children!' etc. But others regard the passage as a question designed to bring out the condition of Israel's restoration. I will put thee among my children, *when* thou 'shalt call me, My Father, and shalt not turn away from me,' as you have hitherto done (ver. 20). The rest of the chapter represents the people as penitently calling upon God, and sets forth his gracious encouragements.

¹³ That is, from the idols worshipped there.

- And from the multitude of mountains :
^d Truly in the LORD our God is the salvation of Israel.
- 24 ^e For shame¹ hath devoured the labour of our fathers from our youth ;
 Their flocks and their herds, their sons and their daughters.
- 25 ^f We lie down in our shame,—and our confusion covereth us :
^g For we have sinned against the LORD our God,
^h We and our fathers,—from our youth even unto this day,
 And ⁱ have not obeyed the voice of the LORD our God.
- 4 If thou wilt return, O Israel, saith the LORD, ^k return unto me :²
 And if thou wilt put away thine abominations out of my sight,
^l Then shalt thou not remove.
- 2 ^m And thou shalt swear, ⁿ The LORD liveth,
^o In truth, in judgment, and in righteousness ;
^p And the nations shall bless themselves in him,⁴—and in him shall they ^q glory.
- 3 For thus saith the LORD—to the men of Judah and Jerusalem,
^r Break up⁵ your fallow ground,—and ^s sow not among thorns.
- 4 ^t Circumcise yourselves to the LORD,—and take away the foreskins of your heart,
 Ye men of Judah and inhabitants of Jerusalem :
 Lest my fury come forth like fire,—and burn that none can quench it,
 Because of the evil of your doings.
- 5 Declare⁶ ye in Judah,—and publish in Jerusalem ; and say,
 Blow ye the trumpet⁷ in the land :—cry, gather together, and say,
^u Assemble yourselves, and let us go into the defenced cities.
- 6 Set up the standard toward Zion :—retire,⁸ stay not :
 For I will bring evil from the ^v north,—and a great destruction.
- 7 ^x The lion is come up from his thicket,
 And ^y the destroyer of the Gentiles⁹ is on his way ;
 He is gone forth from his place—^z to make thy land desolate ;
 And thy cities shall be laid waste, without an inhabitant.
- 8 For this ^a gird you with sackcloth,—lament and howl :
 For ^b the fierce anger of the LORD is not turned back from us.
- 9 And it shall come to pass at that day, saith the LORD,
 That ^c the heart of the king shall perish,¹⁰—and the heart of the princes ;
 And the priests shall be astonished, and the prophets shall wonder.
- 10 Then said I, Ah, Lord GOD !
^d Surely thou hast greatly deceived¹¹ this people and Jerusalem,
^e Saying, Ye shall have peace ;—whereas ^f the sword reacheth unto the soul.
- 11 At that time shall it be said to this people and to Jerusalem,
^g A dry wind of the high places¹² in the wilderness
 Toward the daughter of my people,—not to fan, nor to cleanse,
- 12 *Even* a full wind from those *places* shall come unto me :¹³
 Now also ^h will I give sentence against them.
- 13 Behold, he shall come up as clouds,—and ⁱ his chariots *shall be* as a whirlwind :
^k His horses are swifter than eagles.—^l Woe unto us ! for we are spoiled.

^d ch. 11. 8 ; see refs. Ps. 3. 8 ; Is. 12. 2 ; Hos. 1. 7.

^e ch. 11. 13 ; Hos. 9. 10 ; 10. 6 ; Ro. 6. 21.

^f ch. 2. 26 ; Lam. 5. 16.

^g Ezra 9. 6, 7.

^h Ne. 9. 32—31.

ⁱ ch. 22. 21 ; Dan. 9. 10.

^k see refs. ch. 3. 1, 22 ; Joel 2. 12, 13.

^l 2 Chr. 33. 8.

^m see refs. Deu. 6. 13.

ⁿ Is. 48. 1 ; Zec. 8. 8.

^o Ge. 22. 18 ; Ps. 72. 17 ; Is. 65. 16 ; Gal. 3. 8.

^p Is. 45. 21, 25 ; 1 Cor. 1. 31 ; Phil. 3. 3.

^q Hos. 10. 12.

^r Mt. 13. 7, 22 ; Mk. 4. 7, 18, 19 ; Gal. 6. 6—8.

^s ch. 9. 26 ; see refs. Deu. 10. 16 ; Eze. 18. 31.

^t ch. 8. 11 ; 35. 11.

^u ch. 1. 13—15 ; 6. 1, 22.

^x see refs. ch. 2. 15 ; 2 Kl. 24. 1 ; Dan. 7. 4.

^y ch. 25. 9 ; 27. 8 ; Eze. 26. 7—13 ; Dan. 5. 19.

^z ch. 2. 15.

^a ch. 6. 26 ; see refs. Is. 22. 12.

^b Is. 5. 25.

^c see 2 Kl. 25. 1—7.

^d ch. 14. 13, 11 ; Eze. 11. 9 ; 2 Thes. 2. 11.

^e ch. 5. 12 ; 6. 14.

^f Lam. 2. 21.

^g ch. 23. 19 ; 30. 23, 24 ; 51. 1 ; Eze. 17. 10 ; Hos. 13. 3, 15.

^h ch. 1. 16.

ⁱ Is. 5. 28.

^k Deu. 28. 49 ; Lam. 4. 19 ; Hos. 8. 1 ; Hab. 1. 8.

^l ver. 31.

1 Heb., 'the shame : ' probably meaning the *shameful* idols. See refs. Idolatry debases the soul ; and what is spent upon it is altogether thrown away.

2 Or, 'If thou wouldst return, O Israel, saith Jehovah, to me thou must return.' A sincere return in righteousness to God's service is insisted upon as needful to ensure his blessing.

3 That is, if thou publicly profess and adhere to his service. See Deut. vi. 13 ; Isa. xix. 18.

4 Your faithfulness to Jehovah, and the prosperity resulting from it, shall lead the Gentiles to seek Him.

5 The two metaphors in vers. 3, 4 are designed to show that there must be a thorough putting away of all sin from the heart, whatever trouble or pain it may involve ; otherwise reformation will be as fruitless as a sowing among thorns. See refs.

6 The prophet sees the threatened punishment as if it were actually present (see Isa. x. 28, etc.) ; he beholds the northern invader entering and ravaging the land. Some suppose this to refer to the Scythians, who overran great part of Western Asia about this time. See Herodot. i. 103. But it is more probable that it alludes to the Chaldeans, who shortly afterwards destroyed Jerusalem,

and carried away the princes and many of the people.

7 That is, the trumpet of alarm.

8 Or, 'flee for safety ; ' *i. e.* to Zion.

9 Rather, 'of the nations.'

10 Or, 'shall fail ; ' *i. e.* with fear.

11 That is, Thou hast suffered them to be greatly deceived. Some regard this as referring to the promises which God had made, and which the people had appropriated to themselves, neglecting the conditions of faithfulness and obedience annexed to them. But most commentators apply the words to the false prophets, who predicted peace in God's name (ch. vi. 14). God is said to deceive the people when in his anger he leaves them to their delusions, because they had presumed upon his promises and neglected his warnings. Comp. Exod. iv. 21, and Isa. vi. 10.

12 Rather, 'a dry wind of the *barren hills* in the desert,' etc. God says that he will sweep the land, not with the cool breeze which winnows the grain, but with the deadly Samiel and its clouds of scorching sand. This represents the terrible Chaldean invaders who shall sweep over the country. See Hab. i. 9.

13 Rather, 'a wind fuller (*i. e.* stronger) than these shall come for me ; ' *i. e.* to do my bidding.

- 14 O Jerusalem, ^m wash thine heart from wickedness,—that thou mayest be saved.
How long shall thy ⁿ vain thoughts lodge within thee?
- 15 For a voice declareth ^o from Dan,¹—and publisheth affliction from mount Ephraim.
- 16 ^p Make ye mention² to the nations;—behold, publish against Jerusalem,
That ^q watchers³ come ^r from a far country,
^s And give out their voice against the cities of Judah.
- 17 ^t As keepers of a field, are they against her round about;
^u Because she hath been rebellious against me, saith the LORD.
- 18 ^x Thy way and thy doings have procured these *things* unto thee;
This *is* thy wickedness,—because it is bitter,—because it reacheth unto thine heart.
- 19 My ^y bowels! my bowels!⁴—I am pained at my very heart;
My heart maketh a noise in me; I cannot hold my peace,
Because thou hast heard, O my soul, the sound of the trumpet,—the alarm of war.
- 20 ^z Destruction upon destruction is cried;—for the whole land is spoiled:
Suddenly are ^a my tents spoiled,—and my curtains in a moment.
- 21 How long shall I see the standard,—and hear the sound of the trumpet?
- 22 For ^b my people *is* foolish,—^c they have not known me;
They *are* sottish children,—and they have none understanding:
^d They *are* wise to do evil,—but to do good they have no knowledge.
- 23 ^e I beheld the earth—and, lo, *it was* ^f without form and void;⁵
And the heavens—^g and they *had* no light.
- 24 ^h I beheld the mountains—and, lo, they trembled, and all the hills moved lightly.
- 25 I beheld, and, lo, ⁱ *there was* no man,—and all the birds of the heavens were fled.
- 26 I beheld, and, lo, ^k the fruitful place *was* a wilderness,
And all the cities thereof were broken down,
At the presence of the LORD, and by his fierce anger.
- 27 For thus hath the LORD said,
^l The whole land shall be desolate;—^m yet will I not make a full end.⁶
- 28 For this ⁿ shall the earth mourn,—and ^o the heavens above be black:
Because I have spoken *it*, I have purposed *it*,
And ^p will not repent, neither will I turn back from it.
- 29 The whole city ^q shall flee,—for the noise of the horsemen and bowmen;
They shall go into thickets,—and climb up upon the rocks:
Every city *shall be* forsaken,—and not a man dwell therein.
- 30 And *when* thou *art* spoiled, what wilt thou do?
Though thou clothest thyself with crimson,
Though thou deckest thee with ornaments of gold,
^r Though thou rentest thy face⁷ with painting,
In vain shalt thou make thyself fair;
^s *Thy* lovers will despise thee,—they will seek thy life.
- 31 For I have heard a voice as of a woman in travail,
And the anguish as of her that bringeth forth her first child,
The voice of the daughter of Zion,
That bewaileth herself, *that* ^t spreadeth her hands,
Saying, ^u *Woe is me now!*—^x for my soul is wearied because of murderers.
- 5 Run ye to and fro through the streets of Jerusalem,
And see now, and know, and seek in the broad places thereof,
^y If ye can find a man,—^z if there be *any* that executeth judgment,
That seeketh the truth;—^a and I will pardon it.⁸
- 2 And ^b though they say, ^c The LORD liveth;—surely they ^d swear falsely.
- 3 O LORD, *are* not ^e thine eyes upon the truth?
Thou hast ^f stricken them,—but they have not grieved;

m see refs. Is. 1. 16.

n Ps. 119. 113.

o ch. 8. 16.

p ch. 31. 10; Is. 34. 1.

q ver. 17; ch. 5. 6.

r ch. 5. 15.

s Eze. 21. 22.

t ch. 6. 2, 3; 2 Ki. 25.

u ch. 5. 23; Is. 1. 20—

23.

x see refs. ch. 2. 17, 19;

6. 19; Is. 50. 1.

y ch. 9. 1, 10; 23. 9;

Is. 15. 5; 16. 11; 21.

3; 22. 4; Lk. 19. 42.

z Ps. 42. 7; Eze. 7. 26.

a ch. 10. 20; Lam. 2.

6—9; Hab. 3. 7.

b ch. 8. 7—9; Is. 1. 3.

c Hos. 5. 4.

d Ro. 16. 19.

e Is. 21. 1—12, 19.

f Ge. 1. 2.

g Joel 3. 15, 16; Am.

8. 9.

h ch. 9. 10; see refs.

Judg. 54. 5; Is. 5.

25; Eze. 38. 20.

i Hos. 4. 3; Zeph. 1.

2, 3.

k see Deu. 29. 23—28.

l ver. 7; ch. 7. 34;

2 Chr. 36. 21.

m ch. 5. 10, 18; 30. 11;

46. 28; Le. 26. 44;

Is. 6. 13; Am. 9. 8, 9.

n Hos. 4. 3.

o Is. 5. 30; 34. 4; 50. 3.

p ch. 7. 16; see refs.

Num. 23. 19.

q ch. 39. 4—6; 2 Ki.

25. 4—7.

r 2 Ki. 9. 30; Eze. 23.

40.

s ch. 22. 20—22; 2 Ki.

24. 7; Lam. 1. 2, 19.

t Is. 1. 15; Lam. 1. 17.

u ch. 10. 19; Is. 3. 26.

x Lam. 1. 20; 2. 21.

y Pro. 20. 6; Eze. 22.

30.

z Ge. 18. 23, etc.; Ps.

12. 1; Mic. 7. 2.

a Ge. 18. 25.

b Le. 19. 12; Is. 48. 1;

Tit. 1. 16.

c ch. 4. 2.

d ch. 7. 9.

e 2 Chr. 16. 9.

f see refs. ch. 2. 30.

1 This may mean, There is no time to be lost; for the invader has passed the northern frontier, and is already at Mount Ephraim. Or it may be a warning to Judah, derived from the two great Assyrian captivities (2 Kings xv. 29; xvii. 6); in the former of which Dan and all Galilee, and in the latter Samaria and Mount Ephraim, were overrun and subdued.

2 That is, 'report it to the nations.' God's chastisement of his people is to be public and exemplary.

3 That is, 'besiegers;' so called to agree with the figure in ver. 17.

4 The prophet speaks in the name of the people. Comp. ver. 20 with ch. x. 20; and see Isa. xxvi. 19.

5 This is an awful vision of the desolating effects of

Jehovah's wrath, reducing all things, as it were, to primeval chaos. See Gen. i. 2, 3; Nahum i. 2—6.

6 When all seems to be destroyed, God has yet a reserve in mercy. See ch. v. 10, 18, and comp. Rom. xi. 5.

7 Rather, 'distendest thine eyes.' See note on 2 Kings ix. 30. The figure of ch. ii. is resumed, to show how useless shall be all the efforts of the people to obtain help in their distress.

8 Or, 'her.' This is not to be taken literally, for there were good men in Jerusalem, such as Baruch, etc.; but it is designed to show that Jerusalem was as guilty as Sodom, (and yet that God was willing to carry his long-suffering and clemency farther, if possible, than in that case. See Gen. xviii. 23—31.

- Thou hast consumed them,—*but* ^s they have refused to receive correction :
^h They have made their faces harder than a rock ;—they have refused to return.
 4 Therefore I said,—ⁱ Surely these *are* poor ;—they are foolish :
 For ^k they know not the way of the LORD,—*nor* the judgment of their God :
 5 I will get me unto the great men,—and will speak unto them ;
 For ^l they have known the way of the LORD,—*and* the judgment of their God.
 But these have altogether ^m broken the yoke,—*and* burst the bonds.
 6 Wherefore ⁿ a lion out of the forest shall slay them,
^o And a wolf of the evenings [*or*, deserts] shall spoil them,
^p A leopard shall watch ¹ over their cities :
 Every one that goeth out thence shall be torn in pieces :
^q Because their transgressions are many,—*and* their backslidings are increased.
 7 ^r How shall I pardon thee for this ?
 Thy children have forsaken me,—and ^s sworn by *them* ^t that are no gods :
^u When I had fed them to the full,²—they then committed adultery,
 And assembled themselves by troops in the harlots' houses.
 8 ^v They were *as* fed horses in the morning :
 Every one ^w neighed after his neighbour's wife.
 9 ^x Shall I not visit for these *things* ? saith the LORD :
^y And shall not my soul be avenged on such a nation as this ?
 10 ^b Go ye up upon her walls, and destroy ;—^c but make not a full end :
 Take away her battlements ;³—for they *are* not the LORD's.
 11 For ^d the house of Israel and the house of Judah
 Have dealt very treacherously against me, saith the LORD.
 12 ^e They have belied ⁴ the LORD,—and said, ^f *It is not he* ;
 Neither shall evil come upon us ;—^g neither shall we see sword nor famine :
 13 And the prophets shall become ^h wind,—and the word *is* not in them :
 Thus shall it be done unto them.⁵
 14 Wherefore thus saith the LORD God of hosts,—Because ye speak this word,
ⁱ Behold, I will make my words in thy mouth fire,
 And this people wood, and it shall devour them.
 15 Lo, I will bring a ^k nation upon you ^l from far,—O house of Israel, saith the LORD :
 It *is* ^m a mighty nation,—it *is* an ancient nation,
 A nation whose language thou knowest not,—neither understandest what they say.
 16 Their quiver *is* as an open sepulchre,⁶—they *are* all mighty men.
 17 And they shall eat up thine ⁿ harvest, and thy bread,
 Which thy sons and thy daughters should eat :
^o They shall eat up thy flocks and thine herds :
 They shall eat up thy vines and thy fig trees :
 They shall impoverish thy fenced cities,—wherein thou trustedst, with the sword.
 18 Nevertheless in those days, saith the LORD,—I ^p will not make a full end with you.
 19 And it shall come to pass, when ye shall say,
^q Wherefore doeth the LORD our God all these *things* unto us ?
 Then shalt thou answer them,
 Like as ye have ^r forsaken me,—and served strange gods in your land,
 So ^s shall ye serve strangers in a land *that is* not yours.
 20 Declare this in the house of Jacob,—and publish it in Judah, saying,
 21 Hear now this, O ^t foolish people, and without understanding ;
 Which have eyes, and see not ;—which have ears, and hear not :⁷
 22 ^u Fear ye not me ? saith the LORD :⁸—will ye not tremble at my presence,
 Which have placed the sand *for* the ^x bound of the sea
 By a perpetual decree, that it cannot pass it ;
 And though the waves thereof toss themselves, yet can they not prevail ;
 Though they roar, yet can they not pass over it ?
 23 But this people hath ^y a revolting and a rebellious heart ;
 They are revolted and gone.
 24 Neither say they in their heart,—Let us now fear the LORD our God,

g ch. 7. 28; Zeph. 3. 2.

h Is. 48. 4; Zec. 7. 11, 12.

i ch. 4. 22.

k ch. 8. 7.

l Mic. 3. 1.

m Ps. 2. 3; Eze. 22. 6

—8, 25—29.

n ch. 2. 15; 4. 7.

o Ps. 104. 20; Hab. 1. 8; Zeph. 3. 3.

p Hos. 13. 7.

q ch. 2. 17, 19.

r ch. 3. 19; Hos. 11. 8.

s Jos. 23. 7; Zeph. 1. 5.

t ch. 2. 11; Deu. 32. 21; Gal. 4. 8.

u Deu. 32. 15; Hos. 13. 6.

x ch. 9. 2; 23. 10; 29. 23; Eze. 22. 11.

y ch. 13. 27.

z ver. 29; ch. 9. 9.

a ch. 44. 22; Le. 26. 25; Deu. 32. 35.

b ch. 39. 8.

c ver. 18; ch. 4. 27.

d ch. 3. 6—11, 20.

e ch. 4. 10; 2 Chr. 36. 16; 1 John 5. 10.

f ch. 23. 17; Is. 28. 14, 15.

g ch. 14. 13.

h Job 6. 26; 8. 2.

i ch. 1. 9; 23. 29.

k see refs. ch. 1. 14, 15; Is. 5. 26.

l ch. 4. 16; Is. 39. 3.

m Dan. 2. 37, 38; 7. 7; Hab. 1. 5—10.

n see refs. Le. 26. 16.

o ch. 4. 7.

p see refs. ch. 4. 27.

q ch. 13. 22; 16. 10; Deu. 29. 21—28; 1 Kl. 9. 8, 9.

r ch. 2. 13.

s Deu. 28. 47, 48; Lam. 5. 8.

t Ps. 91. 8; see refs. Is. 6. 9, 10; Eze. 12. 2; John 12. 40.

u Rev. 15. 4.

x see refs. Job 26. 10.

y ver. 5; ch. 6. 28; Is. 31. 6.

1 That is, shall watch for prey. The invaders shall combine all that is terrible in these three savage beasts. Comp. Hab. i. 8, 9.

2 As the Hebrew stands, the words mean, 'When I had bound them in covenant.' But the rendering of our translators is supported by many manuscripts and versions. The 'adultery' is evidently *idolatry*, not without a reference to its licentious accompaniments.

3 Or, 'branches;' *i. e.* leave only the root or stem. The metaphor is that of a vineyard. Comp. Isa. vi. 13.

4 That is, they have denied; as in Job xxxi. 28.

5 This is the language of the scoffing Jews. They said the gloomy predictions of the prophets shall turn out to be wind, and shall return on their own heads.

6 See note on Psa. v. 9.

7 See note on Deut. xxix. 4.

8 Man's reverence is due to God, as the Creator, Controller, and beneficent Sustainer (ver. 24) of all things. But the Jews had utterly disregarded even these natural claims.

- ^z That giveth rain, both the ^a former and the latter, in his season :
^b He reserveth unto us the appointed weeks of the harvest.
- 25 ^c Your iniquities have turned away these *things*,
 And your sins have withholden good *things* from you.
- 26 For ^d among my people are found wicked *men* :
 They ^e lay wait, as he that setteth snares ;—they set a trap, they catch men.
- 27 As a cage is full of birds,—so *are* their houses full of deceit :
 Therefore they are become great, and waxen rich.
- 28 They are waxen ^f fat, they shine :—yea, ^g they overpass the deeds of the wicked :¹
 They judge not ^h the cause,—the cause of the fatherless,—ⁱ yet they prosper ;
 And the right of the needy do they not judge.
- 29 ^k Shall I not visit for these *things* ? saith the LORD :
 Shall not my soul be avenged on such a nation as this ?
- 30 A wonderful and ^l horrible thing is committed in the land ;
- 31 The prophets prophesy ^m falsely,—and the priests bear rule by their means ;²
 And my people ⁿ love to *have it* so :—and what will ye do in the end thereof ?³
- 6 O ye children of ^p Benjamin,⁴ gather yourselves to flee
 Out of the midst of Jerusalem,
^q And blow the trumpet in ^r Tekoa,—and set up a sign of fire in ^s Beth-haccerem :
^t For evil appeareth out of the north,—and great destruction.
- 2 ^u “I have likened the daughter of Zion to a comely and delicate *woman*.⁵
- 3 ^x The shepherds⁶ with their flocks shall come unto her ;
^y They shall pitch *their* tents against her round about :
 They shall feed every one in his place.
- 4 ^z Prepare⁷ ye war against her ;—arise, and let us go up ^a at noon.
 Woe unto us !⁸ for the day goeth away,
 For the shadows of the evening are stretched out.
- 5 Arise, and let us go by night,—and ^b let us destroy her palaces.
- 6 For thus hath the LORD of hosts said,
^c Hew ye down trees,—^d and cast a mount against Jerusalem :
^e This *is* the city to be visited ;—^f she *is* wholly oppression in the midst of her.
- 7 ^g As a fountain casteth out her waters,—so she casteth out her wickedness :
^h Violence and spoil is heard in her ;—before me continually *is* grief and wounds.
- 8 ⁱ Be thou instructed, O Jerusalem,—lest ^k my soul depart from thee ;
 Lest I make thee desolate,—a land not inhabited.
- 9 Thus saith the LORD of hosts,
^l They shall thoroughly glean the remnant of Israel as a vine :
 Turn back thine hand as a grapegatherer into the baskets.⁹
- 10 To whom shall I speak,—and give warning, that they may hear ?
 Behold, their ^m ear *is* uncircumcised,¹⁰—and they cannot hearken :
 Behold, ⁿ the word of the LORD is unto them a reproach ;
 They have no delight in it.
- 11 Therefore I am full of the fury of the LORD ;—^o I am weary with holding in :
 I will pour it out ^p upon the children abroad,
 And upon the assembly of young men together :
 For even the husband with the wife shall be taken,
 The aged with *him that is* full of days.
- 12 And ^q their houses shall be turned unto others,
With their fields and wives together :
 For ^r I will stretch out my hand upon the inhabitants of the land,—saith the LORD.

z ch. 14. 22 ; Ps. 147. 8 ; Mt. 5. 45 ; Ac. 14. 17.
 a Deu. 11. 14 ; Joel 2. 23.
 b Ge. 8. 22.
 c ch. 2. 17—19 ; 3. 3 ; Is. 59. 2.
 d ch. 4. 22 ; Is. 58. 1.
 e Ps. 10. 9, 10 ; 64. 5 ; Pro. 1. 11, 17, 18 ; Hab. 1. 15.

f Deu. 32. 15 ; Ps. 73. 4—12.
 g Eze. 5. 6, 7 ; 16. 47—52.
 h Is. 1. 23 ; Zec. 7. 10.
 i ch. 12. 1 ; Job 12. 6 ; Ps. 73. 12.
 k ver. 9 ; Mal. 3. 5.

l ch. 23. 14 ; Hos. 6. 10.
 m ch. 14. 14 ; 23. 25, 26 ; Eze. 13. 6, 16.
 n Is. 30. 10, 11 ; Mic. 2. 6, 11 ; John 3. 19 ; 2 Tim. 2. 3, 4.
 o ch. 4. 50 ; Is. 10. 3 ; 33. 14.
 p see Jos. 18. 28.
 q ch. 4. 5.
 r 2 Chr. 11. 6.
 s Ne. 3. 14.
 t ch. 1. 14 ; 4. 6 ; 25. 8—11.
 u ch. 4. 31 ; Lam. 2. 1.
 x Nah. 3. 18.
 y ch. 4. 16, 17 ; 52. 4 ; 2 Ki. 25. 1, 4.

z ch. 5. 10 ; 51. 27 ; Mic. 3. 5 ; Joel 3. 9.
 a ch. 15. 8 ; Zeph. 2. 4.

b 2 Chr. 36. 19.

c Deu. 20. 19, 20.
 d ch. 32. 24 ; Is. 37. 33 ; Eze. 21. 22.
 e ch. 59. 9.
 f Is. 59. 13, 14.
 g Is. 57. 20.
 h ch. 20. 8 ; Ps. 55. 9—11 ; Eze. 7. 11, 23 ; Mic. 3. 1—3, 9—12.
 i ch. 4. 14 ; 7. 1—7 ; Ps. 2. 10 ; 32. 8 ; Is. 1. 19, 20.
 k Eze. 23. 18 ; Hos. 9. 12.
 l ch. 49. 9 ; 52. 28—30 ; Ohad. 5. 6.

m ch. 7. 26 ; Ex. 6. 12 ; Ac. 7. 51.

n ch. 20. 8 ; 2 Chr. 36. 15, 16.

o ch. 20. 9 ; Eze. 3. 14 ; Mic. 3. 8.

p ch. 9. 21 ; 18. 21 ; 2 Chr. 36. 17.

q ch. 8. 10 ; Deu. 28. 30—32.

r 1 Chr. 21. 16 ; Is. 5. 25.

¹ Or, ‘Yea, they have passed by matter of wrong ; they have not judged the cause,’ etc.

² Literally, ‘on their hand ;’ *i. e.* under their guidance. See 1 Chron. xxv. 2, 3.

³ A nation in which interested deception is welcomed by easy credulity must soon become thoroughly debased, and ripe for Divine judgments.

⁴ The Benjamites are addressed most probably because, when assailed from the north, they would naturally seek shelter in Jerusalem ; which they are here instructed to leave, and to flee southwards to the mountain fastnesses. Tekoa, on a hill about twelve miles from Jerusalem, still retains its name. Beth-haccerem, ‘the house of the vineyard,’ is probably the conspicuous Frank Mountain, well suited for a beacon, and still marked with terraces for vine culture ; on which account, perhaps, it is called by the Arabs Jebel-el-Fureidis (the hill of Paradise).

⁵ Rather, ‘I have destroyed (*i. e.* doomed to destruction) the tender and luxurious one, the daughter of Zion.’

⁶ The Chaldean generals (see ch. xxv. 34) and their armies, who will cover the land like sheep and cattle, and devour everything.

⁷ Literally, ‘Sanctify ;’ *i. e.* by the sacrifices usually offered before a battle, to propitiate the Deity. See refs. This is the language of the Chaldean generals.

⁸ Or, ‘Alas for us !’ The soldiers, eager for plunder, regret the close of day ; but resolve to renew the attack at night (ver. 5).

⁹ That is, put it again and again into them ; do the work thoroughly. It refers, probably, to the successive removals of the people. See 2 Kings xxiv. 14 ; xxv. 11.

¹⁰ Unprepared to receive God’s word.

- 13 For from the least of them even unto the greatest of them
Every one *is* given to ^s covetousness;
' And from the prophet even unto the priest, every one dealeth falsely.
- 14 They have ^u healed also the hurt of the daughter of my people slightly,¹
^r Saying, Peace, peace;—when *there is* no peace.
- 15 Were they ^y ashamed when they had committed abomination?
Nay, they were not at all ashamed,—neither could they blush:²
Therefore they shall fall among them that fall:
^z At the time *that* I visit them they shall be cast down,—saith the Lord.
- 16 Thus saith the LORD,—Stand ye in the ways, and see,
And ask for the ^a old paths,³—where *is* the good way, and walk therein,
And ye shall find ^b rest for your souls.
^c But they said, We will not walk *therein*.
- 17 Also I set ^d watchmen⁴ over you, *saying*,—Hearken to the sound of the trumpet.
But they said, We will not hearken.
- 18 ^e Therefore hear, ye nations,—and know, O congregation,—what *is* among them.⁵
- 19 ^f Hear, O earth:
Behold, I will bring evil upon this people,—*even* ^g the fruit of their thoughts,
Because they have not hearkened unto my words,—nor to my law, ^h but rejected it.
- 20 ⁱ To what purpose cometh there to me incense ^k from Sheba,
And the ^l sweet cane from a far country?
^m Your burnt offerings *are* not acceptable,—nor your sacrifices sweet unto me.
- 21 Therefore thus saith the LORD,
Behold, ⁿ I will lay stumblingblocks⁶ before this people,
^o And the fathers and the sons together shall fall upon them
The neighbour and his friend shall perish.
- 22 Thus saith the LORD,—Behold, a people cometh from the ^p north country,
And a great nation shall be raised from the sides⁷ of the earth.
- 23 ^q They shall lay hold on bow and spear;⁸—they *are* ^r cruel, and have no mercy;
Their voice ^s roareth like the sea;—and they ride upon horses,
Set in array as men for war,—against thee, O daughter of Zion.
- 24 ^t We⁹ have heard the fame thereof:—our hands wax feeble:
^u Anguish hath taken hold of us,—*and* pain, as of a woman in travail.
- 25 ^v Go not forth into the field,—nor walk by the way;
For the sword of the enemy—^y and fear *is* on every side.
- 26 O daughter of my people, ^z gird *thee* with sackcloth,—^a and wallow thyself in ashes:
^b Make thee mourning, *as for* an only son,—most bitter lamentation:
^c For the spoiler shall suddenly come upon us.
- 27 I have set thee *for* a tower¹⁰ *and* ^d a fortress among my people,
That thou mayest know and try their way.
- 28 ^e They *are* all grievous revolters,—^f walking with slanders:¹¹
They are ^g brass and iron;—they *are* all ^h corrupters.
- 29 The bellows are burned,¹²—the lead is consumed of the fire;
The founder melteth in vain:—for the wicked are not plucked away.
- 30 ⁱ Reprobate silver shall *men* call them,—because ^k the LORD hath rejected them.

Expostulations and threatenings addressed to the people in the temple.

7 THE¹³ word that came to Jeremiah from the LORD, saying, 'Stand in the 2 gate of the LORD's house, and proclaim there this word, and say,

^r ch. 8. 10; 11. 18; 23. 11; see refs. 18. 56. 11; 57. 17; Eze. 22. 12; Mic. 3. 5, 11. ^t ch. 23. 11; 1s. 28. 7. ^u ch. 8. 11; Eze. 13. 10. ^v ch. 4. 10; 14. 13; 23. 17. ^y ch. 3. 3; 8. 12; 1s. 3. 9.

^z ch. 5. 9.

^a ch. 18. 15; Deu. 32. 7; 1s. 8. 20; Mal. 4. 4; Lk. 16. 29. ^b 1s. 28. 12; Mt. 11. 29. ^c ch. 22. 21; 41. 16.

^d ch. 25. 4; 1s. 21. 11; 58. 1; Eze. 3. 17—21; Hab. 2. 1; Heb. 13. 17.

^e ch. 4. 16.

^f Deu. 22. 1; 1s. 1. 2.

^g ch. 4. 7; 17. 10; Pro. 1. 31.

^h ver. 10; ch. 8. 9.

ⁱ Ps. 40. 6; 50. 7—13; 1s. 1. 11—13; 66. 3; Am. 5. 21, 22; Mic. 6. 6, etc.

^k 1 Ki. 10. 10; 1s. 60. 6. ^l see refs. 1s. 43. 24. ^m ch. 7. 21.

ⁿ ch. 13. 16; Eze. 3. 20.

^o ch. 16. 3—9.

^p ch. 1. 14, 15; 5. 15; 10. 22; 50. 41—43.

^q ch. 59. 42; Hab. 1. 6—10.

^r ch. 30. 14.

^s ch. 4. 13; 1s. 5. 30.

^t ch. 4. 9, 19—21; Eze. 21. 6, 7.

^u ch. 4. 31; 13. 21; 49. 24; 50. 43.

^v ch. 4. 5.

^y ch. 49. 29.

^z ch. 4. 8; 1 Ki. 20. 31; 1s. 30. 11.

^a ch. 25. 31; see refs. Job 2. 8; Mic. 1. 10.

^b Zec. 12. 10.

^c ch. 4. 20; 15. 8.

^d see refs. ch. 1. 18.

^e ch. 5. 23.

^f ch. 9. 4; 20. 10; see refs. 1s. 19. 16.

^g 1s. 48. 4; Eze. 22. 18, 20—22.

^h 1s. 1. 4.

ⁱ 1s. 1. 22; Eze. 22. 17—21.

^k ver. 19; ch. 11. 19; Lam. 5. 22; Hos. 9. 17.

^l ch. 26. 2.

¹ They treat it as a slight matter.

² Rather, 'They have been put to shame because they have committed abomination; yet surely they are not at all ashamed, nor do they know how to blush.' They are so hardened as to be utterly insensible to the disgrace which they have brought upon themselves.

³ Act as travellers would when they find themselves going wrong; ask for the 'old paths;' those which God has long ago marked out in his law, and in which your pious ancestors found peace and happiness.

⁴ The prophets. See Eze. iii. 17—21.

⁵ That is, 'what is going on among them;' their evil doings and my punishments (ver. 19). All nations are summoned to hear Israel's guilt and doom.

⁶ That is, causes of overthrow or ruin; probably the irruptions of hostile nations.

⁷ Or, 'extremities;' *i. e.* from a distant land.

⁸ This description of the Chaldean cavalry is illustrated by sculptures still remaining.

⁹ The prophet speaks in the name of his people.

¹⁰ That is, a watch-tower; which, being a post of danger, needed to be a 'fortress.' But some render it, 'I have appointed thee a trier among my people, an assayer (or separator), that thou,' etc. See vers. 28—30.

¹¹ That is, 'going about as slanderers,' as in Lev. xix. 16.

¹² Some render this, 'The bellows snort.' But the meaning may be, that though the fire had been made so hot as to burn the implements, and to melt away all the lead which was designed to attract the baser material, yet the dross could not be separated. The severest measures of correction have been used in vain: now they must be given up to the Chaldean oppressors.

¹³ This is probably the prophetic warning alluded to in ch. xxvi. 1—6. The prophet is sent to expostulate with the people in the temple, which they had profaned (vers. 1—11); to warn them that God's judgments upon Shiloh, the former sanctuary, should be repeated upon Jerusalem (12—15); to represent their present shameless

- Hear the word of the LORD, all *ye of* Judah,
That enter in at these gates to worship the LORD.
- 3 Thus saith the LORD of hosts, the God of Israel,
m Amend your ways and your doings,—and I will cause you to dwell in this place.
- 4 *n* Trust ye not in lying words, saying,—*o* The temple of the LORD,
The temple of the LORD,—the temple of the LORD, *are* these.¹
- 5 For if ye thoroughly amend your ways and your doings :
If ye throughly *p* execute judgment between a man and his neighbour ;
- 6 *Jf* ye oppress not the stranger, the fatherless, and the widow,
q And shed not innocent blood in this place,
r Neither walk after other gods to your hurt :
- 7 *s* Then will I cause you to dwell in this place,
In 'the land that I gave to your fathers,—for ever and ever.
- 8 Behold, *u* ye trust in *x* lying words, that cannot profit.
- 9 *y* Will ye steal, murder, and commit adultery,
And swear falsely, *z* and burn incense unto Baal
And *a* walk after other gods whom ye know not
- 10 *b* And come and stand before me in this house,—*c* which is called by my name,
And say, We are delivered.²—To do all these abominations ?
- 11 Is *d* this house, which is called by my name,
Become a *e* den of robbers³ in your eyes ?
Behold, *f* even I have seen *it*, saith the LORD.
- 12 But go ye now unto *g* my place which *was* in Shiloh,⁴
h Where I set my name at the first,
And see *i* what I did to it,—for the wickedness of my people Israel.
- 13 And now, because ye have done all these works, saith the LORD,
And I spake unto you,—*k* rising up early⁵ and speaking,—but ye heard not ;
And I *l* called you,—but ye answered not ;
- 14 Therefore will I do unto *this* house, which is called by my name, *m* wherein ye trust,
And unto the place which I gave to you and to your fathers,
As I have done to *n* Shiloh.
- 15 And I will cast you out of my sight,
o As I have cast out all your brethren,—*p* even the whole seed of Ephraim.
- 16 Therefore *q* pray not thou for this people,—neither lift up cry nor prayer for them,
Neither make intercession to me :—*r* for I will not hear thee.⁶
- 17 *s* Seest thou not what they do in the cities of Judah—and in the streets of Jerusalem ?
- 18 'The children gather wood,—and the fathers kindle the fire,
And the women knead *their* dough,—to make cakes to the queen *u* of heaven,⁷
And to *x* pour out drink offerings unto other gods,
y That they may provoke me to anger.
- 19 *z* Do they provoke me⁸ to anger ? saith the LORD :
Do they not provoke themselves *a* to the confusion of their own faces ?
- 20 Therefore thus saith the Lord God ;
Behold, mine anger and my fury shall be poured out upon this place
Upon man, and upon beast,
And upon the trees of the field,—and upon the fruit of the ground ;
b And it shall burn, and shall not be quenched.
- 21 Thus saith the LORD of hosts, the God of Israel

m vers. 5—7 ; ch. 18
11 ; 26. 13 ; 35. 15 ;
Pro. 28. 13 ; Is. 1. 16
—19 ; Eze. 18. 30, 31.
n ver. 8 ; Eze. 13. 19.
o Mic. 3. 11 ; Lk. 3. 8.

p ch. 22. 3, 4.

q ch. 2. 31.

r ch. 13. 10 ; Deu. 6.
14, 15 ; 8. 19 ; 11. 28.
s ch. 17. 20—27 ; Deu.
4. 40.
t ch. 3. 18.

u ver. 4.

x ch. 5. 31 ; 14. 13, 14.
y 1 Ki. 18. 21 ; Hos. 4.
1—3 ; Zeph. 1. 5.
z ch. 11. 13, 17.

a ver. 6 ; Ex. 20. 3.

b Is. 48. 1, 2 ; 58. 1—4 ;
Eze. 23. 38, 39.

c vers. 11, 14, 30 ; ch.
32. 34 ; 34. 15 ; 2 Ki.
21. 4.

d Is. 56. 7.

e Mt. 21. 13 ; Mk. 11.
17 ; Lk. 19. 46.

f ch. 16. 17 ; 23. 24.

g see refs. Jos. 18. 1.

h Deu. 12. 5, 11.

i ch. 26. 6 ; 1 Sam. 4.
3, 4, 10, 11, 22 ; Ps.
78. 60—64.

k ver. 25 ; ch. 11. 7 ;
2 Chr. 36. 15, 16.

l see refs. Is. 65. 12.

m vers. 4, 10.

n ch. 26. 6—9, 18 ; 52.
13, etc. ; 1 Sam. 4.
10, 11 ; Ps. 78. 60.

o ch. 15. 1 ; 23. 29 ;
2 Ki. 17. 18—23 ; Hos
9. 9, 16, 17.

p Ps. 78. 67, 68.

q ch. 11. 14 ; see refs.
Ex. 32. 10 ; Eze. 14.
14—20.

r ch. 15. 1 ; 1 Sam. 8.
18.

s ch. 6. 27.

t ch. 44. 17—19, 25.

u Deu. 4. 19.

x ch. 19. 13.

y ch. 25. 7 ; 32. 39 ; 2
Ki. 17. 17 ; Is. 3. 8 ;
65. 3.

z Deu. 32. 16, 21.

a Ezra 9. 7 ; Dan. 9.
7, 8.

b ch. 17. 27 ; 2 Ki. 22.
17.

idolatries as requiring the severest measures (16—20), and the religious ceremonies upon which they relied as entirely unacceptable (21—28) ; and to announce the Divine purpose of converting their present scenes of sin into places of punishment (29—34), and of inflicting posthumous disgrace upon their rulers and teachers who led them into sin (viii. 1—3).

1 That is, these buildings of the temple. The 'lying words' are not so much the statement here made, as the inference drawn from it, that God would always favour and protect the temple and city, which were called his own. Men have always been prone to attribute to the externals of religion a virtue which they do not possess ; mistakenly imagining the mere observance of them to be of equal value with inward holiness.

2 This probably means, 'We are preserved,' though Shiloh and Ephraim are destroyed. The prophet goes on to say, ' [Is it then] in order to do all these abomina-

tions ?' Is it for this end that you have been preserved ?

3 A place of resort for the wicked. On the application of these words by our Lord, see Matt. xxi. 13.

4 See note on Josh. xviii. 1 ; also 1 Sam. iv. 12, 22 ; Psa. lxxviii. 60. The fate of Shiloh is referred to in order to destroy the people's false confidence in the possession of the temple, and other national privileges.

5 With prompt and earnest solicitude.

6 Jeremiah is forbidden to pray, not for the reformation of the people, but for the removal of the impending chastisement ; the absolute necessity for which is shown in the following description of their public and shameless idolatry.

7 Probably the moon. See notes on Judg. ii. 13, and Isa. lxx. 11.

8 The sinner's rebellion hurts not God, who needs not his service ; but it ruins himself, for he cannot live without God's favour.

- ^c Put¹ your burnt offerings unto your sacrifices, and eat flesh.
- 22 ^d For I spake not² unto your fathers, nor commanded them, In the day that I brought them out of the land of Egypt, Concerning burnt offerings or sacrifices :
- 23 But this thing commanded I them, saying,—^e Obey my voice,³ And ^f I will be your God,—and ye shall be my people : And walk ye in all the ways that I have commanded you, That it may be well unto you.
- 24 ^g But they hearkened not, nor inclined their ear, But ^h walked in the counsels *and* in the imagination of their evil heart, And ⁱ went backward, and not forward.
- 25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even ^k sent unto you all my servants the prophets, ^l Daily rising up early and sending *them* :
- 26 ^m Yet they hearkened not unto me, nor inclined their ear, But ⁿ hardened their neck :—^o they did worse than their fathers.
- 27 Therefore ^p thou shalt speak all these words unto them ; But they will not hearken to thee : Thou shalt also call unto them ;—but they will not answer thee.
- 28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, ^q Nor receiveth correction [*or*, instruction] : ^r Truth is perished, and is cut off from their mouth.
- 29 ^s Cut off thine hair,⁴ *O Jerusalem*, and cast it away, And take up a lamentation on high places ; ^t For the Lord hath rejected and forsaken the generation of his ^u wrath.
- 30 For the children of Judah have done evil in my sight, saith the Lord : ^v They have set their abominations In the house which is called by my name,—to pollute it.
- 31 And they have built the ^x high places of Tophet,⁵ Which ^y is in ^z the valley of the son of Hinnom, To ^a burn their sons and their daughters in the fire ; ^b Which I commanded *them* not, neither came it into my heart.
- 32 Therefore, behold, ^c the days come, saith the Lord, That it shall no more be called Tophet,—nor the valley of the son of Hinnom, But the valley of slaughter :⁶—^d for they shall bury in Tophet, till there be no place.
- 33 And the ^e carcasses of this people shall be meat For the fowls of the heaven,—and for the beasts of the earth ; And none shall fray *them* away.
- 34 Then will I cause to ^f cease from the cities of Judah, And from the streets of Jerusalem, The voice of mirth, and the voice of gladness, The voice of the bridegroom,⁷ and the voice of the bride : For ^g the land shall be desolate.
- 8 At that time, saith the Lord, They shall bring out the bones of the kings of Judah, and the bones of his princes, And the bones of the priests,⁸—and the bones of the prophets, And the bones of the inhabitants of Jerusalem,—out of their graves :
- 2 And they shall spread them before the sun, and the moon, ^h And all the host of heaven, whom they have loved, ⁱ And whom they have served, and after whom they have walked, And whom they have sought, and ^j whom they have worshipped : ^k They shall not be gathered, ^l nor be buried ;

^c ch. 6. 20 ; 1 Sam. 15. 22 ; Is. 1. 11—15 ; Hos. 8. 13 ; Am. 5. 21—23.
^d 1 Sam. 15. 22 ; Ps. 50. 8—17 ; 51. 16, 17 ; Hos. 6. 6 ; Mt. 9. 13 ; Mk. 12. 33.
^e ch. 11. 4, 7 ; see refs. Ex. 15. 26 ; Deu. 6. 3.
^f see refs. Ex. 19. 5 ; Le. 26. 12.

^g ch. 11. 8 ; Ex. 32. 7, 8 ; Ps. 81. 11, 12.
^h Deu. 29. 19 ; Ps. 81. 12.
ⁱ ch. 2. 27 ; 32. 33 ; Hos. 4. 16.

^k ch. 25. 4 ; 29. 19 ; 2 Chr. 36. 15.
^l ver. 13.

^m ver. 24 ; ch. 11. 8 ; 17. 23 ; 25. 3, 4.
ⁿ ch. 19. 15 ; 2 Ki. 17. 14 ; Ne. 9. 17, 29.
^o ch. 16. 12.
^p Eze. 2. 7.

^q see refs. ch. 2. 30 ; 32. 33.

^r ch. 9. 3—8 ; Is. 59. 14, 15.

^s ch. 16. 6 ; 18. 37 ; see refs. Job 1. 20 ; Mic. 1. 16.

^t see refs. ch. 6. 30.
^u Is. 10. 6.

^v ch. 23. 11 ; 32. 34 ; 2 Ki. 21. 4, 7 ; 2 Chr. 33. 4, 5, 7 ; Eze. 7. 20 ; 8. 5—17 ; Dan. 9. 27.

^x ch. 19. 5, 6 ; 32. 35 ; 2 Ki. 23. 10.

^y Jos. 15. 8.
^z see refs. Ps. 106. 37, 38.
^a see Le. 18. 21 ; Deu. 17. 3.
^b ch. 19. 6.

^c ch. 19. 11, 13 ; 2 Ki. 23. 10 ; Eze. 6. 5—7.

^d ch. 12. 9 ; see refs. Deu. 28. 26 ; Rev. 19. 17, 18.

^e ch. 25. 10 ; 33. 11 ; see refs. Is. 24. 7, 8.

^f ch. 4. 27 ; Le. 26. 33 ; Is. 1. 7 ; 3. 26 ; Mic. 7. 13.

^g ch. 7. 18.
^h 2 Ki. 21. 3.
ⁱ 2 Ki. 23. 5 ; Eze. 8. 16.
^k see refs. 2 Ki. 9. 37.
^l ch. 22. 19.

1 Or, 'add.' The meaning is, 'Multiply your sacrifices as you may, so long as you do not bring an obedient heart, they have no value in God's sight, and therefore you may as well eat them as offer them. By the law in Lev. i., no part of a burnt-offering could be eaten.

2 A strong preference is often expressed in Scripture in *absolute* instead of *comparative* terms. See Deut. x. 12 ; and comp. Luke xiv. 26 with Matt. x. 37. See also Hos. vi. 6, where the same sentiment is expressed both absolutely and comparatively.

3 The fundamental principle of the whole law was *obedience* to all that God enjoined. See 1 Sam. xv. 22.

4 Prepare thyself for mourning. See Isa. xv. 2.

5 Probably the heathen temples on the heights along

the valley of Hinnom. See 2 Chron. xxxiii. 6 ; 2 Kings xxiii. 10.

6 So terrible shall be the slaughter, and so numerous the burials in this place, that as it has been associated with Judah's sins, it shall in future be associated chiefly with their punishment. Comp. Isa. lxvi. 24.

7 From this and other passages it is clear that the noisy marriage processions which at this day perambulate the cities of Western Asia were not unknown among the Jews.

8 This might be done partly to obtain the jewels and treasures buried with the dead, but chiefly to insult the conquered people, by dishonouring the remains of their rulers and priests.

They shall be for ^m dung upon the face of the earth.

3 And ⁿ death shall be chosen rather than life ¹

By all the residue of them that remain of this evil family,
Which remain in all the places whither I have driven them,
Saith the LORD of hosts.

The aggravated apostasy of the Jews, and its irremediable punishment.

4 MOREOVER ² thou shalt say unto them,—Thus saith the LORD;

Shall they fall, and not arise?—shall he turn away, and not return? ³

5 Why *then* is this people of Jerusalem ^o slidden back by a perpetual backsliding?

^p They hold fast deceit,—^q they refuse to return.

6 ^r I hearkened and heard,—*but* they spake not aright:

No man repented him of his wickedness,—saying, What have I done?

Every one turned to his course,—^s as the horse rusheth into the battle.

7 Yea, ^t the stork in the heaven knoweth her appointed times; ⁴

And ^u the turtle and the crane and the swallow ^v observe the time of their coming;

But ^x my people know not the judgment of the LORD.

8 How do ye say, We *are* wise,—^y and the law of the LORD *is* with us?

Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. ⁶

9 ^z The wise men are ashamed,—they are dismayed and taken:

^a Lo, they have rejected the word of the LORD;—and what wisdom *is* in them? ⁷

10 Therefore ^b will I give their wives unto others,

And their fields to them that shall inherit *them*:

For every one from the least even unto the greatest is given to ^c covetousness,

From the prophet even unto the priest every one dealeth falsely.

11 For they have ^d healed the hurt of the daughter of my people slightly,

Saying, ^e Peace, peace;—when *there is* no peace.

12 Were they ^f ashamed when they had committed abomination?

Nay, they were not at all ashamed,—neither could they blush:

Therefore shall they fall among them that fall;

In the time of their visitation they shall be cast down, ⁸—saith the LORD.

13 I will surely consume them, saith the LORD:

There shall be no grapes ^g on the vine,—nor figs on the ^h fig tree,

And the leaf shall fade;

And *the things that* I have given them shall pass away from them.

14 Why do we sit still?—ⁱ assemble yourselves,

And let us enter into the defenced cities,—and ^k let us be silent ⁹ there:

For the LORD our God hath put us to silence,—and given us ^l water of gall to drink

Because we have sinned against the LORD.

15 We ^m looked for peace, but no good *came*;

And for a time of health, and behold trouble!

16 The snorting of his horses was heard from ⁿ Dan:

The whole land trembled—at the sound of the neighing of his ^o strong ones;

For they are come, and have devoured the land, and all that is in it;

The city, and those that dwell therein.

17 For, behold, ^p I will send serpents, cockatrices, among you,

Which *will not be* ^q charmed, ¹⁰—and they shall bite you,—saith the LORD.

18 *When* I would comfort myself against sorrow, my heart *is* faint in me. ¹¹

19 Behold the voice of the cry of the daughter of my people,

Because of them that dwell in ^r a far country: ¹²

^s Is not the LORD in Zion?—*is* not her king in her?

^m ch. 9. 22; 16. 4; 2 Ki. 9. 36; Ps. 83. 10.
ⁿ see refs. 1 Ki. 19. 4; Job 3. 20—22; 7. 15, 16; Rev. 9. 6.

^o ch. 7. 24.

^p ch. 9. 6; Is. 30. 10.

^q ch. 5. 3.
^r Job 33. 27, 28; Ps. 14. 2; Is. 30. 18; 2 Pet. 3. 9.

^s Job 39. 19—25.

^t Job 12. 7; Is. 1. 3.

^u S. Song 2. 12.

^x ch. 5. 4, 5.

^y Job 5. 12, 13; Ro. 2. 17—21; 1 Cor. 3. 18—20.

^z ch. 6. 15; see refs. Is. 19. 11, 12.
^a Is. 8. 20; 2 Tim. 3. 15.

^b see refs. ch. 6. 12; Am. 5. 11; Zeph. 1. 13.

^c see refs. ch. 6. 13.

^d see refs. ch. 6. 14.

^e Eze. 13. 10.

^f see refs. ch. 6. 15.

^g see refs. Le. 26. 20; Is. 5. 1, etc.; Joel 1. 7, 10—12.

^h Mt. 21. 19; Lk. 13. 6, etc.

ⁱ see refs. ch. 4. 5.

^k see refs. Le. 10. 3; Lam. 3. 28.

^l ch. 9. 15; 23. 15; Lam. 3. 15, 19.

^m ch. 14. 19; Job 30. 26.

ⁿ ch. 4. 15, 16.

^o ch. 47. 3; Judg. 5. 22.

^p Deu. 32. 31; Am. 9. 3.

^q Ps. 58. 4, 5; Ecc. 10. 11.

^r ch. 4. 16, 17; Is. 39. 3.

^s ch. 14. 19.

¹ So dreadful shall be the cruelties perpetrated on the survivors. See ch. xxxix. 6, 7.

² The apostasy of God's people has been aggravated by their unreasonable, perverse, and infatuated obstinacy (vers. 4—9), and therefore the judgments which it will provoke will be grievous beyond human remedy (10—ix. 1).

³ These are proverbial questions. Will not those who fall try to rise? Will not one who has taken a wrong road turn back? How irrational, then, is this persistence in sin and refusal to repent!

⁴ For her migrations in spring and autumn.

⁵ Rather, 'the swallow and the crane.' The latter is probably the Numidian crane; which arrives in Palestine from Africa in the spring, and proceeds onward to the north, returning to Africa in the autumn. With these contrasts compare Isa. i. 3.

⁶ Rather, 'But, behold, the false pen of the scribes hath turned it into falsehood.' Those whose business it is to interpret and uphold the law have only perverted it.

⁷ Where shall they obtain wisdom who have perverted the teachings of Divine wisdom?

⁸ A solemn repetition of the charge and threatening in ch. vi. 15.

⁹ That is, Let us cease from all resistance, as God has made it useless.

¹⁰ Implacable enemies. See note on Psa. lviii. 5.

¹¹ Rather, 'My joy within me is sorrow; my heart within me is faint.'

¹² Rather, 'of the daughter of my people from a far country.' This is the complaint of the future exiles, which is answered immediately by God's complaint of their sins: 'Why have they provoked me,' etc.

- Why have they 'provoked me to anger with their graven images,
And with strange vanities?
- 20 "The harvest is past, the summer is ended,—and we are not saved.¹
- 21 "For the hurt of the daughter of my people am I hurt;
I am ^y black; astonishment hath taken hold on me.
- 22 *Is there* no ^z balm in Gilead?—*is there* no ^a physician there?
Why then is not the health of the daughter of my people recovered?
- 9 Oh ^b that my head were waters,—and mine eyes a fountain of tears,
That I might weep day and night—for the slain of ^c the daughter of my people!
- Lamentations over the corruption of the people, and their punishment.*
- 2 ^d OH² that I had in the wilderness a lodging place of wayfaring men;
That I might leave my people,³—and go from them!
For ^e they *be* all adulterers,—^f an assembly of treacherous men.
- 3 And ^g they bend their tongues, *like* their bow, *for* lies:
But they are not ^h valiant for the truth upon the earth;⁴
For they proceed from evil to evil,—and they ⁱ know not me,—saith the LORD.
- 4 ^k Take ye heed every one of his neighbour,—and trust ye not in any brother:
^l For every brother will utterly supplant,
And every neighbour will ^m walk with slanders.
- 5 And they will deceive every one his neighbour,—and will not speak the truth:
ⁿ They have taught their tongue to speak lies,
And ^o weary themselves to commit iniquity.
- 6 ^p Thine habitation *is* in the midst of deceit;
Through deceit ^q they refuse to know me,—saith the LORD.
- 7 Therefore thus saith the LORD of hosts,
Behold, ^r I will melt them, and try them;
^s For how shall I do⁵ for the daughter of my people?
- 8 Their tongue *is* as an arrow shot out;—it speaketh ^t deceit:
^u One speaketh ^v peaceably to his neighbour with his mouth,
But in heart he layeth his wait.
- 9 ^x Shall I not visit them for these *things*? saith the LORD:
Shall not my soul be avenged on such a nation as this?
- 10 (For ^y the mountains ^z will I take up a weeping and wailing,
And ^a for the habitations⁷ of the wilderness a lamentation,
Because they are burned up, ^a so that none can pass through *them*;
Neither can ^b men hear the voice of the cattle;
^b Both the fowl of the heavens and the beast are fled;—they are gone.)
- 11 And I will make Jerusalem ^c heaps, and ^d a den of dragons;⁸
And I will make the cities of Judah desolate, without an inhabitant.
- 12 ^e Who *is* the wise man, that may understand this?
And ^f who *is* he to whom the mouth of the LORD hath spoken, that he may declare it,⁹
For what the land perisheth,
And ^g is burned up like a wilderness, that none passeth through?
- 13 And the LORD saith,
^h Because they have forsaken my law ^g which I set before them,
And have not obeyed my voice,—neither walked therein;
- 14 But have ^h walked after the imagination of their own heart,
And after Baalim, ⁱ which their fathers taught them:
- 15 Therefore thus saith the LORD of hosts, the God of Israel;
Behold, I will ^k feed them, *even* this people, ^l with wormwood,
And give them water of gall to drink.
- 16 I will ^m scatter them also among the heathen,
Whom neither they nor their fathers have known:
ⁿ And I will send a sword after them,—till I have consumed them.

^t Deu. 32. 16—21; Is. 1. 4.

^u Lk. 13. 25; Heb. 3. 7—15.

^x ch. 4. 19; 9. 1; 14. 17; Ne. 2. 3; Lk. 19. 11; Ro. 9. 1—3.

^y Joel 2. 6; Nah. 2. 10.

^z ch. 46. 11; 51. 8; Ge. 37. 25; 43. 11.

^a Lk. 5. 31, 32.

^b ch. 4. 19; 13. 17; 14. 17; Is. 22. 4; Lam. 2. 11; 3. 48.

^c ch. 6. 26.

^d Ps. 55. 6—8; 120. 5—7.

^e see refs. ch. 5. 7, 8.

^f ch. 12. 6; Hos. 5. 7.

^g Ps. 52. 2—4; 64. 3, 4; Is. 59. 4, 13—15.

^h Mt. 10. 31—33; Phil. 1. 28, 29; Rev. 12. 11.

ⁱ ch. 4. 22; see refs. 1 Sam. 2. 12; Hos. 4. 1.

^k ch. 12. 6; Mic. 7. 5. 6; Mt. 10. 17, 21.

^l Ge. 27. 35, 36; 1 Thes. 4. 6.

^m see refs. ch. 6. 28.

ⁿ Job 15. 5; Ps. 50. 19.

^o Ps. 7. 11; Eze. 21. 12.

^p ver. 2; see ch. 11. 19; 18. 18; 20. 10.

^q ch. 13. 10; Joh 21. 14, 15.

^r Is. 1. 25; Eze. 22. 18—22; Mal. 3. 3.

^s Hos. 6. 4; 11. 8.

^t vers. 3, 5; Ps. 12. 2; 120. 3.

^u 2 Sam. 3. 27; Ps. 28. 3; 55. 21.

^x ch. 5. 9, 29.

^y ch. 4. 19—26.

^z ch. 12. 4; 23. 10; Hos. 4. 3.

^a Is. 31. 9, 10.

^b ch. 1. 25.

^c ch. 26. 18; Ps. 79. 1; Is. 25. 2; Mic. 3. 12.

^d ch. 10. 22; Is. 13. 22; 31. 13.

^e Ps. 107. 43; Hos. 11. 9.

^f ch. 1. 25.

^g ver. 19; ch. 16. 10—13; 22. 8, 9.

^h ch. 41. 17.

ⁱ ch. 3. 17; 7. 21.

^j Gal. 1. 14.

^k Ps. 80. 5.

^l ch. 8. 14; 23. 15; Lam. 3. 15, 19; Rev. 8. 11.

^m see refs. Le. 26. 33.

ⁿ ch. 15. 2—4; 41. 27; Le. 26. 33; Eze. 5. 2, 12.

1 This seems to be a proverbial expression, meaning that all seasons of hope and opportunities of deliverance had passed away without any alleviation to the distress of the people.

2 The prophet mourns over the corruption and faithlessness of his people (vers. 2—8), and their consequent punishments (9—11), which should be evidently just (12—16), although terribly severe (17—22), showing that man's only safety and honour is in submission to God, whose government is perfect and impartial (23—26).

3 So detestable are their lives, that the most desolate lodging-place would be preferable to their company.

4 Rather, 'And not by truth do they prevail in the

land.' Compare Psa. xii. 2—5.

5 How otherwise can I reclaim them?

6 The prophet interposes a touching description of the desolation of the open country, as if to suggest that this might be enough, and that the cities might be spared. But this cannot be (ver. 11).

7 Rather, 'And for the pastures of the wilderness a lamentation, because they are desolate,' etc.

8 Rather, jackals: and so in ch. x. 22.

9 Though God's judgments are perfectly just, men are so apt to neglect or misunderstand them, that a wise and Divinely-instructed teacher is required to explain what might be thought plain and obvious.

- 17 Thus saith the LORD of hosts,
Consider ye, and call for ^o the mourning women, that they may come ;
And send for cunning¹ women, that they may come :
- 18 And let them make haste, and take up a wailing for us,
That ^p our eyes may run down with tears,—and our eyelids gush out with waters.
- 19 For ^q a voice of wailing is heard out of Zion,
^r How are we spoiled!—we are greatly confounded,
Because we have forsaken the land,—because ^s our dwellings have cast us out.²
- 20 Yet hear the word of the LORD, O ye women,
And let your ear receive the word of his mouth,
^t And teach your daughters wailing,—and every one her neighbour lamentation.
- 21 For death is come up into our windows,³—*and* is entered into our palaces,
To cut off ^u the children from without,—*and* the young men from the streets.
- 22 Speak, Thus saith the LORD,
Even the carcases of men shall fall—^x as dung upon the open field,
And as the handful after the harvestman,—and none shall gather *them*.
- 23 Thus saith the LORD,—^y Let not the wise *man* glory in his wisdom,
^z Neither let the mighty *man* glory in his might,
^a Let not the rich *man* glory in his riches:⁴
- 24 But ^b let him that glorieth glory in this,
That he understandeth ^c and knoweth me,—that ^d I am the LORD
Which exercise lovingkindness, judgment, and righteousness, in the earth :
^e For in these *things* I delight,—saith the LORD.
- 25 Behold, the days come, saith the LORD,
That ^f I will punish all *them which are* circumcised with the uncircumcised ;
- 26 ^g Egypt, and Judah, and Edom,—and the children of Ammon, and Moab,
And all *that are* in the ^h utmost corners,⁵—that dwell in the wilderness :
For all *these nations are* uncircumcised,
And all the house of Israel *are* ⁱ uncircumcised in the heart.

Warnings against idolatry ; its falsehood and folly described.

- 10 HEAR⁶ ye the word which the LORD speaketh unto you,—O house of Israel :
- 2 Thus saith the LORD,—^k Learn not the way of the heathen,
And ^l be not dismayed at the signs of heaven ;⁷
For the heathen are dismayed at them.
- 3 For the customs of the people *are* vain :—for ^m one cutteth a tree out of the forest,
The work of the hands of the workman, with the ax.
- 4 ⁿ They deck it with silver and with gold ;
They ^o fasten it with nails and with hammers,—that it move not.
- 5 They *are* upright⁸ as the palm tree,—^p but speak not :
They must needs be ^q borne,—because they cannot go.—Be not afraid of them ;
For ^r they cannot do evil,—neither also *is it* in them to do good.
- 6 Forasmuch as *there is* none ^s like unto thee, O LORD ;
^t Thou art great, and thy name *is* great in might.
- 7 ^u Who would not fear thee, ^x O King of nations !—for to thee doth it appertain :
Forasmuch as ^y among all the wise *men*⁹ of the nations,
And in all their kingdoms,—*there is* none like unto thee.
- 8 But they are altogether ^z brutish and foolish :
^a The stock *is* a doctrine of vanities.¹⁰

^o see refs. Job 3. 8 ;
Ecc. 12. 5 ; Mt. 9. 23.

^p ch. 14. 17

^q ch. 4. 31.

^r ch. 4. 18, 20 ; Mic.
2. 4.

^s Le. 18. 25, 28 ; 20. 22.

^t vers. 17, 18.

^u see refs. ch. 6. 11.

^x see refs. 2 Ki. 9. 37 ;
Zeph. 1. 17.

^y Job 5. 12—14 ; Ecc.
2. 13—16 ; 9. 11 ; Eze.
28. 2—10 ; 1 Cor. 1.
19—31.

^z 1 Ki. 20. 10, 11 ; Ps.
33. 16 ; Dan. 4. 30,
31 ; Am. 2. 14—16.

^a see refs. Job 31. 24,
25.

^b 1 Cor. 1. 31 ; 2 Cor.
10. 17.

^c Joh. 22. 21 ; John 17.
3 ; 2 Cor. 1. 6 ; 1 John
5. 20.

^d Ex. 34. 5—7 ; Ps. 36.
5—7.

^e Is. 61. 8 ; Mic. 6. 8 ;
7. 18.

^f Ro. 2. 8, 9, 25, 26 ;
Gal. 5. 2—6.

^g ch. 25. 15—26 ; 27.
3—7 ; ch. 46 to 52 ;
Is. ch. 18 to 24 ; Eze.
ch. 24 to 32 ; Am. ch.
1 and 2 ; Zeph. ch.
1 and 2.

^h ch. 25. 23 ; 49. 32.

ⁱ see refs. Le. 26. 11.

^k Le. 18. 3 ; 20. 23 ;

Deu. 12. 30, 31 ; Eze.
20. 32.

^l Lk. 21. 25—28.

^m see refs. Is. 40. 19, 20 ;
45. 9—20 ; Hab. 2. 18,
19.

ⁿ Ps. 115. 4 ; 135. 15.

^o Is. 41. 6, 7 ; 46. 7.

^p Ps. 115. 5—8 ; 135.
16 ; Hab. 2. 19 ; 1
Cor. 12. 2.

^q Ps. 115. 7 ; Is. 46.
1, 7.

^r Is. 41. 23.

^s see refs. Ex. 15. 11 ;
Deu. 33. 26 ; 2 Sam.
7. 22 ; Ps. 86. 8, 10.

^t Ne. 1. 5 ; Ps. 48. 1 ;
96. 4.

^u Lk. 12. 5 ; Rev. 15. 4.

^x Ps. 22. 28 ; 86. 9.

^y Ps. 89. 6.

^z ch. 51. 17 ; Ps. 115.
8 ; Is. 41. 29 ; Hab.
2. 18 ; Zec. 10. 2 ;
Ro. 1. 21, 22.

^a ch. 2. 27 ; Is. 44. 19.

¹ That is, *skilful* in mourning ; persons who had been taught to utter mournful cries at funerals. See Eccles. xii. 5.

² Rather, 'They (*i. e.* our enemies) have cast down our habitations.' This is supposed to be the cry of the captive women leaving the land.

³ Death is personified as entering the house or raging in the streets to kill the people.

⁴ By such awful judgments God teaches that nothing human or earthly can give security ; and that true safety and honour can be gained only by knowing, obeying, and trusting Him. That the lessons here taught by God's judgments may also be learned from his mercies is shown by the use of this passage in 1 Cor. i. 17—31.

⁵ Rather, 'All that are cut as to the corner [of the beard].' As this practice was forbidden to the Jews (see Lev. xix. 27 ; xxi. 5), this description would designate *Gentiles*. The Jew who forsakes God's covenant shall be treated like the heathen, for he is like them 'in heart.'

⁶ Israel is warned against adopting heathen worship (vers. 1, 2) by a contrast of idols, mere human manufactures (3—5 ; 8, 9 ; 14, 15), with the mighty and everlasting Creator of all, who is Israel's God (6, 7 ; 10—13 ; 16). The date of this warning is not mentioned. It was probably one of Jeremiah's early prophecies.

⁷ Either uncommon phenomena, which men have usually regarded with alarm ; or the heavenly bodies themselves, which astrologers had made objects of superstitious dread.

⁸ Rather, 'like a palm tree of turnery work ;' a mere carved pillar, stiff and lifeless.

⁹ Many of whom were, after death, exalted to the rank of gods.

¹⁰ This may mean, 'The wood itself is a reproof of [their] vanities ;' *i. e.* the absurdity of their worship was shown by the very material of its objects. Or, 'The wood itself is a teacher of vanities ;' and therefore its votaries can only be foolish.

- 9 Silver spread into plates is brought from ^b Tarshish,—and ^c gold from Uphaz,¹
The work of the workman,—and of the hands of the founder:
Blue and purple *is* their clothing:²—they *are* all ^d the work of cunning men.
- 10 But ^e the LORD *is* the ^f true God,—he *is* ^g the living God,—and an ^h everlasting King:
ⁱ At his wrath the earth shall tremble,
And ^k the nations shall not be able to abide his indignation.
- 11 (Thus³ shall ye say unto them,
^l The gods that have not made the heavens and the earth,
Even ^m they shall perish from the earth,—and from under these heavens.)
- 12 He ⁿ hath made the earth by his power,
He hath ^o established the world by his wisdom,
And ^p hath stretched out the heavens by his discretion.
- 13 ^q When he uttereth his voice, *there is* a multitude of waters in the heavens,
And ^r he causeth the vapours to ascend from the ends of the earth
^s He maketh lightnings with rain,
^t And bringeth forth the wind out of his treasures.
- 14 ^u Every man is ^v brutish in *his* knowledge:⁴
^y Every founder is confounded by the graven image:
^z For his molten image *is* falsehood,—and *there is* no breath in them.
- 15 ^a They *are* vanity, *and* the work of errors:⁵
In the time of their visitation ^b they shall perish.
- 16 ^c The portion of Jacob *is* not like them:—for ^d he *is* the former of all *things*;
And ^e Israel *is* the rod of his inheritance:—^f the LORD of hosts *is* his name.

The approaching captivity announced.

- 17 ^g GATHER⁶ up thy wares⁷ out of the land,—O inhabitant of the fortress.⁸
- 18 For thus saith the LORD,
Behold, I will ^h sling out the inhabitants of the land at this once,⁹
And will distress them, ⁱ that they may find *it so*.¹⁰
- 19 ^k Woe is me for my hurt!—my wound is grievous:
But I said,—^l Truly this *is* a grief, and ^m I must bear it.
- 20 ⁿ My tabernacle is spoiled,—and all my cords are broken:
^o My children are gone forth of me, and they *are* not:
^p *There is* none to stretch forth my tent any more,—and to set up my curtains.
- 21 For ^q the pastors are become brutish,—and have not sought the LORD:
Therefore they shall not prosper,—and ^r all their flocks shall be scattered.
- 22 Behold, the noise of the bruit¹¹ *is* come,
And a great commotion out of the ^s north country,
To make the cities of Judah desolate,—and ^t a *den* of dragons.
- 23 O LORD, I know that the ^u way of man *is* not in himself:
It is not in man that walketh to direct his steps.¹²
- 24 O LORD, ^v correct me, but with judgment;
Not in thine anger, lest thou bring me to nothing.
- 25 ^y Pour¹³ out thy fury upon the heathen: ^z that know thee not,
And upon the families that call not on thy name:
For they have eaten up Jacob,—and ^a devoured him, and consumed him,
And have made his habitation desolate.

The people and their rulers have broken God's covenant, and must be severely punished.

11 THE WORD¹⁴ THAT CAME TO JEREMIAH FROM THE LORD, SAYING,

¹ Uphaz is supposed to be the same as Ophir. See 1 Kings ix. 28. But some regard it as a different name, signifying 'gold-coast.'

² During the feasts and festivals, the statues of the gods were dressed in the sacred vestments.

³ As ver. 11 is in Chaldee, a dialect which Jeremiah uses nowhere else, and appears to interrupt the description of the true God which is continued in vers. 12, 13, many critics, upon the authority of a single Hebrew manuscript, regard it as an interpolation. It is found, however, in the oldest versions; and it is supposed to be designed to supply to the Jewish exiles a brief reply to the Chaldean idolaters by whom they were to be surrounded.

⁴ This may mean, 'Every one is too brutish to know;' *i. e.* to know the true God: or, 'Every one is brutish by knowledge;' *i. e.* his fancied wisdom has debased him. See Rom. i. 22. The exposure of idolatry is here resumed from ver. 9.

⁵ Mockeries; delusions.

^b 1 Ki. 10. 22.
^c Dan. 10. 5.

^d Ps. 115. 4.

^e 1 Ki. 18. 39; John 17. 3; 1 Thes. 1. 9; Rev. 3. 9.

^f Ps. 31. 5.

^g see refs. Den. 5. 26; Dan. 6. 26; 1 Tim. 6. 17.

^h Ps. 10. 16; 93. 2; see refs. 145. 13.

ⁱ see refs. Judg. 5. 4.

^k Ps. 76. 7; Mal. 3. 2.

^l see Ps. 96. 5.

^m ver. 15; Is. 2. 18; Zeph. 2. 11; Zec. 13. 2.

ⁿ ch. 51. 15; Ge. 1. 1, 6—9; Ps. 136. 5, 6.

^o see refs. Ps. 24. 2.

^p see refs. Job 9. 8; Is. 40. 22.

^q Job 37. 2—6; 38. 31.

^r Job 36. 27—33; Ps. 135. 7.

^s Ex. 9. 23; Job 38. 25—27; Zec. 10. 1.

^t Ps. 135. 7.

^u ver. 8; ch. 51. 17, 18.

^v Ps. 94. 8; Pro. 30. 2.

^y Ps. 97. 7; Is. 42. 17; 44. 11; 45. 16.

^z Hab. 2. 18.

^a ver. 8.

^b ver. 11.

^c ch. 51. 19; see refs. Ps. 16. 5.

^d ver. 12; Is. 45. 7.

^e Den. 32. 9; Ps. 74. 2.

^f ch. 31. 35; 32. 18; 50. 34; Is. 47. 4; 51. 15; 51. 5.

^g see ch. 6. 1; Eze. 12. 3, etc.; Mt. 21. 15—18.

^h ch. 15. 1; 16. 13; 1 Sam. 25. 29.

ⁱ Eze. 6. 10; Zec. 1. 6.

^k ch. 4. 19; 8. 21; 9. 1.

^l Ps. 39. 9; 77. 10; Lam. 3. 18—21, 39, 40.

^m Mic. 7. 9.

ⁿ ch. 4. 20; Is. 51. 2.

^o ch. 31. 15.

^p ch. 4. 20.

^q ch. 2. 8; Is. 65. 10—12; Eze. 34. 2—4.

^r ch. 50. 17; Eze. 31. 5, 6.

^s see refs. ch. 1. 15.

^t ch. 9. 11.

^u Ps. 119. 117; Pro. 16. 1; 20. 24.

^v ch. 30. 11; Ps. 6. 1; 38. 1; Hab. 3. 2.

^y see refs. Ps. 79. 6, 7.

^z Job 18. 21; 1 Thes. 4. 5; 2 Thes. 1. 8.

^a ch. 8. 16; 50. 17; 51. 34, 35; Ps. 14. 1; 27. 2.

⁶ In vers. 17—25, the prophet bids the people prepare for exile (17, 18); over which, in their name, he bitterly grieves (19—25). This message was probably delivered just before one of the deportations to Babylon.

⁷ 'Packages,' or 'bundles;' the few things which captives might be permitted to carry with them.

⁸ That is, Jerusalem.

⁹ At this time.

¹⁰ 'That they may feel it,' *i. e.* distress; or, 'that they may find out by experience.'

¹¹ That is, 'the report,' *i. e.* of the approaching enemy.

¹² It was God who guided their enemies to assail and overcome them; so that their calamity was a Divine chastisement. Therefore the prophet is encouraged to pray that the correction may be 'in measure.'

¹³ See parallel, Ps. lxxix. 6, 7, and note.

¹⁴ In this section the prophet is instructed to remind the people of God's ancient covenant; which they, like

- 2 Hear ye the words of this covenant, and speak unto the men of Judah, and
3 to the inhabitants of Jerusalem; and say thou unto them, Thus saith the LORD
God of Israel;
- ^b Cursed *be* the man that obeyeth not the words of this covenant,¹
- 4 ^c Which I commanded your fathers
In the day *that* I brought them forth out of the land of Egypt,
^d From the iron furnace, saying,
^e Obey my voice, and do them,—according to all which I command you :
So shall ye be my people,—and I will be your God :
- 5 That I may perform the ^f oath which I have sworn unto your fathers,
To give them ^g a land flowing with milk and honey,—as *it is* this day.
Then answered I, and said, So be it² [*Heb.* Amen^h], O LORD.
- 6 Then the LORD said unto me,—Proclaim all these words in the cities of Judah,
And in the streets of Jerusalem, saying,
Hear ye the words of this covenant,—ⁱ and do them.
- 7 For I earnestly protested unto your fathers
In the day *that* I brought them up out of the land of Egypt, *even* unto this day,
^k Rising early and protesting, saying,—Obey my voice.
- 8 ^l Yet they obeyed not,—nor inclined their ear,
But ^m walked every one in the imagination [*or*, stubbornness] of their evil heart.
ⁿ Therefore I will bring upon them all the words of this covenant,
Which I commanded *them* to do; but they did *them* not.
- 9 And the LORD said unto me,
^o A conspiracy³ is found among the men of Judah,
And among the inhabitants of Jerusalem.
- 10 They are turned back to ^p the iniquities of their forefathers,
Which refused to hear my words;—and they went after other gods to serve them :
^q The house of Israel and the house of Judah have broken my covenant,
Which I made with their fathers.
- 11 Therefore thus saith the LORD,
Behold, I will bring evil upon them,—which they shall not be able to escape ;
And ^r though they shall cry unto me,—I will not hearken unto them.
- 12 Then shall the cities of Judah and inhabitants of Jerusalem go,
And ^s cry unto the gods unto whom they offer incense :
But they shall not save them at all in the time of their trouble.
- 13 For *according to* the number of thy ^t cities—were thy gods, O Judah ;⁴
And *according to* the number of the streets of Jerusalem,
Have ye set up ^u altars to *that* ^x shameful thing,
Even altars to burn incense unto Baal.
- 14 Therefore ^y pray not thou for this people,—neither lift up a cry or prayer for them :
^z For I will not hear *them* in the time that they cry unto me for their trouble.
- 15 ^a What hath ^b my beloved to do in mine house,
Seeing she hath ^c wrought lewdness with many,⁵
And ^d the holy flesh is passed from thee ?
When thou doest evil, then thou ^e rejoicest.
- 16 The LORD called thy name,—^f A green olive tree, fair, *and* of goodly fruit.
^g With the noise of a great tumult he hath kindled fire upon it,

^b Deut. 27. 26; Gal. 3. 10—13.
^c Ex. 24. 3—8.

^d see refs. Deu. 4. 20.
^e see refs. ch. 7. 22, 23.

^f Ge. 22. 16—18; Deu. 7. 12, 13; Ps. 105. 9—11.
^g Ex. 3. 8.
^h Deu. 27. 15—26.

ⁱ vers. 2—4; Ro. 2. 13; Jam. 1. 22.

^k ch. 7. 13, 23—25; 35. 15.

^l ch. 6. 16, 17; 7. 26.

^m ch. 3. 17; 7. 21; 9. 14.

ⁿ Le. 26. 16, etc.

^o Eze. 22. 25—31; IIos. 6. 9.

^p Eze. 20. 18.

^q ch. 3. 6—11

^r ch. 14. 12; see refs. Job 27. 9; Zec. 7. 13.

^s Deu. 32. 37, 38.

^t see refs. ch. 2. 28.

^u 2 Ki. 21. 3.
^x ch. 3. 24; Hos. 9. 10.

^y ch. 7. 16; 14. 11; Ex. 32. 10; 1 John 5. 16.
^z ver. 11.

^a Ps. 50. 16; Is. 1. 11, etc.

^b ch. 12. 7; Ro. 11. 28.

^c vers. 10, 13; ch. 3. 1, 2; Eze. 16. 25, etc.

^d Hag. 2. 12—14; Tit. 1. 15.

^e Pro. 2. 14.

^f Ps. 52. 8; Ro. 11. 17.
^g Ps. 80. 16; Eze. 15. 4—7; Mt. 3. 10.

their fathers, had broken (ch. xi. 1—10); to upbraid them with their return to idolatry, and to tell them that they have forfeited their privileges, and incurred God's anger (11—17). This message seems to have brought upon Jeremiah the enmity of his townsmen; of which he complains (18—20), and receives respecting them a threat of punishment (21—23). Pleading further with God to bring to an end the power and prosperity of the wicked (xii. 1—4), he is told that he must expect worse things, even from his own priestly family (5, 6); but that God will severely punish the sinners in Israel (7—13), as well as the neighbouring nations who had first tempted and then triumphed over them (14—17). The worthlessness of the people and their punishment are then represented by two symbols (xiii. 1—14), and distinctly connected with the wickedness of their kings and rulers, and especially with those foreign alliances which had been their sin, and should be their ruin (15—27).

¹ The covenant made with your ancestors (ver. 4), and recently renewed by Josiah (2 Kings xxii. 8—xxiii. 25).

Much of the language of these verses is derived from Deut. iv. 20, 23, 24; v. 2; xi. 26—28; xxvii. 26, etc.

² This appears to be the prophet's response to the covenant just repeated, as prescribed in Deut. xxvii. 15, 26.

³ This was no secret confederacy (see ver. 13), but an almost universal return, as if by agreement, to the sins which Josiah's reformation had checked for a time. This fact, as well as the number and publicity of their idols (ver. 13), shows how inveterate was the depravity of the people.

⁴ Among the heathen, every city, street, and house had its tutelary deity.

⁵ Rather, 'Whilst the multitude practise [their] device.' This verse is difficult, and the ancient versions appear to have had different readings: but its meaning seems to be, that a people who are addicted to idolatry have no right to God's temple, and 'the holy flesh' of their sacrifices is no longer acceptable to Him. Comp. 1 Cor. x. 14—22; 2 Cor. vi. 14—18.

- And the branches of it are broken.
- 17 For the LORD of hosts, ^a that planted thee,—¹ hath pronounced evil against thee, For the evil of the house of Israel—and of the house of Judah, Which they have done against themselves to provoke me to anger In offering incense unto Baal.
- 18 And ^k the LORD hath given me knowledge of *it*,¹ and I know *it*. Then thou showedst me their doings.
- 19 But I *was* like a lamb ^l or an ox² *that* is brought to the slaughter; And I knew not that ^m they had devised devices against me, *saying*, Let us destroy the tree with the fruit³ thereof, ⁿ And let us cut him off from ^o the land of the living, That his name may be no more remembered.
- 20 But, O LORD of hosts, that judgest righteously,—that ^p triest the reins and the heart, ^q Let me see thy vengeance on them:—for unto thee have I revealed my cause.
- 21 Therefore thus saith the LORD Of the men of Anathoth, ^r that seek thy life, Saying, ^s Prophecy not in the name of the LORD,—that thou die not by our hand:
- 22 Therefore thus saith the LORD of hosts, Behold, I will punish them:—^t the young men shall die by the sword; Their sons and their daughters shall die by famine:
- 23 And there shall be no remnant of them: For I will bring evil upon the men of Anathoth,—*even* ^u the year of their visitation.
- 12 Righteous ^x art thou,⁴ O LORD, when I plead with thee: Yet let me talk with thee of *thy* judgments [*or*, let me reason the case with thee]: ^y Wherefore doth the way of the wicked prosper? *Wherefore* are all they happy that deal ^z very treacherously? 2 ^a Thou hast planted them—yea, they have taken root: They grow—yea, they bring forth fruit: ^b Thou *art* near in their mouth,—and far from their reins. 3 But thou, O LORD, ^c knowest me: Thou hast seen me, and ^d tried mine heart toward thee: ^e Pull them out like sheep for the slaughter, And prepare them for ^f the day of slaughter. 4 How long shall ^g the land mourn,—and the herbs of every field wither, ^h For the wickedness of them that dwell therein? ⁱ The beasts are consumed, and the birds;⁵ ^k Because they said,—He shall not see our last end.⁶ 5 ^l If thou hast run with the footmen, and they have wearied thee, Then how canst thou contend with horses? And *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, Then how wilt thou do in ^m the swelling of Jordan?⁷ 6 For even ⁿ thy brethren, and the house of thy father, Even they have dealt treacherously with thee; Yea, they have called a multitude after thee: ^o Believe them not, though they speak fair words unto thee. 7 ^p I have forsaken mine house,—I have left mine heritage; I have given ^q the dearly beloved of my soul into the hand of her enemies. 8 Mine heritage is unto me as a lion⁸ in the forest; It crieth out against me:—therefore ^r have I hated it. 9 Mine heritage *is* unto me *as* a speckled bird,⁹ ^s The birds round about *are* against her; Come ye, assemble all the beasts of the field,—^t come to devour. 10 Many ^u pastors¹⁰ have destroyed ^x my vineyard,

^a ch. 2. 21; Is. 5. 2.
ⁱ ver. 11.

^k 1 Sam. 23. 11, 12;
Am. 3. 7.

^l Pro. 7. 22.

^m ch. 18. 18.

ⁿ Ps. 83. 4.
^o Ps. 27. 13; 116. 9;
142. 5.

^p ch. 17. 10; 20. 12;
1 Sam. 16. 7; 1 Chr.
28. 9; Ps. 7. 9; Rev.
2. 23.
^q ch. 15. 15.

^r ch. 12. 5, 6.

^s Is. 30. 10; Am. 2.
12; 7. 13, 16; Mic.
2. 6.

^t see refs. ch. 6. 11.

^u ch. 23. 12; 46. 21;
48. 44; 50. 27; Lk.
19. 41.
^x see refs. Ge. 18. 25;
Ps. 51. 4; 119. 137.

^y ch. 5. 28; see refs.
Job 12. 6; Ps. 73. 3,
etc.; Hab. 1. 4.

^z ch. 5. 11.
^a ch. 11. 17.

^b see refs. Is. 29. 13.

^c see refs. Job 23. 10;

Ps. 17. 3.

^d ch. 11. 20.

^e ch. 17. 18; 18. 21—
23.

^f Jam. 5. 5.

^g ch. 14. 2; 23. 10;
Hos. 4. 3; Joel 1. 10
—17.

^h Ps. 107. 34.

ⁱ ch. 4. 25; 7. 20; 9.
10; Ro. 8. 22.

^k ch. 5. 12.

^l see refs. Pro. 3. 11.

^m ch. 49. 19; 50. 44;
Jos. 3. 15; 1 Chr. 12.
15.

ⁿ see refs. ch. 9. 4; 11.
19, 21.

^o Ps. 12. 2; Pro. 26.
25.

^p Is. 2. 6.

^q ch. 11. 15.

^r Hos. 9. 15; Am. 6. 8.

^s ch. 2. 15; 2 Kl. 21. 2.

^t ch. 7. 33; see refs.
Is. 56. 9.

^u ch. 6. 3; 25. 9.

^x Is. 5. 1, 5, 7; Lk.
20. 9.

1 Rather, 'of them,' *i. e.* of 'their doings.'

2 Rather, 'a pet' or 'house lamb,' such as the Orientals often keep. See 2 Sam. xii. 3.

3 Rather, 'in its food,' or 'fruit;' *i. e.* when fruit-bearing: probably meaning Jeremiah whilst prophesying.

4 Whatever difficulty we may find in understanding parts of God's ways, we should always hold fast the conviction that He is righteous. This will repress our murmurings, and prepare us to receive his instructions. On this subject, compare Psa. xxxvii.

5 The animate and inanimate creation suffer through the prevalence of wickedness.

6 That is, the prophet's threats will not be fulfilled.

7 Rather, 'the pride of Jordan;' as in Zech. xi. 3: a poetic expression for the dense and luxuriant thickets on its banks, affording shelter to lions and other wild beasts. See ch. xlix. 19; 1. 44. The language appears to be proverbial, meaning, 'If thou art afraid of ordinary dangers, how wilt thou endure greater?' It refers to the severer sufferings which Jeremiah would have to bear.

8 *Wild* and *untamable* as a lion, which men hate and destroy. Therefore God will treat them as wild and savage animals (ver. 9).

9 Some render this 'hyena;' but the word here translated 'bird' everywhere else means a *bird of prey*.

10 See note on ch. ii. 8.

- They have ^y troden my portion under foot,
They have made my pleasant portion a desolate wilderness.
- 11 ^z They have made it desolate,—*and being* desolate ^a it mourneth unto me ;
The whole land is made desolate,—because ^b no man layeth *it* to heart.
- 12 ^c The spoilers are come upon all high places through the wilderness :
For ^d the sword of the LORD shall devour
From the *one* end of the land even to the *other* end of the land :
No flesh shall have peace.
- 13 ^e They have sown wheat—but shall reap thorns :
^f They have put themselves to pain—but shall not profit :
And they [*or*, ye] shall be ashamed of your revenues
Because of the fierce anger of the LORD.
- 14 Thus saith the LORD ^g against all mine evil neighbours,¹
That ^h touch the inheritance which I have caused my people Israel to inherit ;
Behold, I will ⁱ pluck them out of their land,
^k And pluck out the house of Judah from among them.
- 15 ^l And it shall come to pass,—after that I have plucked them out,
I will return, and have compassion on them, ^m and will bring them again,
Every man to his heritage, and every man to his land.
- 16 And it shall come to pass,—if they² will diligently learn the ways of my people,
ⁿ To swear by my name, 'The LORD liveth ;
^o As they taught my people to swear by Baal ;
Then shall they be ^p built in the midst of my people.
- 17 But if they will not ^q obey,—I will utterly pluck up and destroy that nation
Saith the LORD.
- 13 Thus saith the LORD unto me, ^r Go and get³ thee a linen girdle,⁴ and put it
^s upon thy loins, and put it not in water.⁵ So I got a girdle according to the
word of the LORD, and put *it* on my loins.
- 3, 4 And the word of the LORD came unto me the second time, saying, Take the
girdle that thou hast got, which *is* upon thy loins, and arise, ^t go to Euphrates,⁶
5 and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as
the LORD commanded me.
- 6 And it came to pass after many days,⁷ that the LORD said unto me, Arise, go
to Euphrates, and take the girdle from thence, which I commanded thee to hide
7 there. Then I went to the Euphrates, and digged, and took the girdle from the
place where I had hid it : and, behold, the girdle was marred, ^u it was profitable
8 for nothing. Then the word of the LORD came unto me, saying,
- 9 Thus saith the LORD,—After this manner ^v will I mar the pride of Judah,
And the great pride of Jerusalem.
- 10 ^w This evil people, which refuse to hear my words,
Which ^x walk in the imagination [*or*, stubbornness] of their heart,
And walk after other gods, to serve them, and to worship them,
^y Shall even be as this girdle, which is good for nothing.⁸
- 11 For as the girdle cleaveth to the loins of a man,
^z So have I caused to cleave unto me the whole house of Israel
And the whole house of Judah,—saith the LORD ;
That ^a they might be unto me for a people,
And ^b for a name, and for a praise, and for a glory :—^d but they would not hear.
- 12 Therefore thou shalt speak unto them this word ;
Thus saith the LORD God of Israel,—Every bottle⁹ shall be filled with wine :

^y Is. 63. 18; Lam. 1. 10.

^z ch. 10. 22, 25.
^a ver. 4; ch. 14. 2.
^b Is. 42. 22—25; Mal. 2. 2.
^c ch. 4. 11—15; 9. 19—21.
^d Le. 26. 33.

^e see refs. Le. 26. 16; Hag. 1. 6; 2. 16, 17.
^f Is. 55. 2; Hab. 2. 13; Ro. 6. 21.

^g ch. 50. 9—17; 51. 32—35; Eze. 25. 3—15; Zeph. 2. 8—10.
^h Ps. 105. 15; Zec. 2. 8.
ⁱ ch. 48 to 51; Eze. ch. 25 to 32; ch. 35.
^k see refs. Deu. 30. 3.

^l ch. 48. 47; 49. 6, 39; Eze. 28. 25.
^m Am. 9. 14.

ⁿ see refs. ch. 4. 2.

^o see Ps. 105. 35, 36.

^p Is. 19. 23—25; Eph. 2. 20, 21; 1 Pet. 2. 5.
^q Is. 60. 12; Zec. 14. 16—19; 2 Thes. 1. 8; 1 Pet. 2. 6, 8.

^r ch. 18. 1; 19. 1; 27. 2; Is. 20. 2; Eze. 4. 1; 5. 1; Heb. 1. 1.

^s ch. 51. 63.

^t ver. 10

^u see refs. Le. 26. 19; Nah. 2. 2.

^x ch. 7. 25—28; 8. 5.

^y see refs. ch. 7. 24; 9. 11; 16. 12.

^z ver. 7; ch. 16. 4.

^a Deu. 26. 18; 32. 10—15; Ps. 135. 4.

^b Ex. 19. 5.

^c ch. 33. 9; Is. 43. 21; 1 Pet. 2. 9.
^d ch. 6. 17; Ps. 81. 11.

¹ The Ammonites, Moabites, etc., 'the birds and beasts of prey' (ver. 9), which had joined in spoiling God's heritage. See 2 Kiugs xxiv. 1—4; Psa. cxxxvii. 7.

² That is, the neighbouring nations, who had so often enticed them to idolatry.

³ Some suppose this to have been really done, adducing as parallels ch. xviii. 1—4, and ch. xix.; and, in order to remove the difficulties arising from two long journeys, through districts infested by a hostile army, to the Euphrates, where the Jews could not be witnesses of the condition of the girdle, they suppose a nearer place to be meant, Ephratah or Bethlehem. This, however, is nowhere the meaning of the word here used; and it seems better to regard the whole as a prophetic message put into the lively form of a parable, like ch. xxv. 17.

⁴ Jeremiah had probably been accustomed to wear a girdle of leather. The girdles now most common in the

East consist of long pieces of linen, cotton, or silk, wound in numerous folds round the waist.

⁵ This may mean, 'Do not wash it;' so that it may be a fit emblem of the polluted house of Israel.

⁶ The 'Euphrates' points to Babylon as the instrument of the impending punishment.

⁷ During which the girdle is represented as rotting.

⁸ The girdle was thus an emblem, first, of the close relation between God and the Jewish people, and then of their utter depravation and consequent degradation and ruin.

⁹ This word properly means a skin-bottle; but is also used for jars of pottery, wine being kept in both kinds of vessels. By a bold figure, the bottles themselves are represented as drunken, and reeling against each other, so as to be burst or shattered, and therefore destroyed. As the Jews mocked at the symbolic instruction, the prophet explains it in a fearful threatening.

- And they shall say unto thee,
Do we not certainly know that every bottle shall be filled with wine?
13 Then shalt thou say unto them,—Thus saith the LORD,
Behold, I will fill all the inhabitants of this land,
Even the kings that sit upon David's throne,—and the priests, and the prophets,
And all the inhabitants of Jerusalem, ^e with drunkenness.¹
14 And ^f I will dash them one against another,
Even the fathers and the sons together,—saith the LORD:
I will not pity, nor spare, nor have mercy,—but destroy them.
15 Hear ye, and give ear; ^g be not proud:—for the LORD hath spoken.
16 ^h Give glory to the LORD your God,—before he cause ⁱ darkness,
And before ^k your feet stumble upon the dark mountains,²
And, while ye ^l look for light,
He turn it into ^m the shadow of death,—and make it gross darkness.
17 But if ye will not hear it,—my soul shall weep in secret places for *your* pride;
And ⁿ mine eye shall weep sore, and run down with tears,
Because ^o the LORD's flock ^p is carried away captive.
18 Say unto ^q the king and to the queen,—Humble yourselves, ^r sit down:
For your principalities³ shall come down,—even the crown of your glory.
19 The cities of the south⁴ shall be ^s shut up,—and none shall open *them*:
^t Judah shall be carried away captive all of it,
It shall be wholly carried away captive.
20 Lift up your eyes, and behold them ^u that come from the north:
Where ^v is the flock *that* was given thee,—thy beautiful flock?
21 What wilt thou say when he shall punish thee?
For thou hast taught them *to be* captains, and as chief over thee:⁵
Shall not ^w sorrows take thee, as a woman in travail?
22 And if thou say in thine heart.—^x Wherefore come these things upon me?
^y For the greatness of thine iniquity are ^z thy skirts discovered,
And thy heels made bare.⁶
23 ^a Can⁷ the Ethiopian change his skin,—or the leopard his spots?
Then may ye also do good, that are accustomed to do evil.
24 Therefore ^b will I scatter them ^c as the stubble
That passeth away by the wind of the wilderness.
25 ^d This *is* thy lot, the portion of thy measures⁸ from me,—saith the LORD;
^e Because thou hast forgotten me,—and trusted in ^f falsehood.
26 Therefore ^g will I discover thy skirts upon thy face,—that thy shame may appear.
27 I have seen ^h thine adulteries, and thy ⁱ neighings,—the lewdness of thy whoredom,
And thine abominations—^m on the hills in the fields.
Woe unto thee, O Jerusalem!
ⁿ Wilt thou not be made clean?—^o when *shall it* once be?

The prophet intercedes for the people, but in vain.

- 14 THE⁹ WORD OF THE LORD THAT CAME TO JEREMIAH CONCERNING THE DEARTH.
2 ^p Judah mourneth,—and ^q the gates¹⁰ thereof languish;
They are ^r black unto the ground;—and ^s the cry of Jerusalem is gone up.
3 ^t And their nobles have sent their little ones¹¹ to the waters:

1 That is, with God's wrath (see Psa. lxxv. 8), which shall confound and divide them; so that they shall injure each other, and become an easy prey to their enemies.

2 That is, 'before you are involved in ruin.' The rocky mountain-tracks of Palestine are peculiarly perilous; and a traveller, overtaken by a night-storm, is in imminent danger of falling over the precipices, and perishing miserably.

3 Or, 'your head-dresses.' 'The queen' is probably the queen-mother, whose influence is always powerful in Oriental courts. See 1 Kings xv. 13, and note.

4 Even those cities that lie furthest from the approaching enemy (ver. 20) shall be closely shut up by besiegers; and when taken, their inhabitants shall all be carried off, like a flock of sheep, into captivity.

5 Or, 'Thou hast accustomed them to be over thee leaders in chief.' By seeking alliance with the powerful monarchs of the East, the kings of Judah reduced themselves to vassalage; and, when they offended their superiors, to disgrace and captivity. See 2 Kings xvi. 7; xviii. 14; xxiv. 1, 17, 20.

6 Or, 'Violently stripped,' as those of a captive.

7 This means, that the depravity of the people was so inveterate that there was no hope of reformation, and therefore there must be punishment. It vindicates the severity of God's chastisements.

8 That is, 'the portion to be measured out to thee.' Thy punishment shall be equitably proportioned to thy sin.

9 The prophet vividly depicts the miseries caused by drought (vers. 2—6), and beseeches God to visit his people in mercy (7—9); but is told that his intercession is useless, for they are set upon their sins (10—12). He suggests that the false prophets lead them astray; upon which renewed threats are pronounced against both the deceivers and the deceived (13—18). Again he humbly pleads for Divine forbearance (19—22); but is told again that no intercession can be heard, for the crimes of Manasseh still call for vengeance (xv. 1—9). Bemoaning his hard lot as a minister of strife, he receives a promise of protection (10—21). We have no clear information as to the time to which these chapters refer.

10 That is, the gates of its cities: meaning those who assemble there. See Job xxix. 7.

11 Rather, 'their servants.'

^e ch. 25. 27; 51. 7;
see refs. Job 21. 20;
Ps. 60. 3; Is. 51. 17,
21; 63. 6.
^f ch. 21. 7; Ps. 2. 9;
Eze. 5. 11; 7. 4.

^g Lk. 14. 11; Jam. 4.

10.

^h Jos. 7. 19; 1 Sam.

6. 5.

ⁱ Is. 5. 30; 8. 22; Am.

8. 9, 10; John 12. 35.

^k Pro. 4. 19; 1 John

2. 10, 11.

^l Is. 59. 9.

^m Ps. 41. 19.

ⁿ ch. 9. 1; 11. 17; Ps.

119. 136; Lam. 1. 2,

16; 2. 18; Ro. 9.

1—3.

^o Ps. 80. 1; Is. 63. 11;

Eze. 31. 31.

^p vers. 19, 20.

^q ch. 22. 26; 2 Ki. 21.

12.

^r Ps. 137. 1; Is. 47. 1;

Lam. 2. 10.

^s Deu. 28. 52.

^t ch. 52. 27.

^u ch. 6. 22.

^x ver. 17.

^y ch. 6. 21.

^z ch. 5. 19; 16. 10.

^a ch. 2. 17—19.

^b ver. 26; Is. 3. 17;

47. 2, 3; Eze. 16. 37

—39; Nah. 3. 5.

^c ch. 2. 22, 30; Pro.

27. 22; Mt. 19. 21.

^d I.e. 26. 33.

^e Job 21. 18; Ps. 1. 4;

Hos. 13. 3.

^f see refs. Job 20. 29;

Ps. 11. 6.

^g ch. 2. 32.

^h ch. 7. 4—8; 10. 11.

ⁱ ver. 22; Lam. 1. 8;

Eze. 16. 37; 23. 29;

Hos. 2. 10.

^k ch. 2. 20—21.

^l ch. 5. 8.

^m ch. 2. 20; 3. 2, 6; Is.

65. 7; Eze. 6. 13.

ⁿ ch. 4. 14; Lk. 11. 9

—13; 2 Cor. 7. 1.

^o Pro. 1. 22; Hos. 8. 5.

^p ch. 4. 28.

^q Is. 3. 26.

^r ch. 8. 21; Lam. 4. 9;

5. 10.

^s see 1 Sam. 5. 12.

^t 1 Ki. 18. 5, 6.

- They came to the pits, *and* found no water ;
 They returned with their vessels empty ;
 They were ^uashamed and confounded,¹—^x and covered their heads.²
- 4 Because ^ythe ground is chapt,—for there was no rain in the earth,
^zThe plowmen³ were ashamed,—they covered their heads.
- 5 Yea, the hind also calved in the field, and forsook *it*,—because there was no grass.
- 6 And ^athe wild asses did stand in the high places,
 They snuffed up the wind like dragons ;
^bTheir eyes did fail, because *there was* no grass.
- 7 O LORD, ^cthough our iniquities testify against us,
 Do thou *it* ^dfor thy name's sake :
^eFor our backslidings are many ;—we have sinned against thee.
- 8 ^fO the hope of Israel, ^gthe saviour thereof ^hin time of trouble,
ⁱWhy shouldest thou be as a stranger in the land,⁴
 And as a wayfaring man *that* turneth aside to tarry for a night ?
- 9 Why shouldest thou be as a man astonied,—as a mighty man ^h*that* cannot save ?
 Yet thou, O LORD, ^l*art* in the midst of us,
 And ^mwe are called by thy name ;—ⁿleave us not.
- 10 Thus saith the LORD unto this people,
^oThus have they loved to wander,—they have ^pnot refrained their feet,
 Therefore ^qthe LORD doth not accept them ;
^rHe will now remember their iniquity,—and visit their sins.
- 11 Then said the LORD unto me,—^sPray not for this people for *their* good.
- 12 ^tWhen they fast—I will not hear their cry ;
 And ^uwhen they offer burnt offering and an oblation—I will not accept them :
 But ^vI will consume them by the sword,
 And by the famine, and by the pestilence.
- 13 ^wThen said I,—Ah, Lord God !—^zbehold, the prophets say unto them,
 Ye shall not see the sword,—neither shall ye have famine ;
 But I will give you assured peace in this place.
- 14 Then the LORD said unto me,—^aThe prophets prophesy lies in my name :
^bI sent them not,—neither have I commanded them,—neither spake unto them :
 They prophesy unto you a false vision and ^cdivination,
 And a thing of nought, ^dand the deceit of their heart.
- 15 Therefore thus saith the LORD
 Concerning the prophets that prophesy in my name, and I sent them not,
^eYet they say, Sword and famine shall not be in this land ;
 By sword and famine shall those prophets be consumed.
- 16 And the people to whom they prophesy ^fshall be cast out in the streets of Jerusalem
 Because of the famine and the sword ;
^gAnd they shall have none to bury them,
 Them, their wives, nor their sons, nor their daughters :
^hFor I will pour their wickedness⁵ upon them.
- 17 Therefore thou shalt say this word unto them ;
ⁱLet mine eyes run down with tears night and day,—and let them not cease :
^kFor the virgin daughter of my people is broken
^lWith a great breach, with a very grievous blow.
- 18 If I go forth into ^mthe field,—then behold the slain with the sword !
 And if I enter into the city,—then behold them that are sick with famine !
 Yea, ⁿboth the prophet and the priest go about⁶ into a land that they know not.
- 19 ^oHast thou utterly rejected Judah ?—hath thy soul loathed Zion ?
 Why hast thou smitten us—and ^p*there is* no healing for us ?
^qWe looked for peace—and *there is* no good ;
 And for the time of healing—and behold trouble !
- 20 ^rWe acknowledge, O LORD, our wickedness,—*and* the iniquity of our fathers :
 For ^swe have sinned against thee.
- 21 ^tDo not abhor *us*, for thy name's sake,—do not disgrace ^uthe throne of thy glory :⁷

^u Ps. 40. 14.
^x see refs. 2 Sam. 15. 30.
^y see Le. 26. 19, 20 ;
 Joel 1. 19, 20.
^z Joel 1. 11.

^a ch. 2. 21 ; Job 39. 5, 6.

^b Joel 1. 18.

^c Is. 59. 12.

^d ver. 21 ; Ps. 25. 11.

^e ch. 2. 19.

^f ch. 17. 13 ; 50. 7 ;
 Joel 3. 16 ; 1 Tim. 1. 1.

^g Is. 43. 3, 11.

^h Ps. 37. 39, 40 ; 50. 15.

ⁱ Ps. 10. 1.

^k Num. 11. 23 ; Is. 50. 2 ; 59. 1.

^l Ex. 29. 45, 46 ; Le. 26. 11, 12.

^m Dan. 9. 18, 19.

ⁿ 1 Sam. 12. 22 ; Ps. 27. 9.

^o see ch. 2. 23—26.

^p ch. 2. 25 ; Ps. 119. 101.

^q ch. 6. 20 ; Mat. 1. 8—13.

^r Hos. 8. 13 ; 9. 9.

^s see refs. ch. 7. 16.

^t see refs. Joh 27. 9 ;

Is. 58. 3 ; Zec. 7. 13.

^u ch. 6. 20 ; 7. 21, 22.

^x ch. 9. 16 ; 15. 2, 3.

^y ch. 4. 10.

^z see refs. ch. 5. 31 ; 6. 14.

^a ch. 27. 10, 11.

^b ch. 23. 14—16, 21—

32 ; 27. 15 ; 29. 8, 9.

^c Eze. 13. 6, 7.

^d ch. 23. 26.

^e ch. 5. 12, 13.

^f ch. 7. 33 ; 15. 2, 3.

^g Ps. 79. 3.

^h see refs. ch. 2. 17—19.

ⁱ ch. 9. 1 ; 13. 17 ; Lam. 1. 16 ; 2. 18.

^k ch. 8. 21 ; Lam. 1. 15 ; 2. 13.

^l ch. 30. 14, 15 ; Ps. 33. 10.

^m ch. 52. 6, 7 ; Eze. 7. 15.

ⁿ Deu. 28. 36, 64 ; Lam. 4. 13—16.

^o Lam. 5. 22.

^p ch. 8. 22 ; 15. 18 ; 2 Chr. 36. 16.

^q ch. 8. 15.

^r ch. 3. 13, 25 ; see

refs. Le. 26. 40.

^s Ps. 106. 6 ; Dan. 9. 8.

^t ver. 19 ; Le. 26. 11,

30 ; Ps. 106. 40.

^u ch. 3. 17 ; 17. 12 ;

Lam. 2. 7.

1 With disappointment and despair.
 2 Like mourners. See Esth. vi. 12.
 3 Or, 'husbandmen.' They could not till the hard earth, nor hope for a harvest if they did so.
 4 Who, consequently, feels no particular interest in it.
 5 That is, the *consequences* of their wickedness. The false prophets accommodated their predictions to the tastes of the people, and therefore both were partakers in the

'wickedness,' and both must share the punishment. See ch. v. 31, and comp. 1 Kings xxii. 11, 12.

6 This may be rendered either, 'travel into,' *i. e.* as captives; or, 'go trafficking into the land, and regard not,' *i. e.* they carry on their venal deception regardless of God's judgments.

7 That is, thy temple, where thy throne is. See Isa. vi. 1.

- * Remember, break not thy covenant with us.
- 22 ^y Are there *any* among ^z the vanities of the Gentiles that can cause rain?
Or can the heavens give showers?—^a Art not thou he, O Lord our God?
Therefore we will ^b wait upon thee:—for thou hast made all these *things*.
- 15 Then said the LORD unto me,
^c Though ^d Moses and ^e Samuel ^f stood before me,
Yet my mind *could* not be toward this people:
^g Cast *them* out of my sight, and let them go forth.
- 2 And it shall come to pass, if they say unto thee,—Whither shall we go forth?
Then thou shalt tell them,—Thus saith the LORD;
^h Such as *are* for death, to death;—and such as *are* for the sword, to the sword;
And such as *are* for the famine, to the famine;
And such as *are* for the captivity, to the captivity.
- 3 And I will ⁱ appoint over them four kinds, ^j saith the LORD:
The sword to slay, and the dogs to tear,
And ^k the fowls of the heaven, and the beasts of the earth, to devour and destroy.
- 4 And I will cause them to be ^l removed ^m into all kingdoms of the earth,
Because of ⁿ Manasseh the son of Hezekiah king of Judah,
For *that* which he did in Jerusalem.
- 5 For ^o who shall have pity upon thee, O Jerusalem?
Or who shall bemoan thee?—or who shall go aside to ask how thou doest?
- 6 ^p Thou hast forsaken me, saith the LORD,—thou art ^q gone backward:
Therefore will I ^r stretch out my hand against thee,—and destroy thee;
^s I am weary with repenting.
- 7 And ^t I will fan them with a fan—in the gates of the land; ^u
^v I will bereave *them* of children, I will destroy my people,
Since ^w they return not from their ways.
- 8 ^x Their widows are increased to me above the sand of the seas:
I have brought ^y upon them against the mother of the young men
^z A spoiler at noonday;
I have caused *him* to fall upon it suddenly,—and terrors upon the city.
- 9 She that hath borne seven languisheth:—she hath given up the ghost;
^a Her sun is gone down while *it was* yet day:
She hath been ashamed and confounded:
And the residue of them will I deliver to the sword before their enemies,
Saith the LORD.
- 10 ^b Woe is me, my mother,—that thou hast borne me ^c a man of strife
And a man of contention to the whole earth!
^d I have neither lent on usury, nor men have lent to me on usury;
Yet every one of them doth ^e curse me. ^f
- 11 The LORD said,—^g Verily it shall be well ^h with thy remnant;
Verily I will cause ⁱ the enemy to intreat thee *well*,
In the time of evil and in the time of affliction.
- 12 ^j Shall iron break the northern iron and the steel? ^k
- 13 ^l Thy ^m substance and thy treasures will I give to the ⁿ spoil without price,
And *that* for all thy sins, even in all thy borders.
- 14 And I will make *thine* ^o to pass with thine enemies
^p Into a land *which* thou knowest not:
For a ^q fire is kindled in mine anger,—*which* shall burn upon you.
- 15 O Lord, ^r thou knowest:—remember me, and visit me,
And ^s revenge me of my persecutors;

x Ex. 32. 13; Le. 26. 42—45; Ps. 74. 2, 18—20; 106. 45.

y 1 Ki. 18. 1; Zec. 10. 1, 2; Ac. 14. 15—17.

z Deu. 32. 21.

a ch. 5. 24; 10. 13; 51. 16; see refs. Le. 26. 4; Ps. 135. 7; 147. 8.

b see refs. Ps. 27. 14; Mic. 7. 7; Hab. 3. 17—19.

c ch. 7. 16; Eze. 14. 14, etc.

d Ex. 32. 11—14; Num. 14. 13—20; Ps. 99. 6.

e 1 Sam. 7. 9.

f ch. 18. 20; Ge. 19. 27; Ps. 106. 23.

g ch. 7. 15; 2 Ki. 17. 20.

h ch. 14. 12; 43. 11; Eze. 5. 2, 12; Zec. 11. 9.

i see refs. Le. 26. 16, 22, 25.

j ch. 7. 23; Deu. 28. 26.

k ch. 9. 16; 21. 9; Deu. 28. 25; Eze. 23. 46.

l 2 Ki. 21. 11—13; 23. 26; 24. 3, 4.

m ch. 16. 5; Is. 51. 19; Lam. 1. 12—16.

n ch. 1. 16; 2. 13.

o ch. 7. 24.

p see refs. ch. 6. 12; Eze. 25. 7.

q Eze. 12. 26—28; Hos. 13. 14.

r see refs. Is. 41. 16.

s ch. 9. 21; 18. 21.

t ch. 5. 3; Is. 9. 13; Am. 4. 10, 11.

u Is. 4. 1.

v ch. 5. 6; 6. 4, 5.

w 1 Sam. 2. 5; Is. 47. 9; Lam. 1. 1.

x Am. 8. 9.

y ch. 20. 14—18; Job 3. 1, etc.

z 1 Ki. 18. 17, 18; Ps. 120. 5—7; Mt. 10. 21—23, 34; Gal. 4. 16.

a see refs. Ex. 22. 25. c Pro. 26. 2.

b Ps. 37. 3—11.

c ch. 39. 11, 12; 40. 2—6.

d Job 40. 9; Is. 45. 9.

e ch. 20. 5.

f ch. 17. 3; Ps. 41. 12.

g ver. 4; ch. 14. 18; 52. 27; Le. 26. 38.

h ch. 16. 13; 17. 4.

i ch. 4. 4; Deu. 32. 22.

j ch. 12. 3; Ps. 17. 3.

k ch. 11. 20; 20. 12.

1 Whose intercessions formerly prevailed. See refs.

2 That is, four kinds of destroyers.

3 Rather, 'I will give them over for vexation to,' etc.

4 That is, I will take them to the entrance or boundary of the land, and there scatter them like chaff.

5 Of the various meanings given to this verse, perhaps the best is this: 'I have brought upon them, [even] upon the mothers of the choice youth, destruction at noon (i. e. unexpectedly); I have caused anguish and terror to fall upon them suddenly. She that hath borne seven droopeth (with grief); her sun (of joy) is gone down,' etc. This may be taken either literally, as speaking of the grief of mothers who had lost all their sons by war; or figuratively of Jerusalem depopulated by the invader.

6 The unwelcome truths which the prophet delivered

caused his countrymen to dislike him as much as they would hate the most hard-hearted usurer.

7 Or, 'Surely I will deliver thee for good (i. e. will deliver and prosper thee): surely I will cause the enemy to come as a suppliant to thee' (or, 'to take thy part') in the time of evil, etc.

8 Rather, 'Can one break iron, the iron of the north, and brass?' 'Northern iron' was probably a sort of steel, prepared by the Chalybes, who lived near the Euxine Sea. It is not easy to determine whether this refers to the Divine strength put forth for Jeremiah's protection, or to the Chaldean power, which was to bring 'evil' and 'affliction' (ver. 11).

9 This is addressed to the people.

10 Or, 'them;' i. e. 'thy substance and treasures.'

- Take me not away in¹ thy longsuffering :
 Know that ^q for thy sake I have suffered rebuke.
- 16 Thy words were found, and I did ^r eat them ;²
 And ^s thy word was unto me the joy and rejoicing of mine heart :
 For I am called by thy name, O LORD God of hosts.
- 17 ' I sat not in the assembly of the mockers, nor rejoiced ;
 " I sat alone because of thy hand :³—for ^x thou hast filled me with indignation.
- 18 Why is my ^y pain perpetual,
 And my wound incurable, *which* refuseth to be healed ?
 Wilt thou be altogether unto me ^z as a liar,—and ^a as waters that fail ?
- 19 Therefore thus saith the LORD,
^b If thou return, then will I bring thee again,⁴—and thou shalt ^c stand before me :
 And if thou ^d take forth the precious from the vile,—thou shalt be ^e as my mouth :
 Let them⁵ return unto thee ;—but return not thou unto them.
- 20 And I will make thee unto this people a fenced brasen ^f wall ;⁶
 And they shall fight against thee,—but ^g they shall not prevail against thee :
^h For I *am* with thee to save thee and to deliver thee,—saith the LORD.
- 21 And ⁱ I will deliver thee out of the hand of the wicked,
 And I will redeem thee out of the hand of the terrible.

The captivity and restoration of the Jews foretold

- 16 THE word⁷ of the LORD came also unto me, saying,
 Thou shalt not take thee a wife,
 Neither shalt thou have sons or daughters in this place.
- 3 For thus saith the LORD
 Concerning the sons and concerning the daughters that are born in this place,
 And concerning their mothers that bare them,
 And concerning their fathers that begat them in this land ;
- 4 They shall die of ^k grievous deaths ;
 They shall not be ^l lamented ;—^m neither shall they be buried ;
 But they shall be ⁿ as dung upon the face of the earth :
 And they shall be consumed by the sword, and by famine ;
 And their ^o carcasses shall be meat
 For the fowls of heaven, and for the beasts of the earth.
- 5 For thus saith the LORD,—^p Enter not into the house of mourning,
 Neither go to lament nor bemoan them :
^q For I have taken away my peace from this people, saith the LORD,
Even lovingkindness and mercies.
- 6 ^r Both the great and the small shall die in this land :
 ' They shall not be buried, ' neither shall *men* lament for them,
 Nor ^s cut themselves,⁸—nor ^x make themselves bald for them :
- 7 Neither shall *men* tear *themselves*⁹ for them in mourning,
 To comfort them for the dead ;
 Neither shall *men* give them the cup of consolation to ^y drink
 For their father or for their mother.
- 8 Thou shalt not also go into the house of feasting,
 To sit with them to eat and to drink.

q ver. 10 ; ch. 20. 8 ;
 Ps. 69. 7 ; Mt. 5. 10—
 12 ; 1 Pet. 4. 14, 16.
 r Eze. 3. 1—3 ; Rev. 10.
 9, 10.
 s see refs. Job 23. 12 ;
 Ps. 119. 72, 111.
 t Ps. 1. 1 ; 26. 4, 5 ;
 2 Cor. 6. 17.
 u ch. 13. 17 ; Lam. 3.
 28 ; Dan. 7. 28.
 x ch. 6. 11.
 y ch. 30. 15 ; Lam. 3.
 1—18.
 z see ch. 1. 18, 19 ; Ex.
 5. 22, 23.
 a Job 6. 15—20.
 b Zec. 3. 7.
 c see refs. ver. 1.
 d Le. 10. 10 ; Eze. 22.
 26 ; 44. 23.
 e Ex. 4. 12, 15, 16 ; Lk.
 10. 16 ; 21. 15.
 f ch. 1. 18, 19 ; 6. 27.
 g ch. 20. 11, 12 ; Ro. 8.
 31—39.
 h Ps. 46. 7, 11 ; Ac. 18.
 9, 10.
 i Ps. 27. 2 ; 37. 40 ; Is.
 54. 17.

k ch. 14. 16 ; 15. 2, 3.
 l ch. 22. 18, 19 ; 25. 33.
 m Ps. 79. 2, 3.
 n ch. 8. 1, 2 ; 9. 22 ;
 Ps. 83. 10.
 o ch. 7. 33 ; 31. 20 ; Ps.
 79. 2.
 p Eze. 24. 16, 17, 22,
 23.
 q Deu. 31. 17.
 r ch. 13. 13.
 s ver. 4.
 t ch. 22. 18.
 u ch. 41. 5 ; 47. 5 ; see
 refs. Le. 19. 28.
 x ch. 7. 29 ; Job 1. 20 ;
 Is. 22. 12.
 y Pro. 31. 6, 7.

1 That is, in thy long-suffering towards my persecutors, do not leave my life in jeopardy.

2 The Hebrew idiom implies that, *as soon as* the words of God came to the prophet, he eagerly received them. He goes on to say that his whole happiness was in his work as God's messenger ; that he was excited as strongly as the wicked are in their revels, but by a very different impulse—the hand or power of God (ver. 17) ; and that, if God should now fail to protect and comfort him, he would be hopelessly wretched (ver. 18).

3 See note on Isa. viii. 11.

4 Jehovah replies to the prophet, that if he will return to his work, he shall again be entrusted with a message ; and if he will boldly defend the right and condemn the wrong, his words shall be found to be of Divine authority.

5 This may be a continuation of the command to keep on fearlessly in the work. Or it may mean, ' they shall return unto thee ;' *i. e.* as suppliants, to seek thy favour and good offices ; and thou shalt have no need to make such applications to them. See ch. xlii. 2.

6 See note on ch. i. 18.

7 In forbidding the prophet to form new relationships, and to indulge his social feelings, Jehovah forewarns him that all these sources of enjoyment shall become occasions of extreme suffering through the desolations by which the sins of his country will be punished (ch. xvi. 1—13). So signally shall the terrible dispersion of the people, and their gathering and restoration at the predicted time, illustrate the character and plans of the Divine government (14—18), that the Gentiles shall learn to reverence the name of Jehovah (19—21). All this is necessary to remove the deep-seated sins of Judah (xvii. 1—4), and to show the evil of trusting in man's strength or wealth, and the blessedness of resting on Jehovah—' the hope of Israel ' (5—13) ; to whom the prophet, in his own persecutions and troubles, turns for succour (14—18).

8 This was one of the heathen customs adopted by the Jews, in opposition to the law in Lev. xix. 28.

9 Rather, neither shall men ' *break bread* for them ;' alluding to the funeral feast which was usually provided for mourners. Comp. Deut. xxvi. 14 ; Ezek. xxiv. 16, 17 ; Hos. ix. 4.

- 9 For thus saith the LORD of hosts, the God of Israel ;
Behold, ^z I will cause to cease out of this place—in your eyes, and in your days,
The voice of mirth, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride. z ch. 7. 34 ; 25. 10 ; Is. 24. 7, 8 ; Eze. 26. 13 ; Hos. 2. 11 Rev. 18. 23.
- 10 And it shall come to pass, when thou shalt show this people all these words,
and they shall say unto thee, ^a Wherefore hath the LORD pronounced all this
great evil against us ? or what *is* our iniquity ? or what *is* our sin that we have
11 committed against the LORD our God ? Then shalt thou say unto them,
^b Because your fathers have forsaken me, saith the LORD,
And have walked after other gods,
And have served them, and have worshipped them,
And have forsaken me, and have not kept my law ;
12 And ye have done ^c worse than your fathers ;
For, behold, ^d ye walk every one after the imagination of his ^e evil heart,
That they may not hearken unto me : a ch. 5. 19 ; 13. 22 ; 22. 8 ; Den. 29. 24.
- 13 ^f Therefore will I cast you out of this land
^g Into a land that ye know not, *neither* ye nor your fathers ;
And there shall ye serve other gods day and night ;¹
Where I will not show you favour. b ch. 22. 9 ; Den. 29. 25.
- 14 Therefore, behold, the ^h days come, saith the LORD,—that it shall no more be said,
The LORD liveth, ⁱ that brought up the children of Israel out of the land of Egypt ;
15 But, The LORD liveth,
That brought up the children of Israel from the land of the north,
And from all the lands whither he had driven them :²
And ^k I will bring them again into their land that I gave unto their fathers. c ch. 7. 26.
- 16 Behold, I will send for many ^l fishers, saith the LORD,—and they shall fish them ;
And after will I send for many hunters,
And they shall hunt them—^m from every mountain,
And from every hill,—and out of the holes of the rocks.³ d ch. 13. 10.
- 17 For mine ⁿ eyes *are* upon all their ways :—they are not hid from my face,
Neither is their iniquity hid from mine eyes. e ch. 17. 9 ; see refs. Ge. 6. 5 ; Eze. 9. 3.
- 18 And first I will recompense their iniquity and their sin ^o double ;⁴
Because ^p they have defiled my land,—^q they have filled mine inheritance
With ^r the carcases of their detestable and abominable things.⁵ f Den. 4. 26—28 ; 28. 36, 63—65 ; Ps. 81. 12.
- 19 O LORD, ^s my strength, and my fortress,—and ^t my refuge in the day of affliction,
^u The Gentiles shall come unto thee from the ends of the earth,
And shall say,—^v Surely our fathers have inherited lies,
Vanity, and *things* ^w wherein *there is* no profit. g ch. 7. 15 ; 15. 11.
- 20 Shall a man make gods unto himself, and ^x they *are* no gods ? h ch. 23. 7, 8 ; Is. 43. 18 ; Hos. 3. 4, 5.
- 21 Therefore, behold, ^y I will this once cause them to know,
I will cause them to know mine hand and my might ;
And they shall know that ^z my name *is* The LORD [*or*, JEHOVAH ^c]. i see refs. ch. 3. 18 ; Am. 9. 11, 15.
- 17** The sin of Judah *is* written with a ^d pen of iron,
And with the point of a diamond :
It is ^e graven upon the table of their heart,^{6—f} and upon the horns of your altars ;
2 Whilst ^g their children remember⁷ their altars
And their ^h groves⁸ by the green tree—upon the high hills. k ch. 24. 6 ; 30. 3 ; 32. 37.
- 3 O ⁱ my mountain in the field,⁹
^k I will give thy substance *and* all thy treasures to the spoil,
^l And thy high places for sin, throughout all thy borders. l ch. 25. 9 ; Am. 4. 2 ; Hab. 1. 11, 15.

¹ The meaning appears to be, 'Ye shall have your fill of your idol-worship.'

² The restoration of the Jews from Babylon, though not accompanied by miracles, as the deliverance from Egypt had been, was likely to make a greater impression upon the world ; partly as being a manifest fulfilment of prophecy, and partly because of the extensive dispersion of the people. See note on the events connected with the Captivity, p. 478. It must, however, be remembered that this was only a prelude to the more wonderful work of redemption by Christ.

³ There shall be no hiding-place by sea or land for these sinners where God will not find them.

⁴ See note on Isa. xl. 2. But this line may be rendered, 'And I will recompense their former repeated iniquities and sins.'

⁵ Or, 'For they have polluted my land with the carcases of their abominations (*i. e.* their lifeless idols), and they have filled my inheritance with their detestable things.'

⁶ It is indelibly inwrought into their affections, and shows itself in their multiplied idolatries.

⁷ That is, the children *retain* and *practise* the sins which they have learned from their fathers. But it may be rendered, 'It is graven, etc., as a remembering of their children [whom they have sacrificed], their altars, and their images,' etc. ; *i. e.* these sins are so inwrought into their minds that they cannot forget and forsake them.'

⁸ See note on Judg. iii. 7.

⁹ Or, 'O my mountain, with the *open country* ;' meaning Jerusalem, with the whole land of Judah. On 'mountain,' see note on Isa. ii. 2.

- 4 And thou, even thyself,¹ shalt discontinue from thine heritage that I gave thee ;
And I will cause thee to serve thine enemies in ⁿ the land which thou knowest not :
For ^o ye have kindled a fire in mine anger, *which* shall burn for ever.
- 5 Thus saith the LORD ;
^p Cursed *be* the man that trusteth in man,—and maketh ^q flesh his arm,
And whose heart departeth from the LORD.
- 6 For he shall be ^r like the heath² in the desert,
And ^s shall not see when good cometh ;
But shall inhabit the parched places in the wilderness,
^t *In* a salt land and not inhabited.
- 7 ^u Blessed *is* the man that trusteth in the LORD,—and whose hope the LORD is.
- 8 For he shall be ^x as a tree planted by the waters,
And *that* spreadeth out her roots by the river,
And shall not see when heat cometh,—but her leaf shall be green ;
And shall not be careful in the year of drought,
Neither shall cease from yielding fruit.
- 9 ^y The heart *is* deceitful above all *things*,
And desperately wicked ;³ who can know it ?
- 10 I the LORD ^z search the heart,—*I* try the reins,
^a Even to give every man according to his ways,
And according to ^b the fruit of his doings.
- 11 As the partridge sitteth *on eggs*, and hatcheth *them* not ;⁴
^c *So* he that getteth riches, and not by right,
^d Shall leave them in the midst of his days,—and at his end shall be ^e a fool.
- 12 ^f A glorious high throne⁵ from the beginning *is* the place of our sanctuary.
- 13 O LORD, ^g the hope of Israel,—^h all that forsake thee shall be ashamed.
And ⁱ they that depart from me⁶ shall be ^k written in the earth,⁷
Because they have forsaken the LORD,—the ^l fountain of living waters.
- 14 Heal⁸ me, O LORD, and I shall be healed ;—save me, and I shall be saved :
For ^m thou *art* my praise.
- 15 Behold, they say unto me,—ⁿ Where *is* the word of the LORD ?—let it come now.
- 16 As for me, ^o I have not hastened from *being* a pastor to follow thee :⁹
^p Neither have I desired the woeful day ;—thou knowest :
That which came out of my lips was *right* before thee.
- 17 Be not a terror unto me :¹⁰—^q thou *art* my hope in the day of evil.
- 18 ^r Let them be confounded that persecute me—but ^s let not me be confounded :
Let them be dismayed—but let not me be dismayed :
^t Bring upon them the day of evil,—and ^u destroy them with double destruction.
- Observance of the Sabbath enjoined.*
- 19 THUS¹¹ said the LORD unto me ; Go and stand in the gate of the children of
the people, whereby the kings of Judah come in, and by the which they go out,
20 and in all the gates of Jerusalem ; and say unto them, ^x Hear ye the word of the
LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem,
21 that enter in by these gates : thus saith the LORD ; ^y Take heed to yourselves,
and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem :
22 neither carry forth a burden out of your houses on the sabbath day, neither do
ye any work, but hallow ye the sabbath day, as I ^z commanded your fathers.

^m Le. 26. 31—34 ; Jos. 23. 15, 16 ; 1 Ki. 9. 7.
ⁿ ch. 16. 13 ; Deu. 28. 47, 48.
^o ch. 15. 14 ; Deu. 29. 26—28 ; see refs. 32. 25.

^p see refs. Ps. 118. 8 ; Is. 2. 22 ; 31. 1.
^q see 2 Chr. 32. 8 ; Isa. 31. 3.
^r ch. 48. 6.
^s Job 20. 17.

^t Deu. 29. 23.

^u see refs. Ps. 2. 12 ; 125. 1 ; 146. 5.
^x Job 8. 16 ; see refs. Ps. 1. 3.

^y see refs. Ge. 6. 5.

^z see refs. ch. 11. 20 ; Ps. 139. 23, 24 ; Pro. 17. 3 ; Ro. 8. 27.
^a see refs. Job 34. 11.
^b Is. 3. 10, 11.

^c ch. 22. 13.

^d Ps. 55. 23 ; Pro. 23. 5 ; Ecc. 5. 13—18.
^e Lk. 12. 20.
^f ch. 14. 21 ; Eze. 43. 7.

^g ch. 14. 8.
^h Ps. 73. 27 ; Is. 1. 28 ; 45. 16 ; 65. 11—14.
ⁱ ver. 5.

^k see Pro. 10. 7 ; Lk. 10. 20.
^l see refs. ch. 2. 13, 17.
^m see refs. Deu. 10. 21 ; Ps. 109. 1 ; 148. 14.
ⁿ Is. 5. 19 ; Eze. 12. 22, 27 ; Am. 5. 18 ; 2 Pet. 3. 3, 4.
^o ch. 1. 4—10.
^p ch. 4. 19, 20 ; 13. 17.

^q ch. 16. 19 ; Nah. 1. 7.

^r ch. 20. 11 ; Ps. 35. 4 ; 40. 14 ; 70. 2.

^s Ps. 25. 2, 3 ; 71. 1.

^t ch. 18. 19—23.
^u ch. 11. 20 ; 16. 18.

^x ch. 19. 3 ; 22. 2.

^y see refs. Ex. 20. 8—10.

^z see refs. Ex. 20. 8.

1 Rather, 'even by thyself;' *i. e.* through thy own sins.

2 Meaning, perhaps, a sort of juniper tree: but more probably, 'a bare (or dry) tree;' as the Hebrew word signifies 'naked,' or 'destitute.' He who trusts in man will be destitute of support in time of need. He who trusts in God will be safe and prosperous (vers. 7, 8).

3 Rather, 'and incurable;' *i. e.* inveterately deceitful. The curse and the blessing described in the preceding verses can be inflicted by none but Jehovah, who alone sees through all the disguises and deceptions of man's heart.

4 Perhaps, 'which she has not laid.' It was anciently supposed that the partridge takes the eggs of other birds, and hatches them, but is afterwards abandoned by the young birds; and thus has nothing to compensate her for her trouble. So he that procures riches by unfair means shall find that he has laboured in vain.

5 The throne of Jehovah; who is therefore represented as being always at hand to help those who seek his protection.

6 That is, from Jehovah. The word 'and' should not be inserted; this clause being a repetition of the preceding, made more emphatic by being spoken in God's name.

7 'Written in the dust;' *i. e.* consigned to oblivion. Contrast Job xix. 23, 24.

8 That is, Comfort me. See Psa. cxlvii. 3.

9 Rather, 'after thee.' I have not shrunk from obeying thy call to be a teacher of this people; nor, on the other hand, have I desired the calamities which I predicted. I have spoken under thy influence, and as in thy presence.

10 Others would terrify me: do thou sustain me.

11 This prophetic message consists of a command to observe the sabbath, having reference to profanations of it which were probably particularly prevalent at the time (vers. 19—23). Great national blessings are promised in case of obedience (24—26); and the destruction of Jerusalem is threatened if the desecration is continued (27).

23 ^a But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

^a ch. 7. 24—26; 11. 10.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow

^b ch. 22. 4.

25 the sabbath day, to do no work therein; ^b then shall there enter into the gates of this city kings and princes sitting upon ^c the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of

^c 2 Sam. 7. 16.

26 Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from ^d the places about Jerusalem, and from the land of Benjamin, and from ^e the plain, and from the mountains, and from ^f the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing ^g sacrifices of praise, unto the house of the LORD.

^d ch. 32. 41; 33. 13.

^e Zec. 7. 7.

^f Zec. 7. 7.

^g ch. 33. 11; see refs. Ps. 107. 22.

27 But if ye will not hearken unto me, to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then ^h will I kindle a fire in the gates thereof, ⁱ and it shall devour the palaces of Jerusalem, ^k and it shall not be quenched.

^h ch. 21. 14; 49. 27;

Lam. 4. 11; Am. 1.

4. 7, 10, 12; 2. 2. 5.

ⁱ ch. 52. 13; 2 Ki. 25. 9.

^k ch. 7. 20.

God's dealings with his people illustrated; Jeremiah's imprisonment.

18 THE word¹ which came to Jeremiah from the LORD, saying, Arise, and ^l go

^l see refs. ch. 13. 1.

3 down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels.²

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, ^m cannot I do with you as this potter?—saith the LORD.

^m Is. 45. 9; Ro. 9. 20.

Behold, ⁿ as the clay *is* in the potter's hand,

21.

ⁿ see refs. Is. 61. 8.

So *are* ye in mine hand, O house of Israel.

7 At *what* instant I shall speak concerning a nation, and concerning a kingdom,

To ^o pluck up, and to pull down, and to destroy *it*;

^o ch. 1. 10.

8 ^p If that nation, against whom I have pronounced, turn from their evil,

^p Eze. 18. 21, 33. 11.

^q I will repent³ of the evil that I thought to do unto them.

^q ch. 26. 3, 13; Deu. 32. 36; Jon. 3. 5—10.

9 And at *what* instant I shall speak concerning a nation, and concerning a kingdom, To build and to plant *it*;

10 If it do evil in my sight, that it obey not my voice,

^r Then I will repent of the good, wherewith I said I would benefit them.

^r 1 Sam. 13. 13, 14.

11 Now therefore go to, speak to the men of Judah,

And to the inhabitants of Jerusalem, saying,—Thus saith the LORD;

Behold, I frame evil against you,—and devise a device against you:

^s Return ye now every one from his evil way,

^s ch. 7. 3; 25. 5; 26.

And make your ways and your doings good.

13; 35. 15; 2 Ki. 17. 13.

12 And they said, 'There is no hope; ^t—^u but we will walk after our own devices,

^t ch. 2. 25.

And we will every one do the imagination of his evil heart.

^u see refs. ch. 7. 21.

13 Therefore thus saith the LORD;

^x Ask ye now among the heathen,—Who hath heard such things?

^x ch. 2. 10—13; 1 Cor. 5. 1.

^y The virgin of Israel hath done ^z a very horrible thing.

^y ch. 11. 17.

^z ch. 5. 30; Hos. 6. 10.

14 Will a man leave the snow of Lebanon *which cometh* from the rock of the field?

Or shall the cold flowing waters that come from another place be forsaken?⁵

^a ch. 2. 13, 32; 3. 21;

13. 25; 17. 13.

^b ch. 10. 15; 16. 19.

^c see refs. Is. 3. 12; 9.

16.

^d ch. 6. 16.

15 Because⁶ my people hath forgotten ^a me,—they have burned incense to ^b vanity,

^c And they⁷ have caused them to stumble in their ways *from* the ^d ancient paths,

¹ The power of the potter over his work (vers. 1—4) is used to illustrate God's absolute control over all nations (5—10), and is applied to induce the Jews to repent (11). But their obstinate rejection of the message brings upon them a fresh threatening (12—17); and their plots against the unwelcome messenger lead him to renewed entreaties for God's judicial interposition (18—23). To show the ease and certainty with which God will inflict his despised threatenings, the prophet is bidden to take some of the elders to the valley of Hinnom, and there to dash in pieces a potter's vessel, as an emblem of the destruction which shall overtake the people in the very place which has witnessed their crimes (xix. 1—13). Returning to the temple, the prophet repents the threatenings (14, 15); and for this he is persecuted by the governor of the temple (xx. 1, 2), against whom he utters a prediction of captivity (3—6); and he closes with a pathetic complaint of the trials of his mission, and a prayer for Divine assistance (7—18).

² Literally, 'on the two stones.' Some suppose moulds

to be meant; but the reference is probably to the turning instrument, which consisted of two wheels, like those of a hand-mill, on the upper, and smaller, of which the vessel to be formed was placed. Similar wheels were used in Egypt: see Wilkinson's Ancient Egypt, iii. 165.

³ See notes on Gen. vi. 6; 2 Sam. xxiv. 16. God always exercises his absolute right and power over men in accordance with the highest principles of justice and mercy.

⁴ See note on ch. ii. 25.

⁵ Perhaps the best rendering of this verse is, 'On account of a rock will one leave a field of (*i. e.* watered by) the snow of Lebanon; or [for] strange waters shall cool streams be dried up?' That is, Will a man give up a well-watered field for a barren rock, or give up a fountain for water brought from a distance? Comp. ch. ii. 13.

⁶ Rather, 'for.' I ask this question; for, etc. Vers. 11, 15 are a strong declaration that those who forsake God are most unreasonable and foolish.

⁷ That is, the false teachers.

- To walk in paths, *in* a way not east up ;
- 16 To make their land ^e desolate, *and* a perpetual ^f hissing ;
Every one that passeth thereby shall be astonished, ^g and wag his head.
- 17 ^h I will scatter them, ⁱ as with an east wind, before the enemy ;
^k I will show them the back, and not the face, in the day of their calamity.
- 18 Then said they,—^l Come, and let us devise devices against Jeremiah ;
^m For the law shall not perish from the priest,
Nor counsel from the wise,—nor the word from the prophet, ⁿ
Come, and let us smite him with the tongue^o [*or*, for the tongue],
And let us not give heed to any of his words.
- 19 Give heed to me, O LORD,
And ^p hearken to the voice of them that contend with me.
- 20 ^q Shall evil be recompensed for good?—for ^r they have digged a pit for my soul.
^s Remember that I stood before thee to speak good for them,
And to turn away thy wrath from them.
- 21 Therefore^t ^u deliver up their children to the famine,
And pour out their *blood* by the force of the sword ;
And let their wives be bereaved of their children, and *be* widows ;
And let their men be put to death ;
Let their young men *be* slain by the sword in battle.
- 22 Let a cry be heard from their houses,
When thou shalt bring a troop suddenly upon them :
For ^v they have digged a pit to take me,—^w and hid snares for my feet.
- 23 Yet, LORD, thou knowest all ^x their counsel against me to slay *me* :
^y Forgive not their iniquity,—neither blot out their sin from thy sight,
But let them be overthrown before thee ;
Deal *thus* with them ^z in the time of thine anger.
- 19 Thus saith the LORD, ^a Go and get a potter's earthen bottle, and *take* of the
^b ancients¹ of the people, and of the ancients of the priests : and go forth unto ^c the
valley of the son of Hinnom, which *is* by the entry of the east gate,² and proclaim
^d there the words that I shall tell thee, ^e and say,
Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem ;
Thus saith the LORD of hosts, the God of Israel ; Behold, I will bring evil upon
^f this place, the which whosoever heareth, his ears shall ^g tingle. Because they
^h have forsaken me, and have ⁱ estranged³ this place, and ^j have burned incense
in it unto other gods, whom neither they nor their fathers have known, nor the
^k kings of Judah, and have filled this place with ^l the blood of innocents ; ^m they
have built also the high places of Baal, to burn their sons with fire *for* burnt
offerings unto Baal,⁴ ⁿ which I commanded not, nor spake *it*, neither came *it* into
^o my mind : ^p therefore, behold, the days come, saith the LORD, that ^q this place shall
no more be called Tophet, nor ^r The valley of the son of Hinnom, but The valley of
^s slaughter. And ^t I will make void the counsel of Judah and Jerusalem in this
place ; ^u and I will cause them to fall by the sword before their enemies, and by
the hands of them that seek their lives : and their ^v carcasses will I give to be
^w meat for the fowls of the heaven, and for the beasts of the earth. And I will
make this city ^x desolate, and an hissing ; every one that passeth thereby shall
^y be astonished and hiss because of all the plagues thereof. And I will cause them
to eat the ^z flesh⁵ of their sons, and the flesh of their daughters, and they shall
eat every one the flesh of his friend in the siege and straitness, wherewith their
enemies, and they that seek their lives, shall straiten them.
- 10 ^a Then shalt thou break the bottle in the sight of the men that go with thee,
11 and shalt say unto them, Thus saith the LORD of hosts ; ^b Even so will I break
this people and this city, as *one* breaketh a potter's vessel, that cannot be made

e ch. 19. 8 ; 49. 13 ; 50. 13.
f 1 Ki. 9. 8 ; Lam. 2. 15 ; Mic. 6. 16.
g see refs. Ps. 22. 7.
h ch. 13. 24.
i Ge. 41. 6 ; Ps. 48. 7 ; Eze. 17. 10 ; 27. 26.
k see ch. 2. 27 ; Deu. 31. 17 ; Judg. 10. 13, 14.
l ch. 11. 13.
m Le. 10. 11 ; Mal. 2. 7 ; Joha 7. 48, 49.

n 2 Ki. 19. 16.
o 1 Sam. 21. 17—19 ; Ps. 33. 20 ; 109. 4, 5 ; Pro. 17. 13.
p ver. 22 ; Ps. 35. 7 ; 57. 6.
q ch. 7. 16 ; 14. 7—11, 20—22.
r Ps. 109. 9, 10.

s ver. 20.
t ch. 20. 10.
u ver. 18 ; ch. 11. 18.
v ch. 11. 20 ; 15. 15 ; Ps. 35. 4 ; 109. 14.

y ch. 11. 23.

z ch. 18. 2.
a ch. 7. 31, 32 ; Jos. 15. 8 ; 2 Ki. 23. 10.

b ch. 17. 20.

c 1 Sam. 3. 11 ; 2 Ki. 21. 12.
d ch. 2. 13, 17, 19 ; 15. 6 ; 17. 13 ; Deu. 28. 20 ; Is. 65. 11.
e 2 Ki. 21. 4—7.
f ch. 7. 9.
g ch. 2. 34 ; 2 Ki. 21. 16.
h ch. 7. 31, 32 ; 32. 35 ; Num. 22. 41.
i Le. 18. 21.
k see ch. 7. 31.
l Jos. 15. 8.

m acc refs. Job 5. 12.
n I.e. 26. 17 ; Deu. 28. 25.
o ch. 7. 33 ; 16. 4 ; 31. 20 ; Ps. 79. 2.

p ch. 9. 9—11 ; 18. 16 ; 49. 13 ; 50. 13.

q Le. 26. 29 ; Deu. 28. 53 ; Is. 9. 20 ; Lam. 4. 10.

r so ch. 51. 63, 64.

s see refs. Ps. 2. 9 ; Lam. 4. 2.

1 That is, Jeremiah is not the only true priest or prophet, nor are all the others ignorant or deceitful, as he declares them to be.

2 The meaning is either, let us accuse him to the rulers ; or, let us contradict his predictions by our own.

3 In their persecution of himself, the prophet had proof of the people's determined enmity to God, and of the hopelessness of all efforts to reclaim them and all intercession for them. He therefore feels that it is best for justice to take its course.

4 That is, the elders.

5 More probably, 'the pottery-gate.'

6 That is, have alienated it to the worship of idols.

7 The word 'Baal,' which signifies *Lord*, is perhaps used here generically. Human sacrifices were commonly offered to Moloch. See notes on Lev. xx. 2 ; 2 Kings xvi. 3. That such sacrifices were offered in this very place appears from 2 Chron. xxxiii. 6.

8 A very forcible manner of saying that such cruelties were most abhorrent to the Divine nature.

9 A repetition of the threatening in Deut. xxviii. 53, which was fulfilled speedily (see Lam. iv. 10), and repeated, as appears from Josephus's account of the siege of Jerusalem by Titus. See Bell. Jud. b. 6, ch. 3, sec. 8. They have sacrificed their children to their idols : they shall do it to their hunger.

- whole again: and they shall ^tbury *them* in Tophet, till *there be* no place to bury.
- 12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof,
- 13 and *even* make this city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled ^uas the place of Tophet, because of all the houses upon whose ^rroofs¹ they have burned incense unto all the host of heaven, and ^yhave poured out drink offerings unto other gods.
- 14 Then came Jeremiah ^zfrom Tophet, whither the LORD had sent him to prophesy; and he stood in ^athe court of the LORD's house; and said to all the people, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because ^bthey have hardened their necks, that they might not hear my words.
- 20 Now Pashur the son of ^cImmer the priest, who *was* also chief governor in ²the house of the LORD, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks² that *were* in the high gate of Benjamin,³ which *was* by the house of the LORD.
- 3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur,⁴ but ^dMagor-missabib. For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: ^eand I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and he shall slay them with the sword. Moreover I ^fwill deliver all the strength of this city, and all the labours⁵ thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all ^gthy friends, to whom thou hast ^hprophesied lies.
- 7 O LORD, thou hast deceived⁶ me, and I was deceived:
ⁱThou art stronger than I, and hast prevailed:
^kI am in derision daily,—every one mocketh me.
- 8 For since⁷ I spake, I cried out, ^lI cried violence and spoil;
 Because ^mthe word of the LORD was made a reproach unto me, and a derision, daily.
- 9 Then I said, ⁿI will not make mention of him,—nor speak any more in his name.
 But *his word* was in mine heart as a ^oburning fire shut up in my bones,
 And I was weary with forbearing, and ^pI could not *stay*.⁸
- 10 ^qFor I heard the defaming of many, ^rfear on every side.⁹
^sReport, *say they*, and we will report it.¹⁰
^tAll my familiars watching for my halting,
Saying, Peradventure he will be enticed, and we shall prevail against him,
 And we shall take our revenge on him.
- 11 But ^uthe LORD *is* with me ^zas a mighty terrible one:
 Therefore my persecutors shall stumble, ^yand they shall not prevail:
 They shall be greatly ashamed; for they shall not prosper:
 Their ^aeverlasting confusion shall never be forgotten.
- 12 But, O LORD of hosts, that ^btriest the righteous,—*and* seest the reins and the heart,
^cLet me see thy vengeance on them:—for unto thee have I opened my cause.
- 13 Sing unto the LORD, praise ye the LORD:
 For ^dhe hath delivered the soul of the poor from the hand of evildoers.

^t ver. 6; ch. 7. 32.

^u 2 Kl. 23. 10, 14

^r ch. 32. 29; 2 Kl. 23. 12; Zeph. 1. 5.
^y ch. 7. 18.

^z vers. 2, 3.

^a see 2 Chr. 20. 5.

^b see refs. ch. 7. 26.

^c 1 Chr. 24. 14.

^d ver. 10; ch. 6. 25; 46. 5; 49. 29; Ps. 31. 13.

^e ch. 19. 15; 21. 3—10; 32. 27—31.

^f ch. 3. 24; 4. 20; 12. 12; 15. 13; see refs. 2 Kl. 20. 17, 18; 24. 12—16; 25. 13, etc.; Lam. 1. 7, 10.

^g ver. 1.
^h ch. 11. 13—15; 28. 15; 29. 21.

ⁱ ver. 9; ch. 1. 6, 7; Eze. 3. 14.
^k ch. 15. 10; Lam. 3. 14, 61—63.

^l ch. 6. 6, 7; 13. 13, 14.
^m ch. 6. 10.

ⁿ see 1 Kl. 19. 3, 4; Jon. 1. 2, 3.

^o ch. 6. 11; Job 32. 18—20; Ps. 30. 3.

^p Job 32. 18; Ac. 18. 5.

^q Ps. 31. 13.

^r ver. 3.
^s ch. 18. 18; Is. 29. 21.

^t Job 19. 19; Ps. 41. 9; 55. 13, 14; Lk. 11. 53, 54.

^u ch. 1. 8, 19; Ro. 8. 31.

^x Ps. 47. 2.

^y ch. 1. 19; 15. 20; 17. 18; Ps. 27. 1, 2.

^z ch. 23. 40.

^a ch. 11. 20; 17. 10.

^b ch. 17. 18; Ps. 54. 7; 59. 10.

^c Ps. 35. 9, 10; 109. 30, 31.

¹ See 2 Kings xxiii. 12, and note.

² The strokes and the torture which Pashur inflicted show his extreme malignity against Jeremiah. The 'stocks' were probably an instrument of torture, in which the neck, hands, and feet of the prisoner were so fastened as to hold the body in a painfully distorted position.

³ Probably the gate of the temple corresponding to the gate of Benjamin in the north wall of the city.

⁴ 'Pashur' is supposed to mean *prosperity around*. 'Magor-missabib' means *terror on every side*.

⁵ That is, all the possessions gained by labour.

⁶ Rather, 'allured,' as in Hos. ii. 14; or, 'persuaded,' as in Prov. xxv. 15. The following words should also be in the past tense: 'Thou *wast* stronger than I, and *didst* prevail.' Thy representations and urgent commands overcame my reluctance to undertake this office. See ch. i. 4—10.

⁷ Or, 'For, as often as I speak, I cry out on account

of violence, and complain of oppression. The word of Jehovah [which I speak] is a reproach unto me,' etc.

⁸ I was tempted to renounce an office so unthankful and perilous; but then an inward impulse would not let me rest, and I was constrained to persevere. An overpowering sense of responsibility urges the faithful servant of God to deliver his message, even when it is unwelcome and severe, and though sinners, by rejecting it, aggravate their guilt and misery.

⁹ These words form exactly the name given to Pashur (see note on ver. 3); and their meaning here seems to be, that God's servant might appropriate the title rather than His enemy.

¹⁰ Not only were the multitude endeavouring to calumniate and intimidate the prophet, but even his intimate acquaintance watched him, in the hope that he might make some false step which would afford them an advantage against him.

14 ^d Cursed¹ be the day wherein I was born :
 Let not the day wherein my mother bare me be blessed.
 15 Cursed be the man who brought tidings² to my father,
 Saying, A man child is born unto thee;—making him very glad.
 16 And let that man be as the cities which the LORD ^e overthrew, and repented not :
 And let him ^f hear the cry in the morning,—and the shouting at noontide ;
 17 ^g Because he slew me not from the womb ;
 Or that my mother might have been my grave,
 And her womb to be always great with me.
 18 ^h Wherefore came I forth out of the womb to ⁱ see labour and sorrow,
 That my days should be consumed ^k with shame ?

Zedekiah's application to the prophet; and God's answer.

21 THE³ word which came unto Jeremiah from the LORD, when ^l king Zedekiah sent unto him ^m Pashur the son of Melchiah, and ⁿ Zephaniah the son of Maaseiah ^o the priest, saying, ^p Inquire, I pray thee, of the LORD for us ; ^q for Nebuchadrezzar⁴ king of Babylon maketh war against us ; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.
 3, 4 Then said Jeremiah unto them, Thus shall ye say to Zedekiah : Thus saith the LORD God of Israel ; ^r Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and ^s I will assemble them into the midst of this city. ^t And I myself will fight against you with an ^u outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And ^v I will smite the inhabitants of this city, ^w both man and beast : ^x they shall die of a great pestilence. And afterward, saith the LORD, ^y I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life : and he shall smite them with the edge of the sword ; ^z he shall not spare them, neither have pity, nor have mercy.
 8 And unto this people thou shalt say, Thus saith the LORD ; Behold, ^a I set before you the way of life, and the way of death. He that ^b abideth in this city shall die by the sword, and by the famine, and by the pestilence : but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and ^c his life shall be unto him for a prey.⁵ For I have ^d set my face against this city for evil, and not for good, saith the LORD : ^e it shall be given into the hand of the king of Babylon, and he shall ^f burn it with fire.
 11 And touching the house of the king of Judah, say, Hear ye the word of the LORD ; O house of David, thus saith the LORD ; ^g Execute judgment ^h in the morning, ⁱ and deliver him that is spoiled out of the hand of the oppressor, ^j lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. Behold, ^k I am against thee, O inhabitant of ^l the valley, and rock⁷ of the plain, saith the LORD ; which say, ^m Who shall come down against us ? or who shall enter into our habitations ? But I will punish you according to the ⁿ fruit of your doings, saith the LORD : and I will kindle a fire ^o in the forest thereof, and ^p it shall devour all things round about it.

Reproofs and threatenings to successive kings of Judah; with a promise of the Messiah.

22 THUS saith the LORD ; Go down to the house of the king of Judah, and speak ^q there this word, and say, ^r Hear⁸ the word of the LORD, O king of Judah, that

^d ch. 15. 10 ; Job 3. 3.
^e Ge. 19. 24, 25 ; Am. 4. 11.
^f ch. 4. 19 ; 18. 22.
^g Job 3. 10, 11 ; 10. 18, 19.
^h Job 3. 20.
ⁱ Job 14. 1 ; Lam. 3. 1.
^k Ps. 69. 19 ; 1s. 50. 6 ; 1 Cor. 4. 9—13 ; Heb. 11. 36.
^l 2 Ki. 24. 17, 18.
^m ch. 38. 1.
ⁿ ch. 29. 25 ; 37. 3 ; 2 Ki. 25. 18.
^o ch. 37. 3, 7.
^p ch. 32. 24 ; 2 Ki. 25. 1, 2.
^q ch. 32. 5 ; 37. 8—10.
^r ch. 39. 3 ; 1s. 5. 5 ; 13. 4 ; Lam. 2. 7.
^s Is. 63. 10 ; Lam. 2. 4, 5.
^t Ex. 6. 6 ; Is. 5. 25 ; 9. 12.
^u ch. 7. 20.
^x Ge. 6. 7.
^y ch. 32. 21 ; 31. 17.
^z ch. 21. 8—10 ; 31. 19—22 ; 37. 17 ; 39. 5 ; 52. 9 ; 2 Ki. 25. 5—7, 18—22.
^a Deu. 28. 59 ; 2 Chr. 36. 17.
^b Deu. 30. 19 ; 1s. 1. 19, 20.
^c ch. 27. 13 ; 38. 2, 17—23.
^d ch. 39. 18 ; 45. 5.
^e see refs. Ps. 34. 16.
^f ver. 7 ; ch. 38. 3.
^g ch. 34. 2, 22 ; 37. 10 ; 38. 18, 23 ; 52. 13.
^h ch. 22. 2, 3 ; Zec. 7. 9.
ⁱ Ps. 101. 8 ; Ecc. 9. 10.
^k see ch. 7. 20.
^l ver. 5 ; Eze. 13. 8.
^m 1s. 22. 1.
ⁿ ch. 49. 4 ; Lam. 4. 12.
^o ch. 6. 19 ; Pro. 1. 31 ; 1s. 3. 10, 11.
^p ch. 22. 7 ; 1s. 10. 18, 33, 34.
^q ch. 52. 13 ; 2 Chr. 36. 19.
^r ch. 17. 20.

¹ Vers. 14—18 have been thought to be out of place here, and to come in better after ver. 7. But in violent emotion the transitions of feeling are often great and sudden, particularly when personal interest appears to be in conflict with the urgent claims of duty. It should be remembered, that the feelings here expressed are not justified (compare Job iii., and note on ver. 1) : but this record of them shows the prophet's lively sensibility, whilst denouncing the most awful punishments.

² Among the Orientals the birth of a son is communicated to the father by a special messenger, who receives a present for bringing good tidings. The birth of a daughter is almost unnoticed.

³ Whilst Nebuchadnezzar is besieging Jerusalem, Zedekiah sends to inquire whether he may look for that help which God had heretofore granted (vers. 1, 2). The prophet replies that God had determined to punish the nation (3—7), and that nothing could avert this punish-

ment from the people but submission to the Chaldeans (8—10), or from the royal family and city but the exercise of justice (11—14). The chronological place of the chapter is probably after ch. xxxvii.

⁴ This is frequently written 'Nebuchadnezzar.' In some words the Hebrew dialect prefers 'n,' and the Aramaic 'r.' The latter, as might be expected, is in this case the nearer to the original form of the name, which has been found on some Babylonian cylinders.

⁵ This expression means, to escape with life, as a person does with plunder or spoil which he carries off with great risk and difficulty.

⁶ Rather, 'quickly.' See note on Psa. xlix. 14.

⁷ A description of Jerusalem, which was situated partly in a valley and partly on rocky hills ; so that the people thought it almost impregnable.

⁸ Ch. xxii. 1—xxiii. 8 refer particularly to the kings of Judah, requiring them to rule justly, with promises

sittest upon the throne of David, thou, and thy servants, and thy people that 3 enter in by these gates : thus saith the LORD ;	
' Execute ye judgment and righteousness, And deliver the spoiled out of the hand of the oppressor :	s ch. 21. 11, 12.
And ' do no wrong, do no violence—to the stranger, the fatherless, nor the widow, Neither shed innocent blood in this place.	t see ver. 17 ; Deu. 10. 19 ; 24. 17.
4 For if ye do this thing indeed,— ^u then shall there enter in by the gates of this house Kings sitting upon the throne of David,—riding in chariots and on horses, He and his servants, and his people.	u ch. 17. 25.
5 But if ye will not hear these words, ^x I swear by myself, saith the LORD,— ^y that this house shall become a desolation.	x see refs. Ge. 22. 16. y ch. 7. 13, 14.
6 For thus saith the LORD ^z unto the king's house of Judah ; Thou art Gilead unto me, and the head of Lebanon :	z ch. 21. 11.
Yet ^a surely I will make thee a wilderness,—and cities which are not inhabited. ¹	a ch. 9. 11 ; Ps. 107. 34.
7 ^b And I will prepare destroyers against thee,—every one with his weapons : And they shall cut down ^c thy choice cedars,— ^d and cast them into the fire.	b ch. 4. 6, 7. c Is. 37. 21.
8 And many nations shall pass by this city, And they shall say every man to his neighbour,	d see refs. ch. 21. 14 ; Zec. 11. 1, 2.
9 ^e Wherefore hath the LORD done thus unto this great city ?—Then they shall answer, ^f Because they have forsaken the covenant of the LORD their God, And worshipped other gods, and served them.	e Deu. 29. 24—28 ; 1 Ki. 9. 8, 9. f 2 Ki. 22. 17 ; 2 Chr. 31. 25.
10 Weep ye not for ^g the dead, ² —neither bemoan him : But weep sore for him ^h that goeth away : ³ For he shall return no more,—nor see his native country.	g 2 Ki. 22. 20 ; 2 Chr. 35. 23—25. h ver. 11 ; 2 Ki. 23. 31 —31.
11 For thus saith the LORD touching ⁱ Shallum—the son of Josiah king of Judah, Which reigned instead of Josiah his father,— ^k which went forth out of this place ; He shall not return thither any more ;	i 2 Ki. 23. 30 ; 1 Chr. 3. 15 ; 2 Chr. 36. 1—4, Jehoahaz. k 2 Ki. 23. 34.
12 But he shall die in the place whither they have led him captive, And shall see this land no more.	
13 ^l Woe unto him ⁴ that buildeth his house by unrighteousness, And his chambers by wrong ; ^m That useth his neighbour's service without wages, And giveth him not for his work ;	l ver. 18 ; 2 Ki. 23. 35 —37. m see refs. Le. 19. 13 ; Mic. 3. 10 ; Hab. 2. 9.
14 That saith, I will build me a wide house—and large chambers, And cutteth him out windows ; And ⁿ it is coiled with cedar,—and painted with vermilion. ⁵	n 2 Sam. 7. 2.
15 Shalt thou reign, because thou closest <i>thyself</i> in cedar ? ⁶ ^o Did not thy father ^p eat and drink,—and do judgment and justice ? And then ^q it was well with him.	o ver. 18 ; 2 Ki. 23. 25. p see 2 Chr. 35. 7, 8, 12—18. q Ps. 128. 1, 2 ; Is. 3. 10.
16 He judged the cause of the poor and needy ;—then <i>it was well with him</i> : Was not this to know me ?—saith the LORD.	
17 ^r But thine eyes and thine heart <i>are</i> not but for thy covetousness, And ^s for to shed innocent blood,—and for oppression, and for violence, to do <i>it</i> .	r Eze. 10. 6. s 2 Ki. 21. 1—4.
18 Therefore thus saith the LORD Concerning Jehoiakim the son of Josiah king of Judah ; ^t They shall not lament for him, saying,— ^u Ah my brother ! ⁷ or, Ah sister ! They shall not lament for him, saying,—Ah lord ! or, Ah his glory !	t ver. 10 ; ch. 16. 4, 6. u see 1 Ki. 13. 39.
19 ^x He shall be buried with the burial of an ass, Drawn and east forth beyond the gates of Jerusalem.	x ch. 36. 30 ; 2 Chr. 36. 6.

of the continuance and prosperity of the kingdom in case of obedience, and threats of the desolation of their city if their sins are persevered in (vers. 1—9) ; then declaring the doom of Shallum, or Jehoahaz, as a captive (10—12) ; also of the tyrannical and luxurious Jehoiakim (13—19), and the people whom he had encouraged in their indifference (20—23) ; and of his son Coniah or Jehoiahiin (24—30). But Israel shall yet be gathered under Messiah's righteous rule (xxiii. 1—8).

¹ This may mean, Though for beauty thou (O royal palace) art like Gilead, and for majestic height like Lebanon, yet I will have thee desolated by invaders, as they have been. See 2 Kings x. 32, etc.

² Referring to Josiah, the pious and patriotic king of Judah, who died deeply lamented (see 2 Chron. xxxv. 24, 25), being spared the pain of seeing and sharing the disgrace and suffering of his country. See 2 Kings xxii. 20.

³ Probably Shallum ; who, though a younger son of

Josiah, was raised by the people to the throne under the name of Jehoahaz, but was soon carried captive into Egypt, never to return. See 2 Kings xxiii. 31—35.

⁴ That is, Jehoiakim the reigning prince ; who is first described (vers. 13, 14), then addressed (15—17), and finally named (18).

⁵ The ancient vermilion was a bi-sulphuret of mercury.

⁶ Your father enjoyed what he needed, without all this pomp ; and distinguished himself, not by his splendour, but by the justice of his government.

⁷ You shall not be lamented like your father ; your corpse shall not be cared for more than that of an ass who dies on the road. Comp. ch. xxxvi. 30. Of the circumstances of Jehoiakim's death we have no record. Nebuchadnezzar appears to have designed to carry him to Babylon ; but he probably died on the way. See 2 Chron. xxxvi. 6. 'Ah sister' may refer to the queen, and be either lamentation for or condolence with her.

- 20 Go up¹ to Lebanon, and cry;—and lift up thy voice in Bashan,
And cry from the passages:²—³ for all thy lovers are destroyed.
- 21 ² I spake unto thee in thy prosperity.—*But* thou saidst, I will not hear.
^a This *hath been* thy manner from thy youth,—that thou obeyedst not my voice.
- 22 ^b The wind shall eat up³ all ^c thy pastors,—and ^d thy lovers shall go into captivity:
Surely then shalt thou be ashamed and confounded for all thy wickedness.
- 23 O inhabitant of Lebanon,⁴—^e that makest thy nest in the cedars,
^f How gracious⁵ shalt thou be when pangs come upon thee,
^g The pain as of a woman in travail!
- 24 As I live, saith the LORD,
^h Though Coniah the son of Jehoiakim king of Judah
ⁱ Were the signet upon my right hand,—yet would I pluck thee thence;
- 25 ^k And I will give thee into the hand of them that seek thy life,
And into the hand of *them* whose face thou fearest,
Even into the hand of Nebuchadrezzar king of Babylon,
And into the hand of the Chaldeans.
- 26 ^l And I will cast thee out,—and thy mother that bare thee,
Into another country, where ye were not born;—and there shall ye die.
- 27 But ^m to the land whereunto they desire to return,—thither shall they not return.
- 28 *Is* this man Coniah a despised broken idol?⁶—*Is he* ⁿ a vessel wherein *is* no pleasure?
Wherefore are they cast out, he and ^o his seed,
And are cast into a land which they know not?
- 29 ^p O earth!⁷ earth! earth! hear the word of the LORD.
- 30 Thus saith the LORD,—Write ye this man ^q childless,⁸
A man *that* shall not prosper⁹ in his days:—for no man of his seed shall prosper,
^r Sitting upon the throne of David,—and ruling any more in Judah.
- 23 Woe ^s be unto the pastors¹⁰ that destroy and scatter the sheep of my pasture!
Saith the LORD.
- 2 Therefore thus saith the LORD God of Israel
Against the pastors that feed my people;
Ye have scattered my flock, and driven them away,—^t and have not visited them:
Behold, I will visit upon you the evil of your doings,—saith the LORD.
- 3 And ^u I will gather the remnant of my flock
Out of all countries whither I have driven them,
And will bring them again to their folds;—and they shall be fruitful and increase.
- 4 And I will set up ^v shepherds over them which shall feed them:
And they shall fear no more, nor be dismayed,
^z Neither shall they be lacking,¹¹—saith the LORD.
- 5 Behold, ^a the days come, saith the LORD,
That I will raise unto David a righteous Branch,¹²
And a King shall reign and prosper,
^b And shall execute judgment and justice in the earth.
- 6 ^c In his days Judah shall be saved,—and Israel ^d shall dwell safely:
And ^e this *is* his name whereby he shall be called,
THE LORD OUR RIGHTEOUSNESS.¹³
- 7 Therefore, behold, ^f the days come, saith the LORD, that they shall no more say,
The LORD liveth, which brought up the children of Israel out of the land of Egypt;
- 8 But, The LORD liveth,

y ver. 22; ch. 4. 30;
Lam. 1. 2. 19.
z ch. 6. 16, 17.

a ch. 3. 25; 7. 22—23;
Deu. 9. 7.
b ch. 4. 11—13.
c ch. 10. 21; 23. 1, 2.
d ver. 20.

e ch. 49. 16; Num. 21.
21; Obad. 4; 11ab.
2. 9.
f ch. 3. 21; 39. 5, 6;
Hos. 6. 1.
g ch. 6. 24.

h ch. 37. 1; see 2 Ki.
24. 6—8, *Jehoiachin*;
1 Chr. 3. 16, *Jecooniah*;
Mt. 1. 11, 12, *Jechonias*.
i S. Song 8. 6; Hag.
2. 23.
k ch. 31. 20.

l 2 Ki. 21. 15, 16; 2
Chr. 36. 10.

m ver. 11; ch. 41. 14.
n ch. 48. 33; Ps. 31.
12; Hos. 8. 8.
o ver. 30; Mt. 1. 12.

p ch. 6. 19; Deu. 4. 26;
32. 1; Is. 1. 2; 34. 1;
Mic. 1. 2.
q see 1 Chr. 3. 16, 17;
Mt. 1. 12.

r ch. 36. 30.

s ch. 10. 21; 22. 22;
Eze. 34. 2; Zec. 11.
17.

t Mt. 25. 36, 43; Jam.
1. 27.

u Ex. 32. 34.

x see refs. Deu. 30. 3—5.

y ch. 3. 15; Eze. 34.
23—31; John 21. 15
—17; 1 Pet. 5. 1—4.

z John 6. 39, 40; 10.
27—30; 17. 12.

a ch. 33. 14—16; see
refs. Is. 4. 2; 40. 10,
11; Dan. 9. 24; John
1. 45.

b Ps. 72. 1—4; Is. 9. 7;
32. 1, 18; 52. 13.

c see refs. Deu. 33. 28,
29; Eze. 37. 24—28;
Zec. 10. 6; 14. 11.

d ch. 30. 10; 32. 37;
Is. 35. 9; Zeph. 3. 13;
Zec. 2. 4, 5; 3. 10.

e ch. 33. 16; Is. 45. 24,
25; 1 Cor. 1. 30.

f see refs. ch. 16. 14,
15.

1 This is addressed to Jerusalem.

2 Rather, 'from Abarim.' See note on Numb. xxvii. 12.

3 Or, 'consume,' as a parching wind withers the grass.

4 Referring to ver. 6.

5 Rather, 'How pitiable!' what an object of pity! But some explain the word to mean *condescending*, or *submissive to good admonition*, and to refer to the assumed appearance of humility, or piety, or mercy to their oppressed brethren.

6 Rather, 'broken vessel.' This is the inquiry of those who witness his degradation.

7 Or, 'O land.' The repetition is emphatic, as in ch. vii. 4; Ezek. xxi. 27.

8 Not as a man, for he had children (see 1 Chron. iii. 17); but as a king, for none of his children became king, 'sitting upon the throne of David.' He was the furthest in descent from David, who reigned in Judah. The promise of the temporal kingdom is here abrogated.

9 He spent thirty-seven years in imprisonment; and though he was then liberated and treated kindly by Evil-

merodach, he was retained to attend the court of a superior monarch (2 Kings xxv. 27—30).

10 The kings just mentioned, and their subordinate officers. With these are contrasted more righteous rulers (ver. 4), and especially the King Messiah (5), the 'Good Shepherd' (John x. 11, 14). Here, as in similar passages in Isaiah, the return of the Jews to Canaan is but an introduction to a far greater work of salvation to be wrought by the Divine Redeemer.

11 For fulfilment of this by our Lord, see refs.

12 This name of the Messiah is evidently derived from Isa. iv. 2, on which see note. To comfort God's people under the tyranny of their kings, the debasement of their country, their sufferings from the Chaldeans, and the division and dispersion of their tribes, the prophet dwells upon the justice, prosperity, unity, and safety which shall be enjoyed under Messiah's reign.

13 This title is used here (as in Isa. lxii. 1, etc.) as one leading characteristic of that Divine salvation of which Christ is the Author.

Which brought up and which led the seed of the house of Israel
Out of the north country,¹ ^h and from all countries whither I had driven them ;
And they shall dwell in their own land.

Reproofs and threatenings addressed to the false prophets.

- 9 ⁱ MINE heart within me is broken—^k because of the prophets ;²
^l All my bones shake ;
^m I am like a drunken³ man,—and like a man whom wine hath overcome,
Because of the LORD,—and because of the words of his holiness.
- 10 For ⁿ the land is full of adulterers ;⁴
For ^o because of swearing⁵ ^p the land mourneth ;
^q The pleasant places of the wilderness are dried up,
And their course is evil,—and their force is not right.⁶
- 11 For ^r both prophet and priest are profane ;
Yea, ^s in my house have I found their wickedness,—saith the LORD.
- 12 ^t Wherefore their way shall be unto them as slippery ways ^u in the darkness :
They shall be driven on, and fall therein :—for I ^x will bring evil upon them,
Even the year of their visitation,—saith the LORD.
- 13 And⁷ I have seen folly ^y in the prophets of Samaria ;
^z They prophesied in Baal, and ^a caused my people Israel to err :
- 14 I have seen also ^b in the prophets of Jerusalem an horrible thing :
^c They commit adultery, and ^d walk in lies :
They ^e strengthen also the hands of evildoers,
That none doth return from his wickedness :
They are all of them unto me as ^f Sodom,—and the inhabitants thereof as Gomorrah.
- 15 Therefore thus saith the LORD of hosts—concerning the prophets ;
Behold, I will feed them with ^g wormwood,
And make them drink the water of gall :
For from the prophets of Jerusalem is profaneness gone forth into all the land.
- 16 Thus saith the LORD of hosts,
^h Hearken not unto the words of the prophets that prophesy unto you :
ⁱ They make you vain :
^k They speak a vision of their own heart,—and not out of the mouth of the LORD.
- 17 They say still unto them that despise me,
The LORD hath said,—^l Ye shall have peace ;
And they say unto every one that walketh after the imagination [*or*, stubbornness^m] of his own heart,
ⁿ No evil shall come upon you.
- 18 For ^o who hath stood in the counsel [*or*, secret] of the LORD,
And hath perceived and heard his word ?⁸
Who hath marked his word, and heard *it* ?
- 19 Behold, a ^p whirlwind of the LORD is gone forth in fury,
Even a grievous whirlwind :—it shall fall grievously upon the head of the wicked.
- 20 The ^q anger of the LORD shall not return,
Until he have executed, and till he have performed, the thoughts of his heart :
^r In the latter days⁹ ye shall consider it perfectly.
- 21 ^s I have not sent these prophets, yet they ran :
I have not spoken to them, yet they prophesied.
- 22 But if they had ^t stood in my counsel,—and had caused my people to hear my words,
Then they should have ^u turned them from their evil way,
And from the evil of their doings.
- 23 ^x Am I a God at hand, saith the LORD,—and not a God afar off ?¹⁰
- 24 Can any ^y hide himself in secret places—that I shall not see him ?—saith the LORD.
^z Do not I fill heaven and earth ?—saith the LORD.

^h ver. 3 ; Is. 43. 5, 6.

ⁱ see refs. ch. 9. 1.

^k ch. 5. 31.

^l see Hab. 3. 16.

^m Ps. 60. 3 ; Lam. 3. 15.

ⁿ ch. 5. 7, 8 ; 9. 2 ;
Eze. 22. 9—11.

^o Is. 21. 6.

^p see refs. ch. 12. 11.

^q ch. 9. 10 ; 12. 4.

^r ch. 5. 31 ; 6. 13 ; 8.

10 ; Zeph. 3. 4.

^s see refs. ch. 7. 10, 11,

30 ; 11. 15.

^t ch. 13. 16 ; see refs.

Ps. 35. 6.

^u Is. 8. 22.

^x ch. 11. 23.

^y Hos. 9. 7.

^z ch. 2. 8.

^a 2 Chr. 33. 9 ; Is. 9.

16.

^b see refs. ch. 5. 30, 31 ;

Zeph. 3. 3, 4.

^c ch. 29. 23 ; 2 Ki. 9.

22 ; 2 Pet. 2. 14—19.

^d vers. 17, 26 ; ch. 11.

11.

^e Eze. 13. 22.

^f Ge. 13. 13 ; Gen. 32.

32 ; Is. 1. 9, 10.

^g ch. 8. 14 ; 9. 15.

^h ch. 27. 9, 10, 14—17 ;

Pro. 19. 27 ; Mt. 7.

15 ; Mk. 4. 24 ; Gal.

1. 8, 9.

ⁱ see refs. ch. 2. 5 ; 2

Ki. 17. 15.

^k vers. 21, 26 ; ch. 14.

11 ; Eze. 13. 2, 6,

16 ; 22. 28.

^l ch. 6. 11 ; 8. 11 ; Is.

3. 10, 11 ; 57. 21 ;

Eze. 13. 10 ; Zec.

10. 2.

^m ch. 13. 10.

ⁿ Am. 9. 10 ; Mic. 3.

11 ; Zeph. 1. 12.

^o Job 15. 8—10 ; 1 Cor.

2. 16.

^p ch. 25. 32 ; 30. 23 ;

see refs. Ps. 58. 9.

^q ch. 30. 24 ; Is. 14. 24.

^r Ge. 49. 1 ; Deu. 31.

29.

^s ver. 32 ; ch. 11. 11 ;

27. 15 ; 29. 9.

^t ver. 18 ; ch. 35. 15 ;

Eze. 13. 22.

^u ch. 25. 5.

^x Ps. 113. 5, 6.

^y see refs. Ps. 139. 1—

10.

^z 1 Ki. 8. 27 ; Ps. 139.

7 ; Is. 66. 1.

1 See note on ch. xvi. 15.

2 Rather, according to the Hebrew, 'Concerning the prophets (a title to the section). My heart within me is broken,—all my bones shake,' etc. Jeremiah, awake to the solemn responsibilities of his work, is deeply grieved at the profanity and deceit of the false prophets in Judah, who rival those of Samaria in their sins, and shall share their punishment (vers. 9—10).

3 That is, overpowered by my emotions.

4 See note on Numb. xiv. 33.

5 Or, 'because of the curse ;' *i. e.* of Jehovah. See refs.

6 Perhaps, 'their power is not stable.' See the corresponding threat in ver. 12.

7 Rather, 'As I saw folly in the prophets of Samaria, etc. ; so I have seen a horrible thing in the prophets of Jerusalem.'

8 That is, Who among these false prophets has been admitted to his confidence, and heard him declare his purposes ? They are mere impostors.

9 The time 'of your visitation' (ver. 12). *Experience* will convince you of the truth of my predictions, and the falsehood of your own.

10 He who is everywhere present, and knows all things (vers. 23, 24), sees and knows the falsehood of these prophets (25, 26), and He can and will punish them (ver. 30, etc.)

- 25 ^a I have heard what the prophets said, that prophesy lies in my name,
^b Saying, I have dreamed, I have dreamed.
- 26 How long shall *this* be in the heart of the prophets that prophesy lies?
 Yea, *they are* ^c prophets of the deceit of their own heart;
- 27 ^d Which think to cause my people to forget my name
 By their dreams which they tell every man to his neighbour,
^e As their fathers have forgotten my name for Baal.
- 28 The prophet that hath a dream,—let him tell a dream;
 And he that hath my word, ^f let him speak my word faithfully.¹
 What is the chaff to the wheat?—saith the LORD.
- 29 Is not my word ^g like as a fire?—saith the LORD;
 And like a hammer, *that* breaketh the rock in pieces?²
- 30 Therefore, behold, ^h I *am* against the prophets,—saith the LORD,
 That steal my words every one from his neighbour.³
- 31 Behold, I *am* against the prophets,—saith the LORD,
 That use [*or*, smooth ⁱ] their tongues, and say, ^k He saith.
- 32 Behold, I *am* against them that prophesy false dreams,—saith the LORD,
 And do tell them, and cause my people to err,
 By their lies, and by ^l their lightness;
 Yet I sent them not, nor commanded them:
^m Therefore they shall not profit this people at all,—saith the LORD.
- 33 And when this people, or the prophet, or a priest,—shall ask thee, saying,
 What is ⁿ the burden⁴ of the LORD?
 Thou shalt then say unto them,—What burden?
^o I will even forsake you,—saith the LORD.
- 34 And *as for* the prophet, and the priest, and the people,
 That shall say, The burden of the LORD,
 I will even punish that man and his house.
- 35 Thus shall ye say every one to his neighbour, and every one to his brother,
 What hath the LORD answered?—and, What hath the LORD spoken?
- 36 And the burden of the LORD shall ye mention no more:
^p For every man's word shall be his burden;
 For ye have perverted the words of the living God,—of the LORD of hosts our God.
- 37 Thus shalt thou say to the prophet,
 What hath the LORD answered thee?—and, What hath the LORD spoken?
- 38 But since ye say, The burden of the LORD;—therefore thus saith the LORD;
 Because ye say this word, The burden of the LORD,
 And I have sent unto you, saying,—Ye shall not say, The burden of the LORD;
- 39 Therefore, behold, I, even I, ^q will utterly forget you,
 And ^r I will forsake you,—and the city that I gave you and your fathers,
^s And cast you out of my presence:
- 40 And I will bring ^t an everlasting reproach upon you,
 And a perpetual shame, which shall not be forgotten.

The destinies of two different classes of the people illustrated.

24 THE⁵ LORD showed me, and, behold, ^x two baskets of figs were set before the temple of the LORD,⁶ after that Nebuchadrezzar ^y king of Babylon had carried away captive ^z Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths,⁷ from Jerusalem, and had brought them ² to Babylon. One basket had very good figs, *even* ^a like the figs that are first

¹ This may mean either, Let the false prophet tell his dreams, and let the true prophet faithfully declare God's word; and it will soon be seen which is chaff and which is wheat; for God's word has a mighty power (ver. 29): or, Let the prophet who has a dream or a message from God tell it truly; but let him not utter pretended prophecies, mixing chaff with wheat.

² These words may refer either to the state of the prophet's mind when under the influence of inspiration, or to the effect of the Divine communications on those to whom they were addressed.

³ Three species of deception practised by false prophets appear to be here specified: 1, They sometimes borrowed Divine oracles from the true prophets (ver. 30), and doubtless perverted them; 2, They delivered mere human utterances to the people as of Divine authority (31); 3, They invented dreams to give currency to their delusions (32).

⁴ This appears to be a scoffing play upon the Hebrew

word (which means both 'a burden' and 'a prophecy'), taunting Jeremiah with announcing only grievous calamities. God will put an end to this profanity, making every such scoffing 'word' a 'burden' of woe to him who utters it (ver. 36).

⁵ Two baskets of figs of opposite qualities are employed to represent the different fates of those who have submitted to Nebuchadnezzar, and have been taken by him to Babylon, where they shall be blessed (vers. 1—7), and of those who, remaining in their own land or going to Egypt, meditate resistance to him (8—10). Compare ch. xxxvii.; 2 Kings xxiv. 12, 20; and note on 2 Chron. xxxvi. 20.

⁶ Probably as first-fruits to be offered to God. See Exod. xxiii. 19; Deut. xxvi. 2.

⁷ It is likely that the artisans were taken away partly for the service of the Chaldean monarch, and partly to deprive the Jews of the means of rebellion. See 1 Sam. xiii. 19, and note.

^a Ps. 139. 4; Heb. 4. 13.

^b ver. 32; ch. 29. 8.

^c ch. 14. 14; 17. 9.

^d Deu. 13. 1—5.

^e Judg. 3. 7; 8. 33, 34.

^f 1 Cor. 4. 2; 2 Cor. 2. 17.

^g ch. 5. 14; 20. 9; Heb. 4. 12.

^h ch. 14. 14, 15; Deu. 18. 20.

ⁱ Is. 30. 10.
^k ver. 17.

^l Zeph. 3. 4; 2 Cor. 1. 17.

^m ver. 22; ch. 7. 8.

ⁿ ch. 17. 15; Is. 13. 1; Mal. 1. 1.

^o vers. 33, 40; Deu. 31. 17, 18.

^p Ps. 64. 8; Is. 3. 8; Lk. 19. 22

^q Hos. 4. 6.

^r ver. 33; Lam. 5. 20.

^s ch. 15. 2; 52. 3.

^t ch. 20. 11; Eze. 5. 14, 15.

^u Am. 3. 7; 7. 1, 4; 8. 1; Zec. 1. 20.

^x Deu. 26. 2—4.

^y 2 Ki. 24. 12—16;

^z 2 Chr. 36. 10.

² see ch. 22, 24, etc.; 29. 2.

^a ver. 5.

ripe:¹ and the other basket *had* very naughty² figs, which could not be eaten,
 3 they were so bad. Then said the LORD unto me, What seest thou, Jeremiah?
 And I said, Figs; the good figs, very good; and the evil, very evil, that cannot
 be eaten, they are so evil.
 4 Again the word of the LORD came unto me, saying,
 5 Thus saith the LORD, the God of Israel;—Like these good figs,
 So will I acknowledge them that are carried away captive of Judah,
 Whom I have sent out of this place into the land of the Chaldeans ^b for *their* good.³
 6 For I will set mine eyes upon them for good,
 And ^c I will bring them again to this land:
 And ^d I will build them, and not pull *them* down;
 And I will plant them, and not pluck *them* up.
 7 And I will give them ^e an heart to know me,—that I *am* the LORD:
 And they shall be ^f my people,—and I will be their God:
 For they shall return unto me ^g with their whole heart.
 8 And as the evil ^h figs, which cannot be eaten, they are so evil;
 Surely thus saith the LORD,
ⁱ So will I give Zedekiah the king of Judah, and his princes,
 And the residue of Jerusalem, that remain in this land,
 And ^k them that dwell in the land of Egypt:⁴
 9 And I will deliver them to ^l be removed
 Into all the kingdoms of the earth ^m for *their* hurt,
ⁿ To be a reproach and a proverb, a taunt ^o and a curse,
 In all places whither I shall drive them.
 10 ^p And I will send the sword, the famine, and the pestilence, among them,
 Till they be consumed from off the land that I gave unto them and to their fathers.

Predictions of the captivity, and its duration; with judgments upon heathen enemies.

25 ^q THE⁵ word that came to Jeremiah concerning all the people of Judah ^r in the
 fourth year⁶ of Jehoiakim the son of Josiah king of Judah, that *was* the first
 2 year of Nebuchadrezzar king of Babylon; the which Jeremiah the prophet spake
 unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,
 3 ^s From the thirteenth year of Josiah the son of Amon king of Judah, even unto
 this day, that *is* the three and twentieth year,⁷ the word of the LORD hath come
 unto me, and I have spoken unto you, rising early and speaking; ^t but ye have
 4 not hearkened. And the LORD hath sent unto you all his servants⁸ the prophets,
^u rising early⁹ and sending *them*; but ye have not hearkened, nor inclined your
 5 ear to hear. They said, ^v Turn ye again now every one from his evil way, and
 from the evil of your doings, and dwell in the land that the LORD hath given
 6 unto you and to your fathers ^w for ever and ever: ^z and go not after other gods to
 serve them, and to worship them, and provoke me not to anger with the works
 7 of your hands; and I will do you no hurt. Yet ye have not hearkened unto me,
 saith the LORD; that ye might ^a provoke me to anger with the works of your
 hands to your own hurt.
 8 Therefore thus saith the LORD of hosts; Because ye have not heard my
 9 words, behold, I will send and take ^b all the families of the north, saith
 the LORD, and Nebuchadrezzar the king of Babylon, ^c my servant,¹⁰ and will
 bring them against this land, and against the inhabitants thereof, ^d and
 against all these nations round about, and will utterly destroy them, and ^e make
 10 them an astonishment, and an hissing, and perpetual desolations. Moreover,
 I will take from them the ^f voice of mirth, and the voice of gladness, the
 voice of the bridegroom, and the voice of the bride, ^g the sound of the mill-
 11 stones,¹¹ and the light of the candle. And this whole land shall be a desolation,

^b Ps. 91. 12—14; Ro. 8. 28; Heb. 12. 5—10.

^c ch. 12. 15; 23. 3; 29. 10; 32. 37; Eze. 11. 15—17; 36. 21.

^d ch. 32. 41; 33. 7; 42. 10.

^e see refs. Deu. 30. 6.

^f ch. 30. 22; 31. 23; 32. 38; Eze. 37. 23, 27; Zec. 8. 8.

^g ch. 29. 12—14; 2 Chr. 6. 38.

^h ver. 2; ch. 29. 17.

ⁱ ch. 21. 10; 31. 17—22.

^k see ch. 43 and 44.

^l ch. 31. 17; see refs. Deu. 28. 25, 37, 65—67; 2 Chr. 7. 20.

^m see ver. 5.

ⁿ see refs. Ps. 41. 13, 14.

^o ch. 29. 18, 22; 1s. 65. 15.

^p see ch. 5. 12; see refs. ch. 15. 2; Eze. 33. 27.

^q 607, ending; 606, beginning.

^r ch. 36. 1; 2 Ki. 24. 1, 2.

^s ch 1 2; from 629 till 606.

^t ch. 7. 13; 11. 7, 8, 10; 13. 10, 11; 16. 12; 17. 23; 18. 12; 19. 15; 22. 21.

^u ch. 7. 13, 25; 26. 5; 29. 19; Ex. 8. 20.

^v see refs. ch. 18. 11; Jon. 3. 8.

^w ch. 7. 7; Ge. 17. 8.

^z ch. 7. 6, 9; Ex. 20. 3, 23.

^a see refs. ch. 7. 18, 19.

^b see refs. ch. 1. 15.

^c ch. 27. 6; 40. 2; 43. 10; 1s. 41. 28; 45. 1.

^d vers. 17—25; ch. 27. 3—8; Eze. 26. 7; 29. 19, 20; 30. 10, 11.

^e see refs. ch. 18. 16.

^f ch. 7. 34; 16. 9; 1s. 21. 7; Eze. 26. 13; Hos. 2. 11; Rev. 18. 25, 23.

^g Ecc. 12. 4.

¹ The early figs were considered the best. There are three sorts of figs: the first, which is the fig here mentioned, comes to maturity about the middle or latter end of June; this is deemed a great delicacy. The summer or dry fig is ripe about August; and the winter fig not till November.

² Rather, 'bad.'

³ That is, 'I will acknowledge them,' etc., 'for their good.' See ver. 6.

⁴ Either taken captive by Necho, or more probably fugitives from the Chaldeans.

⁵ The captivity awaiting the Jewish nation in Babylon is explicitly foretold, and its duration assigned (vers. 1—11). This chastisement of the Jews shall be followed by severer punishments of the Chaldeans and other heathen nations (12—14). As a symbol of this, the

prophet is directed to take a cup of wrath, and hand it to different princes in succession (15—29); and, under the figure of a ravening lion, to show how inevitable and destructive is the anger of Jehovah (30—38).

⁶ This was the year in which Nebuchadnezzar, having defeated the Egyptians at Carchemish, came to Jerusalem, and imposed a tribute on king Jehoiakim. These events occurred about the end of the third and beginning of the fourth year of that king. See Dan. i. 1, and note.

⁷ That is, of Jeremiah's prophetic ministry.

⁸ In addition to earlier prophets, Urijah, Zephaniah, Habakkuk, and others, had recently warned the people.

⁹ See note on ch. vii. 13.

¹⁰ See note on Isa. xlv. 1.

¹¹ As the corn for the family was ground every day, and every house had its night-lamp (which is still

and an astonishment; and these nations shall serve the king of Babylon seventy years.¹

12 And it shall come to pass,ⁱ when seventy years are accomplished,^h that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity,

13 and the land of the Chaldeans,^l and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah^m hath prophesied against all the

14 nations. ⁿ For many nations^o and great kings shall^p serve themselves² of them also: ^q and I will recompense them according to their deeds, and according to the works of their own hands.

15 For thus saith the LORD God of Israel unto me; Take the ^r wine cup³ of this fury at my hand, and cause^s all the nations to whom I send thee, to drink it.

16 And^t they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and^u made all the nations to drink, unto whom the LORD had sent me: *to wit*,^v Jerusalem, and the cities of Judah, and the kings thereof,⁴ and the princes thereof, to make them^y a desolation, an astonishment, an hissing, and^z a curse; ^o as *it is* this day; ^b Pharaoh⁵ king of

20 Egypt, and his servants, and his princes, and all his people; and all^c the mingled people,⁶ and all the kings of^d the land of Uz,^e and all the kings of the land of the Philistines, and^f Ashkelon, and Azzah,⁷ and Ekron, and^g the remnant⁸ of

21 Ashdod, ^h Edom, andⁱ Moab, and the children of^k Ammon, and all the kings of

22 Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond

23 the^m sea,⁹ ⁿ Dedan, and^o Tema, and^p Buz, and all *that are* in the utmost corners,¹⁰

24 and^q all the kings of Arabia, and all the kings of the^r mingled people¹¹ that

25 dwell in the desert. And all the kings of^s Zimri, and all the kings of^t Elam,

26 ^u and all the kings of the Medes,^x and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: ^y and the king of Sheshach¹² ^z shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; ^a Drink ye, and^b be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; ^c Ye shall certainly drink. For, lo,^d I begin to bring evil on the city^e which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for^f I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall^g roar from on high, And utter his voice from^h his holy habitation; He shall mightily roar uponⁱ his habitation;¹³ He shall give^k a shout,—as they that tread *the grapes*, Against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; For the LORD hath^l a controversy with the nations,—^m he will plead with all flesh; He will give them *that are* wicked to the sword,—saith the LORD.

32 Thus saith the LORD of hosts,—Behold,ⁿ evil shall go forth from nation to nation, And^o a great whirlwind shall be raised up—from the coasts of the earth.

33 ^p And the slain of the LORD shall be at that day From *one* end of the earth even unto the *other* end of the earth: They shall not be^q lamented, ^r neither gathered, nor buried;

ⁱ ch. 29. 10; 2 Chr. 36. 21, 22; Ezra 1. 1; Dan. 9. 2.
^k ch. 50 and 51; Deut. 32. 35—42; Is. 13. 1.
^l Is. 13. 19; 14. 23; 21. 1, etc.; 47. 1.
^m ch. 1. 5, 10.
ⁿ ch. 27. 7; 50. 9; 51. 27, 28; Is. 14. 2; Dan. 5. 28.
^o ch. 50. 41; 51. 27.
^p ch. 27. 7.
^q ch. 50. 29—31; 51. 6, 24; Ps. 137. 8.
^r see Ps. 75. 8; Is. 51. 17—22; Jer. 49. 12; Lam. 4. 21; Eze. 23. 31—34; Mt. 26. 39; Rev. 14. 10; 16. 19; 18. 6.
^s vers. 18—26.
^t ver. 27; ch. 51. 7; Eze. 23. 31; Nah. 3. 11.
^u ver. 28; ch. 1. 10.
^v ch. 19. 3—9; Is. 51. 17.
^y vers. 9, 11.
^z ch. 21. 9.
^a ch. 44. 22.
^b ch. 46. 2, 25; Is. 19. 1. c ver. 24.
^d Ge. 10. 23; Job 1. 1.
^e ch. 47; Eze. 25. 15—17; Am. 1. 6—8.
^f 1 Sam. 6. 17, *Askelon, Gaza*.
^g see Is. 20. 1.
^h ch. 27. 3; 49. 7, etc.; see refs. Ps. 137. 7.
ⁱ ch. 9. 26; 48. 1; Is. ch. 15 and 16.
^k ch. 49. 1—6; Eze. 25. 2—7; Am. 1. 13—15.
^l ch. 47. 4; Is. 23. 1. m ch. 49. 23.
ⁿ ch. 49. 8; Ge. 10. 7.
^o 1 Chr. 1. 30; Job 6. 19; Is. 21. 13, 14.
^p Ge. 22. 21.
^q 2 Chr. 9. 14.
^r see ver. 20; ch. 9. 26; 49. 31, 32; 50. 37; Eze. 39. 5.
^s Ge. 25. 2, *Zimran*.
^t ch. 49. 34—49; Ge. 14. 1.
^u Eze. 32. 30.
^v ch. 50. 9.
^y ch. 51. 41—43.
^z ver. 12.
^a vers. 15, 16; Hab. 2. 16.
^b Is. 51. 21; 63. 6.
^c ch. 4. 28; 49. 12; Is. 14. 24—27.
^d ch. 49. 12; Pro. 11. 31; Eze. 9. 6; Obad. 16; Lk. 23. 31; 1 Pet. 4. 17.
^e Dan. 9. 18, 19.
^f Is. 42. 13; Eze. 33. 21.
^g Is. 42. 13; Joel 3. 16; Am. 1. 2.
^h ch. 17. 12; see refs. Ps. 11. 4.
ⁱ 1 Ki. 9. 3; Ps. 132. 14.
^k ch. 48. 33; Ps. 73. 69; Is. 16. 9.
^l Hos. 4. 1; Mic. 6. 2.
^m Is. 66. 16; Joel 3. 2.
ⁿ Is. 34. 2; 2 Chr. 15. 6.
^o ch. 23. 19; 30. 23.
^p Is. 66. 16.
^q ch. 16. 4—7.
^r ch. 8. 2; Ps. 79. 3; Rev. 11. 9.

universally the case in Oriental countries), the absence of this sound and of this light betokened utter desolation. See Deut. xxiv. 6; Job xviii. 6.

¹ Considerable diversity of opinion exists as to the right manner of reckoning these seventy years; but it is most probable that they began when Nebuchadnezzar defeated the Egyptians at Carchemish and made Jehoiakim tributary, B. C. 605-6, and ended in the first year of Cyrus, B. C. 536, when Babylon ceased to be the capital of a kingdom. See notes on 2 Kings xxiv. 1; xxv. 11, and Chronological Table, p. 518.

² That is, 'shall exact service of them.' The 'nations' and 'kings' are those which were confederate with Cyrus.

³ See Psa. lxxv. 8; Isa. li. 17—23, and notes. The taking of the cup is evidently a metaphor representing the utterance of a threat of punishment. See refs.

⁴ Jehoiakim and his successors.

⁵ The various nations here mentioned (vers. 18—26) are grouped around the Holy Land, which is the starting-point, according to the closeness of their connection with the Jews.

⁶ These were probably foreigners resident in Egypt, who were at this time very numerous.

⁷ Azzah is the same as Gaza.

⁸ Ashdod had been much reduced during the twenty-nine years' siege of Psammetichus.

⁹ The Phœnician colonies on the Mediterranean.

¹⁰ See note on ch. ix. 26.

¹¹ Various tribes of different races inhabiting the Arabian deserts. See note on Gen. xxxvii. 25.

¹² 'Sheshach' means Babylon, as appears from ch. li. 41; and it has been found on Assyrian sculptures as the name of a Babylonian idol.

¹³ Or, 'against his sheep-fold.'

- ^s They shall be dung upon the ground.
- 34 ^t Howl, ye shepherds, and cry;
And wallow yourselves *in the ashes*,—ye principal of the flock:
For the days of your slaughter and of your dispersions are accomplished;
^u And ye shall fall like a pleasant vessel.¹
- 35 ^r And the shepherds shall have no way to flee,
Nor the principal of the flock to escape.
- 36 A voice of ^v the cry of the shepherds,
And an howling of the principal of the flock, *shall be heard*:
For the LORD hath spoiled their pasture.
- 37 And ^w the peaceable habitations² are cut down
Because of the fierce anger of the LORD.
- 38 He hath forsaken ^x his covert, as the lion:—for their land is desolate
Because of the fierceness of the oppressor,³—and because of his fierce anger.

Jeremiah predicts the destruction of the temple, and narrowly escapes death.

- 26 ^b IN⁴ the beginning of the reign of Jehoiakim the son of Josiah king of Judah
² came this word from the LORD, saying, Thus saith the LORD; Stand in ^c the
court of the LORD's house, and speak unto all the cities of Judah, which come
to worship in the LORD's house, ^d all the words that I command thee to speak
3 unto them; ^e diminish not a word: ^f if so be they will hearken, and turn every
man from his evil way, that I may ^g repent me of the evil, which I purpose
4 to do unto them because of the evil of their doings. And thou shalt say unto
them, Thus saith the LORD; ^h If ye will not hearken to me, to walk in ⁱ my law,
5 which I have set before you, to hearken to the words of my servants the pro-
phets, ^k whom I sent unto you, both rising up early, and sending *them*, but ye
6 have not hearkened; then will I make this house like ^l Shiloh,⁵ and will make
this city ^m a curse to all the nations of the earth.
- 7 So the priests and the prophets and all the people heard Jeremiah speaking
these words in the house of the LORD.
- 8 Now it came to pass, when Jeremiah had made an end of speaking all that the
LORD had commanded *him* to speak unto all the people, that ⁿ the priests and the
9 prophets and all the people took him, saying, Thou shalt surely die. Why hast
thou prophesied in the name of the LORD, saying, This house shall be like Shiloh,
and this city shall be desolate without an inhabitant? And all the people were
gathered against Jeremiah in the house of the LORD.
- 10 When the princes of Judah heard these things, then they came up⁶ from the
king's house unto the house of the LORD, and sat down in the entry of the new
11 gate⁷ of the LORD's house. Then spake the priests and the prophets unto the
princes and to all the people, saying, This man *is* worthy to die;⁸ ^o for he hath
prophesied against this city, as ye have heard with your ears.
- 12 Then spake Jeremiah unto all the princes and to all the people, saying, ^p The
LORD sent me to prophesy against this house and against this city all the words
13 that ye have heard. Therefore now ^q amend your ways and your doings, and
obey the voice of the LORD your God; and the LORD will ^r repent him of the
14 evil that he hath pronounced against you. As for me, behold, ^s I *am* in your
15 hand: do with me as seemeth good and meet unto you. But know ye for certain,
that if ye put me to death, ye shall surely bring innocent blood upon yourselves,
and upon this city, and upon the inhabitants thereof: ^t for of a truth the LORD
hath sent me unto you to speak all these words in your ears.
- 16 Then said the princes and all the people unto the priests and to the prophets;
This man *is* not worthy to die;⁹ for he hath spoken to us in the name of the
LORD our God.
- 17 ^u Then rose up certain of the elders of the land, and spake to all the assembly
18 of the people, saying, ^x Micah the Morasthite¹⁰ prophesied in the days of Hezekiah
king of Judah, and spake to all the people of Judah, saying, Thus saith the

^s 2 Ki. 9. 37; Is. 5. 25.
^t ver. 36; ch. 4. 8; 6. 26.

^u see ch. 19. 10—12.

^r ch. 32. 4; 34. 3; Is. 2. 12—14; Am. 2. 14; 9. 1—4.

^y ver. 31.

^z Is. 32. 14.

^a ch. 5. 6; Ps. 76. 2.

^b 610, ending; 609, beginning.
^c ch. 19. 14.

^d ch. 1. 17; 42. 4; Eze. 3. 10, 17—21; Mt. 28. 20.

^e see refs. Deu. 4. 2;

^f Ac. 20. 27.

^g ch. 18. 7—10; 36. 3;

^h Eze. 18. 27—30.

ⁱ ver. 13; ch. 18. 8;

^j Jon. 3. 8, 9.

^k Le. 26. 11, etc.; Deu. 28. 15.

^l ch. 25. 4.

^m see refs. ch. 7. 13, 25.

ⁿ ch. 7. 12—14; 1 Sam. 4. 10, 11; Ps. 78. 60.

^o ch. 24. 9; Is. 65. 15.

^p ch. 11. 19—21.

^q ch. 38. 4.

^r ver. 2; ch. 1. 17, 18; 19. 1—3.

^s ch. 7. 3—7.

^t vers. 3, 10; ch. 18. 8; Ex. 32. 14; 2 Sam. 24. 16.

^u ch. 38. 5.

^v ver. 12.

^w see Ac. 5. 31, etc.

^x Mic. 1. 1.

¹ Like a beautiful vase irreparably shattered by a fall.

² Or, 'peaceable sheep-folds.'

³ Or, 'the fierceness of the destroying sword.'

⁴ Jeremiah, standing in the temple, threatens it with destruction like that of the former sanctuary at Shiloh (vers. 1—7); at which the priests and prophets are so irritated, that they excite some of the people to put him to death (8, 9). But, by the interposition of the princes (10—16), and by the remonstrances of some of the elders, the prophet is saved (17—24).

⁵ See note on ch. vii. 12. It is a probable supposition

that this narrative is to be connected with that chapter.

⁶ The princes, hearing of the tumult, came to the temple to bring the matter to a regular trial.

⁷ Perhaps a gate recently repaired: see 2 Kings xv. 35.

⁸ For a similar charge of constructive blasphemy, see Acts vi. 11—13.

⁹ There is a striking resemblance between this trial and that of our Lord before Pilate, as to the nature of the charge, the malignity of the priests, and the declaration of his innocence by the civil magistrate.

¹⁰ See Micah iii. 12, and notes.

LORD of hosts; ^y Zion shall be plowed *like* a field, and ^z Jerusalem shall become
19 heaps, and ^a the mountain of the house as the high places of a forest. Did Hezekiah
king of Judah and all Judah put him at all to death? ^b did he not fear the LORD,
and besought the LORD, and the LORD ^c repented him of the evil which he had
pronounced against them? ^d Thus might we procure great evil against our souls.

20 And ¹ there was also a man that prophesied in the name of the LORD, Urijah
the son of Shemaiah of Kirjath-jearim, who prophesied against this city and
21 against this land according to all the words of Jeremiah: And when Jehoiakim
the king, with all his mighty men, and all the princes, heard his words, the
king sought to put him to death: but when Urijah heard it, ^e he was afraid, and
22 fled, and went into Egypt. And Jehoiakim the king sent men into Egypt,
namely, Elnathan the son of Achbor, and *certain* men with him into Egypt.
23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim
the king; ^f who slew him with the sword, and cast his dead body into the graves
of the common people. ²

24 Nevertheless ³ the hand of Ahikam the son of Shaphan was with Jeremiah,
^h that they should not give him into the hand of the people to put him to death.

*The Jews and neighbouring nations are commanded to submit to Nebuchadnezzar; the
false prophet Hananiah, contradicting Jeremiah, is threatened with punishment.*

27 IN ³ the beginning of the reign of Jehoiakim ⁴ the son of Josiah ⁱ king of Judah
² came this word unto Jeremiah from the LORD, saying, Thus saith the LORD to
3 me; ^k Make thee bonds and yokes, and put them upon thy neck, ^l and send them
to the king of Edom, and to the king of Moab, and to the king of the Ammonites,
and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers
4 which come to Jerusalem unto Zedekiah king of Judah; and command them to
say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus
5 shall ye say unto your masters; ^m I have made the earth, the man and the beast
that *are* upon the ground, by my great power and by my outstretched arm, and
6 ⁿ have given it unto whom it seemed meet unto me. ^o And now have I given all
these lands into the hand of Nebuchadnezzar the king of Babylon, ^p my servant;
7 and ^q the beasts ⁵ of the field have I given him also to serve him. ^r And all
nations shall serve him, and his son, and his son's son, ^s until the very time of
his land come: ^t and then many nations and great kings shall serve themselves ⁶
8 of him. And it shall come to pass ^u that the nation and kingdom which will not
serve the same Nebuchadnezzar the king of Babylon, and that will not put their
neck under the yoke of the king of Babylon, that nation will I punish, saith the
LORD, with the sword, and with the famine, and with the pestilence, until I have
consumed them by his hand.

9 Therefore ^x hearken not ye to your prophets, nor to your diviners, ⁷ nor to your
dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you,
10 saying, Ye shall not serve the king of Babylon: ^y for they prophesy a lie unto
you, ^z to remove you far from your land, ^a and that I should drive you out, and
11 ye should perish. But the nations that bring their neck under the yoke of the
king of Babylon, and serve him, ^b those will I let remain still in their own land,
saith the LORD; and they shall till it, and dwell therein.

12 I spake also to ^c Zedekiah king of Judah according to all these words, saying,
^d Bring your necks under the yoke of the king of Babylon, and serve him and
13 his people, and live. ^e Why will ye die, thou and thy people, ^f by the sword, by
the famine, and by the pestilence, as the LORD hath spoken against the nation

^y Mic. 3. 12.
^z ch. 9. 11.
^a ch. 17. 3; Mic. 4. 1.
^b 2 Chr. 29. 6—11; 32.
20, 25, 26.
^c Ex. 32. 14; 2 Sam.
21. 16.
^d Ac. 5. 39.

^e Pro. 29. 23; Mt. 10.
23, 39.

^f ch. 2. 30; Eze. 19. 6.

^g ch. 39. 14; 2 Ki. 22.
12—14.
^h see refs. ch. 1. 18, 19.

ⁱ see vers. 3, 12, 19, 20;
ch. 28. 1.

^k ch. 13. 1; 28. 10, 12;
Eze. 4. 1; 12. 3; 24.
3, etc.
^l see ch. 25. 19—26.

^m see refs. ch. 10. 11,
12; Ps. 115. 15; 146.
6; Is. 45. 12.

ⁿ see refs. Ge. 1. 29;
Dan. 4. 17, 25, 32, 35.
^o ch. 28. 14; Dan. 2.
37, 38; 5. 18, 19.
^p ch. 25. 9; 43. 10;
Eze. 29. 18, 20.
^q ch. 28. 14; Dan. 2.
38.

^r ch. 25. 11—14; 2 Chr.
36. 20.

^s see refs. ch. 25. 12;
50. 27; Dan. 5. 26.
^t ch. 25. 14.
^u ch. 25. 23.

^x see refs. ch. 23. 16.

^y ver. 14; ch. 14. 14.

^z ch. 32. 31; Lam. 2.
14.

^a ver. 15.

^b ch. 21. 9.

^c ver. 3; ch. 28. 1; 38.
17.

^d vers. 2. 8.

^e ch. 38. 20; Pro. 8.
36; Eze. 18. 24, 31.
^f ver. 8.

¹ Vers. 20—23 may be a speech of the enemies of Jeremiah, adducing a recent case in opposition to the former. But it is more probable that they contain a statement (added when the prophecies were arranged in their present form) of a similar case of persecution during the reign of the same king; which is mentioned to show that Jeremiah was in imminent danger of falling a victim to the anger of his enemies. From this, however, he was saved by the kindness of an influential man (ver. 24) whose father had probably been the royal secretary (2 Kings xxii. 12—14).

² That is, they treated even the corpse with indignity; not allowing it an honourable burial.

³ Chapters xxvii., xxviii. refer to the fourth year of Zedekiah, when the Jews and the neighbouring nations appear to have conspired to throw off the Chaldean yoke. Jeremiah is therefore commanded to make yokes and bonds, the symbols of vassalage, and send them to these nations, with a command to submit to Nebuchadnezzar

(vers. 1—11). He also addresses Zedekiah and the Jewish people to the same purport (12—15); and bids those who oppose his predictions to pray for the preservation of the sacred vessels remaining in the temple, and to see whether they will prevail (16—22). One of these false prophets contradicts his message (xxviii. 1—4); upon which Jeremiah refers him to ancient prophecies of calamity already in part fulfilled (5—9); but as Hananiah persists in his falsehood, and breaks the yoke which the prophet wears, Jeremiah repeats the prediction, and adds a personal threatening against Hananiah, which is speedily fulfilled (10—17).

⁴ This reading, though very ancient, is clearly an error in copying, and the name should be 'Zedekiah.' See vers. 3, 12, and ch. xxviii. 1.

⁵ See note on ch. xxviii. 14.

⁶ See note on ch. xxv. 14.

⁷ Some of the various kinds of divination are noticed in Isa. xlv. 25; xlvii. 13; Ezek. xxi. 21; Hos. iv. 12.

<p>14 that will not serve the king of Babylon? Therefore ^g hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of</p> <p>15 Babylon: for they prophesy ^h a lie unto you. For I have not sent them, saith the LORD, yet they prophesy a lie in my name; ⁱ that I might drive you out, and that ye might perish, ^k ye, and the prophets that prophesy unto you.</p> <p>16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, ^l the vessels of the LORD's house shall now shortly be brought again</p> <p>17 from Babylon: ^m for they prophesy a lie unto you. Hearken not unto them; ⁿ serve the king of Babylon, and live: ^o wherefore should this city be laid waste?</p> <p>18 But if they ^{be} prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and ⁱⁿ the house of the king of Judah, and at Jerusalem,</p> <p>19 go not to Babylon. For thus saith the LORD of hosts ^p concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of</p> <p>20 the vessels that remain in this city, which Nebuchadnezzar king of Babylon took not, ^q when he carried away ^r captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;</p> <p>21 yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain ⁱⁿ the house of the LORD, and ⁱⁿ the house of the king of Judah and of</p> <p>22 Jerusalem; They shall be ^r carried to Babylon, and there shall they be until the day that I ^s visit them, saith the LORD; then ^t will I bring them up, and restore them to this place.</p> <p>23 And ^u it came to pass the same year, in the beginning ^v of the reign of Zedekiah king of Judah, in the fourth year, ^{and} in the fifth month, ^{that} Hananiah the son of Azur the prophet, which ^{was} of Gibeon, spake unto me in the house of the</p> <p>2 LORD, in the presence of the priests and of all the people, saying, Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken ^x the yoke of the</p> <p>3 king of Babylon. ^y Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away</p> <p>4 from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.</p> <p>5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the</p> <p>6 LORD, even the prophet Jeremiah said, ^z Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's</p> <p>7 house, and all that is carried away captive, from Babylon into this place. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of</p> <p>8 all the people; The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and</p> <p>9 of evil, ⁴ and of pestilence. ^a The prophet which prophesieth of peace, when the word of the prophet shall come to pass, ^{then} shall the prophet be known, that the LORD hath truly sent him.</p> <p>10 Then Hananiah the prophet took the ^b yoke ⁵ from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon ^c from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.</p> <p>12 Then the word of the LORD came unto Jeremiah ^{the prophet}, after that Hananiah the prophet had broken the yoke from off the neck of the prophet</p> <p>13 Jeremiah, saying, Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for ⁶ them yokes of iron.</p> <p>14 For thus saith the LORD of hosts, the God of Israel; ^d I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and ^e I have given him the beasts of the field ⁷ also.</p>	<p>g ver. 9.</p> <p>h ch. 14. 11; 23. 21; 29. 8, 9.</p> <p>i 2 Chr. 25. 16.</p> <p>k ch. 6. 13-15; 14. 15, 16.</p> <p>l ch. 28. 1-3, 15-17; 2 Chr. 36. 7, 10; Dan. 1. 2.</p> <p>m vers. 10, 14.</p> <p>n vers. 11, 12.</p> <p>o ver. 13.</p> <p>p ch. 52. 17, 20, 21; 2 Ki. 25. 13, etc.</p> <p>q ch. 22. 28, <i>Coniah</i>; 2 Ki. 21. 14-16, <i>Jehoiachin</i>.</p> <p>r ch. 52. 17-21; 2 Ki. 25. 13; 2 Chr. 36. 18.</p> <p>s ver. 7; ch. 29. 10; 32. 5; 2 Chr. 36. 21.</p> <p>t see refs. Ezra 1. 7; 7. 19.</p> <p>u ch. 27. 1.</p> <p>x ch. 27. 2-12; Eze. 13. 5-16.</p> <p>y ch. 27. 16-22.</p> <p>z 1 Ki. 1. 26.</p> <p>a Deu. 18. 22.</p> <p>b ch. 27. 2.</p> <p>c ch. 23. 16, 17; 27. 7.</p> <p>d ch. 27. 7; Deu. 28. 48.</p> <p>e ch. 27. 6.</p>
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1 Whither they had been carried in the two preceding reigns: see refs.

2 See note on 2 Kings xxiv. 13.

3 That is, in the early part of Zedekiah's reign; for it was the fourth year.

4 Some read, 'of famine,' as in ch. xiv. 12, and other passages.

5 Which he was wearing by Divine command. See ch. xxvii. 2.

6 That is, instead of them. If the people, relying on Hananiah's assurances, broke the yoke which then lay upon them, and refused to pay tribute to Nebuchadnezzar, they would have to endure the far greater evils of war and captivity.

7 That is, the uncultivated districts where wild beasts abound, as well as those which are inhabited and cultivated by men. The meaning is, Nowhere shall ye be safe from his power.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hana-
 16 niah; The LORD hath not sent thee; but *f* thou makest this people to trust in a
 lie. Therefore thus saith the LORD; Behold, I will cast thee from off the face of
 the earth: this year thou shalt die, because thou hast taught *g* rebellion against
 17 the LORD.¹ So Hananiah the prophet died the same year in the seventh month.²

Letter to the Jewish captives at Babylon; with threatenings against false prophets.

29 NOW³ these *are* the words of the letter that Jeremiah the prophet sent from
 Jerusalem unto the residue of the elders which were carried away captives, and
 to the priests, and to the prophets, and to all the people whom Nebuchadnezzar
 2 had carried away captive from Jerusalem to Babylon; (after that ^hJecooniah the
 king, and the queen, and the eunuchs [*or*, chamberlains], the princes of Judah
 and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem:)
 3 by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah,
 (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of
 Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away
 captives, ⁱwhom I have caused to be carried away from Jerusalem unto Babylon;
 5 ^kBuild ye houses, ^land dwell *in them*; and plant gardens, and eat the fruit of
 6 them; take ye wives, and beget sons and daughters; and take wives for your
 sons, and give your daughters to husbands, that they may bear sons and daughters;
 7 that ye may be increased there, and not diminished. ^lAnd seek the peace of the
 city⁵ whither I have caused you to be carried away captives, ^mand pray unto
 the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and
 your diviners, that *be* in the midst of you, ⁿdeceive you, neither hearken to your
 9 dreams which ye cause to be dreamed.⁶ ^oFor they prophesy falsely unto you in
 my name: I have not sent them, saith the LORD.

10 For thus saith the LORD, that after ^pseventy years be accomplished at Babylon
^qI will visit you, and perform my good word toward you, in causing you to
 11 return to this place. For ^rI know the ^sthoughts that I think toward you, saith
 12 the LORD, thoughts of peace, and not of evil, to give you an expected end.⁷ Then
 shall ye ^tcall upon me, and ye shall go⁸ and pray unto me, and I will hearken
 13 unto you. And ^uye shall seek me, and find *me*, when ye shall search for me
 14 ^xwith all your heart. And ^yI will be found of you, saith the LORD: and I will
 turn away your captivity, and ^zI will gather you from all the nations, and from
 all the places whither I have driven you, saith the LORD; and I will bring you
 again into the place whence I caused you to be carried away captive.

15 Because ye have said, The LORD hath raised us up prophets in Babylon;
 16 *know* that thus saith the LORD, of ^athe king that sitteth upon the throne of
 David, and of all the people that dwelleth in this city, *and* of your brethren
 17 that are not gone forth with you into captivity; thus saith the LORD of hosts;
 Behold, I will send upon them the ^bsword, the famine, and the pestilence,
 and will make them like ^cvile figs, that cannot be eaten, they are so evil.
 18 And I will persecute them with the sword, with the famine, and with the
 pestilence, and ^dwill deliver them to be removed to all the kingdoms of the
 earth, to be ^ea curse, and an astonishment, and an hissing, and a reproach,
 19 among all the nations whither I have driven them: ^fbecause they have not
 hearkened to my words, saith the LORD, which ^gI sent unto them by my servants
 the prophets, rising up early and sending *them*; but ye would not hear, saith
 the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, ^hwhom I
 21 have sent from Jerusalem to Babylon: Thus saith the LORD of hosts, the God
 of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which

f ch. 14. 14; 29. 23,
31; Eze. 13. 22.

g ch. 29. 32; Deu. 13. 5.

h ch. 22. 26; 27. 20;
28. 4; 2 Ki. 24. 12,
etc.

i ch. 21. 5; Is. 5. 5.

k ver. 28.

l Ro. 13. 1, 5; 1 Pet.
2. 13—17.

m Ezra 6. 10; 1 Tim.
2. 2.

n ch. 14. 14; 23. 21;
27. 14, 15; Eph. 5. 6.

o ver. 31.

p ch. 25. 12; 27. 22;
2 Chr. 36. 21, 22;
Ezra 1. 1; Dan. 9. 2.

q ch. 24. 6, 7; Zeph.
2. 7.

r Ps. 33. 11; Zec. 8.
14, 15.

s ch. 3. 12—19; 30. 18
—22; ch. 31 to ch.
33; Is. 40. 1, 2; Eze.
34. 11—31; Hos. 2.
14—23.

t ch. 31. 9; 33. 3; Ps.
50. 15; Dan. 9. 3, etc.

u Le. 26. 39, 40, etc.;
Deu. 30. 1, etc.

x ch. 24. 7; Ps. 119. 2,
10.

y Deu. 4. 7; 1 Chr.
28. 9; Ps. 32. 6; 46.
1; Is. 55. 6.

z ch. 16. 14, 15; 23. 3
—8; 30. 3; 32. 37.

a ver. 3.

b see refs. ch. 24. 10.

c ch. 24. 1—3, 8.

d ch. 9. 16; 15. 4; 24.
9; 34. 17; Deu. 28.
25; 2 Chr. 29. 4.

e ch. 26. 6; 42. 18.

f ch. 7. 13.

g ch. 25. 4; 32. 33.

h ch. 24. 5.

1 Leading the people to neglect God's warnings and injunctions, by persuading them that his declarations will not be accomplished.

2 In the second month after his doom had been denounced: compare ver. 1.

3 As the captives already in Babylon, like their brethren at home, were exposed to the delusions of false prophets, Jeremiah is directed to send them a letter, commanding them to settle peaceably in the land of their exile (vers. 1—7), and not to listen to deceivers (8, 9); for, after seventy years, Jehovah will bring them back (10—14); whereas their brethren remaining in Canaan have yet to suffer the severest punishments (15—19). He is then to announce the fearful doom of two of the false prophets

who had deceived them (20—23); and to threaten She-maiah for writing to Jerusalem to accuse him (24—32).

4 Expecting soon to return to their own country, the captives seem to have neglected their personal and social duties and interests in Chaldea.

5 Though you are unwilling exiles in a foreign land, discharge the duties of good subjects and citizens.

6 Namely, by making inquiries of these prophets, and giving credit to their responses.

7 Literally, 'a hereafter and an expectation;' *i. e.* a happy termination of your calamities equal to your highest hopes. These promises extend far beyond the return of the Jews from Babylon.

8 That is, ye shall go to the places of prayer.

prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; ²² and of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, ²³ whom the king of Babylon roasted¹ in the fire; because ²⁴ they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; ²⁵ even I know, and *am* a witness, saith the LORD.

^{24, 25} Thus shalt thou also speak to Shemaiah the Nehelamite,² saying, Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, ²⁶ and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, The LORD hath made thee priest in the stead of³ Jehoiada the priest, that ye should be ²⁷ officers in the house of the LORD, for every man that *is* ²⁸ mad, and maketh himself a prophet,⁴ that thou shouldst ²⁹ put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us *in* Babylon, saying, This *captivity is long*: ³⁰ build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

^{30, 31} Then came the word of the LORD unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the LORD, concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, ³² and I sent him not, and he caused you to trust in a lie: therefore thus saith the LORD; Behold, ³³ I will punish Shemaiah the Nehelamite, and his seed: ³⁴ he shall not have a man to dwell among this people; neither shall he behold ³⁵ the good that I will do for my people, saith the LORD; ³⁶ because he hath taught rebellion against the LORD.

Promises of the deliverance and restoration of Israel; and of a new spiritual and everlasting covenant.

³⁰ THE word⁵ that came to Jeremiah from the LORD, saying, Thus speaketh the LORD God of Israel, saying,

³¹ Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the LORD, that ³² I will bring again the captivity of my people Israel and Judah, saith the LORD: ³³ and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these *are* the words that the LORD spake concerning Israel and concerning Judah.

³⁴ For thus saith the LORD;

³⁵ We have heard⁶ a voice of trembling,—of fear, and not of peace.

³⁶ Ask ye now, and see, whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, ³⁷ as a woman in travail, And all faces are turned into paleness?

³⁸ Alas! for that day *is* great,⁷—³⁹ so that none *is* like it: It is even the time of Jacob's trouble.—⁴⁰ But he shall be saved out of it.

⁴¹ For it shall come to pass in that day—saith the LORD of hosts, That ⁴² I will break his yoke⁸ from off thy neck,—and will burst thy bonds,

ⁱ see Ge. 48. 20; Is. 63. 15.
^k Dan. 3. 6, 21.
^l see refs. ch. 23. 14.
^m ch. 13. 27; 16. 17; Pro. 5. 21; Mal. 3. 5.
ⁿ ch. 21. 1, 2; 2 Ki. 25. 18.
^o ch. 20. 1, 2; 2 Ki. 11. 15, 18.
^p 2 Ki. 9. 11; Hos. 9. 7; Ac. 26. 24.
^q ch. 20. 2.
^r vers. 1—10.
^s ch. 28. 15—17.
^t ch. 29. 6; see refs. Ex. 20. 5; Jos. 7. 24, 25.
^u ch. 22. 30.
^v vers. 10—14.
^x ch. 28. 16.

^y Hab. 2. 2; Rev. 1. 11.
^z ver. 18; ch. 27. 22; 29. 14; 32. 44; Deu. 30. 3; Eze. 39. 25; Am. 9. 14, 15.
^a ch. 16. 15; Eze. 20. 42.
^b ch. 6. 22—24; 9. 19; 25. 36.
^c ch. 4. 31; 6. 21; 22. 23.
^d Is. 2. 12—22; Joel 2. 11, 31; Am. 5. 18—20; Zeph. 1. 14, etc.
^e Lam. 1. 12; Dan. 12. 1.
^f ver. 10; ch. 50. 18—20, 33, 34; Is. 14. 1, 2.
^g Is. 11. 25; Eze. 31. 27; Nah. 1. 13.

¹ That the Chaldeans were accustomed to inflict this cruel punishment is evident from Dan. iii. 6, 20.

² Nothing more is known of this person.

³ Some explain this to mean, 'that you should exercise a like authority to that which Jehoiada formerly exerted. See 2 Kings xi. 18; 2 Chron. xxiii. 17.

⁴ That is, for every one who madly takes on himself to be a prophet, and delivers his own fancies as Divine oracles.

⁵ Chapters xxx., xxxi. were not originally a spoken, but a written prophecy (vers. 1—4); and may be regarded as parallel with the later part of the book of Isaiah, many of whose predictions are here almost verbally repeated, though in new combinations and with important additions. The prophet may have written these chapters before Jerusalem was destroyed; but he takes his stand near the end of the captivity. To calm the terrors of God's people in the view of approaching judgments (5—7), the prophet assures them that these shall end in their deliverance and restoration (8—11), however grievous their chastisements may be (12—15); so that, whilst their oppressors are punished, they shall again enjoy all social and religious blessings under the rule of their rightful Prince

(16—24). This salvation, the result of God's unchangeable love, shall include *all* Israel (xxxi. 1—3); for all shall be brought back, even from the remotest distance, shall unite in the worship of Jehovah, mingling penitence with praise, and shall share the abundant gifts of his love (4—14). God remembers their tears, and will dry them up; for they sorrow to repentance, and his heart yearns towards his children (15—20). Let them, then, prepare for their return; for God's power will certainly accomplish it, and will repeople the wasted land (21—28). But all this shall be done under a new covenant, personal (29, 30), spiritual (31—34), and everlasting (35—37); and a New Jerusalem shall be built for those who are thus fitted to inhabit it (38—40). It is evident that here, as in the corresponding prophecies of Isaiah, the restoration of Israel and Judah is referred to as foreshadowing the greater blessings of the gospel.

⁶ This seems to refer to the Medo-Persian invasion of Chaldea; which, though necessary to the restoration of the Jews, threatened them, as well as other subjects of the king of Babylon, with severe sufferings.

⁷ That is, an important and terrible crisis.

⁸ The yoke of the king of Babylon.

- And strangers shall no more serve themselves of him :
- 9 But they shall serve the LORD their God,
And ^h David their king,¹ whom I will ' raise up unto them.
- 10 Therefore ^k fear thou not, O my servant Jacob,—saith the LORD ;
Neither be dismayed, O Israel :
For, lo, I will save thee from afar,—and thy seed ' from the land of their captivity ;
And Jacob shall return, ^m and shall be in rest, and be quiet,
And none shall make *him* afraid.
- 11 " For I *am* with thee, saith the LORD, to save thee :
^o Though I make a full end of all nations whither I have scattered thee,
^p Yet will I not make a full end of thee :
But I will correct thee ^q in measure,²
And will not leave thee altogether unpunished.
- 12 For thus saith the LORD,
^r Thy bruise *is* incurable,—and thy wound *is* grievous.
- 13 ^s *There is* none to plead thy cause, that thou mayest be bound up :
^t ' Thou hast no healing medicines.
- 14 " All thy lovers have forgotten thee ;—they seek thee not ;
For I have wounded thee with the wound ^x of an enemy,
With the chastisement ^y of a cruel one,
For the multitude of thine iniquity ;—^z *because* thy sins were increased.
- 15 Why ^a criest thou for thine affliction ?
^b Thy sorrow *is* incurable for the multitude of thine iniquity :
^c *Because* thy sins were increased, I have done these things unto thee.
- 16 Therefore³ all they that devour thee ^d shall be devoured ;
And all thine adversaries, every one of them, shall go into captivity ;
And they that spoil thee shall be a spoil,
And all that prey upon thee will I give for a prey.
- 17 ^e For I will restore health unto thee,—and I will heal thee of thy wounds,
Saith the LORD ;—^f *because* they called thee an Outcast, *saying*,
This *is* Zion, whom no man seeketh after.
- 18 Thus saith the LORD ;
Behold, ^g I will bring again the captivity of Jacob's tents,
And ^h have mercy on his dwellingplaces ;
ⁱ And the city shall be builded upon her own heap,
And ^k the palace shall remain after the manner thereof.⁴
- 19 And ' out of them shall proceed thanksgiving
And the voice of them that make merry :
^m And I will multiply them—and they shall not be few ;
ⁿ I will also glorify them—and they shall not be small.
- 20 Their children also shall be ^o as aforetime,⁵
And their congregation shall be established—before me,
^p And I will punish all that oppress them.
- 21 And ^q their nobles shall be of themselves,
^r And their governor shall proceed from the midst of them ;⁶
And I will ^s cause him to draw near, and he shall approach unto me :
For who *is* this that engaged his heart to approach unto me ?—saith the LORD.
- 22 And ye shall be ' my people,—and I will be your God.
- 23 Behold, the ^t whirlwind of the LORD goeth forth with fury,
A continuing whirlwind : it shall fall with pain upon the head of the wicked.⁷
- 24 ^x The fierce anger of the LORD shall not return, until he hath done *it*,
And until he have performed the intents of his heart :
^y In the latter days ye shall consider it.

^h Is. 55. 3, 4 ; Eze. 34. 23, 24 ; 37. 21 ; Hos. 3. 5.
ⁱ Lk. 1. 69 ; Ae. 2. 30 ; 13. 23.
^k ch. 46. 27, 28 ; Is. 41. 10—15 ; 43. 5, 6 ; 44. 2.
^l ver. 3 ; ch. 3. 18.
^m see refs. ch. 23. 6.

ⁿ see refs. Is. 8. 10.

^o Am. 9. 8.

^p see refs. ch. 4. 27.

^q see refs. ch. 10. 24 ; 46. 28 ; Is. 27. 7, 8.

^r ver. 15 ; ch. 14. 17 ; 15. 18 ; 2 Chr. 35. 16 ; Is. 1. 5, 6.

^s Eze. 22. 30.

^t see ver. 17 ; ch. 8. 22.

^u see refs. ch. 4. 30.

^v Job 13. 24—28 ; 16. 9 ; 19. 11 ; Hos. 5. 14.

^y Job 30. 21.

^z ch. 5. 6 ; Ezra 9. 6, 7, 13 ; Lam. 1. 5.

^a ch. 15. 18 ; Lam. 3. 39.

^b ver. 12 ; ch. 46. 11 ; Hos. 5. 13 ; Mic. 1. 9.

^c ver. 14.

^d ch. 10. 25 ; 50. 7—11 ; Ex. 23. 22 ; Is. 33. 1 ; 41. 11.

^e ver. 13 ; ch. 33. 6 ; see refs. Ex. 15. 26 ; Eze. 34. 16.

^f Lam. 2. 15—17.

^g ver. 3 ; ch. 33. 7, 11 ; Ps. 85. 1.

^h Ps. 102. 13, 16.

ⁱ Is. 44. 26, 28 ; Zec. 12. 6 ; 14. 10.

^k 1 Chr. 29. 1, 19 ; Ezra 6. 3—15 ; Is. 41. 28 ; Zec. 1. 16, 17.

^l ch. 31. 4, 12, 13 ; 33. 10, 11 ; Is. 35. 10 ; 51. 11.

^m ch. 33. 22 ; Is. 27. 6 ; 60. 22 ; Zec. 8. 4, 5 ; 10. 8.

ⁿ ch. 33. 9 ; Is. 60. 19 ; 62. 2, 3.

^o Ge. 17. 7, 8 ; Is. 1. 26.

^p ver. 16 ; Is. 49. 26 ; 51. 22, 23.

^q Ezra 2. 2 ; Ne. 7. 2.

^r Ge. 49. 10 ; Deu. 18. 18 ; Eze. 34. 23, 24 ; Mic. 5. 2—4 ; Mt. 21. 5—11.

^s Num. 16. 5 ; Ps. 110. 4 ; Ro. 8. 34 ; Heb. 4. 14—16.

^t see refs. ch. 24. 7 ; Eze. 11. 20 ; 36. 28.

^u ch. 23. 19, 20 ; 25. 32.

^x ch. 4. 28 ; see refs. 23. 20 ; 1 Sam. 3. 12 ; Hos. 3. 5.

^y Ge. 49. 1.

1 As the Jews have never since their return from Babylon had a king named David, nor indeed any king, this must refer to the Messiah, to whom the Targum applies it. He is called David, not only because He was 'of the seed of David according to the flesh,' but because in Him the promises made to David, of which his prosperous reign was a pledge and shadow, are fulfilled to God's people.

2 Rather, 'to justice ;' *i. e.* as is right.

3 As the wound was incurable, because it was Jehovah's determination to chastise Israel (vers. 12—15) ; so the restoration could not be hindered, because he had purposed it.

4 Rather, 'And the city shall be built on its hill, and

the palace shall be inhabited on its place,' or, 'according to its custom ;' *i. e.* as of old. All shall be restored, from the tent to the palace.

5 As they were in the prosperous days of David. See note on ver. 9.

6 Rather, 'And his Prince shall be from himself, and his Ruler shall come forth from his midst.' This also evidently must refer to the Messiah, as the restored Jews were no more governed by a ruler of their own nation in Canaan than in Babylon, where they appear to have had a 'Prince of the captivity.'

7 See ch. xxiii. 19. The judgment which was there denounced against sinners in Israel is here threatened to Israel's enemy.

31 At ^z the same time, saith the LORD,
^a Will I be the God ^b of all the families of Israel,—and they shall be my people.
 2 Thus saith the LORD,—^c The people *which were* left of the sword
^d Found grace in the wilderness; ¹—*even* Israel,—when ^e I went to cause him to rest.
 3 The LORD hath appeared of old unto me, *saying*,
 Yea, ^f I have loved thee with ^g an everlasting love:
 Therefore with lovingkindness have I ^h drawn thee.²
 4 Again ⁱ I will build thee,—and thou shalt be built,—^k O virgin of Israel:
 Thou shalt again be adorned with thy ^l tabrets,
 And shalt go forth in the dances of them that make merry.
 5 ^m Thou shalt yet plant vines upon ⁿ the mountains of Samaria:
 The planters shall plant, and shall eat *them* as common things.
 6 For there shall be a day, *that* the watchmen³ ^o upon the mount Ephraim shall cry,
^p Arise ye, and let us go up to Zion—unto the LORD our God.
 7 For thus saith the LORD;
^q Sing with gladness for Jacob,—and shout among the chief⁴ of the nations:
 Publish ye, praise ye, and say,—^r O LORD, save thy people, ^s the remnant of Israel.
 8 Behold, I will bring them ^t from the north country,
 And ^u gather them from the coasts of the earth,
^x And with them the blind and the lame,
 The woman with child and her that travaileth with child together:⁵
 A great company shall return thither.
 9 ^y They shall come with weeping,—and with ^z supplications will I lead them:
 I will cause them to walk ^a by the rivers of waters
^b In a straight way, wherein they shall not stumble:
 For I am a father to Israel,—and Ephraim *is* my ^c firstborn.

10 Hear the word of the LORD, O ye nations,
^d And declare *it* in the isles afar off, and say,
^e He that scattered Israel ^f will gather him,
 And keep him, as a shepherd *doth* his flock.
 11 For ^g the LORD hath redeemed Jacob,
 And ransomed him ^h from the hand of *him that was* stronger than he.
 12 Therefore ⁱ they shall come and sing in ^k the height of Zion,
 And shall flow together to ^l the goodness of the LORD,
^m For wheat, and for wine, and for oil,
 And for the young of the flock and of the herd:
 And their soul shall be as a ⁿ watered garden;
^o And they shall not sorrow any more at all.
 13 ^p Then shall the virgin rejoice in the dance,—both young men and old together:
^q For I will turn their mourning into joy,
 And will comfort them,—and make them rejoice from their sorrow.
 14 ^r And I will satiate the soul of the priests⁶ with fatness,
 And my people shall be satisfied with ^s my goodness,—saith the LORD.

15 Thus saith the LORD;
^t A voice was heard in ^u Ramah,⁷—lamentation, *and* bitter weeping;
 Rachel weeping for ^x her children
 Refused to be comforted for her children,—because ^y they *were* not.
 16 Thus saith the LORD;
^z Refrain thy voice from weeping,—and thine eyes from tears:
^a For thy work shall be rewarded,⁸—saith the LORD;
 And ^b they shall come again from the land of the enemy.

z ch. 30. 21.
 a ch. 30. 22.
 b ch. 3. 18; 23. 6; Is. 11. 12, 13; Eze. 37. 16—27; Hos. 1. 11.
 c Ex. 1. 16, 22; 2. 23; 5. 21; 12. 37.
 d ch. 2. 2; Deu. 1. 30, 33; 2. 7.
 e Num. 10. 33; Deu. 12. 9; Ps. 95. 11; Is. 63. 14.
 f Deu. 7. 7—9; 33. 3; Mal. 1. 2.
 g Ro. 11. 28, 29; 2 Tim. 1. 9.
 h Hos. 11. 4; Ro. 8. 30; Eph. 1. 3—5;
 i Tit. 3. 3—6.
 j see refs. ch. 30. 18; Am. 9. 11.
 k ch. 18. 13; 2 Ki. 19. 21.
 l Ex. 15. 20; Judg. 11. 34; Ps. 149. 3.
 m Is. 62. 8, 9; 65. 21, 22; Am. 9. 14.
 n Eze. 36. 8.
 o ch. 50. 19.
 p see refs. Is. 2. 2—4; Mic. 4. 2.
 q Deu. 32. 43; Is. 12. 5, 6.
 r Ps. 14. 7; 118. 25.
 s ch. 23. 3; Is. 1. 9.
 t see refs. ch. 3. 12, 18; 23. 8.
 u Is. 43. 6; Eze. 20. 34, 41; 31. 13.
 x Is. 40. 11; Eze. 34. 16; Mic. 4. 6; Zeph. 3. 19.
 y ch. 50. 4; Ps. 126. 5, 6; Mt. 5. 4.
 z Zec. 12. 10.
 a Is. 35. 6—8; 41. 17—19; 43. 19; 49. 10, 11.
 b Is. 40. 3, 4; 57. 14.
 c ch. 3. 4, 19; Ex. 4. 22.
 d Is. 48. 20.
 e see refs. ver. 8; ch. 50. 17—20; Deu. 33. 4.
 f Is. 40. 11; Eze. 34. 12—14; Mic. 5. 5; Zec. 9. 16.
 g Is. 44. 23; 48. 20.
 h Is. 49. 21—26.
 i ver. 4.
 k Eze. 17. 23; 20. 40.
 l Hos. 3. 5.
 m Joel 3. 18; Zec. 9. 15—17.
 n Is. 1. 30; 58. 11.
 o see refs. Is. 35. 10.
 p ver. 4; Ps. 30. 11.
 q Is. 51. 3, 11; 61. 3; 65. 18, 19.
 r Ps. 132. 16.
 s Ex. 33. 19.
 t Mt. 2. 16—18.
 u Jos. 18. 25.
 x Ge. 30. 22; 35. 18.
 y Ge. 42. 13.
 z Ps. 30. 5.
 a Ecc. 9. 7; Heb. 11. 6.
 b vers. 4, 5; ch. 23. 3; see refs. ch. 30. 3, 18; Ezra 1. 5; Hes. 1. 11.

1 The 'wilderness' may perhaps mean the land of exile; for this would be as a wilderness to those who pined for their own land, which they are here assured they shall revisit. But it is more probable that the reference is to the ancient mercies of God. As, notwithstanding the people's provocations, which led to the destruction of a whole generation by the sword of God's justice, he brought those who escaped safely to the rest of Canaan; so (ver. 4) will he build Israel again, etc. Compare Isa. xlili. 16; xliiv. 27, and note.

2 Rather, 'Therefore have I prolonged mercy to thee.'
 3 Probably persons stationed upon the mountains to proclaim the festival. See Isa. lii. 7, 8. The proclamation of the feasts in Zion by watchmen on Mount Ephraim indicates the removal of former enmities and jealousies between Ephraim and Judah. Compare Isa. xi. 13.

4 That is, Israel now restored to its pre-eminence.
 5 None shall be left behind, not even those who appear to be most unfit to undertake the journey.
 6 This refers to the abundance of offerings, the fat of which would be the priests' share.
 7 By a beautiful figure, Rachel is introduced as mourning in her grave near Ramah (Gen. xxxv. 16; 1 Sam. ix. 6; x. 2) over the destruction of her descendants, the people of Ephraim and Benjamin; but she is comforted by the promise of their return (vers. 16, 17). Comp. Isa. xlix. 20, 21. The language, being figurative, is susceptible of other applications, and is used in Matt. ii. 18 to describe the grief caused by Herod's cruelty.
 8 The meaning may be either, Thy sorrow shall be compensated; or, Thou shalt not have brought forth and brought up children in vain.

- 17 And ^c there is hope in thine end,¹—saith the LORD,
That thy children shall come again to their own border.
- 18 ^d I have surely heard ^e Ephraim bemoaning himself *thus*;
^f Thou hast chastised me, and I was chastised,
As a bullock unaccustomed to the yoke:
^g Turn thou me,² and I shall be turned;—^h for thou *art* the LORD my God.
- 19 Surely ⁱ after that I was turned, I repented;
And after that I was instructed, ^k I smote upon my thigh:³
^l I was ashamed, yea, even confounded,
Because ^m I did bear the reproach of my youth.⁴
- 20 ⁿ *Is* Ephraim my dear son?—*is he* a pleasant child?
For since I spake against⁵ him,—^o I do earnestly remember him still:
^p Therefore my bowels are troubled for him;
^q I will surely have mercy upon him,—saith the LORD.
- 21 ^r Set thee up waymarks,—make thee high heaps:⁶
^s Set thine heart toward the highway,—*even* the way *which* thou wentest:
Turn again, 'O virgin of Israel,—^t turn again to these thy cities.
- 22 How long wilt thou ^u go about,—O thou ^v backsliding daughter?
For the LORD hath created a new thing in the earth,
A woman shall compass a man.⁷
- 23 Thus saith the LORD of hosts, the God of Israel;
As yet they shall use this speech—in the land of Judah and in the cities thereof,
When I shall bring again their captivity;
^z The LORD bless thee, O habitation of justice,—*and* ^a a mountain of holiness.
- 24 And there shall dwell in Judah itself, and ^b in all the cities thereof together,
Husbandmen, and they *that* go forth with flocks.
- 25 ^c For I have satiated the weary soul,—and I have replenished every sorrowful soul.
- 26 Upon this I awaked,⁸ and beheld;—and my sleep was sweet unto me.
- 27 Behold, the days come, saith the LORD,
That ^d I will sow the house of Israel and the house of Judah
With the seed of man, and with the seed of beast.
- 28 And it shall come to pass, *that* like as I have ^e watched over them,
^f To pluck up, and to break down,
And to throw down, and to destroy, and to afflict;
So will I watch over them,—^g to build, and to plant,—saith the LORD.
- 29 ^h In those days they shall say no more,
The fathers have eaten a sour grape,—and the children's teeth are set on edge.⁹
- 30 ⁱ But every one shall die for his own iniquity:
Every man that eateth the sour grape,—his teeth shall be set on edge.
- 31 Behold, the ^k days come, saith the LORD,—that I will make a new covenant¹⁰
With the house of Israel, and with the house of Judah:
- 32 Not according to the covenant that I made with their fathers
In the day *that* ^l I took them by the hand to bring them out of the land of Egypt;
^m Which my covenant they brake,
Although I was ⁿ an husband unto them,¹¹—saith the LORD:
- 33 ^o But this *shall be* the covenant that I will make with the house of Israel;
After those days, saith the LORD,

^c ch. 29. 11—14; 46. 27, 28; Lam. 3. 18, 21—26; Ro. 11. 23—26.

^d Job 33. 27, 28; Is. 57. 15, 16; Hos. 5. 15.
^e ch. 3. 21, 22; 50. 4, 5.
^f ch. 2. 30; see refs. Job 5. 17; Zeph. 3. 2.

^g ch. 17. 14; Ps. 85. 4; Lam. 5. 21.
^h ch. 3. 22, 25; Is. 63. 16.

ⁱ Deu. 30. 2, 6, 8; Eze. 36. 26, 31.
^k Eze. 21. 12; Lk. 18. 13; 2 Cor. 7. 10, 11.

^l Ezra 9. 6.
^m ch. 3. 25; 32. 20.
ⁿ ver. 9; Ps. 103. 13; Pro. 3. 12; Lk. 15. 24.

^o see refs. Deu. 32. 26; Judg. 10. 16; Is. 63. 15; Hos. 11. 8, 9.

^p see refs. 1 Ki. 3. 26.
^q Is. 57. 18; Hos. 14. 4; Mic. 7. 18, 19.

^r Is. 62. 10.
^s ch. 50. 5.
^t ver. 4.

^u Zec. 2. 6, 7.
^v ch. 2. 18, 23, 36.

^w ch. 3. 6, 8, 11, 12, 14, 22; 13. 27.

^z ch. 50. 7; Ps. 122. 5—8; Is. 1. 26.

^a Ps. 48. 1; Obad. 17; Zec. 8. 3.

^b ch. 33. 11—13; Eze. 36. 10—12; Zec. 2. 4.
^c ver. 14; Is. 107. 9; Mt. 5. 6; 11. 28.

^d Eze. 36. 9—11; Hos. 2. 23; Zec. 10. 9.

^e ch. 41. 27.
^f ch. 1. 10; 18. 7.

^g ch. 24. 6; 32. 41, 42; Ps. 69. 35.

^h ver. 30; Lam. 5. 7; Eze. 18. 2, 3.

ⁱ see refs. Deu. 24. 16; Is. 3. 11; Gal. 6. 5, 7.

^k ch. 32. 40; 33. 14; 50. 4, 5; Eze. 37. 26; Heb. 8. 8—12; 10. 16, 17.

^l Ex. 12. 41, 42, 51; Deu. 1. 31.
^m ch. 11. 7—10.

ⁿ ch. 3. 14; Is. 54. 5.

^o ch. 32. 40; Eze. 36. 25—27; Heb. 8. 8—12; 10. 16.

¹ That is, in the future.

² The language of genuine humility and self-knowledge, which always regards real conversion as a work requiring Divine aid.

³ Among the Hebrews, Persians, Greeks, and other nations, smiting on the thigh was a common mode of expressing indignation and grief. See Ezek. xxi. 12.

⁴ The reproach brought upon me by sins committed in my youth.

⁵ Or, 'as often as I speak of him.'

⁶ Or, 'poles;' *i. e.* to mark the way for the exiles to return through the deserts.

⁷ The most natural interpretation of this phrase is, 'Woman shall protect man;' *i. e.* there shall be such a state of tranquillity and freedom from alarm, that the weaker sex will be a sufficient guard, instead of looking for protection to the stronger. Calvin, however, remarks upon it, 'As the prophet compares man with woman, I cannot doubt that he meant the Israelites, who were like

women, *i. e.* were without strength, were destitute of all help; and he says that they shall be superior to their enemies, whose power was able to strike terror into the whole world.'

⁸ This is probably inserted to keep the reader in mind that all these bright prospects were presented in vision to the prophet, and would certainly be fulfilled.

⁹ A proverbial expression (see refs.), the meaning of which appears from Lam. v. 7.

¹⁰ Vers. 31—34 are a clear announcement that the old Jewish economy, and especially its relative and hereditary provisions (see vers. 29, 30), would be superseded by one of a personal and spiritual character; and they are accordingly quoted for this purpose in Heb. viii. 8—12. In the connection in which they stand here, they predict not only the gospel covenant, but also the enjoyment of its blessings by the Hebrew race. Comp. Rom. xi. 25—32.

¹¹ Many follow the Septuagint in rendering these words, 'for I rejected them.' See note on ch. iii. 14.

- ^p I will put my law in their inward parts,—and write it in their hearts;¹
^q And will be their God,—and they shall be my people.
 34 And they shall teach no more every man his neighbour, and every man his brother, Saying, Know the LORD:
 For ^r they shall all know me,
 From the least of them unto the greatest of them, saith the LORD:
 For ^s I will forgive their iniquity,—and I will remember their sin no more.
- 35 Thus saith the LORD,—‘which giveth the sun for a light by day,
 And the ordinances² of the moon and of the stars for a light by night,
 Which divideth ^u the sea ^x when the waves thereof roar;
^y The LORD of hosts is his name:
 36 ^z If those ordinances depart from before me,—saith the LORD,
 Then the seed of Israel also shall cease from being a nation³ before me for ever.
 37 Thus saith the LORD;—^a If heaven above can be measured,
 And the foundations of the earth searched out beneath,
^b I will also cast off all the seed of Israel for all that they have done,
 Saith the LORD.
- 38 Behold, the days come, saith the LORD,
^c That the city shall be built to the LORD
^d From the tower of Hananeel unto the gate of the corner.
 39 And ^e the measuring line shall yet go forth over against it—upon the hill Gareb,⁴
 And shall compass about to Goath.
 40 And the whole valley of the dead bodies, and of the ashes,
 And all the fields unto the brook of ^f Kidron,
^g Unto the corner of the horse gate toward the east,
^h Shall be holy unto the LORD;
ⁱ It shall not be plucked up,—nor thrown down, any more for ever.

Promises and pledges of the restoration of the Jews from Babylon, and of future spiritual blessings.

- 32 THE⁵ word that came to Jeremiah from the LORD ^h in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.
 2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up ^l in the court of the prison, which *was* in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, ^m Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah ⁿ shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth,
 5 and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be ^o until I visit⁶ him, saith the LORD: ^p though ye fight with the Chaldeans, ye shall not prosper.
 6, 7 And Jeremiah said, The word of the LORD came unto me, saying, Behold Hananeel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field⁷ that *is* in ^q Anathoth: for the ^r right of redemption *is* thine to buy *it*.
 8 So Hananeel mine uncle's son came to me ^s in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance

^p see refs. ch. 24. 7;
 Ps. 40. 8; 2 Cor. 3. 3.
^q ch. 24. 7; 39. 22;
 32. 38.

^r Is. 11. 9; 51. 13;
 John 6. 15; 1 Cor. 2.
 10; 1 John 2. 20.
^s ch. 33. 8; 50. 20;
 Is. 33. 21; Mic. 7.
 18; Ac. 10. 43; 13.
 39; Ro. 11. 27.
^t Ge. 1. 14—18; Ps. 72.
 5, 17; 89. 2, 36, 37;
 119. 91.

^u see refs. Job 26. 12.
^x Ps. 93. 3, 4.
^y ch. 10. 16.

^z see ch. 33. 20—26;
 Ps. 148. 6; Is. 54. 9,
 10.

^a ch. 33. 22; Job 11.
 7—9.

^b Ro. 11. 2—5, 26—29.

^c see refs. ch. 30. 18.

^d Ne. 3. 1; Zec. 14. 10.

^e Eze. 40. 8; Zec. 2.
 1, 2.

^f John 18. 1, Cedron.

^g 2 Chr. 23. 15; Ne.
 3. 24.
^h Joel 3. 17.

ⁱ Is. 51. 22; Eze. 37.
 25.

^k ch. 39. 1; 2 Ki. 25.
 1, 2.

^l ch. 33. 1; 36. 5; 37. 21;
 38. 6; 39. 14, 15; Ne.
 3. 25.

^m ch. 21. 4—7; 31. 2, 3.

ⁿ ch. 31. 3; 37. 17; 38.
 18, 23; 39. 5; 52. 9;
 2 Ki. 25. 4—7; Eze.
 12. 12, 13.

^o ch. 27. 22.
^p ch. 21. 4; 33. 5.

^q ch. 1. 1.
^r Le. 25. 23—25, 32,
 49; Ru. 4. 4.
^s ver. 2.

¹ There will not be a mere slavish punctiliousness in the observance of ceremonies; but the knowledge, love, and zealous fulfilment of God's commands. Compare Ezek. xi. 19, etc.; John iv. 23.

² The laws which regulate these bodies.

³ God here promises not merely that the Hebrew nation shall never be extinct, but also that they shall share the blessings of the gospel. See note on ver. 31.

⁴ Some of these places are not now known; but the general meaning of the passage is, that the new city shall be larger than the former. See Ezek. xl. 2; xlv. 6, and notes.

⁵ The ruin which the Jews have brought upon their city by rejecting God's commands and imprisoning his prophet is just at hand (vers. 1—5); yet, to show that God will restore them, Jeremiah by his direction buys an estate at Anathoth (6—15). The prophet takes occasion from this humbly to lay the case of the people before him (16—25); upon which God vindicates the severity of his chastisement, but adds a fresh promise of restoration (26—44); which He subsequently enlarges, announcing

the pardon, purification, and blessedness of the restored people (ch. xxxiii. 1—9); the renewal of social and religious enjoyments (10, 11), and of wealth and prosperity (12, 13); and, above all, the advent of the long-promised 'Branch of righteousness,' who shall unite and perpetuate the royal and priestly functions (14—18): and He declares that all this is as sure as the recurrence of day and night (19—26). These transactions occurred during the last siege of Jerusalem by the Chaldeans, only a few months before it was taken.

⁶ This word is used sometimes in a favourable sense (see ch. xxvii. 22), sometimes the contrary (see ch. v. 9). Here it means simply, 'until I shall visit him with death.' He died in peace at Babylon: see ch. xxxiv. 5.

⁷ Though the Levites (including the priests) could not hold other land, they possessed the suburbs of their cities (see Numb. xxxv. 4); which, however, could not be alienated, as other town property might (Lev. xxv. 32—34). But this transaction was merely a transfer from one member of a family to another, as in Ruth iv.

is thine, and the redemption is thine; buy it for thyself. Then I knew that
 9 this *was* the word of the LORD. And I bought the field of Hanameel my uncle's
 son, that *was* in Anathoth, and ' weighed¹ him the money, *even* seventeen shekels
 10 of silver. And I subscribed the evidence, and sealed it, "and took witnesses,
 11 and weighed *him* the money in the balances. So I took the evidence² of the
 purchase, *both* that which was sealed *according* to the law and custom, and that
 12 which was open: and I gave the evidence of the purchase unto * Baruch³ the
 son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son,
 and in the presence of the ^y witnesses that subscribed the book of the purchase,
 13 before all the Jews that sat in the court of the prison. And I charged Baruch
 14 before them, saying, Thus saith the LORD of hosts, the God of Israel; Take these
 evidences, this evidence of the purchase, both which is sealed, and this evidence
 which is open; and put them in an earthen vessel,⁴ that they may continue many
 15 days. For thus saith the LORD of hosts, the God of Israel; Houses and fields
 and vineyards ^z shall be possessed again in this land.

16 Now when I had delivered the evidence of the purchase unto Baruch the son
 17 of Neriah, " I prayed unto the LORD, saying, Ah Lord GOD! behold, ^b thou hast
 made the heaven and the earth by thy great power and stretched out arm, and
 18 "there is nothing too hard for thee: thou showest ^d lovingkindness unto thousands,
 "and recompensest the iniquity of the fathers into the bosom of their children
 19 after them: the Great, ^f the Mighty God, ^g the LORD of hosts, is his name, ^h great
 in counsel, and mighty in work: for thine ⁱ eyes are open upon all the ways of
 the sons of men: ^k to give every one according to his ways, and according to the
 20 fruit of his doings: ^l which hast set signs and wonders in the land of Egypt,
even unto this day, and in Israel, and among *other* men; and hast made thee ^m a
 21 name, as at this day; and ⁿ hast brought forth thy people Israel out of the land
 of Egypt with signs, and with wonders, and with a strong hand, and with a
 22 stretched out arm, and with great terror; and hast given them this land, ^o which
 thou didst swear to their fathers to give them, ^p a land flowing with milk and
 23 honey; and they came in, and possessed it; but ^q they obeyed not thy voice,
 neither walked in thy law; they have done nothing of all that thou commandedst
 24 them to do: ^r therefore thou hast caused all this evil to come upon them. Behold
 the ^s mounts,⁶ they are come unto the city to take it; and the city 'is given into
 the hand of the Chaldeans, that fight against it, because of " the sword, and of
 the famine, and of the pestilence: and what thou hast spoken is come to pass;
 25 and, behold, thou seest it. * And thou hast said unto me, O Lord God, Buy
 thee the field for money, and take witnesses; for ^y the city is given into the
 hands of the Chaldeans.

26, 27 Then came the word of the LORD unto Jeremiah, saying, Behold, I *am* the
 28 LORD, the ^z God of all flesh: " is there any thing too hard for me? Therefore
 thus saith the LORD; Behold, ^b I will give this city into the hand of the Chal-
 deans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take
 29 it: and the Chaldeans, that fight against this city, shall come and ^c set fire on
 this city, and burn it with the houses, ^d upon whose roofs they have offered
 incense unto Baal, and poured out drink offerings unto other gods, to provoke
 30 me to anger. For the children of Israel and the children of Judah ^e have only
 done evil before me from their youth: for the children of Israel have only pro-
 31 voked me to anger with the work of their hands, saith the LORD. ^f For this
 city hath been to me, *as* a provocation of mine anger and of my fury from the
 day that they built it⁷ even unto this day; ^g that I should remove it from
 32 before my face, because of all the evil of the children of Israel and of the children
 of Judah, which they have done to provoke me to anger, ^h they, their kings, their

t Ge. 23. 16; Is. 55.
 2; Zec. 11. 12.
 u Ru. 4. 9, 11.

x ch. 36. 4, 5, 16—19,
 26; 43. 3—6; ch. 45.

y see Is. 8. 2.

z vers. 37, 43, 44; ch.
 39. 18; 31. 5, 24;
 Am. 9. 14, 15.

a Phil. 4. 6, 7.
 b 2 Ki. 19. 15.

c ver. 27; Ge. 18. 14;
 Job 42. 2; Lk. 1. 37.
 d see refs. Ex. 20. 6;
 Deu. 5. 9, 10.

e see refs. Ex. 20. 5.
 f Ge. 49. 24; Is. 9. 6.
 g ch. 10. 16.

h see refs. Is. 28. 29.
 i see refs. ch. 16. 17;
 Ps. 33. 13.

k see refs. ch. 17. 10.
 l Ex. 7. 3; 10. 2; Deu.
 4. 34.

m Ex. 9. 16; 1 Chr. 17.
 21; see refs. Ne. 9.
 10; Is. 63. 12; Dan.
 9. 15.

n see refs. Ex. 6. 6, 7.
 o see refs. Ge. 13. 15;
 Ex. 6. 8.

p ch. 11. 5; Ex. 3. 8,
 17.

q ch. 11. 7, 8; Ne. 9.
 22—27; Dan. 9. 10
 —14.

r Le. 26. 14, etc.; Lam.
 1. 18.

s ch. 33. 4.
 t vers. 3, 25, 36.
 u ch. 14. 12—15.

x vers. 8—15.

y ver. 24.

z see refs. Num. 16. 22.
 a ver. 17.
 b ver. 3.

c ch. 21. 10; 37. 8, 10;
 52. 13; 2 Ki. 25. 8, 9.
 d ch. 19. 13.

e ch. 2. 7; 3. 25; 7. 22
 —26; 22. 21; 2 Ki.
 17. 9—20; Eze. 20.
 8, 28.
 f ch. 5. 9—11; 6. 6, 7.

g ch. 27. 10; 2 Ki. 23.
 27; 24. 3.

h ch. 2. 26; Is. 1. 4, 6;
 Dan. 9. 8.

1 The Jews do not appear to have had a national coinage before the exile; but they made use of pieces of silver of a certain weight, called shekels. The purchase-money of this property did not exceed £2 sterling. The field itself may have been small; and its value was diminished by its being then in the possession of the Chaldeans: but in this case Jeremiah was probably expected to pay nothing more than the difference in value between a contingent and an absolute reversion.

2 This is the first record of the use of written documents in the purchase of land; and it shows a near approach to the caution and completeness of similar modern transactions. The deed, being duly signed by the contracting parties and by witnesses, was sealed up, that it might be carefully preserved; while an 'open' copy was made for occasional reference.

3 Baruch appears to have been of a noble family, a friend and helper of Jeremiah on various occasions in his public ministry (see ch. xxxvi., xliii.), and honoured by a special promise of Divine protection (see ch. xlv.)

4 That they might be safely buried in the earth: a frequent mode of securing valuable things in the East.

5 The infinite wisdom and power which the Creator has displayed in his works is exercised by Him also, as the Governor of all, in discerning and rewarding his creatures according to their doings.

6 These were works raised by the besiegers, partly to eaver their engines, and partly to elevate the soldiers to a level with the battlements of the city.

7 Solomon, who completed the city of Jerusalem, introduced into it that idolatry which afterwards caused its ruin. See 1 Kings xi. 4.

princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the ⁱback, and not the face: though I taught them, ^krising up early and teaching *them*, yet they have not hearkened to receive instruction. But they ^lset their abominations in the house, which is called by my name, to defile it. And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to ^mcause their sons and their daughters to pass through *the fire* unto ⁿMolech; ^owhich I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, ^pIt shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will ^qgather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them ^rto dwell safely: and they shall be ^smy people, and I will be their God: and I will ^tgive them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and ^uI will make an everlasting covenant with them, ^vthat I will not turn away from them, to do them good; but ^wI will put my fear in their hearts, that they shall not depart from me. Yea, ^xI will rejoice over them to do them good, and ^yI will plant them in this land assuredly with my whole heart and with my whole soul.

For thus saith the LORD; ^bLike as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And ^cfields shall be bought in this land, ^dwhereof ye say, *It is desolate without man or beast; it is given into the hand of the Chaldeans.* ^eMen shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in ^fthe land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the ^gcities of the mountains, and in the cities of the valley, and in the cities of the south: for ^hI will cause their captivity to return, saith the LORD.

33 MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet ⁱshut up in the court of the prison, saying,

2 Thus saith the LORD the ^jmaker ²thereof,
The LORD that formed it, to establish it;

^kThe LORD [*or*, JEHOVAH] *is* his name;

3 ^lCall unto me, and I will answer thee,

^mAnd show thee great and ⁿmighty ³things,—which thou knowest not.

4 For thus saith the LORD, the God of Israel,—concerning the houses of this city,
And concerning the houses of the kings of Judah,

Which are thrown down by ^othe mounts,—and by the sword;

5 ^pThey come to fight with the Chaldeans,

But *it is* to fill them with the dead bodies of men, ⁴

Whom I have slain in mine anger and in my fury,

And for all whose wickedness ^qI have hid my face from this city.

6 Behold, ^rI will bring it health and cure,—and I will cure them,

And will reveal unto them the abundance of peace and truth.

7 And ^sI will cause the captivity of Judah and the captivity of Israel to return,

And will build them, ⁴as at the first.

8 And I will ^tcleanse them from all their iniquity,

Whereby they have sinned against me;

And I will ^upardon all their iniquities,—whereby they have sinned,

And whereby they have transgressed against me.

9 ^vAnd it ⁵shall be to me a name of joy,

A praise and an honour before all the nations of the earth,

Which shall hear all the good that I do unto them:

And they shall ^wfear and tremble

For all the goodness and for all the prosperity—that I procure unto it.

10 Thus saith the LORD;—Again there shall be heard in this place,

^aWhich ye say *shall be* desolate—without man and without beast,

Even in the cities of Judah, and in the streets of Jerusalem,

That are desolate, without man,—and without inhabitant, and without beast,

ⁱ ch. 2. 27; 7. 24.

^k ch. 7. 13.

^l see refs. ch. 7. 30, 31.

^m see refs. ch. 7. 31.

ⁿ Le. 18. 21; 1 Kl. 11.

33.

^o ch. 7. 31

^p ver. 24.

^q ch. 23. 3; 29. 14; 31. 10; Deu. 30. 3; Eze. 37. 21—25.

^r see refs. ch. 23. 6.

^s ch. 21. 7; 30. 22; 31. 33.

^t see refs. Deu. 30. 6;

2 Chr. 30. 12.

^u ch. 31. 31—33; Is.

55. 3.

^v Ex. 33. 29.

^w ch. 31. 33.

^x see refs. Deu. 30. 9.

^y ch. 21. 6; 31. 28; Am.

9. 15.

^b ch. 31. 28; Zec. 8.

14. 15.

^c ver. 15.

^d ch. 33. 10.

^e vers. 6—15.

^f ch. 17. 26.

^g Jos. 15. 21, 33, 48;

Judg. 1. 9.

^h ver. 37; ch. 33. 7, 11,

26.

ⁱ ch. 32. 2, 3.

^j Ps. 87. 5; Is. 14. 32;

37. 21, 26; 43. 21.

^k see refs. Ex. 15. 3;

Am. 5. 8; 9. 6.

^l see refs. Ps. 91. 15.

^m Mic. 7. 15.

ⁿ Is. 48. 6.

^o ch. 32. 24; Eze. 4. 2.

^p ch. 21. 4—7; 32. 5.

^q ch. 18. 17; 21. 10.

^r ch. 30. 12—17; Deu.

32. 39.

^s ver. 11; ch. 30. 3;

32. 44.

^t ch. 21. 6; 30. 20; 31.

4. 28; 42. 10; Is. 1.

26; Am. 9. 11; Zec.

1. 17.

^u ch. 50. 20; Ps. 51. 2;

Eze. 36. 25; Zec. 13.

1; Heb. 9. 13, 14.

^x ch. 31. 34; Mic. 7.

18, 19.

^y see refs. ch. 13. 11;

Is. 62. 7.

^z Ex. 15. 14—16; Is.

60. 5; Hos. 3. 5;

Mic. 7. 16, 17.

^a ch. 32. 36, 43.

1 See notes on 2 Kings xvi. 3; xxiii. 10.

2 Or, 'doer of it.' Jehovah here pledges that unchanging faithfulness which his name implies (see note on Exod. vi. 3) for the fulfilment of his promises.

3 Rather, 'inaccessible;' *i. e.* difficult.

4 Perhaps the best rendering is, 'which (*i. e.* the men of the mounts and the sword) are come with the Chaldeans to fight, and to fill them (*i. e.* the houses) with the corpses of the men, whom I have slain,' etc.

5 That is, the city, Jerusalem.

- 11 The ^b voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,
The voice of them that shall say, ^c Praise the LORD of hosts :
For the LORD *is* good ;—for his mercy *endureth* for ever :¹
And of them that shall bring ^d the sacrifice of praise into the house of the LORD.
For ^e I will cause to return the captivity of the land,
As at the first, saith the LORD.
- 12 Thus saith the LORD of hosts ;
^f Again in this place, which is desolate without man and without beast,
And in all the cities thereof,
Shall be an habitation of shepherds—causing *their* flocks to lie down.
- 13 ^g In the cities of the mountains,—in the cities of the vale,
And in the cities of the south,—and in the land of Benjamin,
And in the places about Jerusalem, and in the cities of Judah,
Shall the flocks ^h pass again under the hands of him that telleth *them*,
Saith the LORD.
- 14 ⁱ Behold, the days come, saith the LORD,
That ^k I will perform that good thing which I have promised
Unto the house of Israel and to the house of Judah.
- 15 In those days, and at that time,
Will I cause the ^l Branch of righteousness ^m to grow up unto David ;
And he shall execute judgment and righteousness in the land.
- 16 ⁿ In those days shall Judah be saved,—and Jerusalem shall dwell safely :
And this *is the name* wherewith she shall be called,—The LORD our righteousness.²
- 17 For thus saith the LORD ;
David shall never³ ^o want a man to sit upon the throne of the house of Israel ;
- 18 ^p Neither shall the priests the Levites want a man before me,
To ^q offer burnt offerings,—and to kindle meat offerings,
And to do sacrifice continually.
- 19 And the word of the LORD came unto Jeremiah, saying,
20 Thus saith the LORD ;
^r If ye can break my covenant of the day,—and ^s my covenant of the night,
And that there should not be day and night in their season ;
- 21 *Then* may also ^t my covenant be broken with David my servant
^u That he should not have a son to reign upon his throne ;
And with the Levites the priests, my ministers.
- 22 As ^v the host of heaven cannot be numbered,
Neither the sand of the sea measured :
^w So will I multiply the seed of David my servant,
And the Levites that minister unto me.⁴
- 23 Moreover the word of the LORD came to Jeremiah, saying,
24 Considerest thou not what this people have spoken, saying,
^z The two families⁵ which the LORD hath chosen,—^a he hath even cast them off ?
^b Thus they have despised my people,
That they should be no more a nation before them.
- 25 Thus saith the LORD ;—If ^c my covenant⁶ *be* not with day and night,
And *if* I have not ^d appointed the ordinances of heaven and earth ;
- 26 ^e Then will I cast away the seed of Jacob,—and David my servant,
So that I will not take *any* of his seed to *be* rulers
Over the seed of Abraham, Isaac, and Jacob :
For ^f I will cause their captivity to return, ^g and have mercy on them.
- Prediction of the captivity, death, and burial of Zedekiah.*
- 34 THE word which came unto Jeremiah from the LORD, ^h when Nebuchadnezzar
king of Babylon, ⁱ and all his army, and ^k all the kingdoms of the earth of his
dominion, and all the people, fought against Jerusalem, and against all the cities
thereof, saying,

^b ch. 7. 34 ; 16. 9 ; 25. 10 ; Rev. 18. 23.

^c ch. 31. 12—14 ; 1 Chr. 16. 8, 34 ; 2 Chr. 5. 13 ; 7. 3 ; Ezra 3. 11 ; Ps. 136. 1 ; Is. 12. 4.

^d see refs. Ps. 107. 22. ^e ver. 7.

^f ch. 31. 24 ; 50. 19 ; Is. 65. 10.

^g ch. 17. 26 ; 32. 44.

^h Le. 27. 32.

ⁱ ch. 23. 5 ; 31. 27—34 ; 32. 38—41. ^k ch. 29. 10.

^l see refs. ch. 23. 5. ^m Lk. 1. 69, 70 ; 2. 4, 10, 11.

ⁿ see refs. ch. 23. 6.

^o ver. 21 ; see refs. 2 Sam. 7. 16 ; 1 Ki. 2. 4 ; Ps. 89. 29, 36 ; Lk. 1. 32, 33.

^p ver. 22 ; Is. 61. 6 ; 66. 21 ; Eze. 43. 19—27.

^q Ro. 12. 1 ; 15. 16 ; 1 Pet. 2. 5, 9 ; Rev. 1. 6.

^r vers. 25, 26 ; see refs. ch. 31. 35, 36 ; Ge. 8. 22.

^s 2 Sam. 23. 5. ^t see refs. Ps. 89. 31—37.

^u ver. 17.

^v ch. 31. 37 ; see refs. Ge. 13. 16.

^w Ps. 22. 30.

^z vers. 21, 22. ^a see Ps. 94. 14. ^b Ne. 4. 2—4 ; Ps. 83. 4.

^c ver. 20 ; Ge. 8. 22.

^d ch. 31. 35, 36 ; Ps. 74. 16, 17 ; 104. 19. ^e ch. 31. 37.

^f vers. 7—11 ; Ezra 2. 1. ^g ch. 31. 20 ; Is. 14. 1.

^h see refs. 2 Ki. 25. 1—9.

ⁱ Dan. 2. 37, 38 ; 4. 1, 22. ^k ch. 1. 15.

1 A formula of praise. See Ps. cxxxvi.

2 That is, descriptively, and supplying the substantive verb, 'The Lord is our righteousness.' The city is thus honoured with an appellation derived from her Divine King: see ch. xxiii. 6.

3 The functions of the ancient kings and priests are here employed to illustrate the offices and work of the Messiah. Compare Heb. vii.—ix., x. 1—18; and see notes on Isa. iv. 2; lv. 3, 4.

4 'The seed of David' and 'the Levites' are evidently the children or attendants of the Royal Priest; that is, true believers in Christ, who are described in the New Testament as 'kings and priests' (1 Pet. ii. 5; Rev. i. 6).

5 Meaning, perhaps, the two kingdoms of Israel and Judah; but more probably, the *royal* and *sacerdotal* families of David and Levi.

6 The invariableness of natural phenomena should sustain our faith in the promises of God.

2 Thus saith¹ the LORD, the God of Israel; ⁴Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, ^mI will give this city into
 3 the hand of the king of Babylon, and ⁿhe shall burn it with fire: and ^othou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; ^pand thine eyes shall behold² the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.
 4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the
 5 LORD of thee, Thou shalt not die by the sword: *but* thou shalt die in peace:³ and with ^qthe burnings of thy fathers, the former kings which were before thee, ^rso shall they burn *odours* for thee; and ^sthey will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.
 6 Then Jeremiah the prophet spake all these words unto Zedekiah king of
 7 Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for ^tthese defenced cities remained of the cities of Judah.

Renewed threatenings on account of the oppression of bond-servants.

8 *THIS* is the word⁴ that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem,
 9 to proclaim ^uliberty unto them;⁵ ^xthat every man should let his manservant, and every man his maidservant, *being* ^yan Hebrew or an Hebrewess, go free;
 10 ^zthat none should serve himself of them, *to wit*, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed,
 11 and let *them* go. But ^aafterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.
 12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,
 13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of
 14 bondmen, saying, At the end of ^bseven years let ye go every man his brother an Hebrew, which hath been sold [*or*, sold himself] unto thee; and when he hath served thee six years, thou shalt let him go free from thee: ^cbut your fathers hearkened not unto me, neither inclined their ear. ^dAnd ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and he had ^emade a covenant before me^f in the house which is called by
 16 my name: ^gbut ye turned and ^hpolluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.
 17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: ⁱbehold, I proclaim a liberty for you,⁶ saith the LORD, ^kto the sword, to the pestilence, and to the famine; and I will make you to be ^lremoved into all the kingdoms of the
 18 earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me,
 19 when ^mthey cut the calf in twain, and passed between the parts thereof;⁷ the princes of Judah, and the princes of Jerusalem, ⁿthe eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their ^odead bodies shall be for meat unto the fowls of the
 21 heaven, and to the beasts of the earth. ^pAnd Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them

^l ch. 22. 1, 2; 2 Chr. 36. 11, 12.
^m ch. 21. 4, 10; 32. 3, 28.
ⁿ ver. 22; ch. 32. 29.
^o ch. 21. 7; 32. 4.
^p ch. 39. 6, 7.
^q see 2 Chr. 16. 14; 21. 19.
^r Dan. 2. 46.
^s see ch. 22. 18.
^t ch. 4. 5; 2 Ki. 18. 13; 19. 8; 2 Chr. 11. 5—10.
^u ver. 14; see refs. Ex. 21. 2—4; Le. 25. 10.
^x Ne. 5. 11.
^y see Ge. 11. 13.
^z Le. 25. 39—46.
^a see ver. 21; ch. 37. 5.
^b Ex. 21. 1—4; 23. 10; Deu. 15. 12.
^c ch. 7. 25, 26.
^d vers. 8—10.
^e so 2 Ki. 23. 3; Ne. 10. 29.
^f ch. 7. 10, 11.
^g ver. 11.
^h see refs. Ex. 20. 7.
ⁱ Mt. 7. 2; Gal. 6. 7; Jam. 2. 13.
^k ch. 32. 24, 36.
^l ch. 9. 16; 29. 13; Deu. 28. 25, 61.
^m see Ge. 15. 10, 17; Ps. 59. 5.
ⁿ ch. 29. 2.
^o see refs. ch. 7. 33; 16. 4; 19. 7.
^p vers. 3—5.

1 Ch. xxxiv. 2—7 contains a prediction of the capture of the city, and of Zedekiah's captivity, death, and royal burial. It is referred to in ch. xxxii. 3 as having occasioned the prophet's imprisonment.
 2 See notes on 2 Kings xxv. 6, 7.
 3 That is, by a natural death. Josephus says that Nebuchadnezzar honoured his remains with a magnificent funeral (Antiq. x. 8. 7).
 4 Ch. xxxiv. 8—22 denounces the treachery of those who, when in fear of the Chaldeans, had complied with the law and freed their Hebrew servants; but, when the siege was raised, had again reduced them to bondage (8—16). For this they and their city are to perish (17—22). In date it was a little later than ch. xxxvii.

5 By the law (Exod. xxi. 2; Deut. xv. 12), the Israelites were required to let their Hebrew bondsmen go free after having served six years; but this law had fallen into disuse. We are not told what were the king's motives in reviving it at the time of the invasion; but it was a measure of good policy, as the emancipated people would have the greater interest in defending their country.
 6 By these words the people were taught to connect the subsequent horrors of the siege and sacking of Jerusalem with their crime.
 7 A mode of confirming a covenant (see Gen. xv. 10). The ceremony implied the consent of the parties covenanting, if they broke their engagement, to be themselves thus cut asunder, and made a sacrifice to Divine justice.

that seek their life, and into the hand of the king of Babylon's army, ^q which
22 are gone up from you. ^r Behold, I will command, saith the LORD, and cause
them to return to this city; ^s and they shall fight against it, ^t and take it, and
burn it with fire: and ^u I will make the cities of Judah a desolation without an
inhabitant.

The Rechabites presented to the Jews as an example of obedience and its reward.

35 THE word which came unto Jeremiah from the LORD in the days of Jehoiakim
2 the son of Josiah king of Judah, saying, Go unto the house of the ^x Rechabites, ^y
and speak unto them, and bring them into the house of the LORD, into one of
^z the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habazimiah, and his
4 brethren, and all his sons, and the whole house of the Rechabites; and I brought
them into the house of the LORD, into the chamber of the sons of Hanan, the son
of Igdaliah, ^a a man of God, which *was* by the chamber of the princes, which
was above the chamber of Maaseiah the son of Shallum, ^b the keeper of the door:
5 and I set before the sons of the house of the Rechabites pots full of wine, and
cups, and I said unto them, ^c Drink ye wine.

6 But they said, We will drink no wine: for ^d Jonadab the son of Rechab our
father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons
7 for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor
have *any*: but all your days ye shall ^e dwell in tents; ^f that ye may live many
8 days in the land where ye *be* strangers.² ^g Thus have we obeyed the voice of
Jonadab the son of Rechab our father in all that he hath charged us, to drink no
9 wine all our days, we, our wives, our sons, nor our daughters; nor to build
10 houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we
have dwelt in tents, and have obeyed, and done according to all that Jonadab
11 our father commanded us. But it came to pass, ^h when Nebuchadrezzar king of
Babylon came up into the land, that we said, ⁱ Come, and let us go to Jeru-
salem for fear of the army of the Chaldeans, and for fear of the army of the
Syrians: so we dwell at Jerusalem.

12, 13 Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD
of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of
Jerusalem, Will ye not ^j receive instruction to hearken to my words? saith the
14 LORD. ^k The words of Jonadab the son of Rechab, that he commanded his sons
not to drink wine, are performed; for unto this day they drink none, but obey
their father's commandment. ^l Notwithstanding I have spoken unto you, ^m rising
15 early and speaking; but ye hearkened not unto me. ⁿ I have sent also unto you
all my servants the prophets, rising up early and sending *them*, saying, ^o Return
ye now every man from his evil way, and amend your doings, and go not after
other gods to serve them, ^p and ye shall dwell in the land which I have given to
you and to your fathers: but ye have not inclined your ear, nor hearkened unto
16 me. Because ^q the sons of Jonadab the son of Rechab have performed the com-
mandment of their father, which he commanded them; but this people hath not
17 hearkened unto me: therefore thus saith the LORD God of hosts, the God of
Israel; Behold, ^r I will bring upon Judah and upon all the inhabitants of Jeru-
salem all the evil that I have pronounced against them: ^s because I have spoken
unto them, but they have not heard; and I have called unto them, but they
have not answered.

18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of
hosts, the God of Israel; ^t Because ye have obeyed the commandment of Jonadab
your father, and kept all his precepts, and done according unto all that he hath
19 commanded you: therefore thus saith the LORD of hosts, the God of Israel;
Jonadab the son of Rechab shall not want a man to ^u stand before me for
ever.³

^q see ch. 37. 5, 11.

^r ch. 37. 8—10.

^s ch. 21. 4—10.

^t ch. 38. 3; 39. 1, 2, 8;

^u 52. 7, 13.

^v see refs. ch. 9. 11;

44. 2, 6; Is. 6. 11.

^x 2 Ki. 10. 15; 1 Chr. 2. 55.

^y 1 Ki. 6. 5, 10.

^z Deu. 33. 1.

^a 2 Ki. 12. 9; 25. 18;
1 Chr. 9. 18, 19.

^b 2 Cor. 2. 9.

^c 2 Ki. 10. 15.

^d Ge. 25. 27.

^e Ex. 20. 12; Eph. 6.

2, 3.

^f Pro. 4. 1, 2, 10; Col. 3. 20.

^g 2 Ki. 24. 2.

^h ch. 4. 5.

ⁱ ch. 6. 8—10; 32. 33.

^k vers. 6—10.

^l 2 Chr. 36. 15.

^m ch. 7. 13; 25. 3.

ⁿ ch. 7. 25; 25. 4.

^o see refs. ch. 18. 11;

25. 5, 6.

^p ch. 7. 5—7.

^q ver. 14.

^r ch. 19. 7—13.

^s ch. 7. 13; Pro. 1.
24—31; Is. 65. 12;
66. 4.

^t Ex. 20. 12.

^u see refs. ch. 15. 1; 1
Ki. 17. 1.

¹ The Rechabites were a family of the Kenites (see 1 Chron. ii. 55), probably descended from the father-in-law of Moses (Judg. i. 16). Jonadab (see ver. 6) is supposed to have been the chief of the tribe in the days of Jehu, and was held in high esteem for wisdom and piety (2 Kings x. 15). The self-denying observance of his commands by his people, during a period of nearly 300 years, is used as a rebuke to the Israelites, who had repeatedly broken Jehovah's laws; and a curse is pronounced upon the Israelites, and a blessing on the Rechabites.

² These regulations may have been designed partly to avoid exciting the envy or jealousy of the people in

whose country they lived; but the character of Jehonadab renders it probable that they were also intended to preserve them from the luxury which was enervating and debasing the Hebrews.

³ The perpetuity of the race, not distinct nationality, is here promised. It is, however, said that there are still existing Arab tribes near Mecca, maintaining Hebrew worship and customs, who claim to be descended from the Rechabites. The approbation which God here expresses shows with what favour He regards obedience to parental and other rightful authority, and how He rewards it in this world. See Exod. xx. 12, and note.

Jeremiah's prophecies read publicly in the temple and before the king, who burns the roll.

- 36** AND¹ it came to pass in the fourth year of Jehoiakim the son of Josiah king
 2 of Judah, *that* this word came unto Jeremiah from the LORD, saying, Take thee
 a ^x roll of a book,² and ^y write therein all the words that I have spoken unto
 thee against Israel, and against Judah, and against ^z all the nations, from the
 3 day I spake unto thee, from the days of ^a Josiah, even unto this day. ^b It may
 be that the house of Judah ^c will hear all the evil which I purpose to do unto
 them; that they may ^d return every man from his evil way; ^e that I may forgive
 their iniquity and their sin.
- 4 Then Jeremiah ^f called Baruch the son of Neriah: and ^g Baruch wrote from
 the mouth of Jeremiah all the words of the LORD, which he had spoken unto
 him, upon a roll of a book.
- 5 And Jeremiah commanded Baruch, saying, ^h I am shut up; ⁱ I cannot go into
 6 the house of the LORD: therefore go thou, and read in the roll, which thou hast
 written from my mouth, the words of the LORD in the ears of the people in the
 LORD's house upon ^j the fasting day:⁴ and also thou shalt read them in the ears
 7 of all Judah that come out of their cities. ^k It may be they will present their
 supplication before the LORD, and will return every one from his evil way: for
 great ^l is the anger and the fury that the LORD hath pronounced against this
 people.
- 8 And Baruch the son of Neriah did according to all that Jeremiah the prophet
 commanded him, reading in the book the words of the LORD in the LORD's house.
- 9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of
 Judah, in the ninth month, *that* they ^m proclaimed a fast before the LORD to all
 the people in Jerusalem, and to all the people ⁿ that came from the cities of
 10 Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah
 in the house of the LORD, ^o in the chamber of Gemariah the son of Shaphan the
 scribe, in the higher court, at the ^p entry of the new gate⁵ of the LORD's house,
 in the ears of all the people.
- 11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the
 12 book all the words of the LORD, then he went down into the king's house, into
 the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe,
 and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah
 the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.
- 13 Then Michaiah declared unto them all the words that he had heard, when Baruch
 read the book in the ears of the people.
- 14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of
 Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the
 roll wherein thou hast read in the ears of the people, and come. So Baruch
 15 the son of Neriah took the roll in his hand, and came unto them. And they
 said unto him, Sit down now, and read it in our ears. So Baruch read *it* in
 their ears.
- 16 Now it came to pass, when they had heard all the words, ^q they were afraid
 both one and other, and said unto Baruch, ^r We will surely tell the king of all
 17 these words.⁶ And they asked Baruch, saying, Tell us now, How didst thou
 18 write all these words at his mouth? Then Baruch answered them, ^s He pro-
 nounced all these words unto me with his mouth, and I wrote *them* with ink in
 19 the book. Then said the princes unto Baruch, ^t Go, hide thee, thou and Jeremiah;
 and let no man know where ye be.
- 20 And they went in to the king into the court, but they laid up the roll in the
 chamber of Elishama the scribe, and told all the words in the ears of the king.

x Ezra 6. 2; Is. 8. 1;
 Eze. 2. 9; Zec. 5. 1.
 y ch. 30. 2.
 z ch. 25. 9—38.
 a ch. 25. 3.
 b ver. 7; ch. 26. 3.
 c Eze. 18. 27, 28.
 d ch. 18. 8; Jon. 3. 8,
 10.
 e ch. 3. 12—15.

f ch. 32. 12.
 g sec ch. 45. 1.

h ch. 32. 2.

i Le. 16. 29; 23. 27—
 32; Ac. 27. 9.
 k ver. 3; 1 Ki. 8. 33—
 40.

l 2 Chr. 20. 3; Ne. 9. 1.
 m ver. 6.

n ch. 35. 4.
 o ch. 26. 10.

p John 8. 9; Ac. 21.
 25.

q Am. 7. 10, 11.

r ver. 4.

s ver. 26; 1 Ki. 17. 3;
 Am. 7. 12.

¹ To make a deeper impression upon the king and the people, Jeremiah is commanded to write a collection of his prophecies (vers. 1—3), which he dictates to Baruch, who reads them on a fast-day publicly in the temple (4—10), and then before the king's counsellors (11—19). The counsellors in alarm inform the king; and he sends for the roll; but, after hearing a small portion, impiously destroys it, and tries in vain to apprehend Jeremiah and Baruch (20—26). For this, new threatenings are added on a second roll (27—32).

² Or, 'a book-roll'; *i. e.* such as books were made of. At one end of the roll, or, if it were long, at each end, a stick was attached, around which it was rolled and unrolled in order to read the contents. See Luke iv. 17. The text was not written in lines across from one end to the other, but in compartments or columns (improperly

translated 'leaves' in ver. 23); so that only a portion need be unrolled at a time.

³ He was probably not in prison (see ver. 26), but was obliged to conceal himself, as he had incurred Jehoiakim's displeasure.

⁴ Rather, 'on a fast day' (see ver. 9); a day which had been appointed for the purpose by the people, who were alarmed at the conquests of Nebuchadnezzar and the prospects of the country.

⁵ Where he was most likely to attract their attention. If the whole of Jeremiah's prophecies delivered up to this time were read, some hours must have been required for the purpose.

⁶ They seem to have done this with a good intent (see ver. 25); hoping that the impious king and his favourites might be alarmed, as they had been.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of
 22 all the princes which stood beside the king. Now the king sat in 'the winter-house¹ in the ninth month: and *there was a fire* on the hearth burning before
 23 him. And it came to pass, *that* when Jehudi had read three or four leaves, " he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until
 24 all the roll was consumed in the fire that *was* on the hearth. * Yet they were not afraid, nor ^y rent their garments, *neither* the king, nor any of his servants
 25 that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would
 26 not hear them. ^z But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.
 27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,
 28 Take thee again another roll, and write in it all the former words that were in
 29 the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; " Thou hast burned this roll, saying, ^b Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man
 30 and beast? Therefore thus saith the LORD of Jehoiakim king of Judah; ^c He shall have none to sit upon the throne² of David: and his dead body shall be
 31 ^d cast out in the day to the heat, and in the night to the frost.³ And ^e I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.
 32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

Jeremiah's communications with the king, and his imprisonments.

37 AND⁴ king ^f Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom⁵ Nebuchadrezzar king of Babylon ^g made king in the land
 2 of Judah. ^h But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.
 3 And Zedekiah the king sent Jehucal the son of Shelemiah and ⁱ Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, ^k Pray now unto the
 4 LORD our God for us. Now Jeremiah came in and went out⁶ among the people:
 5 for they had not put him into prison. Then ^l Pharaoh's army was come forth out of Egypt: ^m and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.
 6, 7 Then came the word of the LORD unto the prophet Jeremiah, saying, Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ⁿ that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth
 8 to help you, ^o shall return to Egypt into their own land. ^p And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.
 9 Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely
 10 depart from us: for they shall not depart. ^q For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.⁷

^t see Am. 3. 15.
^u Ps. 50. 17; Pro. 1. 30.
^x Ps. 36. 1.
^y see refs. Num. 14. 6; 2 Ki. 22. 11; 1s. 36. 22; 37. 1.
^z ver. 19; ch. 1. 19. Ps. 27. 5; 91. 1.
^a Is. 45. 9.
^b ch. 32. 3.
^c ch. 22. 30.
^d ch. 22. 18, 19; Ge. 31. 40.
^e ch. 23. 31; 35. 17.

^f ch. 22. 24; 2 Ki. 24. 17; 2 Chr. 36. 10.
^g see Eze. 17. 12—21.
^h 2 Ki. 21. 19, 20; 2 Chr. 36. 12, 14.
ⁱ ch. 21. 1, 2; 29. 25; 52. 24.
^k ch. 42. 2—4, 20; Num. 21. 7.
^l see 2 Ki. 24. 7; Eze. 17. 15.
^m ver. 11; ch. 31. 21.

ⁿ ch. 21. 2.
^o Pro. 21. 30.
^p ch. 32. 29; 34. 22.
^q ch. 21. 4, 5.

¹ Or, 'winter apartment.' See Amos iii. 15. The 'hearth' was probably a sort of moveable brazier. At the time of this fast, which was in December, the weather is often very cold for a few days at Jerusalem, and in the hilly districts of Palestine.

² See note on 2 Kings xxiv. 8.

³ See note on Gen. xxxi. 40.

⁴ Chapters xxxvii.—xliv. are chiefly memorials of events (in most of which Jeremiah was personally interested) occurring shortly before and after the capture and destruction of Jerusalem by the Chaldeans. The king desires the prophet's intercession; in reply to which a Divine message is sent to him (xxxvii. 1—10). Jeremiah, attempting to escape the horrors of the siege, is imprisoned by the princes (11—15). The king relaxes for a time

the rigour of his confinement (16—21); but again leaves him to the cruelty of his enemies (xxxviii. 1—6), until an Ethiopian chamberlain obtains permission to remove him from the dungeon (7—13). After this, Zedekiah again consults him, but does not follow the direction which Jeremiah gives him from God (14—28). So that all the prophet's terrible predictions are fulfilled (xxxix. 1—10), whilst he is delivered by command of Nebuchadrezzar (11—14). The narrative ends with a promise of safety to his friendly protector (15—18).

⁵ That is, Zedekiah. See 2 Kings xxiv. 17.

⁶ That is, he was at liberty. See Josh. vi. 1.

⁷ A forcible expression of the important truth that God can never be at a loss for means to accomplish his purposes. Comp. Matt. iii. 9.

11 ^r And it came to pass, that when the army of the Chaldeans was broken up
 12 from Jerusalem for fear of Pharaoh's army, then Jeremiah ^s went forth out
 of Jerusalem to go into the land of Benjamin, to separate ¹ himself thence in the
 midst of the people [*or*, to slip away from thence in the midst of the people].
 13 And when he was in the gate of Benjamin, a captain of the ward *was* there,
 whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took
 14 Jeremiah the prophet, saying, 'Thou fallest away to the Chaldeans. Then said
 Jeremiah, *It is false*; I fall not away to the Chaldeans. But he hearkened not
 15 to him: so Irijah took Jeremiah, and brought him to the princes. Wherefore the
 princes were wroth with Jeremiah, and smote him, ^u and put him in prison in
 the house of Jonathan the scribe: for they had made that ² the prison.
 16 When Jeremiah was entered into ^a the dungeon, and into the cabins, ³ and
 17 Jeremiah had remained there many days; then Zedekiah the king sent, and
 took him out: and the king asked him secretly in his house, and said, Is
 there *any* word from the LORD? And Jeremiah said, There is: for, said he,
 18 ^v thou shalt be delivered into the hand of the king of Babylon. Moreover
 Jeremiah said unto king Zedekiah, What have I offended against thee, or against
 19 thy servants, or against this people, that ye have put me in prison? Where *are*
 now ^z your prophets which prophesied unto you, saying, The king of Babylon
 20 shall not come against you, nor against this land? Therefore hear now, I pray
 thee, O my lord the king: let my supplication, I pray thee, be accepted before
 thee; that thou cause me not to return to the house of Jonathan the scribe, lest
 21 I die there. Then Zedekiah the king commanded that they should commit
 Jeremiah ^a into the court of the prison, and that they should give him daily a
 piece of bread out of the bakers' street, ⁴ ^b until all the bread in the city were
 spent. Thus Jeremiah remained in the court of the prison.
 38 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and
^c Jucal the son of Shelemiah, and ^d Pashur the son of Malchiah, ^e heard the words
 2 that Jeremiah had spoken unto all the people, saying, Thus saith the LORD, ^f He
 that remaineth in this city shall die by the sword, by the famine, and by the
 pestilence: but he that goeth forth to the Chaldeans shall live; for he shall
 3 have his life for a prey, and shall live. Thus saith the LORD, ^g This city shall
 surely be given into the hand of the king of Babylon's army, which shall take it.
 4 Therefore the princes said unto the king, We beseech thee, ^h let this man be
 put to death: for thus he weakeneth the hands of the men of war that remain in
 this city, and the hands of all the people, in speaking such words unto them:
 5 for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah
ⁱ the king said, Behold, he *is* in your hand: for the king *is* not *he* that can do
 6 *any* thing against you. ⁵ ^k Then took they Jeremiah, and cast him into the
 dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison:
 and they let down Jeremiah with cords. And in the dungeon *there was* no
 water, ⁶ but mire: so Jeremiah sunk in the mire.
 7 'Now when Ebed-melech ⁷ the Ethiopian, one of ^m the eunuchs which was in
 the king's house, heard that they had put Jeremiah in the dungeon; the king
 8 then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's
 9 house, and spake to the king, saying, My lord the king, these men have done
 evil in all that they have done to Jeremiah the prophet, whom they have cast
 into the dungeon; and he is like to die for hunger in the place where he is:
 10 ⁿ for *there is* no more bread in the city. Then ^o the king commanded Ebed-
 melech the Ethiopian, saying, Take from hence thirty men with thee, and take
 up Jeremiah the prophet out of the dungeon, before he die.
 11 So Ebed-melech took the men with him, and went into the house of the king

^r ver. 5.
^s 1 Ki. 19. 3; Ne. 6. 11; 1 Thes. 5. 22.
^t ch. 18. 18.
^u ch. 38. 26.
^v ch. 38. 6; Lam. 3. 53, 55.
^y ch. 21. 7.
^z ch. 14. 13—15.
^a ch. 32. 2; 38. 13, 28.
^b ch. 38. 9; 52. 6.
^c ch. 37. 3, *Jehucal*.
^d ch. 21. 1.
^e ch. 21. 8.
^f ch. 21. 9.
^g ch. 21. 10; 32. 3.
^h see ch. 26. 11.
ⁱ 1 Sam. 15. 24.
^k ch. 37. 21.
^l ch. 39. 16.
^m 2 Ki. 24. 15.
ⁿ ch. 37. 21.
^o Ps. 75. 10; Pro. 21. 1.

1 Or, perhaps, 'to obtain from thence his portion,' *i. e.* his inheritance.
 2 In Eastern countries, a part of the house of a public functionary is often employed as a prison.
 3 Or, 'vaults.' The 'dungeon' was probably a deep pit (see ch. xxxviii. 6) in the midst of the inner court of the house, having vaulted recesses round it near the bottom, in which the prisoners were lodged.
 4 That is, from the bakers' shops. It is much more customary in the East than in Europe for persons of the same trade to carry on their business in the same street. The prophet was thus supplied with food at the king's expense; and the whole passage affords an illustration of the truth contained in Prov. xxviii. 23.
 5 Zedekiah was evidently a weak prince (see ver. 21).

His history shows how moral imbecility may involve a man in crime and ruin. See notes on 1 Kings xxi. 19; xxii. 2.
 6 These 'dungeons' or 'pits' were probably used as cisterns during part of the year. The whole of Jerusalem is still supplied with water by large cisterns hewn in the rock under the houses.
 7 It has long been the practice in Eastern courts to entrust the guardianship of the royal harem to foreign slaves, the chief of whom derives great power from his opportunity of gaining access to the king at all times. In the present case, this influence was possessed by a humane man (vers. 9, 12), who was afterwards rewarded by Divine protection when others were punished (ch. xxxix. 18).

under the treasury, and took thence old cast cloths and old rotten rags,¹ and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast cloths and rotten rags under thine armholes under the cords. And Jeremiah did so. ^p So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained ^q in the court of the prison.

p ver. 6.

q ch. 37. 21.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, ^r that made us this soul,² I will not put thee to death, neither will I give thee into the hand ^s of these men that seek thy life.

r Is. 57. 16; Zec. 12. 1.

s vers. 1—6.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; ^t If thou wilt assuredly ^u go forth ^v unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and ^w thou shalt not escape out of their hand.

t ch. 21. 8—10.

u 2 Ki. 24. 12.

v ch. 39. 3.

19 And Zedekiah the king said unto Jeremiah, ^x I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they ^y mock me.

y ver. 23; ch. 32. 3—5;

z 31. 3.

z 1 Sam. 15. 24; Pro.

29. 25.

a 1 Sam. 31. 4.

20 But Jeremiah said, They shall not deliver *thee*. ^b Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this *is* the word that the LORD hath showed me: and, behold, all the women that are left in the king of Judah's ^c house shall be brought forth to the king of Babylon's princes, and those women shall say,

b ch. 26. 13.

Thy friends have set thee on, and have prevailed against thee:

Thy feet are sunk in the mire, *and* they are turned away back.

23 So they shall bring out all thy wives and ^d thy children to the Chaldeans: and ^e thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

c ch. 39. 6; 41. 10.

d ver. 18.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: then thou shalt say unto them, ^f I presented my supplication⁴ before the king, that he would not cause me to return ^g to Jonathan's house, to die there.

e ch. 37. 20.

f ch. 37. 15.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So ^h Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

g ch. 37. 21; 39. 14.

Jerusalem taken by Nebuchadnezzar; Jeremiah liberated; Ebed-melech preserved.

39 IN the ⁱ ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

h ch. 52. 4—7; 2 Ki.

ch. 25.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was ^j broken up. ^k And all the princes of the king of Babylon came in, and sat in the middle⁵ gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim Rab-saris, Nergal-sharezer Rab-mag,⁶ with all the residue of the princes of the king of Babylon.

i 2 Ki. 25. 4.

k ch. 1. 15; 38. 17.

4 ^l And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then ^m they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. But the Chaldeans' army pursued after them, and

l ch. 52. 7, etc.; 2 Ki.

25. 4, etc.

m Le. 25. 17, 36.

¹ Rather, 'old torn and old worn garments.'

² That is, 'who gave us this life.'

³ That is, in *thy* house. Instead of escaping the mockery which he dreads, he shall be reproached by the women of his own palace for their degradation and bondage.

⁴ This we find he had done (see ch. xxxvii. 20).

⁵ Probably a gate which led from the lower city to

the fortress on Zion. Zedekiah fled by an opposite gate on the south, leading to the king's garden near the junction of the valleys of Kidron and Hinnom.

⁶ 'Rab-saris' means *chief of the eunuchs*; and 'Rab-mag' *chief of the Magi*. These were the *titles* of the officers whose *names* precede them. The second of the preceding names, 'Samgar-nebo,' may also be a title. See note on 2 Kings xviii. 17.

ⁿ overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to ^o Riblah in the land of Hamath, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover ^p he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. ^q And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard ^r left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadnezzar king of Babylon ^s gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard,¹ saying, Take him, and look well to him, and ^t do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent, and Nebushashan, Rab-saris, and Nergal-sharezzer, Rab-mag, and all the king of Babylon's princes; even they sent, ^u and took Jeremiah out of the court of the prison, and committed him ^v unto Gedaliah,² the son of ^w Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the LORD came unto Jeremiah, ^a while he was shut up in the court of the prison, saying, Go and speak to ^b Ebed-melech the Ethiopian, saying,³

Thus saith the LORD of hosts, the God of Israel; Behold, ^c I will bring my words upon this city—for evil, and not for good; And they shall be *accomplished* in that day ^d before thee.

17 But I will deliver thee in that day, saith the LORD:

And thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee,—and thou shalt not fall by the sword, But ^e thy life shall be for a prey unto thee:

^f Because thou hast put thy trust in me,—saith the LORD.

The liberation of Jeremiah; the murder of Gedaliah; and the flight of the Jews into Egypt, contrary to the command of God.

40 THE⁴ word that came to Jeremiah from the LORD,⁵ after that Nebuzar-adan the captain of the guard had let him go from Ramah,⁶ when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ^g said unto him, The LORD thy God⁶ hath pronounced this evil upon this place. Now the LORD hath brought *it*, and done according as he hath said: ^h because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. ⁱ If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, ^j all the land *is* before thee: whither it seemeth good

5 and convenient for thee to go, thither go. Now while he was not yet gone back,⁷ *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan,

^k whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: ^l or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward,

6 and let him go. ^m Then went Jeremiah unto Gedaliah the son of Ahikam to ⁿ Mizpah;⁸ and dwelt with him among the people that were left in the land.

ⁿ ch. 32. 4, 5; 38. 18, 23.
^o 2 Ki. 23. 33.

^p Eze. 12. 13, comp. with ch. 32. 4.
^q ch. 38. 18; 52. 13; 2 Ki. 25. 9.

^r ch. 52. 15, etc.; 2 Ki. 25. 11, etc.

^s ch. 40. 7.

^t Job 5. 19.

^u Ps. 105. 14, 15; Pro. 16. 7.

^v ch. 38. 28.

^w ch. 40. 5.
^x ch. 26. 24.

^a 2 Tim. 2. 9.

^b ch. 38. 7—13.

^c Dan. 9. 12.

^d Ps. 91. 8, 9.

^e ch. 21. 9; 45. 5.

^f ch. 17. 7, 8; 1 Chr. 5. 20; Ps. 37. 40; 81. 12.

^g ch. 39. 14.

^h ch. 22. 8, 9; Lam. 2. 15—17.

ⁱ ch. 50. 7; Deu. 29. 24, 25; Dan. 9. 11.

^j ch. 39. 12.

^k Ge. 20. 15.

^l 2 Ki. 25. 22, etc.

^m Pro. 16. 7.

ⁿ ch. 39. 14.
^p Judg. 20. 1.

¹ God here employs the same instruments to chastise his rebellious people, and to deliver his faithful servant.

² The son of the nobleman who had before befriended Jeremiah (see ch. xxvi. 24).

³ An illustration of the promise in Matt. x. 42.

⁴ In chapters xl.—xliv. the prophet's personal narrative is continued. He is freed by Nebuzar-adan, and entrusted to the care of Gedaliah; who, however, is soon murdered by Ishmael. Upon this the Jewish leaders determine to flee into Egypt; against which the prophet cautions them in vain; and they take him and Baruch with them. Jeremiah, in Egypt, warns the Jews of the invasion of that country by the Chaldeans, and reproves and threatens them for their idolatries.

⁵ This appears to be a more detailed account than that in ch. xxxix. 11—14. Jeremiah probably was not set at liberty till he reached Ramah, which is only six miles from Jerusalem.

⁶ Nebuzar-adan, though an idolater, acknowledged Jehovah as the God of the Jews, and attributed the conquest of a place so strongly fortified as Jerusalem to his displeasure.

⁷ Or, 'And as he still did not depart, Go [said he],' etc. Jeremiah appears to have hesitated; from which the General gathered that he wished to stay in the land, and therefore sent him to Gedaliah with a 'present' (not a 'reward'), as a mark of respect.

⁸ This was the Mizpah in Benjamin, about four miles north-west of Jerusalem, now called Neby Samwil.

- 7 ¶ Now when all the captains of the forces¹ which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of ^r the poor of the land, of them that were not carried away
- 8 captive to Babylon; then they came to Gedaliah to Mizpah, ^s even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai ^t the Netophathite, and Jezaniah the son of ^u a Maachathite, they and their men.
- 9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, ^v Fear not to serve the Chaldeans: dwell in the land, and
- 10 serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.
- 11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son
- 12 of Ahikam the son of Shaphan; even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.
- 13 Moreover Johanan the son of Kareah, and all the captains of the forces that
- 14 *were* in the fields, came to Gedaliah to Mizpah, and said unto him, ^w Dost thou certainly know that ^x Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee?² But Gedaliah the son of Ahikam believed them
- 15 not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah
- 16 perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.
- 41 Now it came to pass in the seventh month, ^y that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there ^z they
- 2 did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and ^a smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, ^b whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.
- 4 And it came to pass the second day after he had slain Gedaliah, and no man
- 5 knew *it*, that there came certain from Shechem, from Shiloh, and from Samaria,³ *even* fourscore men, ^c having their beards shaven, and their clothes rent, and having cut themselves,⁴ with offerings and incense in their hand, to bring *them*
- 6 to ^d the house of the LORD. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he
- 7 met them, he said unto them, Come to Gedaliah the son of Ahikam. And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men
- 8 that *were* with him. But ten men were found among them that said unto Ishmael, ^e Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.
- 9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was* it ^f which Asa the king had made⁵ for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them* that *were* slain.
- 10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, ^g *even* the king's daughters, and all the people that remained in Mizpah,

q 2 Ki. 25. 23, etc.

r ch. 39. 10.

s ch. 41. 1.

t Ezra 2. 22; Neh. 7. 25.

u 2 Sam. 10. 6.

v ch. 27. 11.

w Pro. 26. 23—26; Mic. 7. 5.

x see ch. 41. 10.

y ch. 40. 6, 8; 2 Ki. 25. 25.

z Ps. 41. 9.

a 2 Ki. 25. 25.

b ch. 40. 7.

c Le. 19. 27, 28; Deu. 14. 1; Is. 15. 2.

d see 1 Sam. 1. 7; 2 Ki. 25. 9.

e Job 2. 4; Pro. 13. 8.

f 1 Ki. 15. 17—22; 2 Chr. 16. 6.

g ch. 43. 6.

¹ Leaders of scattered troops, or perhaps guerilla chieftains, called out by the exigencies of the times.

² Baalis may have been incited to this by the hope of reaping advantage from divisions among the Jews; and Ishmael, by resentment, because one who was not of the royal family was made governor.

³ In the reign of Josiah many persons from the ten tribes, who were left in the land, had attended the

worship at Jerusalem; and some of these probably availed themselves of the restoration of order to bring gifts for the service re-established among the ruins of the temple.

⁴ These signs of mourning were most likely adopted on account of the destruction of the city and temple. Cutting the flesh was forbidden to the Hebrews (see Lev. xix. 28), but seems to have been practised by them.

⁵ See note on 1 Kings xv. 22.

^k whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to ^l the Ammonites.

11 But when Johanan the son of Kareah, and all ^k the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 then they took all the men, and went to fight with Ishmael the son of Nethaniah,

13 and found him by ^l the great waters that *are* in Gibeon. Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were

14 glad. So all the people that Ishmael had carried away captive from Mizpah

15 cast¹ about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam. *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: and they departed, and dwelt in the habitation² of ^m Chimham, which is by Beth-lehem, to go to enter

18 into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, ⁿ whom the king of Babylon made governor in the land.

42 Then all the captains of the forces, ^o and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the

2 greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and ^p pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* ^q a few of many, as thine

3 eyes do behold us:) that the LORD thy God may show us ^r the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, ^s I will pray unto the LORD your God according to your words; and it shall come to pass, *that* ^t whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will ^u keep nothing back from you.

5 Then they said to Jeremiah, ^v The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God

6 shall send thee to us. Whether *it be* good, or whether *it be* evil,³ we will obey the voice of the LORD our God, to whom we send thee; ^w that it may be well with us, when we obey the voice of the LORD our God.

7 And it came to pass ^x after ten days, that the word of the LORD came unto

8 Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the

9 greatest, and said unto them, Thus saith the LORD, the God of Israel, unto whom

10 ye sent me to present your supplication before him; If ye will still abide in this land, then ^a will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I ^b repent me of the evil that I have done unto

11 you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: ^c for I *am* with you to save you, and to deliver you from his hand. And ^d I will show mercies unto you, that he may have

12 mercy upon you, and cause you to return to your own land.⁴ But if ^e ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 saying, No; ^f but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, ^g nor have hunger of bread; and there will we dwell: and now therefore hear the word of the LORD, ye remnant of Judah;

15 Thus saith the LORD of hosts, the God of Israel; If ye ^h wholly set ⁱ your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, *that* the sword, ^k which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there

17 in Egypt;⁵ and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die ^l by the sword, by the famine, and by the pestilence; and ^m none of them shall remain or escape from

18 the evil that I will bring upon them. For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been ⁿ poured forth upon the

^k ch. 40. 7.
^l ch. 40. 14.
^k ch. 40. 7, 8, 13.
^l 2 Sam.
^m 2 Sam. 19. 37, 38.
ⁿ ch. 40. 5.
^o ch. 40. 8, 13; 41. 11.
^p ch. 37. 3; 1 Sam. 7. 8; 12. 19; 1s. 37. 4; J m. 5. 16.
^q Le. 26. 22.
^r ch. 6. 16; 1 Kl. 8. 36; Ezra 8. 21.
^s 1 Sam. 12. 23.
^t ch. 23. 28; 1 Kl. 22. 11.
^u 1 Sam. 3. 18; Ac. 20. 20.
^v Ge. 31. 50; Judg. 11. 10.
^w ch. 7. 23; Deu. 6. 3.
^x Ps. 27. 14; Hab. 2. 3.
^a ch. 24. 6; 31. 28; 33. 7.
^b ch. 18. 7—10; see refs. Ex. 32. 14.
^c Deu. 20. 1; Ps. 46. 7, 11; Is. 41. 10; 43. 5; Ho. 8. 31.
^d Ne. 1. 11; Ps. 106. 45, 46.
^e ch. 44. 16.
^f ch. 43. 7; 1s. 31. 1.
^g see Ex. 16. 3; Num. 11. 5.
^h ch. 44. 12—14; Deu. 17. 16.
ⁱ Lk. 9. 51.
^k ch. 44. 26, 27; Eze. 11. 8.
^l ver. 22; ch. 24. 8—10.
^m see ch. 41. 11, 28.
ⁿ ch. 7. 20.

1 That is, 'turned about.'

2 Or, 'the lodging-place;' probably a sort of caravan-serai. Compare Gen. xlii. 26, and note.

3 'Whether it be pleasing to us or not.'

4 Or, 'restore you to your own land;' *i. e.* permit you again to possess it as your own.

5 These denunciations were fulfilled when Egypt was invaded by the Chaldeans.

inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse,¹ and a reproach; and ye shall see this place no more.

19 The LORD hath said concerning you, O ye remnant of Judah; ^p Go ye not into
20 Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts,² when ye sent me unto the LORD your God, saying, ^q Pray for us unto the LORD our God; and according unto all that the LORD our God shall
21 say, so declare unto us, and we will do *it*. And *now* I have this day declared *it* to you; ^r but ye have not obeyed the voice of the LORD your God, nor any *thing*
22 for the which he hath sent me unto you. Now therefore know certainly that ^s ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

43 And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their
2 God had sent him to them, *even* all these words, ^t then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud³ men, saying unto Jeremiah, ^u Thou speakest falsely: the LORD our God hath not sent thee to say,
3 Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might
4 put us to death, and carry us away captives into Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took ^x all the remnant of Judah, that were returned from all nations, whither they had
6 been driven, to dwell in the land of Judah; *even* men, and women, and children, ^y and the king's daughters, ^z and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, ^a and
7 Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to ^b Tahpanhes.⁴

Divine messages to the Jews in Egypt.

8 THEN came the word of the LORD unto Jeremiah in Tahpanhes, saying,
9 ^c Take great stones in thine hand, and hide them in the clay in the brickkiln,⁵ which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men
10 of Judah; and say unto them, Thus saith the LORD of hosts, the God of Israel;

Behold, ^d I will send and take Nebuchadrezzar the king of Babylon, ^e my servant, and will set his throne upon these stones that I have hid; and he shall spread
11 his royal pavilion over them. ^f And when he cometh, he shall smite the land of Egypt, *and deliver* ^g such as are for death to death; and such as are for
12 captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of ^h the gods of Egypt; and he shall burn⁶ them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd ⁱ putteth on his garment;⁷ and he shall go forth from thence in
13 peace. He shall break also the images⁸ of Beth-shemesh [*or*, the house of the sun^k], that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

44 The word that came to Jeremiah ^l concerning all the Jews which dwell in the land of Egypt, which dwell at ^m Migdol,⁹ and at ⁿ Tahpanhes, and at ^o Noph, and in the country of ^p Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; ^q Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and,
3 behold, this day they *are* ^r a desolation, and no man dwelleth therein, ^s because of their wickedness which they have committed to provoke me to anger, in that

^o ch. 18. 16; 21. 9; 25. 6; 29. 18, 22; 41. 12; Zec. 8. 13.

^p Deu. 17. 16; Isa. 30. 1-7.

^q ver. 2.

^r see vers. 5, 6.

^s ver. 17; Eze. 6. 11.

^t ch. 42. 1.

^u ch. 5. 12.

^x ch. 40. 11, 12.

^y ch. 41. 10.

^z ch. 39. 10; 40. 7.

^a Ecc. 9. 2; Lam. 3. 1.

^b ch. 2. 16, Tahpanhes; 18. 30. 4, Hanes; Eze. 30. 18, Tahpanhes.

^c see refs. ch. 13. 1.

^d ch. 1. 15.

^e ch. 25. 9; 27. 6; Eze. 29. 18, 20.

^f ch. 25. 19; 44. 13; 46. 1-26.

^g ch. 15. 2; Zec. 11. 9.

^h ch. 46. 25; Ex. 12. 12.

ⁱ Isa. 49. 18.

^k Isa. 19. 18.

^l ch. 42. 15-18.

^m ch. 46. 14; Ex. 14. 2.

ⁿ ch. 43. 7.

^o Isa. 19. 13.

^p Isa. 11. 11.

^q ch. 39. 1-8.

^r ch. 9. 11; 34. 22; Isa. 6. 11.

^s ch. 2. 17-19.

¹ So that men shall say, when they would use a form of imprecation, 'May God destroy you, as he destroyed the Jews in Egypt.'

² Or, 'ye err against your own souls;' *i. e.* to your ruin.

³ Or, 'presumptuous,' as in Psa. xix. 13.

⁴ See note on ch. ii. 16.

⁵ Probably a temporary erection for the building or repair of the palace. The stones represent the foundation of the throne of the Chaldean monarch.

⁶ He shall burn the temples, and carry off the idols.

⁷ This may mean either, 'he shall get possession of it as easily as a shepherd puts on his garment;' or, 'he shall change the whole face of the land.'

⁸ Perhaps *obelisks*, with which the approaches to the temple were adorned. Compare 2 Chron. xxxiv. 4. There is one now remaining at Matariyeh, near the site of the ancient Beth-shemesh or Heliopolis, which is formed of a block of red granite from sixty to seventy feet high, covered with hieroglyphics.

⁹ These four places are mentioned in geographical order. 'Migdol' is probably Magdulus, at the north-east of Egypt, towards the Red Sea. On 'Tahpanhes,' see note on ch. ii. 16. On 'Noph,' see note on Isa. xix. 13. 'Pathros' is the Thebaid in Upper Egypt, often distinguished from 'Egypt' (see Isa. xi. 11), because it was sometimes under a separate government.

they went 'to burn incense, *and* to "serve other gods, whom they knew not,
 4 *neither* they, ye, nor your fathers. Howbeit *I sent unto you all my servants
 the prophets, rising early and sending *them*, saying, Oh, do not ^y this abominable
 5 thing¹ that I hate. ^z But they hearkened not, nor inclined their ear to turn
 6 from their wickedness, to burn no incense unto other gods. Wherefore ^a my fury
 and mine anger was poured forth, and was kindled in the cities of Judah and in
 the streets of Jerusalem; and they are wasted *and* desolate, as at this day.
 7 Therefore now thus saith the LORD, the God of hosts, the God of Israel;
 Wherefore commit ye *this* great evil ^b against your souls, to cut off from you man
 8 and woman, child and suckling, out of Judah, to leave you none to remain; in
 that ye ^c provoke me unto wrath with the works of your hands, burning incense
 unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might
 cut yourselves off, and that ye might be ^d a curse and a reproach among all the
 9 nations of the earth? Have ye forgotten ^e the wickedness of your fathers, and
 the wickedness of the kings of Judah, and the wickedness of their wives, and
 your own wickedness, and ^f the wickedness of your wives, which they have com-
 10 mitted in the land of Judah, and in the streets of Jerusalem? ^g They are not
^h humbled *even* unto this day, neither have they ⁱ feared, nor walked in my law,
 nor in my statutes, that I set before you and before your fathers.
 11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, ^k I will set
 12 my face against you for evil, and to cut off all Judah. And I will take the
 remnant of Judah, that have set their faces to go into the land of Egypt to sojourn
 there, and ^l they shall all be consumed, *and* fall in the land of Egypt; they shall
even be consumed by the sword *and* by the famine: they shall die, from the least
 even unto the greatest, by the sword and by the famine: and ^m they shall be an
 13 execration, *and* an astonishment, and a curse, and a reproach. ⁿ For I will punish
 them that dwell in the land of Egypt, as I have punished Jerusalem, by the
 14 sword, by the famine, and by the pestilence: so that none of the remnant of
 Judah, which are gone into the land of Egypt to sojourn there, shall escape or
 remain, that they should return into the land of Judah, ^o to the which they
 have a desire to return to dwell there: for ^p none shall return but such as shall
 escape.
 15 Then all the men which knew that their wives had burned incense unto other
 gods, and all the women that stood by, a great multitude, even all the people
 that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,
 16 *As for* the word that thou hast spoken unto us in the name of the LORD, ^q we
 17 will not hearken unto thee. But we will certainly do ^r whatsoever thing goeth
 forth out of our own mouth, to burn incense unto the ^s queen of heaven,² and to
 pour out drink offerings unto her, as we have done, we, and our fathers, our
 kings, and our princes, in the cities of Judah, and in the streets of Jerusalem:
 18 for *then* had we plenty of victuals, and were well, and saw no evil. But since
 we left off to burn incense to the queen of heaven, and to pour out drink offerings
 unto her, ^t we have wanted all *things*, and have been consumed by the sword and
 19 by the famine. ^u And when we burned incense to the queen of heaven, and
 poured out drink offerings unto her, did we make her cakes to worship her, and
 pour out drink offerings unto her, ^x without our men³ [*or*, husbands]?
 20 Then Jeremiah said unto all the people, to the men, and to the women, and to
 21 all the people which had given him *that* answer, saying, The incense that ye
 burned in the cities of Judah, and in the streets of Jerusalem, ye, and your
 fathers, your kings, and your princes, and the people of the land, ^y did not the
 22 LORD remember them, and came it *not* into his mind? So that the LORD ^z could
 no longer bear, because of the evil of your doings, *and* because of the abomina-
 tions which ye have committed; therefore is your land ^a a desolation, and an
 23 astonishment, and a curse, without an inhabitant, ^b as at this day. Because ye
 have burned incense, and because ye have sinned against the LORD, and have not
 obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in
 his testimonies; ^c therefore this evil is happened unto you, as at this day.
 24 Moreover Jeremiah said unto all the people, and to all the women, Hear the
 25 word of the LORD, all Judah ^d that *are* in the land of Egypt: Thus saith the
 LORD of hosts, the God of Israel, saying; ^e Ye and your wives have both spoken
 with your mouths, and fulfilled with your hand, saying, We will surely perform

t ch. 19. 4.
 u Deu. 13. 6; 32. 17.
 x ch. 7. 13, 25; 25. 4;
 26. 5; 29. 19; 2 Chr.
 36. 15.
 y ch. 16. 18.
 z see refs. ch. 7. 24.
 a ch. 42. 18.

b ch. 7. 19; Num. 16.
 38.

c ch. 25. 6, 7.

d ver. 12; ch. 42. 18.

e Ezra 9. 7—15.

f ch. 7. 17, 18.

g ch. 8. 12.

h Ps. 51. 17, *contrite*.
 i Pro. 23. 14.

k ch. 21. 10; Le. 17. 10;
 20. 5, 6; Am. 9. 4.

l ch. 42. 15—18, 22.

m ver. 8; ch. 42. 18.

n vers. 27, 28; ch. 43.
 11.

o ch. 42. 22.

p ver. 28; Is. 4. 2;
 Ro. 9. 27.

q so ch. 6. 15—17.

r ver. 25; Num. 30.
 12; Deu. 23. 23;
 Judg. 11. 36.
 s ch. 7. 18.

t Num. 11. 5, 6; Job
 21. 11, 15; Ps. 73. 9
 —15.
 u ch. 7. 18.

x see Num. 30. 6—8.

y Hos. 7. 2; Am. 8. 7.

z ch. 15. 6; Ge. 6. 3;
 Am. 2. 13.

a ch. 25. 11, 18, 38.

b ver. 6.

c Dan. 9. 11, 12.

d ver. 15; ch. 42. 15;
 43. 7.
 e vers. 15—19.

¹ Either sin in general, or, more probably, idolatry. See next verse.

² See note on ch. vii. 18. The following reply of these hardened idolaters shows how the votaries of the grossest superstition may allege in its favour, not only antiquity,

universality, and human authority, but even the dispensations of Providence, misinterpreted and misapplied.

³ That is, our husbands did not hinder, but joined us. On the introduction of idolatry by female influence, see 1 Kings xi. 1—8; xv. 13; 2 Kings xi. 3, 18.

our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye¹ will surely accomplish your vows, and
 26 surely perform your vows. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that² my name shall no more be named in the mouth of any man of
 27 Judah in all the land of Egypt, saying, The Lord God liveth. ³Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt⁴ shall be consumed by the sword and by the famine, until
 28 there be an end of them. Yet ⁵a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose⁶ words shall stand, mine, or theirs.
 29 And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall⁷ surely stand against you for
 30 evil: Thus saith the LORD; Behold, I will give Pharaoh-hophra² king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave⁸ Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

Encouragement addressed to Baruch.

45 THE³ word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the
 2 fourth year of Jehoiakim the son of Josiah king of Judah, saying, Thus saith the LORD, the God of Israel, unto thee, O Baruch;
 3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow;⁴
 4 I fainted in my sighing, and I find no rest. Thus shalt thou say unto him, The LORD saith thus; Behold, ⁵that which I have built will I break down, and that
 5 which I have planted I will pluck up, even this whole land. And⁶ seekest thou great things⁷ for thyself? Seek *them* not: for, behold, ⁸I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee⁹ for a prey in all places whither thou goest.

Prophecies respecting the Gentiles. The invasion and conquest of Egypt.

46 THE word of the LORD which came to Jeremiah the prophet against¹ the
 2 Gentiles;² against Egypt,³ against the army of Pharaoh-necho⁷ king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.
 3 ⁴Order ye the buckler and shield,—and draw near to battle.
 4 Harness the horses; and get up, ye horsemen,—and stand forth with *your* helmets; Furbish the spears, *and* put on the brigandines.⁸
 5 Wherefore have I seen them dismayed *and* turned away back?
 And their mighty ones are beaten down,
 And are fled apace, and look not back:
 For² fear was round about,—saith the LORD.
 6 Let not the swift flee away,—nor the mighty man escape;
 They shall^a stumble, and fall—^btoward the north—by the river Euphrates.
 7 Who is this *that* cometh up^c as a flood,⁹—whose waters are moved as the rivers?
 8 Egypt riseth up like a flood,—and *his* waters are moved like the rivers;
 And he saith, I will go up, *and* will cover the earth;

^f Ge. 22. 16.

^g Ps. 59. 16; Eze. 20. 33.

^h ch. 1. 10; 31. 28; Eze. 7. 6.

ⁱ ver. 12.

^k ver. 14; Is. 27. 13.

^l vers. 17, 25, 26, 29.

^m Ps. 33. 11; Pro. 19. 21; Is. 40. 8.

ⁿ ch. 43. 9—13; 46. 13—26; Eze. ch. 29, and ch. 30.

^o ch. 34. 21; 39. 5—7.

^p ch. 36. 1, 4, 8, 11—18, 26, 32.

^q Is. 5. 2—7.

^r 2 Ki. 5. 26; 1 Cor. 7. 29—31; 1 Tim. 6. 6—9.

^s ch. 25. 26; Is. 66. 16.

^t ch. 21. 9; 38. 2; 39. 18.

^u ch. 25. 15—29.

^x ver. 14; 2 Ki. 23. 29; 2 Chr. 35. 20.

^y so ch. 51. 11, 12; Nah. 2. 1; 3. 14.

^z ch. 6. 25; 49. 29.

^a Dan. 11. 43.

^b ver. 10.

^c see ch. 47. 2; Is. 8. 7, 8; Dan. 11. 22.

¹ This word is feminine in Hebrew; showing that this clause is addressed to the women, either by their husbands, who thus publicly ratify their wives' vows, or by the prophet, as a declaration of their obstinacy in sin.

² The 'Apries' of the Greek historians, the grandson of Necho. He was defeated and dethroned, and subsequently put to death by Amasis, who headed a revolt of the troops.

³ This short chapter is a sort of appendix to the prophecies against Judah. It contains a personal promise to Baruch, distressed by the prospect of predicted sufferings. Its place in order of time is after ch. xxxvi.; but it was probably put after the narrative of the prophet's deportation to Egypt, because its fulfilment up to that period is recorded there (ch. xliii. 6).

⁴ That is, he had added one cause of grief to another.

⁵ In the midst of such terrible calamities, do not seek for exemption from loss and suffering. Be content that your life is secured to you.

⁶ The rest of the prophecies in this book are directed

against foreign nations; beginning with Egypt and ending with Babylon. They should be compared with the corresponding predictions of Amos and Isaiah, many of which they repeat; as well as with those of the contemporary prophets, Ezekiel and Obadiah. Ch. xlvii. contains two distinct prophecies: one announcing the defeat of the Egyptian army by Nebuchadnezzar (vers. 1—12); the other, delivered long afterwards, foretelling his invasion and conquest of Egypt (13—26). Their connection with God's purposes respecting his people is shown by the promises to Israel at the close (27, 28), repeated from ch. xxx. 10, 11.

⁷ The son and successor of Psammetichus, one of the most powerful kings of Egypt. His former successful expedition to the Euphrates is mentioned in 2 Kings xxiii. 29—35.

⁸ Coats of mail.

⁹ Covering the land with his forces, as the Nile does with its waters. The Hebrew term here translated 'flood' is almost always applied to the Nile.

- I will destroy the city¹ and the inhabitants thereof.
- 9 Come up, ye horses;—and rage, ye chariots;—and let the mighty men come forth;
The Ethiopians and the Libyans, that handle the shield;
And the Lydians,² that handle *and* bend the bow.
- 10 For this *is* ^c the day of the Lord God of hosts,
A day of vengeance, that he may avenge him of his adversaries:
And ^f the sword shall devour,
And it shall be satiate and made drunk with their blood:
For the Lord God of hosts ^g hath a sacrifice³
^h In the north country by the river Euphrates.
- 11 ⁱ Go up into Gilead, and take balm,—^k O virgin, the daughter of Egypt:
In vain shalt thou use many medicines; *for* ^l thou shalt not be cured.
- 12 The nations have heard of thy shame,—and thy cry hath filled the land:
For the mighty man hath stumbled against the mighty,
And they are fallen both together.
- 13 THE word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar
king of Babylon should come *and* ^m smite the land of Egypt.
- 14 Declare ye in Egypt, and publish in Migdol,
And publish in Noph and in Tahpanhes:
Say ye, ⁿ Stand fast, and prepare thee;
For ^o the sword shall devour round about thee.
- 15 Why are thy valiant *men* swept away?
They stood not, because the LORD did drive them.
- 16 He made many to fall,—yea, ^p one fell upon another:
And they⁴ said, Arise, and let us go again to our own people,
And to the land of our nativity,—from the oppressing sword.
- 17 They did cry there,
Pharaoh king of Egypt *is* but a noise;—he hath passed the time appointed.⁵
- 18 As I live, saith ^q the king, ^r whose name *is* the LORD of hosts,
Surely as Tabor *is* among the mountains,
And as Carmel by the sea, *so* shall he come.⁶
- 19 O ^s thou daughter dwelling in Egypt,—furnish thyself ^t to go into captivity:
For ^u Noph shall be waste—and desolate without an inhabitant.
- 20 Egypt *is* like a very fair ^x heifer,
But destruction cometh;—it cometh ^y out of the north.
- 21 Also ^z her hired men *are* in the midst of her like fatted bullocks;
For they also are turned back,—and are fled away together: they did not stand,
Because ^a the day of their calamity was come upon them,
And the time of their visitation.
- 22 ^b The voice thereof shall go like a serpent;—for they shall march with an army,
And come against her with axes,—as hewers of wood.⁷
- 23 They shall ^c ent down her forest, saith the LORD,—though it cannot be searched;⁸
Because they are more than ^d the grasshoppers,—and *are* innumerable.
- 24 ^e The daughter of Egypt shall be confounded;
She shall be delivered into the hand of ^f the people of the north.
- 25 The LORD of hosts, the God of Israel, saith;
Behold, I will punish the multitude of ^g No,⁹—and Pharaoh, and Egypt,
^h With their gods, and their kings;—even Pharaoh, and *all* them that trust in him:
- 26 ⁱ And I will deliver them into the hand of those that seek their lives,
And into the hand of Nebuchadrezzar king of Babylon,
And into the hand of his servants:
And ^k afterward it shall be inhabited,—as in the days of old,¹⁰ saith the LORD.

d Is. 66. 19.

e see refs. Is. 2. 12;
Joel 1. 15; 2. 1.f Deu. 32. 42; Is. 31.
5, 6.g Is. 31. 6; Zeph. 1. 7.
Eze. 39. 17.

h ver. 2; 2 Ki. 21. 7.

i see refs. ch. 8. 22.

k Is. 47. 1.

l ch. 39. 12—15; Eze.

39. 21—25.

m ch. 43. 10—13; Is. 19.
1; Eze. ch. 29, ch.
39, and ch. 32.

n vers. 3, 1.

o ver. 10.

p Le. 26. 37.

q ch. 10. 10; Mal. 1. 14;
Mt. 5. 35.r ch. 38. 15; Is. 47. 4;
48. 2.

s see ch. 48. 18.

t Is. 29. 4.

u ch. 44. 1.

x so Hos. 10. 11.

y vers. 6, 10; ch. 1.

14; 47. 2.

z ver. 9.

a ch. 50. 27; Ps. 37.
13.b see Is. 29. 4; Mic.
1. 8.

c Is. 10. 18, 19, 31.

d Judg. 6. 5.

e vers. 11, 19.

f ver. 20; ch. 1. 15.

g Eze. 30. 11—16; Nab.
3. 8.

h ch. 43. 12, 13; Eze.

39. 13.

i ch. 44. 30; Eze. 32.
11.

k Eze. 29. 8—11.

1 Put collectively for 'the cities.'

2 Rather, 'the Ludim;' one of the Egyptian tribes.
Gen. x. 13.

3 See Isa. xxxiv. 6, and note.

4 Either allied and subject nations (ver. 9), or mercenaries (ver. 21).

5 This may be rendered either, 'Pharaoh king of Egypt is a crash (or ruin, *i. e.* is ruined); he hath suffered the season to pass;' or, 'O Pharaoh king of Egypt, destruction hath caused [thy] assembled host to pass away.'

6 This may mean, that the king of Babylon 'shall come,' whose power is compared to Tabor and Carmel, two of the most considerable mountains in the land of Israel: or the words may be rendered, 'he shall go;'

i. e. though Pharaoh's power may seem as stable as these mountains, he shall depart.

7 The Chaldean hosts, devastating the numerous and populous cities of Egypt, are compared to woodmen felling the forests and thickets, and thus disturbing the serpents, who show their anger by a furious hiss, while they flee away.

8 Or, 'found out;' *i. e.* its trees cannot be reckoned; they are innumerable. So shall the Chaldean hosts be.

9 Rather, 'I will punish Amon of No.' Amon was the principal Egyptian deity, here called Amon of No, or Thebes, because that city was the chief seat of his worship. Hence it was called, in Greek, Diospolis—the city of Zeus Ammon.

10 See note on Ezek. xxix. 13.

- 27 ^l But fear not thou, O my servant Jacob,—and be not dismayed, O Israel :
For, behold, ^m I will save thee from afar off,
And thy seed from the land of their captivity ;
And Jacob shall return, and be in rest and at ease,—and none shall make *him* afraid.
- 28 Fear thou not, O Jacob my servant,—saith the LORD : ⁿ for I *am* with thee
For I will make a full end of all the nations whither I have driven thee :
But I will not make ^o a full end of thee,—but correct thee in measure ;
Yet will I not leave thee wholly unpunished.

The subjugation of the Philistines predicted.

- 47 THE¹ word of the LORD that came to Jeremiah the prophet ^p against the
2 Philistines, ^q before that Pharaoh² smote Gaza. Thus saith the LORD ;
Behold, ^r waters rise up ^s out of the north,—and shall be an overflowing flood,
And shall overflow the land, and all that is therein ;
The city, and them that dwell therein :
Then the men shall cry,—and all the inhabitants of the land shall howl.
- 3 At the ^t noise of the stamping of the hoofs of his strong *horses*,
At the rushing of his chariots,—and at the rumbling of his wheels,
The fathers shall not look back to *their* children—for feebleness of hands ;
- 4 Because of the day that cometh to spoil all the Philistines,
And to cut off from ^u Tyrus and Zidon every helper that remaineth :
For the LORD will spoil the Philistines,
^v The remnant of the country of ^w Caphtor. ³
- 5 ^z Baldness⁴ is come upon Gaza ;
^a Ashkelon is cut off—*with* the remnant of their valley :⁵
How long wilt thou ^b cut thyself ?
- 6 O thou ^c sword of the LORD,—how long *will it be* ere thou be quiet ?⁶
Put up thyself into thy scabbard,—rest, and be still.
- 7 How can it be quiet,—seeing the LORD hath ^d given it a charge
Against Ashkelon, and against ^e the sea shore ?—There hath he ^f appointed it.

The desolation of Moab foretold.

- 48 AGAINST⁷ *Moab*.
Thus saith the LORD of hosts, the God of Israel ;
Woe unto ^h Nebo ! for it is spoiled :—ⁱ Kiriathaim⁸ is confounded and taken :
Misgab [*or*, The high place] is confounded and dismayed.
- 2 ^k *There shall be* no more praise of Moab : in ^l Heshbon
They have devised evil against it ;—come, and let us cut it off from *being* a nation.
Also thou shalt ^m be cut down, O ⁿ Madmen ;—the sword shall pursue thee.
- 3 ^o A voice of crying *shall be* from Horonaim,—spoiling and great destruction.
- 4 Moab is destroyed ;—her little ones have caused a cry to be heard.
- 5 ^p For in the going up of Luhith continual weeping shall go up ;
For in the going down of Horonaim the enemies have heard a cry of destruction.
- 6 ^q Flee, save your lives,—and be like the ^r heath in the wilderness.⁹
- 7 For because thou hast trusted in thy works¹⁰ and in thy treasures,
Thou shalt also be taken :—and ^s Chemosh¹¹ shall go forth into captivity
With his ^t priests and his princes together.
- 8 And ^u the spoiler shall come upon every city, and no city shall escape :
The valley also shall perish,—and the plain shall be destroyed,
As the LORD hath spoken.
- 9 ^v Give wings unto Moab,—that it may flee and get away :
For the cities thereof shall be desolate,—without any to dwell therein.

^l see refs. ch. 30. 10, 11 ;
Is. 41. 13, 14 ; 43. 5 ;
42. 2.

^m ch. 23. 3, 4 ; 29. 14 ;
Is. 11. 11 ; Eze. 34.
10—14.

ⁿ see refs. ch. 23. 6.

^o see refs. ch. 30. 11.

^p see refs. ch. 25. 20 ;
Eze. 25. 15, 16 ; Zeph.
2. 4, 5.

^q Am. 1. 6—8,
^r ch. 46. 7, 8 ; Is. 8. 7 ;
^s see refs. ch. 1. 14 ;
46. 20.

^t ch. 8. 16 ; Nah. 3. 2.

^u ch. 25. 22.

^v Eze. 25. 16 ; Am. 1.
8 ; 9. 7.

^w Ge. 10. 11, *Caphtorim* ;
Deu. 2. 23.

^x see refs. Is. 15. 2 ;
Am. 1. 6—8 ; Mic. 1.
16 ; Zeph. 2. 4, 7 ;
Zec. 9. 5.

^y ch. 25. 20.

^z see refs. ch. 16. 6 ;
48. 37.

^a ch. 15. 3 ; Deu. 32.
41 ; Eze. 21. 3—5.

^b Is. 10. 6 ; Eze. 14. 17.

^c Eze. 25. 16 ; Zeph.
2. 6, 7.

^d Mic. 6. 9.

^e ch. 25. 21 ; 27. 3 ; Is.
15. 16 ; Eze. 25. 9 ;
Am. 2. 1, 2.

^f Num. 32. 3, 38 ; 33.
47 ; Is. 15. 2.

^g Num. 32. 37.

^h Is. 16. 14.

ⁱ Is. 15. 4 ; 16. 8, 9.

^j *mor, be brought to si-*
lence, Is. 15. 1.

^k Is. 25. 10.

^l ver. 5.

^m Is. 15. 5.

ⁿ ch. 51. 6.

^o ch. 17. 6.

^p ch. 43. 12 ; Num. 21.
29 ; Judg. 11. 24 ; Is.
46. 1, 2.

^q ch. 49. 3.

^r ver. 18 ; ch. 6. 26.

^s ver. 28 ; Ps. 55. 6.

1 This chapter predicts the humiliation of the Philistines as allies of Tyre, by the Chaldeans.

2 This was probably Pharaoh-necho, after his victory at Carchemish ; and if so, the prophecy would be the more remarkable, as there was no likelihood of a Chaldean invasion at that time.

3 That the Philistines came from Caphtor is clear from Deut. ii. 23 ; Amos ix. 7. But it is not determined where Caphtor is to be found. Some place it in the Egyptian Delta, others in Crete or Cyprus.

4 'Baldness' may be a sign of intense sorrow ; or it may refer to the utter loss of all that was valuable.

5 Or, 'low-land : ' the Philistines inhabited the plain country along the shore.

6 By this forcible apostrophe and reply the prophet shows how necessary was the infliction of Divine justice.

7 Rather, 'Concerning Moab ; ' as in ch. xlix. 1, 7, 23,

etc. This chapter consists of denunciations against the Moabites ; many of which are repetitions of previous prophecies of Isaiah (compare especially Isa. xv., xvi., xxiv., and notes). It concludes with a promise of a merciful restoration hereafter. The devastations here predicted were effected by Nebuchadnezzar not long after the destruction of Jerusalem.

8 Many of these cities belonged at first to the Emim (Gen. xiv. 5), then to the Moabites, and afterwards to the Amorites (Numb. xxi. 24—30), who were speedily dispossessed by the Hebrews (Numb. xxxii. 37). After the Assyrians subdued Israel, they fell again into the hands of the Moabites.

9 See note on ch. xvii. 6. Choose poverty and desolation to save your life.

10 Or, what is gained by work ; thy *resources*.

11 See Numb. xxi. 29, and note.

- 10 ^y Cursed *be* he that doeth the work¹ of the LORD deceitfully,
And cursed *be* he that keepeth back his sword from blood.
- 11 Moab hath been at ease from his youth,—and he ^z hath settled on his lees,²
And hath not been emptied from vessel to vessel,
Neither hath he gone into captivity:
Therefore his taste remained in him,—and his scent is not changed.
- 12 Therefore, behold, the days come, saith the LORD,
That I will send unto him ^a wanderers,³—that shall cause him to wander,
And shall ^b empty his vessels,—and break their bottles.
- 13 And Moab shall be ashamed of ^c Chemosh,
As the house of Israel ^d was ashamed of ^e Bethel their confidence.⁴
- 14 ^f How say ye, ^g We *are* mighty—and strong men for the war?
- 15 ^h Moab is spoiled, and gone up *out of* her cities,
And his chosen young men are ⁱ gone down to the slaughter,
Saith ^k the king, whose name *is* the LORD of hosts.
- 16 The calamity of Moab *is* near to come,—and his affliction hasteth fast.
- 17 All ye that are about him, bemoan him;—and all ye that know his name, say,
^l How is the strong staff broken,—and the beautiful rod!⁵
- 18 ^m Thou daughter that dost inhabit ⁿ Dibon,
Come down from *thy* glory, and sit ^o in thirst;⁶
For ^p the spoiler of Moab shall come upon thee,
And he shall destroy thy strong holds.
- 19 O inhabitant of ^q Aroer!⁷—^r stand by the way, and espy;
Ask him that fleeth, and her that escapeth,—and say, What is done?
- 20 Moab is confounded; for it is broken down:
^s Howl and cry;—tell ye it in ^t Arnon,—that Moab is spoiled,
- 21 And judgment is come upon ^u the plain country;
Upon Holon, and upon ^v Jahazah, and upon Mephaath,
- 22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,
- 23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,
- 24 And upon ^y Kerioth, and upon Bozrah,
And upon all the cities of the land of Moab,—far or near.
- 25 ^z The horn of Moab is cut off,—and his ^a arm is broken,—saith the LORD.
- 26 ^b Make ye him drunken:⁸—for he magnified *himself* against the LORD:⁹
Moab also shall ^c wallow in his vomit,—^d and he also shall be in derision.¹⁰
- 27 For ^e was not Israel a derision unto thee?—^f was he found among thieves?¹¹
For since thou spakest of him,—thou skippedst for joy [*or*, movedst thyself].
- 28 O ye that dwell in Moab,—leave the cities, and ^g dwell in the rock,
And be like ^h the dove *that* maketh her nest in the sides of the hole's mouth.
- 29 We have heard the ⁱ pride of Moab, (he is exceeding proud.)
His loftiness, and his arrogancy,—and his pride,—and the haughtiness of his heart.
- 30 I know his wrath, saith the LORD;
But *it shall not be* so;—^k his lies shall not so effect *it*.¹²
- 31 Therefore ^l will I howl for Moab,—and I will cry out for all Moab;
Mine heart shall mourn for the men of Kir-heres.
- 32 ^m O vine of Sibmah,—I will weep for thee with the weeping of Jazer:
Thy plants are gone over the sea,—they reach *even* to the sea of Jazer:
The spoiler is fallen upon thy summer fruits and upon thy vintage.
- 33 And ⁿ joy and gladness is taken from the plentiful field, and from the land of Moab;
And I have caused wine to fail from the winepresses:
None shall tread with shouting;—*their shouting shall be* no shouting.¹³

^y see Judg. 5. 23; 1 Sam. 15. 3-23; 1 Ki. 20. 42.

^z Is. 25. 6; Zeph. 1. 12.

^a ch. 25. 9.

^b Ps. 2. 9.

^c ver. 7; Judg. 11. 24;

1 Ki. 11. 7.

^d Hos. 10. 5, 6.

^e 1 Ki. 12. 28, 29.

^f Is. 16. 6.

^g see refs. ch. 9. 23.

^h vers. 8, 9, 18.

ⁱ ch. 50. 27.

^k ch. 46. 18; 51. 57.

^l see Is. 9. 4; 14. 4, 5.

^m ch. 46. 19; Is. 47. 1.

ⁿ Num. 21. 30; Is. 15. 2.

^o Is. 5. 13.

^p ver. 8.

^q Deut. 2. 36.

^r 1 Sam. 4. 13, 16.

^s Is. 16. 7.

^t see Num. 21. 13.

^u ver. 8.

^v Is. 15. 4, *Jahaz*.

^y ver. 41; Am. 2. 2.

^z Ps. 75. 10; Zec. 1. 19.

^a see refs. Ps. 10. 15.

^b see refs. ch. 13. 13.

^c Is. 19. 11; Hab. 2. 16.

^d Ps. 59. 8.

^e Ps. 41. 13; Lam. 2.

15-17; Zeph. 2. 8.

^f see ch. 2. 26.

^g ver. 9; Ps. 55. 6, 7.

^h S. Song 2. 14.

ⁱ see refs. Is. 16. 6, etc.

^k ch. 50. 36; Is. 16. 6.

^l see refs. Is. 16. 7-11.

^m Is. 16. 8, 9.

ⁿ Is. 16. 10; Joel 1. 12.

¹ The work of punishment to be inflicted on the Moabites. These words impressively represent God's determination to fulfil his threatenings.

² A figure denoting that Moab had enjoyed great prosperity, as well as tranquillity, in consequence of her freedom from foreign wars. See note on Isa. xxv. 6.

³ Literally, 'tilters.' Moab, which has just been represented as a cask of old wine, is here described as being tilted, or raised at one end, in order to be completely 'emptied,' *i. e.* to be devastated and depopulated.

⁴ Chemosh shall defend the Moabites no better than the golden calf at Bethel had protected the Israelites.

⁵ The 'sceptre;' the ensign of dominion.

⁶ That is, in a parched place. This expression is emphatic, as Dibon was remarkable for its well-watered situation. See note on Isa. xv. 9.

⁷ Vers. 19-25 represent strongly the consternation of the Moabites and the desolation of the whole country; judgment falling on every place.

⁸ That is, with the eup of fury and trembling. See ch. xxv. 15; Isa. li. 17, 22.

⁹ The Moabites had frequently been enemies of Israel. See 2 Sam. viii. 2; 2 Kings i. 1; iii. 4, etc.; xiii. 20; 2 Chron. xx. 1.

¹⁰ Others shall treat him as he has treated Israel: see ver. 27.

¹¹ Persons who, when caught, are justly scorned.

¹² Rather, 'I know, saith Jehovah, his rage, and it is falsehood; his pretensions have wrought falsehood.' All his rage is impotent, and his boastings false.

¹³ These joyous shoutings shall give place to the wailing, or the death-wail.

- 34 ^o From the cry of Heshbon *even* unto Elealeh,
And even unto Jahaz, have they uttered their voice,
^p From Zoar *even* unto Horonaim,—as an heifer of three years old :¹
 For the waters also of Nimrim shall be desolate.
- 35 Moreover I will cause to cease in Moab, saith the LORD,
^q Him that offereth in the high places,—and him that burneth incense to his gods.
- 36 Therefore ^r mine heart shall sound for Moab like pipes,
 And mine heart shall sound like pipes for the men of Kir-heres :
 Because ^s the riches *that* he hath gotten are perished.
- 37 For ^t every head *shall be* bald,—and every beard clipped :
 Upon all the hands *shall be* cuttings,—and ^u upon the loins sackcloth.
- 38 *There shall be* lamentation generally
^x Upon all the housetops of Moab,—and in the streets thereof
 For I have broken Moab—like ^y a vessel wherein *is* no pleasure,—saith the LORD.
- 39 They shall howl, *saying*, How is it broken down !
 How hath Moab turned the back with shame !
 So shall Moab be a derision and a dismaying to all them about him.
- 40 For thus saith the LORD ;
 Behold, ^z he² shall fly as an eagle,—and shall ^a spread his wings over Moab.
- 41 ^b Kerioth is taken,—and the strong holds are surprised,
 And ^c the mighty men's hearts in Moab at that day
 Shall be as the heart of a woman in her pangs.
- 42 And Moab shall be destroyed ^d from *being* a people,
 Because he hath magnified *himself* against the LORD.
- 43 ^e Fear, and the pit, and the snare,³
Shall be upon thee, O inhabitant of Moab,—saith the LORD.
- 44 He that fleeth from the fear shall fall into the pit ;
 And he that getteth up out of the pit shall be taken in the snare :
 For ^f I will bring upon it, *even* upon Moab,
 The year of their visitation,—saith the LORD.
- 45 They that fled stood under the shadow of Heshbon because of the force :⁴
 But ^g a fire shall come forth out of Heshbon,—and a flame from the midst of 'Sihon,⁵
 And ^h shall devour the corner of Moab,
 And the crown of the head of the tumultuous ones.
- 46 ⁱ Woe be unto thee, O Moab !—the people of Chemosh perisheth :
 For thy sons are taken captives,—and thy daughters captives.
- 47 Yet will I bring again the captivity of Moab—^k in the latter days, saith the LORD.
 Thus far *is* the judgment of Moab.

Punishment of the Ammonites for their conduct to Israel ; with a promise of restoration.

- 49 CONCERNING ^l the Ammonites.⁶
 Thus saith the LORD ; Hath Israel no sons ?—hath he no heir ?
 Why *then* doth ^m their king⁷ inherit ⁿ Gad,—and his people dwell in his cities ?
- 2 Therefore, behold, the days come, saith the LORD,
 That I will cause an alarm of war to be heard in ^o Rabbah⁸ of the Ammonites ;
 And it shall be a desolate heap,—and her daughters shall be burned with fire :
 Then shall Israel be heir ^p unto them that were his heirs,—saith the LORD.
- 3 Howl, O Heshbon, for Ai is spoiled :—cry, ye daughters of Rabbah,
^q Gird you with sackcloth ;—lament, and run to and fro by the hedges ;⁹
 For ^r their king shall go into captivity,—and his ^s priests and his princes together.
- 4 ^t Wherefore gloriest thou in the valleys,
 Thy flowing valley,¹⁰ O ^u backsliding daughter ?
^x That trusted in her treasures, ^y *saying*,—Who shall come unto me ?
- 5 Behold, ^z I will bring a fear upon thee,—saith the Lord God of hosts,
 From all those that be about thee ;

^o see refs. Is. 15. 4—6.

^p ver. 5 ; Is. 15. 5, 6.

^q Is. 15. 2 ; 16. 12.

^r see refs. Is. 16. 11.

^s Is. 15. 7.

^t ch. 41. 5 ; see refs.

47. 5.

^u Ge. 37. 31 ; see refs.

ch. 6. 26.

^x Is. 15. 3.

^y ch. 22. 28 ; 25. 31 ;

Hos. 8. 8.

^z ch. 49. 22 ; Deu. 28.

49 : Dan. 7. 4 ; Hos.

8. 1 ; Hab. 1. 8.

^a Is. 8. 8.

^b ver. 21.

^c ch. 30. 6 ; 49. 22, 24 ;

50. 43 ; 51. 30 ; Is. 13.

8 ; 21. 3 ; Mic. 4. 9.

^d ver. 2 ; Ps. 83. 4 ;

Is. 7. 8.

^e Is. 24. 17, 18.

^f see ch. 11. 23.

^g Num. 21. 26—30

^h Num. 24. 17.

ⁱ Num. 21. 29.

^k ch. 49. 6, 39.

^l see refs. ch. 25. 9, 21 ;

Eze. 21. 28 ; Zeph. 2.

8, 9.

^m or, *Melcom*.

ⁿ Am. 1. 13.

^o Eze. 25. 5 ; Am. 1

14.

^p ver. 1.

^q ch. 4. 8 ; 6. 26 ; Is.

32. 11.

^r or, *Melcom*, 1 Ki. 11.

5, 33.

^s ch. 48. 7 ; Am. 1. 15.

^t Is. 28. 1—4 ; 47. 7. 8.

^u ch. 3. 11 ; 7. 24.

^x ch. 48. 7.

^y ch. 21. 13.

^z ch. 48. 43, 44.

1 See note on Isa. xv. 5.

2 That is, the enemy, Nebuchadnezzar.

3 See note on Isa. xxiv. 17.

4 Or, 'for want of strength ;' hoping for safety there.

5 See note on Numb. xxi. 28 ; xxiv. 17 ; from which these words are taken.

6 The Ammonites are to be punished for seizing eagerly the portion of Gad in Gilead when the Israelites were carried into captivity ; as if no remnant were left, and the people were never to return (vers. 1—5) ; compare Amos i. 13—15. Yet Ammon shall be restored (6).

7 For 'their king,' some read 'Milcom,' or Molech, the

chief deity of the Ammonites. See 1 Kings xi. 7.

8 'Rabbah' (which means *the great*) was the capital of the Ammonites. See 2 Sam. xii. 26. Her 'daughters' are probably her dependent 'towns' and 'villages,' as the word is sometimes rendered ; *e. g.* Josh. xvii. 11, 16 ; 2 Chron. xxviii. 18, etc.

9 That is, the fences of the vineyards.

10 Rather, 'Thy valley is flowing, O daughter that rebellest, that trustest,' etc. This may refer either to the fruitfulness of their valleys, in which they gloried and trusted ; or to the punishment of their sin, which should make their rich valleys flow with blood.

And ye shall be driven out every man right forth,
And none shall gather up him that wandereth.

6 And ^a afterward I will bring again the captivity of the children of Ammon,
Saith the LORD.

The desolation of Edom foretold.

7 ^b CONCERNING Edom,¹

Thus saith the LORD of hosts;—^c *Is wisdom no more in ^d Teman?*²

^e *Is counsel perished from the prudent?—is their wisdom vanished?*

8 ^f Flee ye, turn back, dwell deep,³ O inhabitants of ^g Dedan;⁴
For I will bring the calamity of Esau upon him,—the time *that* I will visit him.

9 If ^h grapegatherers come to thee,—would they not leave *some* gleaning grapes?
If thieves by night,—they will destroy till they have enough.

10 ⁱ But I have made Esau bare,—I have uncovered his secret places,
And he shall not be able to hide himself:

^k His seed is spoiled,—and his brethren, and his neighbours,—and ^l *he is not.*

11 Leave thy fatherless children, I will preserve *them* alive;
And let thy widows trust in me.⁵

12 For thus saith the LORD;

Behold, ^m they whose judgment *was* not⁶ to drink of the cup have assuredly
drunken;

And *art* thou he *that* shall altogether go unpunished?

Thou shalt not go unpunished,—but thou shalt surely drink *of it.*

13 For ⁿ I have sworn by myself, saith the LORD,

That ^o Bozrah⁷ shall become a desolation,—a reproach, a waste, and a curse;
And all the cities thereof shall be perpetual wastes.

14 I have heard a ^p rumour from the LORD,

And an ambassador is sent unto the heathen, *saying,*

Gather ye together, and come against her,—and rise up to the battle.

15 For, lo, ^q I will make thee small among the heathen,—*and* despised among men.

16 ^r Thy terribleness hath deceived thee,—*and* the pride of thine heart,
O thou that dwellest in the clefts of the rock,⁸—that holdest the height of the hill:

^s Though thou shouldst make thy ^t nest as high as the eagle,

^u I will bring thee down from thence,—saith the LORD.

17 Also ^x Edom shall be a desolation:

^y Every one that goeth by it shall be astonished,

And shall hiss at all the plagues thereof.

18 ^z As in the overthrow of Sodom and Gomorrah

And the neighbour *cities* thereof, saith the LORD,

No man shall abide there,—neither shall a son of man dwell in it.

19 ^a Behold, he⁹ shall come up,—like a lion from ^b the swelling of Jordan
Against the habitation of the strong:

But I will suddenly make him run away from her:

And who *is* a chosen *man*, *that* I may appoint over her?

For ^c who *is* like me?—and who will appoint me the time?

And ^d who *is* that shepherd that will stand before me?

20 ^e Therefore hear ^f the counsel of the LORD,—that he hath taken against Edom;

^a so ver. 39; ch. 48.
47.

^b see refs. ch. 25. 9, 21;
Eze. 25. 12; Am. 1.
11.

^c Obad. 8.
^d Eze. 25. 13; Obad. 9.
^e see Is. 19. 11—13.

^f ver. 30; ch. 48. 28;
Is. 2. 21.

^g ch. 25. 23.

^h Is. 17. 6; Obad. 5, 6.

ⁱ Mal. 1. 3, 4.

^k see refs. Ps. 37. 28.
^l Ps. 37. 35, 36; Is. 17.
14.

^m ch. 25. 29; Obad. 16;
1 Pet. 4. 17, 18.

ⁿ Ge. 22. 16; Is. 45. 23;
Am. 6. 8.

^o Is. 31. 6; 63. 1.

^p Eze. 7. 26; Obad.
1—3.

^q 1 Sam. 2. 7; Is. 23. 9.

^r Pro. 16. 18; 18. 12.

^s Is. 14. 13—15; Obad. 1.

^t Job 39. 27.

^u Am. 9. 2.

^v ver. 13; Is. 31. 9—15;
Eze. 25. 12—14.

^y ch. 18. 16; 50. 13.

^z ch. 50. 40; see refs.
Deu. 29. 23; Am. 4.
11.

^a ch. 48. 40; 50. 41, etc.

^b ch. 12. 5; Jos. 3. 15.

^c Ex. 15. 11; Ps. 80.
6, 8.

^d Job 41. 10; Ps. 76. 7.

^e ch. 50. 45.
^f Pro. 19. 21; Is. 14.
21—27.

1 The phraseology of certain parts of this prophecy so closely resembles that of Obadiah, as to make it evident that one of these prophets had read the work of the other (comp. vers. 9, 10, 14—16, with Obad. 2—6). The more probable opinion is, that Obadiah was the earlier of the two, and that Jeremiah borrowed from him, as he has done from the books of Numbers and Isaiah.

2 A city and district in the east of Edom; so called from Teman, a grandson of Esau. See Gen. xxxvi. 11. Its inhabitants were celebrated for wisdom: see Job ii. 11; Obad. vers. 8, 9.

3 Hide yourselves from the enemy, either by retiring into caverns, or by fleeing into the depths of the desert, whither they cannot pursue you.

4 The Dedanites were probably descendants of Abraham, dwelling among the Edomites. See Gen. xxv. 2.

5 If these words are to be taken as they stand, they appear like a promise converted into a threatening, by the implication that, if the widows and orphans are not protected by God, there shall be no one else to protect them; for the land shall be stripped of men, as it had been before (1 Kings xi. 16). But vers. 10, 11 may

perhaps be joined thus: 'His seed is destroyed, and his brethren, and his neighbours; and there is no one [to say], Leave thy fatherless children,' etc. Such an ellipsis is frequent: see ver. 4.

6 That is, God's own people: see ch. xxv. 28, 29.

7 See note on Isa. xxxiv. 6.

8 See note on 'Sela,' 2 Kings xiv. 7. The position of the city in an almost inaccessible chasm shows how appropriately it is compared to an eagle's nest; and its complete desolation, after it had been rebuilt, is a clear fulfilment of this and other predictions. See Mal. i. 4.

9 Or, 'Behold, one (*i. e.* the invader) comes up as a lion from the pride of Jordan (see note on ch. xii. 5) to the sheepfold of the strong; for I will suddenly make him (*i. e.* the strong) run away from it. And who is the chosen one? I will appoint [him] against it; for who is like me? and who will meet me? and who is the shepherd that will stand before me?' God compares the rock-hewn city to a sheepfold (see 1 Sam. xxiv. 3, and note), and sends an enemy against it, like a lion, whom the strongest shepherd cannot resist; for he is chosen and appointed by God for the work of destruction.

- And his purposes,—that he hath purposed against the inhabitants of ^g Teman :
- ^h Surely the least of the flock shall draw them out :
Surely he shall make ⁱ their habitations desolate with them.¹
- 21 ^h The earth is moved at the noise of their fall,
At the cry the noise thereof was heard in the Red Sea.
- 22 Behold, ^l he shall come up and fly as the eagle,—and spread his wings over Bozrah :
And at that day shall the heart of the mighty men of Edom be
As the heart of a woman in her pangs.
- Prediction of the destruction of Damascus.*
- 23 ^m CONCERNING Damascus.²
Hamath³ is confounded, and Arpad :—for they have heard evil tidings :
They are fainthearted [melted];—ⁿ there is sorrow on the sea ; it cannot be quiet.
- 24 Damascus is waxed feeble, and turneth herself to flee,—and fear hath seized on *her* :
^o Anguish and sorrows have taken her,—as a woman in travail.
- 25 How is ^p the city of praise not left,—the city of my joy!⁴
- 26 ^q Therefore her young men shall fall in her streets,
And all the men of war shall be cut off in that day,—saith the LORD of hosts.
- 27 And I will kindle a ^r fire in the wall of Damascus,
And it shall consume the palaces of Ben-hadad.
- Judgments on Kedar and Hazor foretold.*
- 28 ^s CONCERNING Kedar,⁵ and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite,⁶
- Thus saith the LORD ;—Arise ye, go up to Kedar,—and spoil ^t the men of the east.
- 29 Their ^u tents and their flocks shall they take away :
They shall take to themselves their ^v curtains, and all their vessels,
And their camels ;—and they shall cry unto them, ^y Fear is on every side.
- 30 ^z Flee, get you far off,—dwell deep, O ye inhabitants of Hazor,—saith the LORD ;
For ^a Nebuchadrezzar king of Babylon hath taken counsel against you,
And hath conceived a purpose against you.
- 31 Arise,⁷ get you up unto ^b the wealthy nation [*or*, nation that is at ease],
That dwelleth without care,—saith the LORD,
Which have neither gates nor bars,—*which* ^c dwell alone.⁸
- 32 And their camels shall be a booty,—and the multitude of their cattle a spoil :
And I will ^d scatter into all winds ^e them *that are* in the utmost corners ;⁹
And I will bring their calamity from all sides thereof,—saith the LORD.
- 33 And Hazor ^f shall be a dwelling for dragons,—and a desolation for ever :
^g There shall no man abide there,—nor *any* son of man dwell in it.
- Prediction of the overthrow and dispersion of Elam ; with a promise of future restoration.*
- 34 THE word of the LORD that came to Jeremiah the prophet against ^h Elam¹⁰ in
the beginning of the reign of Zedekiah king of Judah, saying,
- 35 Thus saith the LORD of hosts ;
Behold, I will break ⁱ the bow of Elam,—the chief of their might.
- 36 And upon Elam will I bring the four winds¹¹—from the four quarters of heaven,
And ^k will scatter them toward all those winds ;
And there shall be no nation whither the outcasts of Elam shall not come.
- 37 For I will cause Elam to be dismayed before their enemies ;
And before them that seek their life :
And I will bring evil upon them,—*even* my fierce anger, saith the LORD ;
^l And I will send the sword after them,—till I have consumed them :
- 38 And I will ^m set my throne in Elam,
And will destroy from thence the king and the princes,—saith the LORD.
- 39 But it shall come to pass ⁿ in the latter days,
That I will bring again the captivity of Elam,—saith the LORD.

¹ Or, 'Surely they shall drag them away, like the little ones of the flock ; surely he shall make their sheep-fold desolate over them :' a continuation of the figure of the preceding verse.

² Damascus had been taken by the Assyrians (2 Kings xvi. 9) ; but was probably soon repeopled with new colonists. In the decay of the Assyrian empire, it is supposed to have become for a short time independent ; but it soon fell under the power of Babylon.

³ See note on 2 Sam. viii. 9. 'Arpad' was evidently near Hamath, but its site has not been ascertained.

⁴ Or, 'How is it that the city of praise is not

left, the city of my joy !' This is the lamentation of an inhabitant.

⁵ On 'Kedar,' see note on Isa. xxi. 17. Of 'Hazor' we know nothing.

⁶ Literally, 'smote.' The title was probably added by the prophet when he compiled the book.

⁷ That is, 'Arise, O ye Chaldeans.' See ver. 28.

⁸ Separate from others, and therefore fancying themselves secure from attack. See Numb. xxiii. 9.

⁹ See note on ch. ix. 26.

¹⁰ See notes on 'Elam,' in Gen. xiv. 1, and Isa. xxii. 6.

¹¹ That is, enemies from every quarter.

Prophecies of the destruction of Babylon, and of the deliverance and restoration of Israel.

50 THE¹ word that the LORD spake ^o against Babylon *and* against the land of the Chaldeans ^p by Jeremiah the prophet.

2 ^q Declare ye among the nations,
And publish, and set up a standard;—publish, *and* conceal not :
Say, ^r Babylon is taken,—^s Bel² is confounded,—^t Merodach is broken in pieces ;
^u Her idols are confounded,—her images are broken in pieces.

3 ^v For out of the north³ there cometh up ^y a nation against her,
Which shall make her land desolate,⁴—and none shall dwell therein :
They shall remove, they shall depart, ^z both man and beast.

4 ^a In those days, and in that time, saith the LORD,
The children of Israel shall come,—^b they and the children of Judah together,
^c Going and weeping :⁵ they shall go,—^d and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*,
^e Come, and let us join ourselves to the LORD
In ^f a perpetual covenant *that* shall not be forgotten.

6 My people hath been ^g lost sheep :—^h their shepherds have caused them to go astray,
They have turned them away *on* ⁱ the mountains :
They have gone from mountain to hill,—they have forgotten their ^k restingplace.

7 All that found them have ^l devoured them :
And ^m their adversaries said, ⁿ We offend not,
Because they have sinned against the LORD,—^o the habitation of justice,⁶
Even the LORD, ^p the hope of their fathers.

8 ^q REMOVE⁷ out of the midst of Babylon,
And go forth out of the land of the Chaldeans,
And be as the ^r he goats⁸ before the flocks.

9 ^s For, lo, I will raise and cause to come up against Babylon
An assembly of great nations from the north country :
And they shall ^t set themselves in array against her ;
From thence she shall be taken :

10 Their arrows *shall be* as of a mighty expert man ;—^u none shall return in vain.
11 And Chaldea shall be a spoil :—^v all that spoil her shall be satisfied,—saith the LORD.

12 ^y Because ye were glad, because ye rejoiced,—O ye destroyers of mine heritage
Because ye are grown fat ^z as the heifer at grass,⁹
And bellow as bulls [*or*, neigh as steeds] ;

12 Your mother shall be sore confounded ;—she that bare you shall be ashamed :
Behold, the hindermost of the nations
Shall be a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD
It shall not be inhabited,—^a but it shall be wholly desolate :
^b Every one that goeth by Babylon shall be astonished,—and hiss at all her plagues.

14 ^c Put yourselves in array against Babylon round about :
All ye ^d that bend the bow, shoot at her, spare no arrows :
For she hath sinned against the LORD.

15 Shout against her round about :—she hath ^e given her hand :¹⁰
Her foundations are fallen,—^f her walls are thrown down :
For ^g it is the vengeance of the LORD :
Take vengeance upon her ;—^h as she hath done, do unto her.

^o see refs. Is. 13. 1.

^p see refs. 2 Sam. 23. 2.

^q ch. 6. 18; Ps. 61. 9.

^r see refs. Is. 21. 9.

^s ch. 51. 44; Is. 46. 1

^t Is. 39. 1.

^u see ch. 43. 12, 13.

^v ch. 51. 18.

^y vers. 39, 40; Is. 13. 5,

17—22.

^z ch. 7. 20; Ge. 6. 7.

^a ch. 3. 16—18; Is.

63. 4.

^b Is. 11. 12, 13; Hos.

1. 11.

^c see refs. ch. 31. 9;

Ezra 3. 12, 13.

^d ch. 29. 12—14; Hos.

3. 5.

^e Is. 2. 3—5.

^f ch. 31. 31—36; 32.

40.

^g ver. 17; Is. 53. 6;

1 Pet. 2. 25.

^h ch. 10. 21; 23. 1, 2;

Is. 56. 10, 11.

ⁱ ch. 2. 20; 3. 6, 23.

^k ch. 2. 32; Ps. 32. 7.

^l Ps. 79. 7.

^m ch. 40. 2, 3; Zec. 11. 5.

ⁿ see ch. 2. 3; Dan. 9.

16.

^o ch. 31. 23; Ps. 90. 1;

91. 1.

^p ch. 14. 8; Ps. 22. 4.

^q see refs. Is. 48. 20.

^r Pro. 30. 29—31.

^s vers. 3, 41; ch. 15.

11; 51. 27.

^t vers. 11, 29.

^u 2 Sam. 1. 22.

^v Rev. 17. 16.

^y Pro. 17. 5; Is. 47. 6.

^z Hos. 10. 11.

^a ch. 25. 12; Is. 11.

4—17.

^b ch. 49. 17.

^c ver. 9; ch. 51. 2.

^d ver. 20; ch. 49. 35.

^e 1 Chr. 29. 21; 2 Chr.

29. 8; Lam. 5. 6;

Eze. 17. 18.

^f ch. 46. 10; 51. 58.

^g ch. 51. 6, 11.

^h ver. 29; Ps. 137. 8, 9;

Rev. 18. 6.

¹ The subjects of chapters I., li. are the *overthrow and destruction of Babylon*, and the *deliverance of Israel*. These are presented in a series of prophetic pictures; in which, according to the peculiar style and manner of Jeremiah, the same objects are presented again in new aspects. Vers. 2—7 announce the general subject, the destruction of Babylon, and confusion of its idols (2, 3), and the repentance and restoration of Israel (4—7).

² See note on Isa. xlv. 1. 'Merodach' is supposed by some to represent the planet Mars, regarded as the god of slaughter and blood.

³ The Medes came from the north-east of Babylon.

⁴ Babylon was reduced to this state by a series of events extending through several centuries. See note on Isa. xiv. 23.

⁵ When Israel repents of his sins, his enemies and oppressors are punished.

⁶ Or, 'the fold of righteousness;' *i. e.* the true source of good and safety.

⁷ In vers. 8—20 the Jews are commanded to flee out of Babylon (8); for Jehovah is sending invaders from the north to seize and plunder her (9, 10); and her arrogance is to be turned into shame through His wrath (11, 13). Her enemies are summoned to execute vengeance; the foreigners dwelling there are warned to save themselves (14—16); and Israel, whom she had oppressed, is liberated, brought home, and restored to a holy covenant of mercy with Jehovah (17—20).

⁸ March with boldness and energy. The goat is a bolder animal than the sheep; and therefore it has been customary, in moving from place to place, to put some goats in the forefront of the flocks. See Prov. xxx. 31.

⁹ Or, 'as a *threshing*-heifer;' which, not being muzzled while it is treading out the grain, feeds freely and becomes wanton.

¹⁰ That is, she has surrendered. Ancient Oriental sculptures frequently indicate the submission of the conquered by the stretching out of the hand.

- 16 ⁱ Cut off the sower¹ from Babylon,
And him that handleth the sickle in the time of harvest :
For fear of the oppressing sword, ^k they shall turn every one to his people,
And they shall flee every one to his own land.
- 17 Israel is ^l a scattered sheep ;—^m the lions have driven *him* away :
First ⁿ the king of Assyria hath devoured him ;
And last this ^o Nebuchadrezzar king of Babylon hath broken his bones.
- 18 Therefore thus saith the LORD of hosts, the God of Israel ;
Behold, I will punish the king of Babylon and his land,
^p As I have punished the king of Assyria.
- 19 ^q And I will bring Israel again to his habitation,
And ^r he shall feed on Carmel and Bashan,
And ^s his soul shall be satisfied ^t upon mount Ephraim and Gilead.
- 20 ^u In those days, and in that time, saith the LORD,
^v The iniquity of Israel shall be sought for, and *there shall be none* ;
And the sins of Judah, and they shall not be found :
For I will pardon them ^w whom I reserve.
- 21 ^x GO² up against the land of Merathaim,
Even against it, and against the inhabitants of ^a Pekod :³
Waste and utterly destroy after them,⁴—saith the LORD,
And do ^b according to all that I have commanded thee.
- 22 ^c A sound of battle is in the land,—and of great destruction.
- 23 How is ^d the hammer⁵ of the whole earth cut asunder and broken !
How is Babylon become a desolation among the nations !
- 24 I have laid a snare for thee,
And thou art also taken, O Babylon,—^e and thou wast not aware :⁶
Thou art found, and also caught,—^f because thou hast striven against the LORD.
- 25 The LORD hath opened his armoury,
And hath brought forth ^g the weapons of his indignation :
For this is the work of the Lord God of hosts⁷—in the land of the Chaldeans.
- 26 Come against her from the utmost border,—^h open her storehouses :
Cast her up as heaps,—and destroy her utterly :—let nothing of her be left.
- 27 Slay all her ⁱ bullocks ;⁸—let them go down to the slaughter :
Woe unto them ! for their day is come,—the time of ^k their visitation.
- 28 ^l The voice of them that flee and escape out of the land of Babylon,
^m To declare in Zion the vengeance of the LORD our God,
The vengeance of his temple.
- 29 Call together the archers⁹ against Babylon :—ⁿ all ye that bend the bow,
Camp against it round about ;—let none thereof escape :
^o Recompense her according to her work ;
According to all that she hath done, do unto her :
^p For she hath been proud against the LORD,—against the Holy One of Israel.
- 30 ^q Therefore shall her young men fall in the streets,
And all her men of war shall be cut off in that day,—saith the LORD.
- 31 Behold, I *am* against thee, O thou most proud,—saith the Lord God of hosts :
For ^r thy day is come,—the time *that* I will visit thee.
- 32 And the most proud shall stumble and fall,—and none shall raise him up :
And ^s I will kindle a fire in his cities,—and it shall devour all round about him.
- 33 Thus saith the LORD of hosts ;
The children of Israel and the children of Judah—*were* oppressed together :

ⁱ Am. 5. 16.^k ch. 46. 16 ; 51. 9 ; Is. 13. 14.^l ver. 6 ; Eze. 34. 5, 6. m. ch. 2. 15.ⁿ 2 Ki. 17. 6.^o 2 Ki. 24. 10, 14.^p Is. 37. 36—38 ; Eze. 31. 3—17.^q vers. 4, 5 ; ch. 3. 18 ; 23. 3 ; 33. 12 ; Is. 65. 10 ; Eze. 34. 13, 14.^r Mic. 7. 14.^s ch. 31. 14, 25.^t Obad. 19.^u ver. 4.^v ch. 31. 34 ; Is. 43. 25 ; Mic. 7. 19.^w ch. 44. 14 ; Is. 1. 9.^x vers. 3, 9, 15.^a Eze. 23. 23.^b see ch. 34. 22 ; 2 Sam. 16. 11 ; 2 Ki. 18. 25 ; 2 Chr. 35. 23 ; Is. 10. 6 ; 14. 28 ; 48. 14.^c ch. 51. 54.^d ch. 51. 20 ; Is. 14. 4—6.^e ch. 51. 8, 31—30, 57 ; Is. 21. 3—5 ; Dan. 5. 30, 31.^f Job 9. 4.^g Is. 13. 5.^h ver. 10 ; Is. 45. 3.ⁱ ver. 11 ; ch. 46. 21 ;

Ps. 22. 12 ; Is. 34. 7.

^k ver. 31 ; ch. 48. 44.^l ch. 51. 50 ; Is. 48. 20.^m ver. 15 ; ch. 51. 10, 11.ⁿ ver. 14.^o ver. 15 ; ch. 51. 55 ;

Rev. 18. 6.

^p Is. 47. 10.^q ch. 49. 26 ; 51. 4.^r ver. 27.^s ch. 21. 14.

1 In ancient times, the plain of Babylon was so fertile that, according to Herodotus (b. i. e. 193), the seed yielded from two to three hundredfold. It is now an utter waste, with here and there a patch of cultivation.

2 In vers. 21—40 the invader is summoned, the sound of war and carnage is heard, and the destroyer is smitten unawares (21—24). Jehovah commissions the instruments of his wrath to destroy the wealth and nobles of Babylon ; and the report of her fall is sent to Jerusalem (25—28). Again the enemy is summoned to execute Jehovah's anger against Babylon, killing her warriors and burning her cities (29—32). Thus Israel is delivered from his mighty tyrants by his mightier Saviour (33, 34) ; who turns the sword of his vengeance against all the pride, power, and luxury of the Chaldeans (35—38), and makes the land an empty, uninhabitable waste (39, 40). The King of Babylon is then threatened with the same

chastisement which he has inflicted upon Israel and Edom (41—46 ; compare ch. vi. 22—24 ; xlix. 19, 20) ; showing that the cruelties of the oppressor shall recoil upon himself. Compare Ps. cxxxvii. 8.

3 'Merathaim' and 'Pekod' may be names of cities or districts of Chaldea ; but if so, they seem to have been selected on account of their significance. The time of visitation (Pekod) on the doubly rebellious (Merathaim) is come.

4 That is, pursuing after them.

5 Heb., 'Pattish,' which some suppose to be the same as 'Patis,' or *Master*, a title of the Chaldean kings.

6 This is generally supposed to refer to the stratagem of Cyrus, who took the city by surprise. See note on Isa. xlv. 1.

7 Or, 'For the Lord God of hosts hath a work.'

8 Her princes, and great men.

9 The Persians were celebrated bowmen.

- ‘ And all that took them captives held them fast;—they refused to let them go.
 34 “ Their Redeemer *is* strong;—^r the LORD of hosts *is* his name:
^y He shall thoroughly plead their cause,
^z That he may give rest to the land,—and disquiet the inhabitants of Babylon.
 35 A sword *is* upon the Chaldeans,—saith the LORD,
 And upon the inhabitants of Babylon,
 And ^a upon her princes, and upon ^b her wise *men*.
 36 A sword *is* ^c upon the liars¹—and they shall dote:
 A sword *is* upon her mighty men—and they shall be dismayed.
 37 A sword *is* upon ^d their horses, and upon their chariots,
 And upon all ^e the mingled² people that *are* in the midst of her;
 And ^f they shall become as women:
 A sword *is* upon her treasures—and they shall be robbed.
 38 ^g A drought³ *is* upon her waters—and they shall be dried up:
 For it *is* the land of ^h graven images,—and they are ⁱ mad upon *their* idols.⁴
 39 ^h Therefore the wild beasts of the desert with the wild beasts of the islands shall
 dwell *there*,
 And the owls shall dwell therein:—^l and it shall be no more inhabited for ever;
 Neither shall it be dwelt in from generation to generation.
 40 ^m As God overthrew Sodom and Gomorrah
 And the neighbour *cities* thereof, saith the LORD;
 So shall no man abide there,—neither shall any son of man dwell therein.
 41 “ Behold, a people shall come from the north,⁵
 And a great nation, and many kings shall be raised up from the coasts of the earth.
 42 ^o They shall hold the bow and the lance:
^p They *are* cruel, and will not show mercy:
^q Their voice shall roar like the sea,—and they shall ride upon horses,
Every one put in array, like a man to the battle,
 Against thee, O daughter of Babylon.
 43 ^r The king of Babylon hath heard the report of them,—and his hands waxed feeble:
^s Anguish took hold of him,—and pangs as of a woman in travail.
 44 ^t Behold, he shall come up—like a lion from the swelling of Jordan
 Unto the habitation of the strong:
 But I will make them suddenly run away from her:
 And ^u who *is* a chosen *man*, that I may appoint over her?
 For who *is* like me?—and who will appoint me the time?
 And ^x who *is* that shepherd that will stand before me?
 45 Therefore hear ye ^y the counsel of the LORD,—that he hath taken against Babylon;
 And his purposes,—that he hath purposed against the land of the Chaldeans:
 Surely ^z the least of the flock shall draw them out:
 Surely he shall make *their* habitation desolate with them.
 46 ^a At the noise of the taking of Babylon⁶ the earth is moved,
 And the cry is heard among the nations.
 51 THUS saith the LORD;⁷—Behold, ^b I will raise up against Babylon,
 And against them that dwell in the midst of them that rise up against me,
^c A destroying wind;
 2 And will send unto Babylon ^d fanners,
 That shall fan her, and shall empty her land:
^e For in the day of trouble they shall be against her round about.
 3 Against *him* that bendeth⁸ ^f let the archer bend his bow,
 And against *him* that lifteth himself up in his brigandine:
 And spare ye not her young men;—^g destroy ye utterly all her host.
 4 Thus the slain shall fall in the land of the Chaldeans,
^h And *they* that *are* thrust through in her streets.

^t vers. 7, 17, 18.
^u Pro. 23. 11; Is. 43. 14; Mic. 4. 10; Rev. 18. 8.
^x Is. 47. 4.
^y see refs. Pro. 22. 23.
^z Is. 14. 3—7.
^a Dan. 5. 30.
^b Is. 47. 13.
^c ch. 48. 30; Is. 44. 25.
^d Ps. 20. 7, 8; 76. 6.
^e ch. 25. 20, 21; Eze. 30. 5.
^f ch. 48. 41; 51. 30; Nah. 3. 13.
^g ch. 51. 32—36; Is. 44. 27; Rev. 16. 12.
^h ver. 2; ch. 51. 44, 47, 52; Dan. 3. 1; 5. 4; Rev. 17. 5.
ⁱ ch. 51. 7.
^k ch. 51. 37; see parallels, Is. 13. 20—22; 34. 14; Rev. 18. 2, 21—24.
^l ch. 25. 12; Is. 13. 20.
^m ch. 49. 18; 51. 26; Ge. 19. 25; Is. 13. 19.
ⁿ vers. 3, 9; ch. 6. 22; 25. 14; 51. 27; Rev. 17. 16.
^o ch. 6. 23.
^p Is. 13. 17, 18.
^q Is. 5. 30.
^r ch. 51. 31; Is. 13. 6—8; Dan. 5. 5, 6.
^s ch. 49. 24.
^t ch. 49. 19—21.
^u Is. 41. 25; 46. 11.
^x ch. 49. 19; Job 41. 10.
^y ch. 51. 11; Is. 14. 24, etc.
^z ch. 49. 20.
^a ch. 49. 21; Is. 14. 9, 10; Eze. 31. 16; Rev. 18. 9, 10, 19.
^b ch. 50. 9, 14—16.
^c ch. 4. 11; 2 Kl. 19. 7.
^d ch. 15. 7; see refs. Is. 41. 16.
^e ch. 50. 14.
^f ch. 50. 14.
^g ch. 50. 21.
^h ch. 49. 26; 50. 30, 37.

1 The false prophets, as in Isa. xlv. 25.

2 See note on ch. xxv. 24.

3 Babylon owed its fertility in part to an extensive system of irrigation by canals (see Herod. b. i. c. 193); and, when these failed or were destroyed, barrenness was the result, notwithstanding the natural richness of the soil.

4 Heb., ‘their fears’ (*i. e.* the objects of their fear), or, ‘their terrific idols.’ Babylon was full of idols.

5 See note on ver. 3. The ‘kings’ may be the allies or vassals of Cyrus, or the later conquerors of Babylon.

6 Or, ‘At the sound, ‘Babylon is taken,’ the earth is moved.’

7 God is about to exterminate the Chaldean warriors (vers. 1—4), and to deliver and avenge Israel (5, 6). He has used Babylon as his instrument; but it shall now be irreparably destroyed (7—9); for Israel is to be saved, that God may be glorified in Zion (10). He therefore summons the besiegers and the besieged to the conflict, which shall end in the ruin of Babylon (vers. 11—13); thus fulfilling the oath of Jehovah, the Creator of all, and the ‘Portion of Israel’ (14—19). Vers. 15—19 are repeated from ch. x. 12—16, on which see notes.

8 That is, ‘that bendeth [the bow].’ See note on Psa. xxxvii. 14.

- 5 For ⁱ Israel *hath* not *been* forsaken,—nor Judah, of his God, of the LORD of hosts ;
^h Though their land was filled with sin against the Holy One of Israel.
- 6 ^l Flee out of the midst of Babylon,—and deliver every man his soul :
 Be not cut off in her iniquity ;—for ^m this *is* the time of the LORD's vengeance ;
ⁿ He will render unto her a recompence.
- 7 ^o Babylon *hath been* a golden ^p cup¹ in the LORD's hand,
 That made all the earth drunken :
^q The nations have drunken of her wine ;—therefore the nations ^r are mad.
- 8 Babylon is suddenly ^s fallen and destroyed :—^t howl for her ;
^u Take balm for her pain,—if so be she may be healed.
- 9 We would have healed Babylon,²—but she is not healed :
 Forsake her,—and ^v let us go every one into his own country :
^w For her judgment reacheth unto heaven,—and is lifted up *even* to the skies.
- 10 The LORD hath ^x brought forth our righteousness :
 Come, and let us ^a declare in Zion the work of ^b the LORD our God.
- 11 ^c Make bright the arrows ; gather the shields :
^d The LORD hath raised up the spirit of the kings of the Medes :
^e For his device *is* against Babylon, to destroy it ;
 Because it *is* ^f the vengeance of the LORD,—the vengeance ^g of his temple.
- 12 ^h Set up the standard upon the walls of Babylon,
 Make the watch strong,—set up the watchmen,—prepare the ambushes :³
 For the LORD hath both devised and done
 That which he spake against the inhabitants of Babylon.
- 13 ⁱ O thou that dwellest upon many waters,⁴—abundant in treasures,
 Thine end is come,—*and* the measure of thy covetousness.
- 14 ^k The LORD of hosts hath sworn by himself, *saying*,
 Surely I will fill thee with men, ^l as with caterpillars ;
 And they shall lift ^m up a shout against thee.
- 15 ⁿ He hath made the earth by his power,
 He hath established the world by his wisdom,
 And ^o hath stretched out the heaven by his understanding.
- 16 ^p When he uttereth *his* voice, *there is* a multitude of waters in the heavens :
 And ^q he causeth the vapours to ascend from the ends of the earth :
 He maketh lightnings with rain,—and bringeth forth the wind out of his treasures.
- 17 ^r Every man is brutish by *his* knowledge [*or, is more brutish than to know*] ;
 Every founder is confounded by the graven image :
^s For his molten image *is* falsehood,—and *there is* no breath in them.
- 18 ^t They *are* vanity, the work of errors :
 In the time of their visitation they shall perish.
- 19 ^u The portion of Jacob *is* not like them ;—for he *is* the former of all things :
 And *Israel is* the rod of his inheritance :—the LORD of hosts *is* his name.
- 20 ^x THOU⁵ *art* my battle ax⁶ *and* weapons of war :
 For with thee [*or, by thee*] will I ^y break in pieces the nations,
 And with thee will I destroy kingdoms ;
- 21 And with thee will I break in pieces the horse and his rider ;
 And with thee will I break in pieces the chariot and his rider ;
- 22 With thee also will I break in pieces man and woman ;
 And with thee will I break in pieces ^z old and young ;
 And with thee will I break in pieces the young man and the maid
- 23 I will also break in pieces with thee the shepherd and his flock ;
 And with thee will I break in pieces the husbandman and his yoke of oxen ;
 And with thee will I break in pieces captains and rulers.
- 24 ^a And I will render unto Babylon—and to all the inhabitants of Chaldea
 All their evil that they have done in Zion in your sight,—saith the LORD.

ⁱ ch. 33. 24—26 ; 46. 28 ; Am. 9. 8, 9 ; Ro. 11. 1, 2.

^h ch. 16. 18.

^l ch. 50. 8 ; Rev. 18. 4. ^m ch. 50. 15, 28.

ⁿ ch. 25. 14.

^o Rev. 17. 4. ^p ch. 25. 15.

^q ch. 25. 9, 15 ; Rev. 14. 8.

^r ch. 25. 16.

^s Is. 21. 9 ; Rev. 14. 8 ;

18. 2.

^t ch. 48. 20 ; Rev. 18.

9, 11, 19.

^u ch. 46. 11.

^x ch. 50. 16 ; Is. 13. 11.

^y Rev. 18. 5.

^z Ps. 37. 6 ; Mic. 7. 9,

10.

^a ch. 50. 28.

^b vers. 27, 28.

^c ch. 46. 4.

^d ver. 29 ; Is. 13. 17.

^e ch. 50. 45.

^f ch. 50. 28.

^g ver. 35 ; Ps. 74. 3—11.

^h Nah. 2. 1 ; 3. 14.

ⁱ Rev. 17. 1, 15.

^k ch. 49. 13 ; Am. 6. 8.

^l Nah. 3. 15.

^m ch. 50. 15.

ⁿ ch. 10. 12—16 ; Ge. 1.

1, 6.

^o Job 9. 8 ; Ps. 104. 2 ;

Is. 40. 22.

^p ch. 10. 13.

^q Ps. 135. 7.

^r ch. 10. 14.

^s ch. 50. 2.

^t ch. 10. 15.

^u ch. 10. 16.

^x ch. 50. 23 ; Is. 10. 5,

15.

^y ch. 25. 9, 11.

^z so 2 Chr. 36. 17.

^a ch. 50. 15, 29.

1 Comp. ch. xxv. 15, 16. The epithet 'golden' indicates the wealth and splendour of Babylon.

2 This appeal to her allies (ver. 8), and their reply (ver. 9), forcibly show the hopelessness of her restoration.

3 See note on ch. l. 24.

4 The Euphrates and its numerous canals, which passed through and near the city.

5 After addressing Babylon as his instrument of destruction (vers. 20—23), Jehovah threatens her with similar destruction (24—26), summons all the nations under the Medes to attack her (27, 28), and describes vividly the fright and cowardice of the people, and the

sudden capture of the city (29—32), which is now at hand (33). Hearing Israel's complaints of Nebuchadnezzar's cruelties, and cries for vengeance (vers. 34, 35), Jehovah promises to punish Babylon, turning her land into a desert (36, 37), and her revelry into the sleep of death (38—40).

6 Rather, 'club.' As the verbs are in the past tense in Hebrew, they should be rendered, 'I have broken in pieces,' 'I have destroyed,' etc.; and thus they apply to Babylon. Comp. Isa. x. 5, 15. Some, however, regard them as the prophetic past, and refer them to the future and to Cyrus.

- 25 Behold, I *am* against thee, ^b O destroying mountain, ¹—saith the LORD,
Which destroyest all the earth:—and I will stretch out mine hand upon thee,
And roll thee down from the rocks,—^c and will make thee a burnt mountain.
- 26 ^d And they shall not take of thee a stone for a corner,—nor a stone for foundations;
^e But thou shalt be desolate for ever,—saith the LORD.
- 27 ^f Set ye up a standard in the land,
Blow the trumpet among the nations,—^g prepare the nations against her,
Call together against her ^h the kingdoms of Ararat, Minni, and ⁱ Ashchenaz; ²
Appoint a captain against her;
Cause the horses to come up as the rough ³ caterpillars.
- 28 Prepare against her the nations—with ^k the kings of the Medes,
The captains thereof, and all the rulers thereof,—and all the land of his dominion.
- 29 And the land shall tremble and sorrow:
^l For every purpose of the LORD shall be performed against Babylon,
^m To make the land of Babylon a desolation—without an inhabitant.
- 30 ⁿ The mighty men of Babylon have forborn to fight,
They have remained in *their* holds:
Their might hath failed;—^o they became as women:
They have burned her dwellingplaces;—^p her bars ⁴ are broken.
- 31 ^q One post shall run to meet another,—and one messenger to meet another,
To show the king of Babylon that his city is taken at *one* end, ⁵
- 32 And that ^r the passages are stopped, ⁶—and the reeds they have burned with fire,
And the men of war are affrighted.
- 33 For thus saith the LORD of hosts, the God of Israel;
The daughter of Babylon *is* ^s like a threshingfloor,—^t *it is* time to thresh ⁷ her:
Yet a little while, ^u and the time of her harvest shall come.
- 34 Nebuchadrezzar the king of Babylon hath ^x devoured me,—he hath crushed me,
He hath made me an empty vessel,—he hath swallowed me up like a dragon,
He hath filled his belly with my delicates,—he hath cast me out.
- 35 ^y The violence done to me and to my flesh *be* upon Babylon,
Shall the inhabitant of Zion say;
And my blood upon the inhabitants of Chaldea,—shall Jerusalem say.
- 36 Therefore thus saith the LORD;
Behold, ^z I will plead thy cause,—and take vengeance for thee;
^a And I will dry up her sea, ⁸—and make her springs dry.
- 37 ^b And Babylon shall become heaps,—a dwellingplace for dragons,
^c An astonishment, and an hissing,—without an inhabitant.
- 38 They shall roar together like lions:—they shall yell as lions' whelps.
- 39 In their heat ^d I will make their feasts,
And ^e I will make them drunken,—that they may rejoice,
And sleep a perpetual sleep, and not wake,—saith the LORD.
- 40 I will bring them down like lambs to the slaughter,—like rams with he goats.
- 41 HOW ¹⁰ is ^e Sheshach taken!
And how is ^f the praise of the whole earth surprised!
How is Babylon become an astonishment among the nations!

b Isa. 13. 2; Zec. 4. 7.

c Rev. 8. 8.

d Isa. 11. 23.

e ch. 50. 40.

f Isa. 13. 2.

g ch. 25. 14.

h ch. 50. 41.

i Ge. 10. 3.

k ver. 11; Dan. 5. 28.

l Isa. 13. 19, 20.

m ver. 43; ch. 50. 13,

39, 40.

n Nah. 3. 13.

o ch. 48. 41; 50. 37;

Isa. 19. 16.

p Lam. 2. 9; Am. 1. 5;

Nah. 3. 13.

q ch. 50. 21.

r ch. 50. 38.

s Isa. 21. 10; Am. 1. 3;

Mic. 4. 13.

t Isa. 41. 15; Hab. 3. 12.

u Isa. 17. 5, etc.; Hos.

6. 11; Joel 3. 13;

Rev. 14. 15, 18.

x ver. 49; ch. 50. 17.

y ch. 50. 29; Ps. 137.

8, 9.

z ch. 50. 33, 34.

a ch. 50. 38.

b ch. 50. 39; Isa. 13. 22;

Rev. 18. 2.

c ch. 25. 9, 18.

d ver. 57.

e ch. 25. 26.

f ch. 49. 25; 50. 23; Isa.

13. 19; Dan. 4. 30.

¹ Literally, 'mountain of destruction;' so in Prov. xxviii. 24, 'man of destruction,' i. e. *destroyer*. Some suppose this to be a reference to a volcano, which, after some destructive eruptions, spends itself and is 'burnt' out. The word 'mountain' is also applied by some to the high walls and lofty tower of the city (see Gen. xi. 4), which now present a vast mound of vitrified ruins. Others regard the word as merely emblematic of the elevation which the kingdom had attained, from which it was brought down to a mere heap of ashes.

² The mountainous countries towards the Caucasus and the Black Sea.

³ Representing the bristling spears of the riders.

⁴ Her 'bars of iron.' See Isa. xlv. 2.

⁵ Or, 'on every side.' Herodotus (b. i. c. 191) states that, owing to the great extent of Babylon, those who dwelt in the outskirts were taken prisoners by the Persians before the people in the centre of the city knew of the attack.

⁶ Rather, 'are taken.' The 'passages' are probably the ferries or fords across the river, which would naturally be guarded. But the channel of the river being dried, and the reeds burnt, either to clear the way or to hide the Persian troops by the smoke, the city was captured.

⁷ See notes on Isa. xxi. 10; xli. 15.

⁸ The Euphrates. The term is frequently applied in Scripture to large rivers. See Isa. xix. 5, and note.

⁹ That is, while they are heated with wine, I will prepare for them another sort of wine, the wine of my indignation. See note on Isa. xxi. 4.

¹⁰ Vers. 41—58 repeat the two-sided picture of Babylon's punishment and Israel's deliverance, contrasting the oppressor's present magnificence and splendour with her coming desolation. Babylon and her cities shall be taken and desolated (vers. 41—43) to punish her gods (41). Let Israel, therefore, flee out of the midst of her (45), joyfully regarding rumours and commotions (46) as indications of her speedy downfall (47); over which heaven and earth (48), the slain (49) and the living, who still love Jerusalem, shall exult (50); for, as Babylon has violated Jehovah's temple, so her gods and their worshippers shall be punished (51, 52), and her pride and power be humbled (53). Her sounds of gaiety, commerce, and triumph are to be exchanged, first, for the outcries of the vanquished (54, 55) under the retribution of Jehovah (56), and then for the silence of death (57); for her very walls and gates shall be utterly demolished (58).

<p>42 ^s The sea is come up upon Babylon : She is covered with the multitude of the waves thereof.¹</p> <p>43 ^h Her cities are a desolation,—a dry land, and a wilderness, A land wherein no man dwelleth,—neither doth <i>any</i> sou of man pass thereby.</p> <p>44 ⁱ And I will punish Bel in Babylon, And ^k I will bring forth out of his mouth that which he hath swallowed up :² And the nations shall not flow together any more unto him : Yea, ^l the wall of Babylon shall fall.</p> <p>45 ^m My people, go ye out of the midst of her, And deliver ye every man his soul from the fierce anger of the LORD.</p> <p>46 And lest³ your heart faint, And ye fear ⁿ for the rumour that shall be heard in the land ; ^o A rumour shall both come <i>one</i> year, And after that in <i>another</i> year <i>shall come</i> a rumour, And violence in the land,—ruler against ruler.</p> <p>47 Therefore, behold, the days come, That ^p I will do judgment upon the graven images of Babylon : And her whole land shall be confounded, And all her slain shall fall in the midst of her.</p> <p>48 Then ^q the heaven and the earth, and all that <i>is</i> therein, shall sing for Babylon : ^r For the spoilers shall come unto her from the north,—saith the LORD.</p> <p>49 As Babylon <i>hath caused</i> the slain of Israel to fall, So at Babylon shall fall the slain of all the earth.⁴</p> <p>50 ^s Ye that have escaped the sword,—go away, stand not still : Remember the LORD afar off,—and let Jerusalem come into your mind.</p> <p>51 ^t We are confounded, because we have heard reproach : Shame hath covered our faces : ^u For strangers are come into the sanctuaries of the LORD's house.</p> <p>52 Wherefore, behold, the days come, saith the LORD, ^x That I will do judgment upon her graven images : And through all her land the wounded shall groan.</p> <p>53 ^y Though Babylon should mount up to heaven, And though she should fortify the height of her strength, <i>Yet</i> ^z from me shall spoilers come unto her,—saith the LORD.</p> <p>54 ^a A sound of a cry <i>cometh</i> from Babylon, And great destruction from the land of the Chaldeans :</p> <p>55 Because the LORD hath spoiled Babylon,—and destroyed out of her the great voice ; When ^b her waves do roar like great waters,—a noise of their voice is uttered :</p> <p>56 Because ^c the spoiler is come upon her, <i>even</i> upon Babylon, And her mighty men are taken,—every one of their bows is broken : ^d For the LORD God of recompences shall surely requite.⁵</p> <p>57 ^e And I will make drunk her princes, and her wise <i>men</i>, Her captains, and her rulers, and her mighty men : And they shall sleep a perpetual sleep,—and not wake, Saith ^f the king, whose name <i>is</i> the LORD of hosts.</p> <p>58 Thus saith the LORD of hosts ; ^g The broad walls⁶ of Babylon shall be utterly broken, And her high gates shall be burned with fire ; And ^h the people shall labour in vain, And the folk in the fire, and they shall be weary.⁷</p> <p>59 The⁸ word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon</p>	<p>^g see Is. 8. 7, 8.</p> <p>^h ver. 29 ; ch. 50. 39, 40.</p> <p>ⁱ ch. 50. 2 ; Is. 46. 1, 2.</p> <p>^k ver. 34 ; 2 Chr. 36. 7.</p> <p>^l ver. 58.</p> <p>^m see refs. Is. 48. 20.</p> <p>ⁿ 2 Ki. 19. 7.</p> <p>^o Is. 21. 2, 3.</p> <p>^p ver. 52 ; ch. 50. 2.</p> <p>^q Pro. 11. 10 ; Is. 44. 23 ; 49. 13 ; Rev. 18. 20.</p> <p>^r ver. 11 ; ch. 50. 3, 41.</p> <p>^s ch. 44. 28.</p> <p>^t Ps. 41. 15, 16 ; 79. 4.</p> <p>^u Ps. 44. 13—16.</p> <p>^x ver. 47.</p> <p>^y ch. 49. 16 ; Am. 9. 2 ; Obad. 4.</p> <p>^z vers. 1—4.</p> <p>^a ch. 50. 22.</p> <p>^b Is. 17. 12, 13.</p> <p>^c Is. 21. 2.</p> <p>^d ver. 24 ; ch. 50. 29 ; Deu. 32. 35 ; Ps. 94. 1.</p> <p>^e ver. 33.</p> <p>^f ch. 46. 18 ; 48. 15.</p> <p>^g ver. 44.</p> <p>^h Hab. 2. 13.</p>
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¹ As the Euphrates floods the plains, so shall the country be inundated with invaders.

² That is, the riches of his temple, consisting of the spoils of conquered countries ; especially the sacred vessels from Jerusalem, which had been placed there : see refs.

³ Rather, 'Let not your heart faint, nor fear ye,' etc. The prophet gives to the Jews the signs of Babylon's approaching end, as our Lord gave his disciples signs of the end of the Jewish state. See Matt. xxiv. 6—22.

⁴ Or, 'Both Babylon is to fall, O ye slain of Israel ; and with Babylon shall fall the slain of all the country.'

⁵ Or, 'For Jehovah is a God of recompences, He will surely requite.'

⁶ According to ancient historians, six chariots could

be driven abreast on the walls of Babylon. These walls lasted above a thousand years after this prediction was uttered, but have now entirely disappeared.

⁷ Or, 'The people shall have laboured for vanity, and the folk [only] for the fire, and been wearied.' All the vast labours spent on the walls and palaces of Babylon shall be thrown away ; for they shall come to the fire and to nothing.

⁸ This oracle against Babylon was not to be communicated at once to all the people, but to one individual (compare ch. xxx.) The announcement of deliverance to a people who gave no signs of penitence would only tend to harden them ; but when made known it would serve greatly to revive the dejected spirits of the exiles.

60 in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.¹ So
 61 Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all
 these words that are written against Babylon. And Jeremiah said to Seraiah,
 When thou comest to Babylon, and shalt see, and shalt read all these words;
 62 then shalt thou say, O LORD, thou hast spoken against this place, to cut it off,
 that ^k none shall remain in it, neither man nor beast, but that it shall be desolate
 63 for ever. And it shall be, when thou hast made an end of reading this book,
 64 ^l that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and
 thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I
 will bring upon her: ^m and they shall be weary.

Thus far *are* the words of Jeremiah.

*Second siege of Jerusalem by Nebuchadnezzar; its capture and destruction; pillage of
 the temple; and deportation of many of the people.*

52 ZEDEKIAH² *was* ⁿ one and twenty years old when he began to reign, and he
 reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the
 2 daughter of Jeremiah of Libnah. And he did *that which was* evil in the eyes of
 3 the LORD, according to all that Jehoiakim had done. For through the anger of
 the LORD it came to pass in Jerusalem and Judah, till he had cast them out from
 his presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ^o ninth year of his reign, in the tenth month, in the
 tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all
 his army, against Jerusalem, and pitched against it, and built forts against it
 5 round about. So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore
 7 in the city, so that there was no bread for the people of the land. Then the city
 was broken up, and all the men of war fled, and went forth out of the city by
 night by the way of the gate between the two walls, which *was* by the king's
 8 garden; (now the Chaldeans *were* by the city round about:) and they went by
 the way of the plain. But the army of the Chaldeans pursued after the king,
 and overtook Zedekiah in the plains of Jericho; and all his army was scattered
 9 from him. ^p Then they took the king, and carried him up unto the king of
 Babylon, to Riblah in the land of Hamath; where he gave judgment upon him.

10 ^q And the king of Babylon slew the sons of Zedekiah before his eyes: he slew
 11 also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah;
 and the king of Babylon bound him in chains, and carried him to Babylon, and
 put him in prison till the day of his death.

12 ^r Now in the fifth month, in the tenth *day* of the month, ^s which *was* the nine-
 teenth year of Nebuchadrezzar king of Babylon, ^t came Nebuzar-adan, captain of
 13 the guard, *which* served the king of Babylon, into Jerusalem, and burned the
 house of the LORD, and the king's house; and all the houses of Jerusalem, and
 14 all the houses of the great *men*, burned he with fire. And all the army of the
 Chaldeans, that *were* with the captain of the guard, brake down all the walls of
 Jerusalem round about.

15 ^u Then Nebuzar-adan the captain of the guard carried away captive *certain* of
 the poor of the people, and the residue of the people that remained in the city,
 and those that fell away, that fell to the king of Babylon, and the rest of the
 16 multitude. But Nebuzar-adan the captain of the guard left *certain* of the poor
 17 of the land for vinedressers and for husbandmen. ^x Also the ^y pillars of brass
 that *were* in the house of the LORD, and the bases, and the brasen sea that *was*
 in the house of the LORD, the Chaldeans brake, and carried all the brass of them
 18 to Babylon. ^z The caldrons also, and the shovels, and the snuffers, and the bowls,
 and the spoons, and all the vessels of brass wherewith they ministered, took they
 19 away. And the basins, and the firepans [*or*, censers], and the bowls, and the
 caldrons, and the candlesticks, and the spoons, and the cups; *that which was* of
 gold *in* gold, and *that which was* of silver *in* silver, took the captain of the guard
 20 away. The two pillars, one sea, and twelve brasen bulls that *were* under the
 bases, which king Solomon had made in the house of the LORD: ^a the brass of
 21 all these vessels was without weight. And *concerning* the ^b pillars, the height of
 one pillar *was* eighteen cubits; and a fillet of twelve cubits did compass it; and
 22 the thickness thereof *was* four fingers: *it was* hollow. And a chapter of brass
was upon it; and the height of one chapter *was* five cubits, with network and
 pomegranates upon the chapters round about, all *of* brass. The second pillar

^k ver. 29; ch. 50. 3, 33.

^l see ch. 19. 10, 11; Rev. 18. 21.

^m ver. 58.

ⁿ see parallel, 2 Ki. 21. 18-20.

^o ch. 39. 1; Zec. 8. 19; see parallel, 2 Ki. 25. 1-30.

^p ch. 32. 4.

^q Eze. 12. 13.

^r Zec. 7. 5; 8. 19.
^s see ver. 29.
^t ch. 39. 9.

^u ch. 39. 9.

^x ch. 27. 19.
^y see 1 Ki. 7. 15, 23, 27, 50.

^z Ex. 27. 3; 2 Ki. 25. 14-16.

^a 1 Ki. 7. 47.

^b 1 Ki. 7. 15; 2 Ki. 25. 17; 2 Chr. 3. 15.

¹ Literally, 'prince of the resting-place.' Probably either the royal chamberlain of Zedekiah, or the marshal of the caravan, who arranged the halting-places.

² This chapter is almost verbally identical with 2 Kings xxiv. 18-20; xxv. (on which see the notes); but it gives some particulars of the history rather more fully.

23 also and the pomegranates *were* like unto these. And there were ninety and six pomegranates on a side; and ^call the pomegranates upon the network *were* an hundred round about.

^c see 1 Ki. 7. 20.

24 And ^dthe captain of the guard took Seraiah the chief priest, ^eand Zephaniah
25 the second priest, and the three keepers of the door: he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of
26 the people of the land, that were found in the midst of the city. So Nebuzar-adan the captain of the guard took them, and brought them to the king of
27 Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

^d 2 Ki. 25. 18.
^e ch. 21. 1; 29. 25.

28 ^fThis *is* the people whom Nebuchadrezzar carried away captive. In the
29 ^gseventh year ^hthree thousand Jews and three and twenty: ⁱin the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred
30 thirty and two persons: in the three and twentieth year of Nebuchadrezzar, Nebuzar-adan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.¹

^f 2 Ki. 21. 2.
^g see 2 Ki. 24. 12.
^h see 2 Ki. 21. 14.
ⁱ see ver. 12; ch. 39. 9.

Jehoiachin's captivity is relieved by Evil-merodach.

31 ^kAND it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign ^llifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,
32 and spake kindly unto him, and set his throne above the throne of the kings
33 that *were* with him in Babylon, and changed his prison garments: ^mand he did
34 continually eat bread before him all the days of his life. And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

^k 2 Ki. 25. 27—30.

^l Ge. 40. 13, 20.

^m 2 Sam. 9. 13.

¹ There is an apparent discrepancy between these numbers and those in 2 Kings xxiv. 14, 16; and various explanations of it have been suggested. It appears to be most probable, either that these deportations were additional to those mentioned in 2 Kings xxiv., and that they are introduced here to show that the people were

taken away on other occasions beside the great deportations; or that this is the number of men carried away 'from Jerusalem' *alone*, the larger numbers in 2 Kings xxiv. including men from all the land of Judah. The whole number of exiles, including women and children, probably exceeded 50,000.

THE LAMENTATIONS OF JEREMIAH.

THIS book is an appendix to the prophecies of Jeremiah, of which in the ancient Scriptures it formed a part. It consists of five elegies, in which the prophet pathetically expresses his grief for the miseries of famine, the destruction of the city and temple of Jerusalem, the cessation of public worship, and the other calamities with which his countrymen had been visited for their sins. His great object evidently was to teach the suffering Jews neither 'to despise the chastening of the Lord, nor to faint when rebuked of him;' but to turn to God with deep repentance, confessing their sins, and humbly looking to him for pardon and deliverance.

As a composition, this book is remarkable for the great

variety of pathetic images which it contains, all expressive of the deepest sorrow, and worthy of the subject which they are designed to illustrate.

Each of these poems consists of twenty-two stanzas. All but the last are in the Hebrew alphabetical acrostics, and the lines are longer than is usual in Hebrew poetry. The first three consist chiefly of triplets, and the stanzas commence with the successive letters of the Hebrew alphabet in regular order. The third has this further peculiarity, that all the three lines in each stanza begin with the same letter. In the fourth, each stanza consists only of two lines. And the last resembles in its structure the ordinary poetry.

Elegy I. The degradation of Jerusalem, and the sins and sufferings of the people.

- 1 HOW doth the city ^asit solitary,¹ *that was* full of people!
^b*How* is she become as a widow, she *that was* great among the nations!
And ^cprincess among the provinces, ^d*how* is she become tributary!
2 She ^eweepeth sore in the ^fnight, and her tears *are* on her cheeks:
^gAmong all her lovers² ^hshe hath none to comfort *her*:
All her friends have dealt treacherously with her, they are become her enemies.
3 ⁱJudah is gone into captivity because of affliction, and because of great servitude:³

^a Is. 3. 26.
^b Is. 47. 7, 8.
^c 1 Ki. 4. 21; Ezra 4. 20.
^d 2 Ki. 23. 33, 35.
^e Jer. 9. 17—19; 13. 17.
^f Job 7. 3; Ps. 6. 6.
^g ver. 19; Jer. 4. 30; 30. 14.
^h vers. 9, 16, 17, 21; Is. 51. 18, 19.
ⁱ Jer. 52. 15, 28—30.

¹ See Isa. iii. 26, and note.

² The allies in whom she trusted.

³ Some refer this to the Chaldean oppression, which

had driven many of the people from the country before the fall of Jerusalem (see Jer. xl. 11); but it may allude to the oppression practised by the rich and powerful

- * She dwelleth among the heathen, she findeth no rest :
 † All her persecutors overtook her between the straits.¹
- 4 ^m The ways of Zion² do mourn, because none come to the solemn feasts :
 All her gates are desolate : her priests sigh,
 Her virgins are afflicted, and she is in bitterness.
- 5 Her adversaries ⁿ are the chief,³ her enemies prosper ;
 For the LORD hath afflicted her ^o for the multitude of her transgressions :
 Her ^p children are gone into captivity before the enemy.
- 6 And from the daughter of Zion all her beauty is departed :
 Her princes are become like harts *that* find no pasture,
 And they are gone without strength before the pursuer.
- 7 Jerusalem remembered, in the days of her affliction and of her miseries,
 All her ^q pleasant things that she had in the days of old,
 When her people fell into the hand of the enemy, and none did help her :
^r The adversaries saw her, *and* did mock at her sabbaths.⁴
- 8 † Jerusalem hath grievously sinned ; therefore she is † removed :⁵
 All that honoured her despise her, because ⁿ they have seen her nakedness :
 Yea, ^s she sigheth, and turneth backward.
- 9 ^v Her filthiness is in her skirts ;⁶ she ^z remembereth not her last end ;
 Therefore she came down wonderfully : ^a she had no comforter.
 O LORD, behold my ⁷ affliction : for the enemy hath magnified *himself*.
- 10 The adversary hath spread out his hand upon ^b all her pleasant things :
 For she hath seen *that* ^c the heathen entered into her sanctuary,
 Whom thou didst command *that* ^d they should not enter into thy congregation.
- 11 All her people sigh, ^e they seek bread ;
 They have given their pleasant things for meat to relieve the soul :⁸
 See, O LORD, and consider ; for I am become vile.
- 12 *Is it* nothing to you, all ye that pass by ?
 Behold, and see ^f if there be any sorrow like unto my sorrow, which is done unto me,
 Wherewith the LORD hath afflicted *me* in the day of his fierce anger.
- 13 From above hath he sent ^g fire into my bones, and it prevaieth against them :
 He hath ^h spread a net for my feet, he hath turned me back :
 He hath made me desolate *and* faint all the day.
- 14 † The yoke of my transgressions is bound by his hand : they are wreathed,⁹
And come up upon my neck : he hath made my strength to fall,
^h The LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.
- 15 The LORD hath trodden under foot all my mighty *men* in the midst of me :
 He hath called an assembly against me to crush my young men :
 † The LORD hath trodden the virgin, the daughter of Judah, *as* in a winepress.¹⁰
- 16 For these *things* I weep ; ^m mine eye, mine eye runneth down with water,
 Because ⁿ the comforter¹¹ that should relieve my soul is far from me :
 My children are desolate, because the enemy prevailed.
- 17 ^o Zion spreadeth forth her hands, *and* ^p there is none to comfort her :
^q The LORD hath commanded concerning Jacob, *that* his adversaries *should be*
 round about him :
 Jerusalem is as a menstruous woman among them.
- 18 The LORD is ^r righteous ; for I have ^s rebelled against his commandment :
 Hear, I pray you, all people, and behold my sorrow :
 My virgins and my young men are gone into captivity.
- 19 I called for my lovers, *but* † they deceived me :
 My priests and mine elders gave up the ghost in the city,
 † While they sought their meat to relieve their souls.

k ch. 2. 9 ; Deu. 28. 61, 65 ; Jer. 21. 9.
 l Jer. 46. 16 ; 52. 8 ;
 Am. 9. 1—4.
 m Jer. 11. 2.

n Le. 26. 17 ; Deu. 28. 43, 44.
 o Deu. 4. 25—27 ; 28. 15 ; Jer. 30. 11, 15 ;
 Dan. 9. 7, 16.
 p Jer. 52. 28.

q ver. 10.

r Ps. 79. 4 ; 137. 3, 4.

s 1 Ki. 8. 46 ; 1s. 59. 2—13.
 t Jer. 15. 4 ; 21. 9.
 u Jer. 13. 22, 26 ; Eze. 16. 37 ; 23. 29 ; Hos. 2. 10.
 v Jer. 4. 31 ; 31. 18, 19.
 w Jer. 2. 31 ; 13. 27.
 z see refs. Deu. 32. 29.
 a vers. 2, 17, 21.

b ver. 7.

c Ps. 74. 4—8 ; Jer. 51. 51.
 d Deu. 23. 3 ; Ne. 13. 1—3.
 e ch. 2. 12 ; 1. 4—10 ;
 Jer. 38. 9 ; 52. 6.

f ch. 2. 13 ; 4. 6—12 ;
 Dan. 9. 12.

g Deu. 32. 22—24.

h Ps. 66. 11 ; Eze. 12. 13 ; 17. 20.

i Deu. 28. 48 ; 1s. 47. 6.

k Jer. 31. 20, 21.

l 1s. 63. 3 ; Rev. 14. 19, 20 ; 19. 15.
 m ch. 2. 18 ; Jer. 18. 17 ; 14. 17.
 n vers. 2, 9.

o Jer. 4. 31.
 p vers. 2, 9.
 q 2 Ki. 21. 2, 3 ; Jer. 34. 22.

r see refs. Ne. 9. 33.
 s 1 Sam. 12. 14, 15.

t ver. 2 ; Jer. 30. 14 ;
 37. 5—7.

u ver. 11.

among the Jews (Jer. xxxiv.) ; one of the national sins which led to the captivity.

1 Perhaps the narrow mountain-passes, in which fugitives would easily be arrested. Some, however, think that the word is used metaphorically.

2 That is, the ways to Zion.

3 Literally, 'the head;' *i. e.* they have acquired the ascendancy. See Deut. xxviii. 13, 44.

4 Rather, 'at her destructions.'

5 That is, is treated as unclean.

6 Her sin was public. She thought neither of its

shame nor of its consequences. Comp. Deut. xxxii. 29.

7 Here and in many other places the prophet speaks for *Jerusalem*.

8 To purchase food, they parted with their treasures.

9 That is, 'twisted.' Her transgressions are compared to a yoke which cannot be shaken off the neck, when its cords are twisted in a knot.

10 See Isa. lxiii. 1—6, and notes. The destruction there foretold of Israel's enemies is now suffered by himself.

11 God, who alone could comfort and restore, was the Author of her punishment.

- 20 Behold, O LORD; for I *am* in distress: my ^x bowels are troubled;
Mine heart is turned¹ within me; for I have grievously rebelled:
^y Abroad the sword bereaveth, at home *there is* as death.²
- 21 They have heard that I sigh: ^z *there is* none to comfort me:
All mine enemies have heard of my trouble; ^a they are glad that thou hast done *it*:
Thou wilt bring ^b the day *that* thou hast called,³ ^c and they shall be like unto me.
- 22 ^d Let all their wickedness come before thee;
And do unto them,⁴ as thou hast done unto me for all my transgressions:
For my sighs *are* many, and ^e my heart *is* faint.
- Elegy II. The siege and famine, the capture and destruction of Jerusalem.*
- 2 HOW hath the Lord ^f covered the daughter of Zion with a cloud in his anger,
^g And cast down from heaven unto the earth ^h the beauty of Israel,
And remembered not ⁱ his footstool⁵ in the day of his anger!
- 2 The Lord hath ^k swallowed up all the habitations of Jacob, ^l and hath not pitied:
^m He hath thrown down in his wrath the strong holds of the daughter of Judah;
ⁿ He hath brought *them* down to the ground: he hath polluted the kingdom and
the princes thereof.
- 3 He hath cut off in *his* fierce anger all the horn⁶ of Israel:
^o He hath drawn back his right hand⁷ from before the enemy,
^p And he burned against Jacob like a flaming fire, *which* devoureth round about.
- 4 ^q He hath bent his bow like an enemy, he stood with his right hand as an adversary,
And slew ^r all *that were* pleasant to the eye in the tabernacle of the daughter of Zion:
He poured out his fury like fire.
- 5 ^s The Lord was as an enemy: he hath swallowed up Israel,
^t He hath swallowed up all her palaces: he hath destroyed his strong holds,
And hath increased in the daughter of Judah mourning and lamentation.
- 6 And he hath violently ^u taken away his tabernacle,⁸ ^x as *if it were* of a garden:
He hath destroyed his places of the assembly:
^y The LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion,
And hath despised in the indignation of his anger ^z the king and the priest.
- 7 ^a The Lord hath cast off his altar, he hath abhorred his sanctuary,
^b He hath given up into the hand of the enemy the walls of her palaces;
^c They have made a noise in the house of the LORD, as in the day of a solemn feast.⁹
- 8 The LORD hath ^d purposed to destroy the wall of the daughter of Zion:
^e He hath stretched out a line, he hath not withdrawn his hand from destroying:
Therefore he made ^f the rampart and the wall to lament; they languished together.
- 9 Her gates are sunk into the ground; he hath destroyed and ^g broken her bars:
^h Her king and her princes *are* among the Gentiles:
ⁱ The law *is* no *more*; her ^k prophets also find no vision from the LORD.
- 10 The elders of the daughter of Zion ^l sit upon the ground, *and* keep silence:
They have ^m cast up dust upon their heads; they have ⁿ girded themselves with
sackcloth:
The virgins of Jerusalem hang down their heads to the ground.
- 11 ^o Mine eyes do fail with tears, ^p my bowels are troubled,
^q My liver is poured¹⁰ upon the earth, for the destruction of the daughter of my
people;
Because ^r the children and the sucklings swoon in the streets of the city.
- 12 They say to their mothers, Where *is* corn and wine?
When they swooned as the wounded in the streets of the city,
When their soul was poured out into their mothers' bosom.
- 13 What thing shall I take to witness for thee? ^s what thing shall I liken to thee,
O daughter of Jerusalem?
What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?
For ^t thy breach¹¹ *is* great like the sea; ^u who can heal thee?

x ch. 2. 11; Job 30. 27;
Is. 16. 11; Jer. 4. 19;
43. 36; Hos. 11. 8.

y Deu. 32. 25; Eze. 7.
15.

z ver. 2.

a Jer. 59. 11; Eze. 25.
3, 6.

b Is. ch. 13, ch. 14, ch.
47; Jer. ch. 46 to ch.
51.

c Deu. 32. 41—43; Ps.
137. 8, 9.

d Ne. 4. 5; Ps. 109. 15.
e ch. 5. 17.

f ch. 3. 43, 44; Eze.
32. 7, 8.

g Mt. 11. 23.

h 2 Sam. 1. 19; Is. 64.
11.

i see refs. 1 Chr. 28. 2.
k Job 2. 3.

l vers. 17, 21; ch. 3.
43.

m Ps. 89. 39, 40.

n Ps. 74. 11.

o Ps. 74. 11.

p Deu. 32. 22; Ps. 89.
46.

q ver. 5; Is. 63. 10;
Jer. 30. 14.

r Eze. 24. 25.

s ver. 4; Jer. 30. 14.

t 2 Ki. 25. 9; Jer. 52.
13.

u see refs. Ps. 80. 12.
x Is. 1. 8.

y ch. 1. 4; Zeph. 3.
18.

z ch. 4. 20; Is. 43. 28.

a Ps. 78. 59—61.

b 2 Chr. 36. 19.

c Ps. 74. 3—8.

d Jer. 5. 10.

e 2 Sam. 8. 2; 2 Ki.
21. 13; Is. 34. 11;
Am. 7. 7, 8.

f Is. 3. 26.

g Jer. 51. 30.

h ch. 1. 3; 4. 20; Deu.
28. 36; 2 Ki. 21. 12
—16; 25. 7.

i 2 Chr. 15. 3.

k Ps. 74. 9; Eze. 7. 26;
Hos. 3. 4; Am. 8. 11,
12.

l ch. 3. 28; Job 2. 13;
Is. 3. 26.

m see refs. Jos. 7. 6.
n Isa. 15. 3; Eze. 7. 18;
27. 31.

o ch. 3. 43, etc.; Ps.
6. 7.

p ch. 1. 20.

q Job 16. 13; Ps. 22.
14.

r ver. 19; ch. 4. 4.

s ch. 1. 12; Dan. 9. 12.

t 2 Sam. 5. 20; Eze.
26. 3.

u Jer. 30. 12—15.

1 That is, 'is vehemently agitated;' an allusion to the bodily excitement connected with intense grief.

2 That is, death by pestilence or famine.

3 That is, announced; when thou wilt execute thy judgments on my oppressors.

4 See note on Psa. v. 10.

5 Some, referring to 1 Chron. xxviii. 2, think that the ark is meant. But probably the term refers to the

temple as the *earthly* (in contrast to the *heavenly*) dwelling-place of God. See Isa. lxvi. 1.

6 All her power and glory: see note on 1 Sam. ii. 1.

7 With which he used to protect her.

8 Rather, 'his hedge, as of a garden.'

9 They have triumphed over us with festive shouts.

10 See note on ch. i. 20.

11 Thy destruction is as vast as the sea.

- 14 Thy ^x prophets have seen vain and foolish things for thee :
 And they have not ^y discovered thine iniquity, to turn away thy captivity ;
 But have seen for thee ^z false burdens ¹ and causes of banishment.
- 15 ^a All that pass by ^b clap *their* hands at thee ;
^c They hiss ^d and wag their head at the daughter of Jerusalem, *saying*,
Is this the city that men call ^e The perfection of beauty, The joy of the whole earth ? ²
- 16 ^f All thine enemies have opened their mouth against thee :
 They hiss and gnash the teeth : they say, ^g We have swallowed *her* up :
 Certainly this *is* the day that we looked for ; we have found, ^h we have seen *it*.
- 17 The LORD hath done *that* which he had ⁱ devised ;
 He hath fulfilled his word that he had commanded in the days of old :
^k He hath thrown down, and hath not pitied :
 And he hath caused *thine* enemy to ^l rejoice over thee,
 He hath set up the horn of thine adversaries.
- 18 Their heart ³ cried unto the Lord,
 O ^m wall ⁴ of the daughter of Zion, ⁿ let tears run down like a river day and night :
 Give thyself no rest ; let not the apple of thine eye cease.
- 19 Arise, ^o cry out in the night : in the beginning of the ^p watches ⁵
^q Pour out thine heart like water before the face of the Lord :
 Lift up thy hands toward him for the life of thy young children,
^r That faint for hunger ^s in the top of every street.
- 20 Behold, O LORD, and ^t consider to whom thou hast done this.
^u Shall the women eat their fruit, ⁶ and children of a span long ?
^v Shall the priest and the prophet be slain in the sanctuary of the Lord ?
- 21 ^y The young and the old lie on the ground in the streets :
 My virgins and my young men are fallen by the sword ;
^z Thou hast slain *them* in the day of thine anger ; ^a thou hast killed, and not pitied.
- 22 Thou hast called as in a solemn day ^b my terrors round about, ⁷
 So that in the day of the LORD's anger none escaped nor remained :
^c Those that I have swaddled and brought up hath mine enemy consumed.
- Elegy III. Jeremiah's penitential grief for his own and his country's sufferings.*
- 3 ^d I AM the man ⁸ that hath seen affliction by the rod of his wrath.
 2 He hath led me, and brought *me* into darkness, but not into light.
 3 Surely against me is he turned ; he turneth his hand *against me* all the day. ⁹
 4 ^e My flesh and my skin hath he made old ; he hath ^f broken my bones.
 5 ^g He hath builded against me, ¹⁰ and compassed *me* with ^h gall ¹¹ and travail.
 6 ⁱ He hath set me in dark places, as *they that be* dead of old.
 7 ^k He hath hedged me about, that I cannot get out : ^l he hath made my chain heavy.
 8 Also ^m when I cry and shout, he shutteth out my prayer.
 9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.
 10 ⁿ He *was* unto me as a bear lying in wait, and as a lion in secret places.
 11 He hath turned aside my ways, and ^o pulled me in pieces : he hath made me desolate.
 12 He hath bent his bow, and ^p set me as a mark for the arrow.
 13 He hath caused ^q the arrows of his quiver to enter into my reins.
 14 I was a ^r derision to all my people ; and ^s their song all the day.
 15 ^t He hath filled me with bitterness, he hath made me drunken with wormwood.
 16 He hath also ^u broken my teeth ^x with gravel stones ; ¹² ^y he hath covered me with ashes.
 17 And thou hast removed my soul far off from peace : I forgot prosperity.
 18 ^z And I said, My strength and my hope is perished from the LORD.
 19 Remembering ¹³ mine affliction and my misery, ^a the wormwood and the gall.
 20 ^b My soul hath *them* still in remembrance, and is humbled in me.
 21 This I recall to my mind, ^c therefore have I hope.

x Jer. 2. 8 ; 5. 31 ; 6. 13, 14 ; 14. 14 ; 23. 16 ; 27. 14 ; 28. 15 ; 29. 8, 9 ; Eze. 13. 2.
 y Is. 58. 1.
 z Jer. 23. 11—17, 31—38 ; 27. 9, 10.
 a 1 Ki. 9. 7—9 ; Jer. 18. 16 ; Nah. 3. 19.
 b Eze. 25. 6 ; Nah. 3. 19.
 c Jer. 25. 18.
 d see refs. 2 Ki. 19. 21 ; Ps. 41. 14.
 e Ps. 48. 2 ; 59. 2.
 f ch. 3. 46 ; Job 16. 9, 10 ; Ps. 22. 13.
 g Ps. 56. 2.
 h Ps. 35. 21.
 i ver. 8 ; Le. 26. 16, etc. ; Deu. 28. 15, etc.
 k ver. 2.
 l Ps. 38. 16 ; 89. 42.
 m ver. 8 ; Hab. 2. 11.
 n ch. 1. 16 ; Jer. 14. 17.
 o Ps. 42. 8 ; 119. 147 ; Is. 26. 9.
 p see Judg. 7. 19.
 q see refs. 1 Sam. 1. 15.
 r ver. 11.
 s ch. 4. 1 ; Is. 51. 20 ; Nah. 3. 10.
 t Ex. 32. 11 ; Is. 63. 16—19.
 u ch. 4. 10 ; see refs. Le. 26. 29.
 v ch. 4. 13, 16 ; Ps. 78. 61.
 y Deu. 28. 50 ; 2 Chr. 36. 17.
 z Jer. 13. 14.
 a ch. 3. 43.
 b Ps. 31. 13 ; Is. 21. 17, 18 ; Jer. 6. 25 ; 46. 5.
 c Deu. 28. 18 ; Jer. 16. 2—4 ; Hos. 9. 12, 13.
 d Jer. 15. 17, 18 ; 29. 14—18.
 e Job 16. 8, 9 ; Ps. 32. 3.
 f Ps. 51. 8 ; Is. 38. 13 ; Jer. 50. 17.
 g vers. 7—9 ; Job 19. 8.
 h Jer. 8. 14 ; 9. 15.
 i Ps. 88. 5, 6 ; 143. 3.
 k Job 3. 23 ; 19. 8 ; Ps. 88. 8 ; Hos. 2. 6.
 l ch. 1. 14.
 m ver. 44 ; Job 19. 7 ; 30. 20 ; Ps. 22. 2.
 n Job 10. 16 ; 11. 38. 13 ; Hos. 5. 11 ; 13. 7, 8.
 o Job 16. 12, 13 ; Hos. 6. 1.
 p Job 7. 20 ; 16. 12 ; Ps. 34. 2.
 q Job 6. 4.
 r Jer. 20. 7.
 s ver. 63 ; Job 30. 9 ; Ps. 69. 12.
 t Jer. 9. 15.
 u Ps. 58. 6.
 v Pro. 20. 17.
 y Jer. 6. 25.
 z Ps. 31. 22.
 a ver. 5 ; Jer. 9. 15.
 b Job 21. 6.
 c Ps. 119. 19, 81.

1 The false prophets traced the calamities of the people to any cause rather than the true one—apostasy from God.
 2 For these epithets, see Psa. 1. 2 ; xlviii. 2.
 3 The heart of the Jews.
 4 An impassioned apostrophe to the wall of Jerusalem ; which, like the city itself, is personified. Comp. ver. 8.
 5 In the first watch. See note on Psa. lxiii. 6.
 6 See note on 2 Kings vi. 29.
 7 Thou hast collected all kinds of fear and suffering in great numbers around me.

8 Through this chapter the prophet speaks in his own name, evidently with the view of leading his countrymen to consider their own personal share in the sins which had caused the public calamities, and to participate in the penitence which was essential to their removal.
 9 That is, He smites me again and again.
 10 As a besieger builds mounds to attack a city.
 11 That is, bitterness, or misery. See ver. 19.
 12 He has given me stones for bread.
 13 Or, 'Remember my affliction and my homelessness,

- 22 ^d *It is of the LORD's mercies that we are not consumed, because his compassions fail not.*
- 23 *They are new* ^f *every morning: great is thy faithfulness.*
- 24 *The LORD is my* ^h *portion, saith my soul; therefore will I hope in him.*
- 25 *The LORD is good unto them that* ⁱ *wait for him, to the soul that seeketh him.*
- 26 ⁱ *It is good that a man should both hope and quietly wait for the salvation of the LORD.*
- 27 ⁿ *It is good for a man that he bear the yoke¹ in his youth.*
- 28 ^o *He sitteth alone and keepeth silence, because he hath borne it upon him.²*
- 29 ^p *He putteth his mouth in the dust; ³ if so be there may be hope.*
- 30 ^r *He giveth his cheek to him that smiteth him: he is filled full with reproach.*
- 31 ^s *For the LORD will not cast off for ever:*
- 32 *But though he cause grief, yet will he have compassion according to the multitude of his mercies.*
- 33 *For* ^u *he doth not afflict willingly nor grieve the children of men.*
- 34 *To crush* ^v *under his feet all the prisoners of the earth,*
- 35 ^v *To turn aside the right of a man before the face of the Most High,*
- 36 *To subvert a man in his cause, the Lord approveth not.*
- 37 *Who is he* ^w *that saith, and it cometh to pass, when the Lord commandeth it not?*
- 38 *Out of the mouth of the Most High proceedeth not* ^x *evil and good?*
- 39 ^w *Wherefore doth a living man complain, a man for the punishment of his sins?*
- 40 ^x *Let us search and try our ways, and turn again to the LORD.*
- 41 ^y *Let us lift up our heart with our hands unto God in the heavens.*
- 42 ^y *We have transgressed and have rebelled: thou hast not pardoned.*
- 43 *Thou hast covered* ^z *with anger, and persecuted us: thou hast slain, thou hast not pitied.*
- 44 *Thou hast covered thyself with a cloud, that our prayer should not pass through.*
- 45 *Thou hast made us as the* ^a *offscouring and refuse in the midst of the people.*
- 46 ^a *All our enemies have opened their mouths against us.*
- 47 ^b *Fear and a snare is come upon us, desolation and destruction.*
- 48 ^b *Mine eye runneth down with rivers of water for the destruction of the daughter of my people.*
- 49 ^c *Mine eye trickleth down, and ceaseth not, without any intermission,*
- 50 *Till the LORD look down, and behold from heaven.*
- 51 *Mine eye affecteth mine heart because of all the daughters of my city.*
- 52 *Mine enemies chased me sore, like a bird, without cause.*
- 53 *They have cut off my life* ^d *in the dungeon, and cast a stone upon me.⁸*
- 54 ^d *Waters flowed over mine head; then I said, I am cut off.*
- 55 ^e *I called upon thy name, O LORD, out of the low dungeon.*
- 56 ^e *Thou hast heard my voice: hide not thine ear at my breathing, at my cry.*
- 57 *Thou drewest near in the day that I called upon thee: thou saidst, Fear not.*
- 58 *O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.*
- 59 *O LORD, thou hast seen my wrong: judge thou my cause.*
- 60 *Thou hast seen all their vengeance and all their imaginations against me.*
- 61 *Thou hast heard their reproach, O LORD, and all their imaginations against me;*
- 62 *The lips of those that rose up against me, and their device against me all the day.*
- 63 *Behold their sitting down, and their rising up; I am their music.*
- 64 ^f *Render unto them a recompence, O LORD, according to the work of their hands.*
- 65 *Give them sorrow [or, obstinacy] of heart, thy curse unto them.*
- 66 *Persecute and destroy them in anger from under the heavens of the LORD.*

- ^d Ezra 9. 13—15; Ne. 9. 31; Ps. 78. 38; Mal. 3. 6.
- ^e Ps. 86. 15.
- ^f Ps. 30. 5; Is. 33. 2; Zeph. 3. 5.
- ^g Ps. 36. 5; 89. 1.
- ^h see refs. Ps. 16. 5.
- ⁱ see refs. Ps. 27. 14; Mic. 7. 7, 8.
- ^k 2 Chr. 15. 2.
- ^l Ps. 52. 9; 73. 28.
- ^m Ge. 49. 18; Ex. 14. 13; Ps. 37. 7; 130. 5; Is. 30. 7, 15.
- ⁿ Ps. 91. 12; 119. 71; Heb. 12. 5—12.
- ^o ch. 2. 20; Ps. 102. 7; Jer. 15. 17.
- ^p Job 12. 6.
- ^q Joel 2. 14; Jon. 3. 9; Zeph. 2. 3.
- ^r see refs. Is. 50. 6; Mt. 5. 39.
- ^s see refs. 1 Sam. 12. 22; Is. 54. 7—10; Jer. 31. 37; Ro. 11. 1—6.
- ^t Jer. 31. 20; Hos. 11. 8, 9.
- ^u Is. 28. 21; Eze. 33. 11; Heb. 12. 9, 10.
- ^x Ps. 69. 33; 79. 11.
- ^y Ps. 12. 5; Pro. 22. 22, 23.
- ^z Hab. 1. 13.
- ^a Ps. 33. 9; Pro. 19. 21; 21. 20.
- ^b see refs. Is. 45. 7.
- ^c Pro. 19. 3.
- ^d Mic. 7. 9.
- ^e Job 34. 31, 32; Ps. 139. 23, 21; Eze. 18. 28.
- ^f Hos. 6. 1; 14. 1—3.
- ^g Ps. 86. 4.
- ^h Dan. 9. 5.
- ⁱ 2 Ki. 24. 4; Jer. 5. 7—9.
- ^k ch. 2. 2, 17, 21.
- ^l ver. 8; Jer. 15. 1.
- ^m ch. 4. 15; Deu. 28. 37; 1 Cor. 4. 13.
- ⁿ ch. 2. 16.
- ^o Is. 24. 17, 18; Jer. 48. 43.
- ^p Is. 51. 19.
- ^q see refs. Jer. 9. 1.
- ^r ch. 1. 16; Ps. 77. 2.
- ^s Is. 63. 15.
- ^t Ps. 35. 7, 19; 69. 4; 109. 3; 119. 161.
- ^u Jer. 37. 16, 20; 38. 6, 9, 10.
- ^x Dan. 6. 17.
- ^y Ps. 18. 4; 69. 2; 124. 4, 5; Jon. 2. 3—5.
- ^z ver. 18; Ps. 31. 22; Is. 38. 10—13.
- ^a Ps. 130. 1; 142. 5—7; Jon. 2. 2.
- ^b see refs. Ps. 3. 4; 6. 8; 18. 6.
- ^c Ps. 55. 1.
- ^d Ps. 69. 18; Jam. 4. 8.
- ^e see refs. 1 Sam. 24. 15; Jer. 51. 36.
- ^f Ps. 34. 22; 71. 23.
- ^g Jer. 11. 19—21.
- ^h Ps. 3. 4; 85. 23.
- ⁱ Jer. 11. 19.
- ^k Jer. 18. 18.
- ^l Ps. 139. 2.
- ^m ver. 14; Job 30. 9.
- ⁿ see refs. Ps. 28. 4; Jer. 11. 20.
- ^o Deu. 25. 19; Jer. 10. 11.
- ^p Ps. 8. 3; 115. 16.

the wormwood and the gall; Thou wilt surely remember, and that my soul is bowed down within me.' Vers. 19—42 contain a most instructive example of submissive confidence in God, under overwhelming trials.

1 That is, of chastisement.

2 Rather, 'because he (Jehovah) hath laid it upon him.'

3 Receiving without murmuring the corrections laid on him by God. The same spirit of humility is indicated in the following verse. Indignities from our fellow-men are patiently submitted to when we regard them as deserved Divine chastisements. See 2 Sam. xvi. 11.

4 The present version gives a good sense. But perhaps the following will agree better with the context: 'The

crushing under one's feet, etc.; the turning aside, etc.; the wronging a man in his cause—doth not the Lord see?' Does not God know and order all things? (37, 38). Let none therefore murmur against Him, who knows all their sins, but in his severest chastisements has spared their lives, giving them space to repent (39). Let them search their hearts, etc. (40).

5 Acceptable confession requires not only sincerity, but knowledge of our own hearts, as tested by God's word.

6 Probably, 'Thou hast covered thyself;' see next verse.

7 See note on Isa. xxiv. 17.

8 Closing my dungeon with a stone (see Dan. vi. 17). Or 'stone' may be taken collectively for 'stones.'

Elegy IV. The miseries of the various classes of the people.

- 4 HOW is ^q the gold become dim! *how* is the most fine gold changed!
The stones of the sanctuary are poured out ^r in the top of every street.¹
- 2 The precious sons of Zion, comparable to fine gold,
How are they esteemed ^s as earthen pitchers, the work of the hands of the potter!
- 3 Even the sea monsters² draw out the breast, they give suck to their young ones:
^t 'The daughter of my people *is become* cruel, ^u like the ostriches³ in the wilderness.
- 4 ^x The tongue of the sucking child cleaveth to the roof of his mouth for thirst:
^y The young children ask bread, *and* no man breaketh *it* unto them.
- 5 They that did feed delicately are desolate in the streets:
They that were ^z brought up in scarlet ^a embrace dunghills.
- 6 For the punishment of the iniquity of the daughter of my people is greater than
the punishment of the sin of Sodom,
That was ^b overthrown as in a moment, and no hands stayed on her.
- 7 Her ^c Nazarites⁴ were purer than snow, they were whiter than milk,
They were more ruddy in body than rubies, their polishing⁵ was of sapphire:
- 8 Their visage is ^d blacker than a coal,⁶ they are not known in the streets:
^e Their skin cleaveth to their bones; it is withered, it is become like a stick.
- 9 *They that be* slain with the sword are better than *they that be* slain with hunger:
For these ^f pine away, stricken through⁷ for *want of* the fruits of the field.
- 10 ^g The hands of the ^h pitiful⁸ women have soddened their own children:
They were their ⁱ meat in the destruction of the daughter of my people.
- 11 ^k The LORD hath accomplished his fury; ^l he hath poured out his fierce anger.
And ^m hath kindled a fire in Zion, and it hath devoured the foundations thereof.
- 12 ⁿ The kings of the earth, and all the inhabitants of the world, would not have
believed
That the adversary and the enemy should have entered into the gates of Jerusalem.⁹
- 13 ^o For the sins of her prophets, *and* the iniquities of her priests,
^p That have shed the blood of the just in the midst of her,
- 14 ^q They have wandered¹⁰ *as blind men* in the streets, ^r they have polluted them-
selves with blood,
^s So that men could not touch their garments.
- 15 They cried unto them, Depart ye, *it is* ^t unclean; depart, depart, touch not:
When they fled away and wandered,
They said among the heathen, They shall no more sojourn *there*.
- 16 The anger of the LORD ^u hath divided¹¹ them; he will no more regard them:
^x They respected not the persons of the priests, they favoured not the elders.
- 17 As for us, ^y our eyes as yet failed for our vain help;
In our watching we have watched for a nation *that* could not save us.¹²
- 18 ^z They hunt our steps, that we cannot go in our streets:
Our end is near, our days are fulfilled; for ^a our end is come.
- 19 Our persecutors are ^b swifter than the eagles of the heaven:
They pursued us upon the mountains, they laid wait for us in the wilderness.
- 20 The ^c breath of our nostrils, ^d the anointed of the LORD, ^e was taken in their pits,
Of whom we said, Under his shadow we shall live among the heathen.
- 21 ^f Rejoice and be glad, O daughter of Edom,¹³ that dwellest in the land of Uz;
^g The cup also shall pass through unto thee; thou shalt be drunken, and shalt
make thyself naked.
- 22 ^h The punishment of thine iniquity is accomplished, O daughter of Zion; ⁱ he will
no more carry thee away into captivity:
^k He will visit thine iniquity, O daughter of Edom; he will discover thy sins.

q ver. 2.
r ch. 2. 19.
s ch. 2. 21; Is. 30. 14;
Jer. 19. 11; 2 Cor.
4. 7.
t see refs. ch. 2. 20.
u Job 39. 13—16.
x Ps. 22. 15.
y see ch. 1. 11; 2. 11,
12.
z 2 Sam. 1. 21.
a Job 24. 8.
b Ge. 19. 25.
c Num. 6. 2, etc.
d ch. 5. 10; Joel 2. 6;
Nab. 2. 10.
e Ps. 102. 5.
f Le. 26. 39.
g ver. 3; ch. 2. 20.
h Is. 49. 15.
i Deu. 28. 57; 2 Ki. 6.
29.
k ch. 2. 8, 17.
l Jer. 7. 20.
m Deu. 32. 22; Jer. 21.
14.
n Deu. 29. 24.
o Jer. 5. 31; 6. 13; 14.
14; 23. 11, 21; Eze.
22. 26—28; Zeph. 3. 4.
p Jer. 2. 30; Mt. 23.
31, 37.
q Deu. 28. 28, 29; Mic.
3. 6, 7.
r Num. 35. 33; Is. 1.
15; Jer. 2. 31.
s Num. 19. 16.
t Le. 13. 15.
u Ge. 49. 7.
x ch. 5. 12.
y 2 Ki. 24. 7; Is. 20. 5,
6; 30. 1—7; Jer. 37.
7; Eze. 23. 16.
z ch. 3. 52; 2 Ki. 25.
4, 5.
a Eze. 7. 2, 3, 6; Am.
8. 2.
b Deu. 28. 49; Jer. 4.
13.
c ch. 2. 9; Ge. 2. 7;
2 Sam. 18. 3.
d 1 Sam. 24. 6, 10;
2 Sam. 1. 14—16.
e Jer. 39. 5; 52. 9;
Eze. 12. 13; 19. 4, 8.
f see Eze. 11. 9.
g Is. 34. 21; 63. 1—6;
Jer. 25. 15, 16, 21;
Obad. 10.
h Is. 40. 2; Jer. 46.
27, 28.
i Is. 52. 1—3; 60. 18;
Jer. 32. 10.
k Ps. 137. 7.

1 The gold and gems and sacred vessels of the sanctuary, pillaged by the enemy, represent the Israelites, who were once regarded as most precious, but are now treated as most vile.

2 Rather, 'the monsters.' See note on Job xxx. 29.

3 See note on Job xxxix. 14.

4 See note on Numb. vi. 2. Many, however, render the word 'nobles.'

5 Heb., 'division;' meaning either the shape or the veining of the body.

6 Or, 'blacker than blackness.'

7 Their lingering death is not less sure nor less painful

than that of those who fall by the sword.

8 Or, 'tender-hearted;' showing how extreme must have been their destitution.

9 See note on 2 Kings xxv. 2.

10 Or, 'staggered.' Pursued by the enemy, they blindly stagger through the streets; and if they escape, the very heathen regard them as so polluted with blood that they drive them away.

11 That is, hath scattered or dispersed them.

12 Probably referring to Egypt; see refs.

13 See note on Psa. cxxxvii. 7. The joy of Edom at the downfall of her rival shall be but short-lived.

Elegy V. The people deplore their sins and sufferings, and pray for restoring mercy.

- 5 ¹REMEMBER, O LORD, what is come upon us :
 Consider, and behold ^mour reproach.
 2 ⁿOur inheritance is turned to strangers,—our houses to aliens.
 3 ^oWe are orphans and fatherless,—our mothers *are* as widows.
 4 ^pWe have drunken our water for money;—our wood is sold unto us.¹
 5 ^qOur necks *are* under persecution:—^rwe labour, *and* have no rest.
 6 ^sWe have given the hand ²to the Egyptians, *and* to the Assyrians,
 To be satisfied with bread.
 7 ^tOur fathers have sinned, *and* ^xare not;—and we have borne their iniquities
 8 ^yServants have ruled over us:—*there is* none that doth deliver us out of their hand.
 9 ^zWe gat our bread with *the peril of* our lives
 Because of the sword of the wilderness.
 10 Our ^askin³ was black like an oven—because of the terrible famine.
 11 ^bThey ravished the women in Zion,—*and* the maids in the cities of Judah.
 12 ^cPrinces are hanged up by their hand:—^dthe faces of elders were not honoured.
 13 They took the young men ^eto grind,⁴—*and* ^fthe children fell under the wood.⁵
 14 ^gThe elders have ceased from the gate,⁶—^hthe young men from their music.
 15 The joy of our heart is ceased;—our dance is turned into mourning.
 16 ⁱThe crown is fallen *from* our head:—^kwoe unto us, that we have sinned!
 17 For this ^lour heart is faint;—^mfor these *things* our eyes are dim.⁷
 18 Because of the mountain of Zion, which is desolate,—ⁿthe foxes walk upon it.
 19 Thou, O LORD, ^oremainest for ever;—^pthy throne from generation to generation.⁸
 20 ^qWherefore dost thou forget us for ever?—*and* forsake us so long time?
 21 ^rTurn thou us unto thee, O LORD, and we shall be turned;
^sRenew our days as of old.⁹
 22 But thou hast utterly rejected us;—thou art very wrath against us.

l ch. 2. 20; Ps. 89.50,51.
 m ch. 2. 15; Ps. 79. 4.
 n Ps. 79. 1.
 o Ex. 22. 24.
 p Deu. 28. 48; Is. 31. 1; Eze. 4. 9—17.
 q ch. 1. 14; Deu. 28. 48; Jer. 28. 14.
 r Deu. 28. 65, 66.
 s Ge. 24. 2; see refs.
 t Ki. 10. 15; Jer. 50. 15.
 u Is. 39. 1; Jer. 2. 18; Hos. 12. 1.
 v see refs. Ex. 20. 5; Jer. 31. 29.
 w Ge. 42. 13; Zec. 1. 5.
 y Deu. 28. 43; Ne. 5. 15.
 z Jer. 41. 1—10; 42. 14, 16.
 a ch. 4. 8; Job 30. 30; Ps. 119. 83.
 b Is. 13. 16; Zec. 14. 2.
 c Jer. 39. 6, 7.
 d ch. 4. 16; Is. 47. 6.
 e Judg. 16. 21.
 f Ne. 5. 5.
 g ch. 1. 4; 2. 10.
 h Is. 21. 7—11; Jer. 7. 34.
 i ch. 1. 1; Job 19. 9; Ps. 89. 39.
 k ch. 1. 8, 18.
 l ch. 1. 25.
 m ch. 2. 11; Deu. 28. 65; Ps. 6. 7.
 n Is. 32. 13, 14; Jer. 9. 11.
 o see refs. Ps. 9. 7, and 10. 16; Hab. 1. 12.
 p see refs. Ps. 45. 6.
 q Jer. 13. 1; 44. 24; Jer. 14. 19—21.
 r Ps. 80. 3, 7, 19; Jer. 31. 18; Hab. 3. 2.
 s see Jer. 31. 4, 23—25; Mal. 3. 4.

1 Our wells and forests are no longer ours.
 2 See note on Jer. 1. 15: see also Ezek. xvii. 18.
 3 Parched with the fever of famine.
 4 See notes on Exod. xi. 5; Judg. xvi. 21.
 5 The carrying wood was as menial as grinding at the mill, and for children it was oppressively laborious.

6 See Job xxix. 7, and note.
 7 See note on 1 Sam. xiv. 27.
 8 The unchangeableness of Jehovah encourages the sufferers in asking that they may not be cast off for ever.
 9 That is, Restore to us what we enjoyed in former days—our religious ordinances, temple, etc.

THE BOOK OF THE PROPHET EZEKIEL.

EZEKIEL (whose name means 'God will strengthen' or 'prevail') was, like Jeremiah, a priest as well as a prophet. He was among those Jews who were carried captive by Nebuchadnezzar, with Jehoiachin king of Judah, and were settled on the river Chebar, in the northern part of Mesopotamia; where they would meet the descendants of the earlier exiles from the ten tribes, some of whom had been located in this neighbourhood. Here he received his commission as a prophet in the fifth year of his captivity, soon after Jeremiah's message to the exiles (Jer. ch. xxix.), and about six years before Jerusalem was destroyed; and he continued to prophesy for at least twenty-two years, probably at the same place. He was evidently much esteemed by his countrymen; for their elders came frequently to inquire what message God had sent through him. His personal character was as remarkable as his writings for vigour and energy. He was eminently fitted to oppose the people of 'stubborn front and hard heart' to whom he was sent. How thoroughly he was devoted to his work is apparent in the touching account which he gives of his conduct when his wife died (ch. xxiv. 15—18). Tradition says that he was put to death by a leader among his fellow-exiles. In the middle ages, a building near Bagdad was shown as his tomb.

Ezekiel was contemporary with Jeremiah and Daniel, and probably with Habakkuk. Jeremiah's ministry began thirty-four years before that of Ezekiel, and continued for six or seven years after its commencement. Daniel was known as an interpreter of dreams, and was highly honoured for sanctity and wisdom, before Ezekiel became

a prophet; but most of his predictions were not delivered till a much later period.

The messages of this prophet were delivered partly before and partly after the destruction of Jerusalem. *Before* that event they consist mainly of rebuke and condemnation; for their immediate object was to awaken the Jews to a sense of their guilt and danger, and to lead them to repentance; especially warning them against the attempt to shake off the Babylonian yoke by the help of Egypt; and assuring them that the destruction of their city and temple was near at hand. *After* that event they are remarkably consolatory, and peculiarly adapted to reanimate the exiles by the prospects of future deliverance and prosperity. The predictions respecting *foreign nations* come between these two great divisions, and were for the most part uttered during the interval between the Divine intimation of the siege of Jerusalem (ch. xxiv. 2) and the arrival of the news of its fall (ch. xxxiii. 21).

The prophecies of Ezekiel are remarkable not only for the frequency of symbolic representations, but also for the repeated use of images derived from the writings of his predecessors, which however supply only the germs of lengthened and elaborate descriptions. Thus the simple and sublime outlines of David and Isaiah are here filled in with numerous picturesque details. Compare Psa. ii., cx., with ch. xxxviii., xxxix.; and Isa. xxvii. 19, with ch. xxxvii. 1—14. And this characteristic of the prophet must be borne in mind in order to understand aright many parts of his writings, especially the sustained allegory in ch. xl.—xlviii.

In the prophecies of Ezekiel, as in those of Isaiah, allusions to the person and kingdom of Messiah are usually connected with promises of the return of the Jews to Canaan. But, in accordance with the character of his mind, these subjects are presented in figurative language, with the greatest particularity of detail. This is observable especially in the last nine chapters of the book, where a new vast temple with its furniture and service, a new city far larger than the former, a new land much more extensive than Canaan, and divided equally among the tribes of Israel, are minutely described as the material representation of the church and people of God, consecrated, united, and extended under the dominion of the true David (ch. xxxiv. 23).

The book may be divided into nine sections, which are for the most part chronologically arranged as follows:—

- I. Ezekiel's call to the prophetic office (ch. i.—iii. 14).
- II. Symbolical representations and predictions of the approaching destruction of Jerusalem, and the sufferings of the people; with a promise of the preservation of a remnant (ch. iii. 15—vii.)
- III. Visions presented to the prophet a year and two months later than the former, exhibiting the temple polluted by Egyptian, Phœnician, and Assyrian idola-

tries, and the consequent judgments on the inhabitants of Jerusalem and on the priests; a few faithful being marked for exemption; closing with promises of better times and a purer worship (ch. viii.—xi.)

IV. A series of reproofs and warnings directed against the prevalent sins and errors of the people, calls to repentance, and renewed threatenings of punishment, which is shown to be the consequence of their own acts, and not only of the sins of their fathers (ch. xii.—xix.)

V. Another series of warnings, delivered about a year later, announcing the coming judgments to be yet nearer; accompanied with promises of future mercy (ch. xx.—xxiii.)

VI. Predictions, uttered two years and five months later, announcing to the exiles the beginning of the siege of Jerusalem on that very day (comp. 2 Kings xxv. 1), and assuring them of its complete overthrow (ch. xxiv.)

VII. Predictions of approaching Divine judgments on surrounding heathen nations (ch. xxv.—xxxii.)

VIII. Exhortations to the Jews, to repent and reform, delivered after the destruction of Jerusalem; prophecies of the future restoration of Israel, the overthrow of their enemies, and the triumphs of the kingdom of God upon earth (ch. xxxiii.—xxxix.)

IX. Symbolic representations of the establishment and prosperity of the kingdom of Christ (ch. xl.—xlvi.)

The Divine vision beheld by Ezekiel; and his prophetic commission, duties, and encouragements.

- 1 NOW¹ it came to pass ^ain the thirtieth year,² in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives ^bby the river of Chebar,³
- 2 *that* ^cthe heavens were opened, and I saw ^dvisions of God. In the fifth *day* of
- 3 the month, which *was* the fifth year of ^eking Jehoiachin's captivity, the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and ^fthe hand of the LORD was there upon him.
- 4 And I looked, and, behold, ^ga whirlwind came ^hout of the north, a great cloud, and a fire infolding itself,⁴ and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.⁵
- 5 ⁱAlso out of the midst thereof *came* the likeness of four living creatures.⁶
- 6 And ^kthis *was* their appearance; they had ^lthe likeness of a man.⁷ And every
- 7 one had four faces, and every one had four wings. And their feet *were* straight feet; and the sole of their feet *was* like the sole of ^ma calf's foot: and they
- 8 sparkled ⁿlike the colour of burnished brass. ^oAnd *they had* the hands of a man under their wings on their four sides; and they four had their faces and
- 9 their wings. ^pTheir wings *were* joined one to another; ^qthey turned not⁸ when
- 10 they went; they went every one straight forward. As for ^rthe likeness of their faces, they four ^shad the face of a man, ^tand the face of a lion, on the right side: ^uand they four had the face of an ox on the left side; ^vthey four
- 11 also had the face of an eagle. Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and ^ytwo

- ^a see refs. Num. 4. 3.
^b ver. 3; ch. 3. 15, 23; 10. 15, 20, 22; 13. 3.
^c so Mt. 3. 16; Ac. 7. 56; 10. 11; Rev. 4. 1; 19. 11.
^d ch. 8. 3; see refs. Ge. 15. 1.
^e 2 Ki. 24. 12—15.
^f ch. 3. 14, 22; 8. 1; 40. 1; see refs. 1 Ki. 18. 46.
^g Jer. 23. 19, 20; 25. 9, 32.
^h Jer. 1. 11; 4. 6; 6. 1.
ⁱ Rev. 4. 6, etc.
^k ch. 10. 8, etc.
^l ver. 10; ch. 10. 14, 21.
^m Ps. 18. 33.
ⁿ Dan. 10. 6; Rev. 1. 15.
^o ch. 10. 8, 21; Ps. 18. 34.
^p ver. 11.
^q ver. 12; ch. 10. 11.
^r see Rev. 4. 7.
^s Num. 2. 10; Is. 46. 8; 1 Cor. 14. 20.
^t Num. 2. 3; Judg. 14. 18.
^u Num. 2. 18; Pro. 14. 4; 1 Cor. 9. 9, 10.
^v Num. 2. 25; Deu. 28. 49.
^y Is. 6. 2.

¹ Ch. i.—iii. 14 form the introduction to the book, containing its date and author (vers. 1—3); the vision of God which Ezekiel beheld (4—28); the commission given to him (ii. 1—7); with a symbolical representation of it, and of his duty with regard to it (8—10; iii. 1—14).

² Of what era the prophet does not say. It was therefore probably a public and common one; perhaps the era of the independence of Babylon under Nabopolassar.

³ The 'Chaboras' of the Greeks; now the 'Khabour'; a river which joins the Euphrates from the east near the ancient 'Carchemish' ('Circesium,' now Kerkesiyeh), about three hundred miles north of Babylon.

⁴ Or, 'catching itself;' perhaps meaning unintermitted. The expression occurs only in one other passage, Exod. ix. 24. The appearance seems to have been that of a dark storm-cloud, in which was an incessant blaze like lightning, the centre being a clear, intense light. In this, as it approached, were seen the forms of four living creatures (recognised as cherubim, though different from those in the temple), having wheels beside them, and supporting a blue expanse above, on which was enthroned Jehovah in human form. As the ark with the cherubim, in the temple, represented the throne of the invisible King of Israel (see note on Isa. vi. 1); so this vision

seems to bring Him before us, in his chariot, coming to perform a great work. And the absence of the significant mercy-seat, which was above the ark, suggests the thought, that his coming now is to vindicate his holiness rather than to display his grace to Israel; whilst the addition of the rainbow yet gives hope to the world. This august vision was designed to prepare Ezekiel for his prophetic office. As many of its duties would expose him to the hostility of his fellow-men, it was most important that his mind should be deeply impressed with a sense of the reality, majesty, and power of the Divine providence and perfections.

⁵ Rather, 'and it (*masc.* the cloud) had a brightness around, and from the midst of it (*fem.* the fire) like an eye of gold alloy' (*i. e.* a clear centre of golden light), from the midst of the fire.

⁶ On the cherubim see notes on Gen. iii. 24; Exod. xxv. 18. The four faces and four wings, and other variations, were probably intended to suggest intelligence and energy corresponding with the rest of the vision.

⁷ In their erect stature; their feet, however, were not flat, but upright (ver. 7).

⁸ Having a face in every direction, they had no need to turn.

12 covered their bodies.¹ And ² they went every one straight forward: ^a whither
 13 the spirit² was to go, they went; and ^b they turned not when they went. As
 for the likeness of the living creatures, their appearance *was* like ^c burning coals
 of fire, ^d and like the appearance of lamps: it went up and down among the
 living creatures; and the fire was bright, and out of the fire went forth lightning.
 14 And the living creatures ^e ran and returned ^f as the appearance of a flash of
 lightning.³
 15 Now as I beheld the living creatures, behold ^g one wheel⁴ upon the earth by
 16 the living creatures, with his four faces. ^h The appearance of the wheels and
 their work *was* ⁱ like unto the colour of a beryl:⁵ and they four had one likeness:
 and their appearance and their work *was* as it were ^k a wheel in the middle of a
 17 wheel. When they went, they went upon their four sides: ^l and they turned
 18 not when they went. As for their rings, they were so high that they were
 dreadful; and their rings *were* ^m full of eyes round about them four.
 19 And ⁿ when the living creatures went, the wheels went by them: and when
 the living creatures were lifted up from the earth, the wheels were lifted up.
 20 ^o Whithersoever the spirit was to go, they went, thither *was* their spirit to go;
 and the wheels were lifted up over against them: ^p for the spirit of the living
 21 creature [*or*, of life] *was* in the wheels. ^q When those went, *these* went; and when
 those stood, *these* stood; and when those were lifted up from the earth, the
 wheels were lifted up over against them: for the spirit of the living creature
 [*or*, of life] *was* in the wheels.
 22 ^r And the likeness of the firmament upon the heads of the living creature *was*
 as the colour of the terrible crystal,⁶ stretched forth over their heads above.
 23 And under the firmament *were* their wings straight, the one toward the other:
 every one had two, ^s which covered on this side, and every one had two, which
 24 covered on that side, their bodies. ^t And when they went, I heard the noise of
 their wings, ^u like the noise of great waters, as ^x the voice of the Almighty, the
 voice of speech, as the noise of an host:⁷ when they stood, they let down their
 25 wings. And there was a voice from the firmament that *was* over their heads,
 when they stood, and had let down their wings.⁸
 26 ^y And above the firmament that *was* over their heads *was* the likeness of a
 throne, ^z as the appearance of a sapphire stone: and upon the likeness of the
 27 throne *was* the likeness as ^a the appearance of a man⁹ above upon it. ^b And I
 saw as the colour of amber, as the appearance of fire round about within it, from
 the appearance of his loins even upward, and from the appearance of his loins
 even downward, I saw as it were the appearance of fire, and it had brightness
 28 round about. ^c As the appearance of the bow that is in the cloud in the day of
 rain, so *was* the appearance of the brightness round about.
^d This *was* the appearance of the likeness of the glory of the LORD. And
 when I saw *it*, ^e I fell upon my face, and I heard a voice of one that spake.
 2 And he said unto me, ^f Son of man,¹⁰ ^g stand upon thy feet, and I will speak unto
 thee. And ^h the spirit entered into me when he spake unto me, and set me
 upon my feet, that I heard him that spake unto me.
 3 And he said unto me, Son of man, ⁱ I send thee to the children of Israel, to a
 rebellious nation¹¹ that hath rebelled against me: ^k they and their fathers have
 4 transgressed against me, *even* unto this very day. ^l For *they are* impudent
 children and stiffhearted. I do send thee unto them; and thou shalt say unto
 5 them, Thus saith the Lord God. ^m And they, whether they will hear, or whether
 they will forbear, (for they *are* a rebellious house,) yet¹² ⁿ shall know that there
 hath been a prophet among them.

z ver. 9; ch. 10. 22;
 Lk. 9. 62.
 a ver. 20; Heb. 1. 14.
 b vers. 9, 17.
 c Ps. 104. 4.
 d Rev. 4. 5.

e Zec. 4. 10.
 f Mt. 24. 27.

g ch. 10. 9, 13—17.

h ch. 10. 9, 10.

i Dan. 10. 6.

k Job 9. 10; John 13.
 7; Ro. 11. 33.

l ver. 12.

m ch. 10. 12; Zec. 4.
 10; Rev. 4. 8.
 n ch. 10. 16, 17.

o ver. 12.

p ch. 10. 17.

q ver. 19, 20; ch. 10. 17.

r ch. 10. 1; Ex. 24. 10.

s Ps. 89. 7; Lk. 17. 10.

t ch. 10. 5.

u ch. 43. 2; Dan. 10.
 6; Rev. 1. 15; 19. 6.
 x Job 37. 2—5; Ps. 29.
 3, 4; 63. 33.

y ch. 10. 1.

z Ex. 24. 10.

a Ge. 32. 21—30; Jos.
 5. 13—15.
 b ch. 8. 2.

c Ge. 9. 13—16; Rev.
 4. 3; 10. 1.

d ch. 3. 23; 8. 4.

e ch. 3. 23; Dan. 8. 17;
 Ac. 9. 4; Rev. 1. 17.
 f Ps. 8. 4; Dan. 8. 17.

g see ch. 1. 28; Dan.
 10. 11.

h ch. 3. 24; see refs.
 Judg. 3. 10; Ne. 9.
 30; Rev. 11. 11.

i ch. 3. 4—11.

k ch. 20. 18, 21, 30; Jer.
 3. 25.

l ch. 3. 7.

m ch. 3. 11, 26, 27.

n ch. 3. 19; 33. 33;
 John 15. 22.

1 In token of humility.

2 They were moved by an immediate Divine impulse.

3 That is, with the greatest velocity.

4 That is, one by each of the living creatures. Each wheel being composed of two rims intersecting each other at right angles, four semicircular parts or 'faces' were thus formed, and the wheels seemed to move in any direction without turning. Their astonishing height, numerous eyes, power of rapid motion, and sympathy with the living creatures, greatly heighten the impression of Divine intelligence and omnipotence which the whole vision appears to be designed to convey.

5 Heb., 'tarshish'; so called from the country whence it came. It is probably the chrysolite or topaz.

6 Rather, 'as a glance of the terrible (dazzling) crystal;' perhaps the diamond. Comp. Rev. iv. 6.

7 Or, 'a noise of a tumult.'

8 The last clause, which is repeated from ver. 24, is omitted by the Septuagint and Syriac versions. If retained, it had better be rendered, 'when they had stood still, and had let down their wings;' as being designed to show that the chariot stopped when Jehovah spoke.

9 God was pleased to appear in human form also to Daniel (Dan. vii. 9). These manifestations of Jehovah might serve to prepare the minds of his people for the incarnation of our Lord.

10 This phrase is applied only to Ezekiel and Daniel, both of whom prophesied in Chaldea, where it was a common expression, equivalent to 'O man!'

11 Literally, 'nations,' or 'peoples;' the common designation of the *heathen*; perhaps implying that Israel had become like them. See Hos. i. 9.

12 If the warning did not profit them, it would yet vindicate the justice and mercy of God.

6 And thou, son of man, ^o be not afraid of them, neither be afraid of their words, though ^p briars and thorns *be* with thee, and thou dost dwell among ^q scorpions: ^r be not afraid of their words, nor be dismayed at their looks, ^s though they *be* a rebellious house. ^t And thou shalt speak my words unto them, ^u whether they will hear, or whether they will forbear: for they *are* most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like ^x that rebellious house: open thy mouth, and ^y eat² that I give thee. And when I looked, behold, ^z an hand *was* sent unto me; and, lo, ^a a roll³ of a book *was* therein; and he spread it before me: and it *was* written within and without:⁴ and *there was* written therein ^b lamentations, and mourning, and woe.

3 Moreover he said unto me, ^c Son of man, eat that thou findest; ^d eat this roll, ^e and ^f go speak unto the house of Israel. So I opened my mouth, and he caused ^g me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and ^h fill thy bowels with this roll that I give thee. Then did I ⁱ eat it; and it was in my mouth ^j as honey for sweetness.⁵

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and ^k speak with my words unto them. For thou *art* not sent to a people of a strange ^l speech and of an hard language, *but* to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, ^m had I sent thee to them, they would have hearkened ⁿ unto thee. But the house of Israel ^o will not hearken unto thee; ^p for they will not hearken unto me: ^q for all the house of Israel *are* impudent and hardhearted ^r [Heb. stiff of forehead, and hard of heart]. Behold, I have made thy face strong ^s against their faces, and thy forehead strong against their foreheads. ^t As an adamant harder than flint have I made thy forehead: ^u fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto ^v thee, receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, ^w Thus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then ^x the spirit took me up, and I heard behind me ^y a voice of a great ^z rushing. *saying*, Blessed *be* ^a the glory of the LORD, from his place.⁶ I heard also ^b the noise of the wings of the living creatures that touched one another, and the noise ^c of the wheels over against them, and a noise of a great rushing.

14 So ^d the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but ^e the hand of the LORD was strong⁷ upon me.

Further preparatory instructions to the prophet, and predictions of the calamities coming upon the Jews.

15 THEN⁸ I came to them of the captivity at Tel-abib,⁹ that dwelt by the river of Chebar, and ^y I sat where they sat,¹⁰ and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came ^z unto me, saying, ^a Son of man, I have made thee ^b a watchman¹¹ unto the house of Israel: therefore ^c hear the word at my mouth, and give them warning from ^d me. When I say unto the wicked, ^e Thou shalt surely die; ^f and thou givest

^o Jer. 1. 8, 17; Mic. 3. 8; Lk. 12. 1.
^p Is. 9. 18; Jer. 6. 28; Mic. 7. 1.
^q Lk. 10. 19.
^r ch. 3. 9; 1 Pet. 3. 11.
^s ch. 3. 9, 26, 27.
^t Jer. 1. 7, 17.
^u ver. 5.
^x 1 Tim. 4. 15; Rev. 10. 9.
^y ch. 8. 3; Jer. 1. 9.
^z ch. 3. 1—3.
^a Jer. 36. 29—32.
^b ch. 2. 1.
^c ch. 2. 8, 9.
^d ch. 2. 3.
^e Jer. 20. 9; Col. 3. 16.
^f Ps. 119. 11; Jer. 15. 16; Rev. 10. 9.
^g see refs. Job 23. 12.
^h Jon. 3. 5—10; Mt. 11. 29—31.
ⁱ John 15. 20.
^j Jer. 25. 3, 4.
^k ch. 2. 4; Jer. 3. 5, 3.
^l Is. 50. 7; Jer. 1. 18; 15. 29; Mic. 3. 8.
^m ch. 2. 6; Jer. 1. 8, 17.
ⁿ ver. 27; ch. 2. 5, 7.
^o ver. 11; ch. 2. 2; 8. 3; 1 Ki. 18. 12; 2 Ki. 2. 16; Ac. 8. 39.
^p Ac. 2. 2; Rev. 1. 10.
^q ch. 9. 3; Ex. 40. 34, 35.
^r ch. 1. 5, 21.
^s ch. 1. 15.
^t ver. 12; ch. 8. 3.
^u ch. 1. 3; 8. 1; 37. 1; 2 Ki. 3. 15.
^v Job 2. 13; Ps. 137. 1.
^w ch. 33. 2—9.
^x Is. 52. 8; 56. 10; 62. 6; Jer. 6. 17.
^y Is. 58. 1.
^z ch. 33. 1; 1s. 3. 11; Ro. 6. 23; Eph. 5. 5, 6.
^a Jer. 23. 28.

1 Though thou shouldst be exposed to injurious and malignant treatment. Comp. Matt. x. 16.
 2 Receive its whole contents, so as to make them thine own. See ch. iii. 10.
 3 See note on Jer. xxxvi. 2.
 4 Ancient rolls were usually written on the inside only; but this is represented as full to overflowing of its dreadful contents. See Rev. v. 1.
 5 Denoting, probably, the inward satisfaction flowing from simple obedience to God's commands. The nature of the work, however, soon made him feel its bitterness (ver. 14). Comp. Rev. x. 9, 10.
 6 The sound of praise came from the place where the chariot of the Almighty was.
 7 I was under a powerful Divine impulse.
 8 Having received his commission, the prophet is solemnly warned of the responsibility of his office (vers. 15—21), is permitted again to see Jehovah's glory, and is told that he must speak only when and as God pleases (22—27). He is then bidden to represent by expressive symbols the siege of Jerusalem (iv. 1—3), the exact

adaptation of the Jews' chastisements to their sins (4—8), the destitution and sufferings of the people (9—17), the destruction of many, and the dispersion of the remnant, some even of the latter being afterwards destroyed (v. 1—4). These he follows up by three discourses containing the same threatenings, and showing that every sin would be visited with appropriate punishment (5—17; vi., vii.) The great design of these messages appears to be to teach the people, on the one hand, that obedience was indispensable to the enjoyment of God's favour, and, on the other, that the most guilty who would return to God should certainly be forgiven.
 9 Probably the chief colony of Jews on the Chebar.
 10 This was the common attitude of grief; and seven days was the usual period of deep mourning (Job ii. 13). This proof of the prophet's sympathy with his exiled brethren ought to have gained their confidence and their attention to his message.
 11 The unusual solemnity of this appointment was an impressive testimony to the people of their imminent danger in consequence of their obstinate depravity.

him not warning, nor speakest to warn the wicked from his wicked way, ^e to save his life; the same wicked *man* ^f shall die in his iniquity; ^g but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; ^h but thou hast delivered thy soul.

20 Again, When a ⁱ righteous *man* doth turn from his righteousness, and commit iniquity, ¹ ^k and I lay a stumblingblock² before him, he shall die: because thou hast not given him warning, he shall die in his sin, ^l and his righteousness which he hath done shall not be remembered; ^m but his blood will I require at thine hand. Nevertheless ⁿ if thou warn the righteous *man*, that the righteous sinner not, and he doth not sin, he shall surely live, because he is warned; also ^o thou hast delivered thy soul.

22 ^p And the hand of the LORD was there upon me; and he said unto me, Arise, 23 go forth ^q into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, ^r the glory of the LORD stood there, as 24 the glory which I ^s saw by the river of Chebar: ^t and I fell on my face. Then ^u the spirit entered into me, and set me upon my feet, and spake with me, and 25 said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, ^x they shall put bands upon thee, and shall bind thee³ with them, and 26 thou shalt not go out among them: and ^y I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, ^z and shalt not be to them a reprover: ⁴ 27 ^a for they *are* a rebellious house. ^b But when I speak with thee, I will open thy mouth, and thou shalt say unto them, ^c Thus saith the Lord God; ^d He that heareth, let him hear; and he that forbeareth, let him forbear: ^e for they *are* a rebellious house.

4 Thou also, son of man, ^f take thee a tile, ⁵ and lay it before thee, and pourtray 2 upon it the city, ^g *even* Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set 3 ^h *battering* rams against it round about. Moreover take thou unto thee an iron pan, and set it ⁱ for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. ^j This *shall be* a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: ^k according to the number of the days that thou shalt lie upon it thou 5 shalt bear their iniquity.⁶ For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety 6 days: ^l so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm 8 *shall be* uncovered,⁷ and thou shalt prophesy against it. ^m And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, ⁿ according

^e ch. 18. 30—32.

^f ch. 33. 6; John 8. 21, 24
^g ch. 34. 10.

^h Is. 49. 4, 5; Ac. 20. 26.

ⁱ ch. 18. 24; 33. 12, 13; see 2 Chr. 24. 2, 17—22; Ps. 125. 5; Zeph. 1. 6; Heb. 10. 38.

^k Jer. 6. 21; Ro. 11. 9; 2 Thes. 2. 9—12.

^l Mt. 12. 43—45; 2 Pet. 2. 21.

^m Heb. 13. 17.
ⁿ Le. 19. 17; 1 Cor. 10. 12.

^o 1 Tim. 4. 16.

^p ver. 14; ch. 1. 3.

^q ch. 8. 4.

^r ch. 1. 28.

^s ch. 1. 1.

^t ch. 1. 28.

^u ch. 2. 2.

^x ch. 4. 8.

^y ch. 24. 27; Lk. 1. 20—22.

^z Lam. 2. 9; Hos. 4. 17; Mic. 3. 6, 7.

^a ch. 2. 3—8.

^b ch. 24. 27; 33. 22.

^c ver. 11.

^d Mt. 11. 15.

^e vers. 9, 26; ch. 12. 2, 3.

^f see refs. Jer. 13. 1

^g Jer. 2. 2.

^h ch. 21. 22.

ⁱ ch. 12. 6, 11; 24. 24, 27.

^j ch. 12. 6, 11; 24. 24, 27.

^k Num. 14. 34.

^l ch. 3. 25.

^m ch. 3. 25.

ⁿ ch. 3. 25.

1 The most eminent in holiness is safe only as he keeps constantly in mind his liability to fall; watching over himself with a godly jealousy, and praying and striving against all evil.

2 Allowing him to be placed where his principles are put to a severe test.

3 Some suppose the meaning to be, that the prophet would be regarded as a madman needing restraint. Others think that the obstinacy of the people would be felt by the prophet like bands repressing his soul. But see note on ver. 15.

4 It is a sign of God's anger when his admonitions cease.

5 Rather, 'brick.' Such bricks, on which inscriptions and designs were portrayed by stamping or engraving when moist, were much used in Chaldea; and are found in great numbers in the ruins of its cities. There can be little doubt that the successive actions here described took place only in vision, like the eating of the prophetic roll mentioned in ch. iii. 1—3.

6 As this phrase always means to bear the *punishment* due to sin (see Numb. xiv. 33; Lev. xix. 8; Isa. liii. 11; Ezek. xviii. 19, 20; xxiii. 35), it is clear that the periods represented are those, not of committing sin,

but of enduring chastisement for sins already committed; although the appointment of a day for a year may only indicate a period of punishment duly proportioned to 390 and 40 years of sin. Comp. Numb. xiv. 34. But it is difficult to determine what are these periods of 390 and 40 years. Fairbairn supposes them to refer to the 430 years of sojourn in Canaan and Egypt (Exod. xii. 41), and the 40 years of wandering in the wilderness; and to intimate that Israel must be chastised like their forefathers in Egypt, and Judah as the Israelites were in the desert. This, however, would seem to require 430 and 40 years, instead of 390 and 40. The common explanation is, that the 390 years refer to the period between the accession of Rehoboam and Jeroboam (B. C. 977) when idolatry was established in Israel, and the capture of the last remaining city of Judah by Nebuchadnezzar (B. C. 587); and that the 40 years for Judah refer to 40 years in which Judah continued to sin after the ten tribes had been punished, during part of the reign of Manasseh and during those of Amon and of Josiah's successors. But this explanation is very doubtful.

7 So as to be unencumbered for action—for the action of the siege.

to the number of the days that thou shalt lie upon thy side, three hundred and
 10 ninety days shalt thou eat thereof. And thy meat which thou shalt eat *shall be*
 11 ^m by weight, twenty shekels¹ a day: from time to time shalt thou eat it. Thou
 shalt drink also water by measure, the sixth part of an hin: from time to time
 12 shalt thou drink. And thou shalt eat it *as* barley cakes, and thou shalt bake it
 with dung that cometh out of man, in their sight.
 13 And the Lord said, Even thus ⁿ shall the children of Israel eat their defiled
 bread among the Gentiles, whither I will drive them.
 14 Then said I, ^o Ah Lord God! behold, my soul hath not been polluted: for
 from my youth up even till now have I not eaten of ^p that which dieth of itself,
 or is torn in pieces; neither came there ^q abominable flesh into my mouth.
 15 Then he said unto me, Lo, I have given thee cow's dung² for man's dung, and
 thou shalt prepare thy bread therewith.
 16 Moreover he said unto me, Son of man, behold, I will break the ^r staff of bread
 in Jerusalem: and they shall ^s eat bread by weight, and with care; and they shall
 17 ^t drink water by measure, and with astonishment: that they may want bread and
 water, and be astonished one with another, and ^u consume away for their iniquity.
 5 And thou, son of man, take thee a sharp knife, take thee a barber's razor, ^x and
 cause *it* to pass upon thine head and upon thy beard:³ then take the balances to
 2 weigh, and divide the hair. ^y Thou shalt burn with fire a third part in the midst
 of ^z the city, when ^a the days of the siege are fulfilled: and thou shalt take a
 third part, *and* smite about it with a knife: and a third part thou shalt scatter
 3 in the wind; and ^b I will draw out a sword after them. ^c Thou shalt also take
 4 thereof a few in number, and bind them in thy skirts. Then take of them again,
 and ^d cast them into the midst of the fire, and burn them in the fire; *for* thereof
 shall a fire come forth into all the house of Israel.
 5 Thus saith the Lord God;—^e This *is* Jerusalem:
 I have set it in the midst of the nations and countries *that are* round about her.
 6 And ^f she hath changed my judgments into wickedness⁴ more than the nations,
 And my statutes more than the countries *that are* round about her:
 For they have refused my judgments and my statutes,
 They have not walked in them.
 7 Therefore thus saith the Lord God;
 Because ye multiplied⁵ more than the nations *that are* round about you,
 And have not walked in my statutes,—neither have kept my judgments,
^g Neither have done according to the judgments of the nations⁶ *that are* round
 about you;
 8 Therefore thus saith the Lord God;—Behold, I, even I, *am* against thee,
 And will execute judgments ^h in the midst of thee—in the sight of the nations.
 9 ⁱ And I will do in thee that which I have not done,
 And wherunto I will not do any more the like,—because of all thine abominations.
 10 Therefore the fathers ^k shall eat the sons in the midst of thee,
 And the sons shall eat their fathers;—and I will execute judgments in thee,
 And the whole remnant of thee will I ^l scatter into all the winds.
 11 Wherefore, *as* I live, saith the Lord God;
 Surely, because thou hast ^m defiled my sanctuary⁷
 With all thy ⁿ detestable things, and with all thine abominations,
 Therefore will I also diminish *thee*;
^o Neither shall mine eye spare,—neither will I have any pity.
 12 ^p A third part of thee shall die with the pestilence,
 And with famine shall they be consumed in the midst of thee:
 And a third part shall fall by the sword round about thee;
 And ^q I will scatter a third part into all the winds,
 And ^r I will draw out a sword after them.
 13 Thus shall mine anger ^s be accomplished,
 And I will ^t cause my fury to rest upon them,—^u and I will be comforted:
^x And they shall know that I the Lord have spoken *it* in my zeal,
 When I have accomplished my fury in them.

m ver. 16.

n Hos. 9. 3.

o Ae. 10. 14.

p Ex. 22. 31; Le. 11.

q Le. 17. 15.

r Le. 19. 7; Deu. 14.

s Is. 65. 4.

t ver. 10; ch. 5. 16;

u ch. 13; Le. 26. 26;

v Ps. 105. 16; Is. 3. 1;

w Lam. 1. 11; 4. 9.

x ver. 10; ch. 12. 19.

y ver. 11.

z ch. 21. 23; Le. 26.

a ch. 39.

b see ch. 41. 20; Le.

c ch. 21. 5; Is. 7. 20.

d y ver. 12.

e ch. 4. 1.

f ch. 4. 3—9.

g Le. 26. 33; Jer. 9. 16.

h 2 Ki. 25. 12; Jer. 40.

i 6; 52. 16.

j d 2 Ki. 25. 22—26; Jer.

k ch. 41; 44. 14.

l c ch. 4. 1.

m f ch. 16. 47, 48; 2 Chr.

n 33. 9; Jer. 2. 10, 11.

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¹ The mixture of all sorts of meal in one cake, the small quantity prescribed (giving less than a pound of food a day) the revolting cookery at first ordered, and the stinted allowance of about a pint and a half of water daily, were evidently combined to show the extreme destitution to which God would reduce the luxurious Jews.

² In some parts of Western Asia, at the present day, animal dung is used as fuel.

³ A symbol of violent and humiliating treatment.

⁴ Or, 'She hath wickedly rebelled against my judgments.' Israel was worse than other nations, because she had sinned against God's word and covenant.

⁵ 'Ye have multiplied' your sins; or, 'ye have raged.'

⁶ Who had held to their gods. See Jer. ii. 10, 11.

⁷ This profanation of the sanctuary was the climax of the prevailing iniquity.

- 14 Moreover ^y I will make thee waste,
And a reproach among the nations that *are* round about thee,
In the sight of all that pass by.
- 15 So it shall be a ^z reproach and a taunt,—^a an instruction and an astonishment
Unto the nations that *are* round about thee,
When I shall execute judgments in thee
In anger and in fury and in ^b furious rebukes.—I the LORD have spoken *it*.
- 16 When I shall ^c send upon them the evil arrows of famine,
Which shall be for *their* destruction,—*and* which I will send to destroy you :
And I will increase the famine upon you,—*and* will break your ^d staff of bread :
- 17 So will I send upon you famine and ^e evil beasts,—*and* they shall bereave thee ;
And ^f pestilence and blood shall pass through thee ;
And I will bring the sword upon thee.—I the LORD have spoken *it*.

The threatenings repeated.

- 6 AND the word of the LORD came unto me, saying, Son of man, ^g set thy face
² toward the ^h mountains of Israel, and prophesy against them, and say,
- 3 Ye mountains of Israel, ⁱ hear the word of the Lord God ;
Thus saith the Lord God to the mountains, ¹ and to the hills,
To the rivers, and to the valleys ;—Behold, I, *even* I, ^k will bring a sword upon you,
And ^l I will destroy your high places.
- 4 And your altars shall be desolate,—*and* your images shall be broken :
And ^m I will cast down your slain *men* before your idols. ²
- 5 And I will lay the dead carcasses of the children of Israel before their idols,
And I will scatter your bones round about your altars.
- 6 ⁿ In all your dwellingplaces ^o the cities shall be laid waste,
^p And the high places shall be desolate ;
^q That your altars may be laid waste and made desolate,
And your idols may be broken and cease,
And your images may be cut down,—*and* your ^r works may be abolished.
- 7 ^s And the slain shall fall in the midst of you,
And ^t ye shall know that I *am* the LORD.
- 8 ^u Yet will I leave a remnant,
That ye may have *some* that shall escape the sword among the nations,
When ye shall be scattered through the countries.
- 9 And they that escape of you ^v shall remember me
Among the nations whither they shall be carried captives,
Because ^y I am broken ³ with their whorish heart, which hath departed from me,
And ^z with their eyes, which go a whoring after their idols :
And ^a they shall lothe themselves for the evils which they have committed
In all their abominations.
- 10 And they shall know that I *am* the LORD,
And that I have not said in vain that I would do this evil unto them.
- 11 Thus saith the Lord God ;
Smite ^b with thine hand, ⁴—*and* stamp with thy foot, and say,
Alas for all the evil abominations of the house of Israel !
^c For they shall fall by the sword, by the famine, and by the pestilence.
- 12 ^d He that is far off shall die of the pestilence ;
And he that is near shall fall by the sword ;
And he that remaineth and is besieged shall die by the famine :
^e Thus will I accomplish my fury upon them.
- 13 Then ^f shall ye know that I *am* the LORD,
When their slain *men* shall be among their idols round about their altars,
^g Upon every high hill, ^h in all the tops of the mountains,
And ⁱ under every green tree, and under every thick oak,
The place where they did offer sweet savour to all their idols.
- 14 So will I ^k stretch out my hand upon them,—*and* make the land desolate,
Yea, more desolate than the wilderness toward ^l Diblath, ⁵
In all their habitations.—*And* they shall know that I *am* the LORD.

^y Le. 26. 31, 32 ; Ne. 2. 17.

^z see refs. Deu. 28. 37 ; Ps. 79. 4 ; Jer. 19. 8 ; Lam. 2. 15.

^a Deu. 29. 24—28 ; Is. 26. 9.

^b ch. 25. 17.

^c Deu. 32. 23, 24.

^d ch. 4. 16 ; 14. 13 ; Le. 26. 26.

^e ch. 14. 21 ; 33. 27 ; 34. 25 ; Le. 26. 22 ; Deu. 32. 24.

^f ch. 38. 22.

^g ch. 20. 46 ; 21. 2 ; 25. 2.

^h ch. 36. 1.

ⁱ Jer. 22. 29 ; Mic. 6. 2.

^k see refs. Le. 26. 25.

^l Le. 26. 30.

^m Le. 26. 30 ; 2 Ki. 23. 16—20 ; Jer. 8. 1, 2.

ⁿ Is. 6. 11 ; Jer. 9. 19.

^o Is. 24. 1—12.

^p Jer. 17. 3 ; Hos. 10. 8.

^q Hos. 10. 2.

^r Is. 1. 31.

^s ch. 9. 7 ; Jer. 14. 18.

^t ver. 13 ; ch. 7. 4, 9 ; 11. 10, 12 ; 12. 15.

^u ch. 5. 2, 12 ; 12. 16 ; 14. 22 ; Is. 6. 13 ; Jer. 30. 11 ; 44. 28.

^v Jer. 51. 50 ; Dan. 9. 2, 3.

^y ch. 16. 43 ; Ps. 78. 40 ; Is. 7. 13 ; 43. 21 ; 63. 10 ; Am. 2. 13.

^z ch. 20. 7, 24 ; Num. 15. 39 ; 2 Ki. 16. 10.

^a ch. 7. 16 ; see refs. Le. 26. 39 ; Job 42. 6 ; Jer. 31. 18, 19.

^b ch. 21. 14, 17 ; Num. 24. 10 ; Is. 58. 1.

^c ch. 5. 12.

^d Dan. 9. 7.

^e ch. 5. 13.

^f vers. 4—7.

^g Jer. 2. 20.

^h Hos. 4. 13.

ⁱ Is. 57. 5.

^k Is. 5. 25.

^l Num. 33. 46 ; Jer. 48. 22.

1 The mountains and hills are first addressed probably as being the scenes of the idolatry which had provoked Jehovah's anger. Comp. vers. 3, 4, with 1 Kings xii. 31, etc. In ch. vii. the threatening is extended to the whole land, which had been thoroughly polluted.

2 The corpses of the idolaters shall be thrown before the bases of their broken idols, that all might see what was the sin which had caused the ruin of the people, and how

helpless were the gods in whom they had trusted.

3 Rather, 'Because I have broken their wanton heart that departeth from me, and their eyes,' etc. God's chastisements shall have a blessed effect.

4 Meaning, probably, upon the thigh (ch. xxi. 12 ; Jer. xxxi. 19). These gestures expressed grief and indignation.

5 Probably a desert lying on the east of the city mentioned in Numb. xxxiii. 46 ; Jer. xlvi. 22.

- 7 MOREOVER the word of the LORD came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel ;
 " An end, the end is come—upon the four corners of the land.
- 3 Now is the end *come* upon thee,—and I will send mine anger upon thee, And ⁿ will judge thee according to thy ways, And will recompense upon thee all thine abominations.
- 4 And ^o mine eye shall not spare thee,—neither will I have pity :
^p But I will recompense thy ways upon thee, And thine abominations shall be in the midst of thee :¹
^q And ye shall know that I *am* the LORD.
- 5 Thus saith the Lord God ;—An evil, an only² evil, behold, is come.
- 6 ^r An end is come, the end is come :—it watcheth³ for thee ; behold, it is come.
- 7 ^s The morning⁴ is come unto thee, O thou that dwellest in the land :
 'The time is come, the day of trouble *is* near,
 And not the sounding⁵ again [*or*, echo] of the mountains.
- 8 Now will I shortly ^u pour out my fury upon thee, And accomplish mine anger upon thee :
^v And I will judge thee according to thy ways, And will recompense thee for all thine abominations.
- 9 And ^y mine eye shall not spare,—neither will I have pity :
 I will recompense thee according to thy ways
 And thine abominations *that* are in the midst of thee ;
^z And ye shall know that I *am* the LORD that smiteth.
- 10 Behold the day, behold, it is come :—^a the morning is gone forth ;
 The rod hath blossomed, ^b pride hath budded.
- 11 ^c Violence is risen up into a rod of wickedness :⁶
^d None of them *shall remain*, nor of their multitude, nor of any of theirs :
^e Neither *shall there be* wailing for them.
- 12 ^f The time is come, the day draweth near :
^g Let not the buyer rejoice, nor the seller mourn :⁷
 For wrath *is* upon all the multitude thereof.
- 13 For ^h the seller shall not return to that which is sold, Although they were yet alive :
 For the vision *is* touching the whole multitude thereof,—*which* shall not return ;
ⁱ Neither shall any strengthen himself in the iniquity of his life.⁸
- 14 ^k They have blown the trumpet, even to make all ready ;
 But none goeth to the battle :⁹—^l for my wrath *is* upon all the multitude thereof.
- 15 ^m The sword *is* without, and the pestilence and the famine within :
 He that *is* in the field shall die with the sword ;
 And he that *is* in the city, famine and pestilence shall devour him.
- 16 But ⁿ they that escape of them shall escape,¹⁰
 And shall be on the mountains ^o like doves of the valleys,
 All of them ^p mourning, every one for his iniquity.
- 17 All ^q hands shall be feeble,—and all knees shall be weak *as* water.
- 18 They shall also ^r gird *themselves* with sackcloth,—and ^s horror shall cover them ;
 And shame *shall be* upon all faces,—and baldness upon all their heads.
- 19 'They shall cast their silver in the streets,—and their gold shall be removed :
 Their ^u silver and their gold shall not be able to deliver them
 In the day of the wrath of the LORD :
^v They shall not satisfy their souls, neither fill their bowels :
 Because¹¹ it is ^y the stumblingblock of their iniquity.
- 20 As for ^z the beauty of his ornament,¹² he set it in majesty :

m vers. 3, 6 ; Jer. 44. 27 ; Am. 8. 2 ; Mt. 24. 6, 13, 14.

n vers. 8, 9.

o see refs. ch. 5. 11.

p Jer. 16. 18.

q ver. 27 ; ch. 6. 7 ; 12. 20.

r ver. 2.

s ver. 10.

t ver. 12 ; Is. 22. 5 ; Zeph. 1. 14, 15.

u ch. 20. 8, 21.

v ver. 3.

y ver. 4.

z ver. 4.

a ver. 7.

b Pro. 14. 3.

c Jer. 6. 7.

d Zeph. 1. 18.

e ch. 24. 16, 22 ; Jer. 16. 5, 6.

f vers. 5—7 ; 1 Cor. 7. 29—31.

g Is. 24. 1, 2.

h Le. 25. 24—28, 31

i Ps. 52. 7.

k Jer. 1. 5 ; 6. 1.

l Is. 24. 1—7.

m ch. 5. 12 ; Deu. 32. 25 ; Lam. 1. 20.

n ch. 6. 8, 9.

o Is. 33. 14.

p ch. 36. 31.

q ch. 21. 7 ; Is. 13. 7 ; Jer. 6. 24.

r Is. 3. 24 ; 15. 2, 3 ; Jer. 48. 37 ; Am. 8. 10.

s Ps. 55. 5 ; Jer. 3. 25.

t Is. 2. 20.

u Pro. 11. 4 ; Zeph. 1. 18.

v Job 20. 12—23 ; Is. 55. 2.

y ch. 14. 3, 4 ; 44. 12.

z ch. 21. 21 ; 1 Chr. 29. 1, 2.

¹ That is, thy sin shall be seen in thy punishment.

² Rather, 'one evil;' one which of itself shall be destructive.

³ Or, 'waketeth.' In the original there is a play upon two very similar Hebrew words signifying 'end' and 'watch;' and the second introduces the impressive figure of the dawning of a day of trouble.

⁴ Rather, 'The circle;' i. e. cycle (see Eccles. i. 6); meaning, apparently, 'Thy turn has come.'

⁵ The joyful shouts with which the hills resounded, either in the season of vintage, or at the idol-feasts.

⁶ Or, 'Pride hath budded for a rod of wickedness; for these have reached their height.' This may refer to the sins of the people now ripe for punishment; or, more probably, to the power of the proud and cruel Chaldeans now ready to inflict it. See Isa. x. 5.

⁷ He who buys an estate will not enjoy it; he who sells it would soon have lost it otherwise; nor will there be a jubilee of restitution; for the Chaldeans are at hand.

⁸ Or, 'And none that liveth in his iniquity shall strengthen himself.'

⁹ Whatever preparations they may make to meet the danger will be of no avail; for God in his anger will render all their efforts useless.

¹⁰ Rather, 'And their fugitives have fled, but they are on the mountains,' etc. Having spoken of the uselessness of defence, the prophet now depicts the miseries of flight.

¹¹ Their gold and silver had been used to procure their luxuries and their idols.

¹² The temple. This Jehovah had placed in great majesty among them; but as they had defiled it by their

- ^a But they made the images of their abominations
 And of their detestable things therein :
 Therefore have I set it far from them [*or*, made it unto them an unclean thing].
- 21 And ^b I will give it into the hands of the strangers for a prey,
 And to the wicked of the earth for a spoil ;—and they shall pollute it.
- 22 My face will I turn also from them,—and they shall pollute my secret *place* :¹
 For the robbers shall enter into it, and defile it.
- 23 ^c Make a chain :²—for ^d the land is full of bloody crimes,³
 And the city is full of violence.
- 24 Wherefore ^e I will bring the worst of the heathen,
^f And they shall possess their houses :
^g I will also make the pomp of the strong to cease ;
 And their holy places shall be defiled.
- 25 Destruction cometh ;—^h and they shall seek peace, and *there shall be none*.
- 26 ⁱ Mischief shall come upon mischief, and rumour shall be upon rumour ;
^k Then shall they seek a vision of the prophet ;
 But the law shall perish from the priest,—and counsel from the ancients.
- 27 ^l The king shall mourn,—and the prince shall be clothed with desolation,
 And the hands of the people of the land shall be troubled :
^m I will do unto them after their way,
 And according to their deserts [*Heb.* with their judgments] will I judge them ;
ⁿ And they shall know that I *am* the LORD.

A vision representing the heinous sins practised at Jerusalem ; and the Divine judgments upon the nation.

- 8 AND⁴ it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, as I sat in mine house, and ^o the elders of Judah sat before me, that
- 2 ^p the hand of the Lord God fell there upon me. ^q Then I beheld, and, lo, a likeness as the appearance of fire : from the appearance of his loins even downward, fire ; and from his loins even upward, as the appearance of brightness, ^r as the colour of amber. And he ^s put forth the form of an hand, and took me by a lock of mine head ; and ^t the spirit lifted me up between the earth and the heaven, and ^u brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north ; ^x where *was* the seat of the image of jealousy,⁵
- 4 which ^y provoketh to jealousy. And, behold, the glory of the God of Israel *was* there, according to the vision that I ^z saw in the plain.
- 5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and, behold, northward at the gate of the altar this image of jealousy in the entry.
- 6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary?⁶ but turn thee yet again, *and* thou shalt see greater abominations.
- 7 And he brought me to the door of the court ; and when I looked, behold, a
- 8 hole in the wall. Then said he unto me, Son of man, ^a dig now in the wall : and
- 9 when I had digged in the wall, behold, a door. And he said unto me, Go in, and

idolatries, he was now about to destroy it as an unclean thing. Some, however, suppose the 'ornament' to be the *gold and silver* just mentioned, which they 'used in pride, and made the images and their abominations and detestable things thereof.'

¹ The sanctuary, which was not to be entered by any one but the priests, shall be spoiled by invaders.

² To foreshow the approaching captivity.

³ Rather, 'judgments of blood;' *i. e.* cruel and murderous injustice. This is referred to in ver. 27, where Jehovah threatens, 'According to their judgments will I judge them.'

⁴ In chapters viii.—xi., Ezekiel beholds in vision the sins and punishments of the people yet remaining at Jerusalem ; he sees idolatry established in the temple of Jehovah (vers. 3—5) ; the elders of the people secretly worshipping the beast-gods of Egypt (6—11), the women occupied in the licentious rites of the Syrian Tammuz (12—14), and, worse still, the heads of the priesthood turning their backs on Jehovah to adore the sun (15, 16). God, having thus convicted the people of their sins, declares his design to punish (17, 18) ; he withdraws his glory to the entrance ; summons the ministers of vengeance ; and (when his faithful servants have been duly

marked for preservation) sends them to their work of destruction (ix. 1—6). They begin with the elders, with whose corpses they defile the temple ; and they go through the city, notwithstanding Ezekiel's intercession (7—11). Jehovah, from his chariot, bids the man who had marked his servants take of the sacred fire from between the cherubim and scatter it on the city (x. 1—8). The prophet's attention being attracted to the Divine chariot, he hears the command to move ; upon which the Shekinah leaves the threshold of the holy place, and removes with the chariot to the eastern gate of the court (9—22). The prophet himself, being conveyed thither, sees the twenty-five leaders in sin, and is commanded to denounce their crimes and doom (xi. 1—12) ; upon which one of them falls down dead (13). His renewed intercession obtains a gracious promise for the exiles, but no remission of wrath against Jerusalem (14—21) ; in token of which the chariot-throne leaves the city for the mountain on the east (22, 23). Ezekiel then relates the vision to the exiles (24, 25).

⁵ An idol. See Exod. xx. 5. No one in particular is intended, as all idols were 'images of jealousy.'

⁶ Where idols are admitted Jehovah cannot dwell. Comp. 2 Cor. xiv. 14—18.

^a ch. 5. 11 ; Jer. 7. 30.

^b 2 Ki. 25. 9, 13—16 ; Ps. 79. 1.

^c ch. 19. 3—6.
^d ch. 9. 9 ; 11. 6 ; 2 Ki. 21. 16.

^e ch. 28. 7 ; Hab. 1. 6—10.
^f Jer. 6. 12.

^g Is. 5. 13—15.

^h Jer. 8. 15, 16.

ⁱ see refs. Le. 26. 18 ; Deu. 32. 23 ; Jer. 4. 20.

^k ch. 20. 1—3 ; Ps. 74. 9 ; Lam. 2. 9.

^l ch. 12. 10—12 ; 17. 15—21.

^m ch. 18. 30 ; Is. 3. 11.

ⁿ ver. 4.

^o ch. 14. 1 ; 20. 1 ; 33. 31.

^p ch. 1. 3 ; 3. 22.

^q ch. 1. 26, 27.

^r ch. 1. 4.

^s Dan. 5. 5.

^t ch. 3. 14 ; 2 Cor. 12. 2—4.

^u ch. 11. 1, 24 ; 40. 2.

^x ch. 5. 11 ; Jer. 7. 30 ; 32. 34.

^y see refs. Ex. 20. 5 ; Deu. 32. 16, 21 ; Ps. 78. 58.

^z ch. 1. 26—28 ; 3. 22, 23.

^a Is. 29. 15 ; Jer. 2. 34.

10 behold the wicked abominations that they do here. So I went in and saw; and, behold, ^b every form of creeping things,¹ and abominable beasts, and all the idols
11 of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men² of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with ^c every man his censer in his hand; and a thick cloud of incense went up.

^b Le. 11. 10—12, 29—31, 42—44.

^c Jer. 7. 9.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?³ for they say,
13 ^d The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see ^e greater abominations that they do.

^d ch. 9. 9; Is. 29. 15.

^e Jer. 9. 3.

14 Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.⁴

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, ^f between the porch and the altar,⁵ ^g were about five and twenty men,⁶ ^h with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped ⁱ the sun toward the east.

^f Joel 2. 17.

^g ch. 11. 1.

^h ch. 23. 25; Jer. 2.

ⁱ Deu. 4. 19; 2 Ki. 23.

5, 11; Job 31. 26;

Jer. 44. 17.

17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have ^k filled the land with violence, and have returned to provoke
18 me to anger: and, lo, they put the branch to their nose.⁷ ^l Therefore will I also deal in fury: mine ^m eye shall not spare, neither will I have pity: and though they ⁿ cry in mine ears with a loud voice, *yet* will I not hear them.

^k ch. 7. 23; 9. 9.

^l ch. 5. 13; 16. 42;

24. 13.

^m ch. 5. 11; 7. 4, 9; 9.

5, 10.

ⁿ Judg. 10. 13, 14; see

refs. Job 27. 9; Jer.

14. 12; Zec. 7. 13.

^o ch. 8. 2; Am. 3. 7, 8.

^p Jer. 1. 15, 16.

9 ^o He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon
2 in his hand. ^p And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; ^q and one man among them *was* clothed with linen, with a writer's inkhorn by
3 his side;⁸ and they went in, and stood beside the brasen altar.⁹ And ^r the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house.

^q ch. 10. 2, 6, 7; Le.

16. 4; Heb. 7. 21, 25;

Rev. 15. 6.

^r see ch. 3. 23; 8. 4;

10. 4, 18; 11. 22, 23.

And he called to the man clothed with linen,¹⁰ which *had* the writer's inkhorn
4 by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set ^s a mark upon the foreheads of the men
^t that sigh and that cry for all the abominations that be done in the midst thereof.

^s Ex. 12. 7, 13; 2 Cor.

1. 22; Rev. 7. 2, 3;

9. 4; 13. 16, 17; 20. 1.

^t ch. 6. 11; Ps. 119.

53, 136; Jer. 13. 17;

2 Cor. 12. 21; 2 Pet.

2. 8.

^u ver. 10; ch. 5. 11.

^v 2 Chr. 36. 17.

^w Ex. 12. 23; Rev. 9. 4.

^x Jer. 25. 29; 1 Pet. 4.

17.

^y ch. 8. 11, 12, 16.

^z Ps. 79. 1—3; Lam.

2. 4—7.

5 And to the others he said in mine hearing, Go ye after him through the city,
6 and smite: ^a let not your eye spare, neither have ye pity: ^b slay utterly old and young, both maids, and little children, and women: but ^c come not near any man upon whom *is* the mark; and ^d begin at my sanctuary.

7 ^e Then they began at the ancient men¹¹ which *were* before the house. And he said unto them, ^f Defile the house,¹² and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

^a ch. 8. 11, 12, 16.

^b Ps. 79. 1—3; Lam.

2. 4—7.

^c see Jer. 39. 11—18.

^d Num. 11. 5; 16. 4,

23, 45; Jos. 7. 6.

^e ch. 11. 13.

8 And it came to pass, while they were slaying them, ^e and I was left, that I
^f fell upon my face, and cried, and said, ^g Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and ^h the land is full of blood, and the city full of perverseness
[*or*, wresting of judgment]: for they say, ⁱ The Lord hath forsaken the earth,

^f ch. 7. 23; 8. 17;

2 Ki. 21. 16.

^g ch. 8. 12; Ps. 94. 7.

¹ This description applies exactly to the Egyptian temples (such as those at Edfon and Denderah), the walls of which are covered with representations of gods in the forms of animals and men, and in monstrous combinations of both.

² Seventy had on more than one occasion been the number chosen to represent the whole people. See Exod. xxiv. 1; Numb. xi. 16.

³ That is, in his image-chambers: see ver. 10.

⁴ The legend and festival of Tammuz seem to have resembled those of the Egyptian Osiris and the Grecian Adonis; whose death was first lamented, and their restoration to life was afterwards celebrated with licentious rejoicings. Some suppose all these fables to represent the diminution and increase of the sun's vital heat in winter and spring.

⁵ The place where the Jewish priests invoked the mercy of Jehovah for the people. See Joel ii. 17.

⁶ Probably representing the chiefs of the twenty-four

classes of priests (1 Chron. xxiv. 4—18), with the high priest at their head.

⁷ This alludes probably to the practice of holding before the face a branch of the tree sacred to the god who was worshipped.

⁸ That is, suspended from his girdle, as is still the custom in the East.

⁹ The destruction of those who have polluted the sanctuary proceeds from the altar designed for the expiation of sin. Comp. 1 Pet. ii. 6, 7, and refs.

¹⁰ He was thus distinguished from the executioners of God's punitive justice. The presence and commission of this messenger of protection shows the care which God takes of his people amidst apparently indiscriminate sufferings.

¹¹ The seventy elders mentioned in ch. viii. 11.

¹² These men had polluted it with their sins; and God had withdrawn from it (ver. 3), and left it to be openly defiled with their blood.

10 and ^h the LORD seeth not. And as for me also, mine ⁱ eye shall not spare, neither will I have pity, *but* ^k I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, ^l I have done as thou hast commanded me.

10 Then I looked, and, behold, in the ^m firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. ⁿ And he spake unto the man clothed with linen, ^o and said, Go in between the wheels, *even* under the cherub, and fill thine hand with ^p coals of fire from between the cherubim, and ^q scatter them over the city. ² And he went in in my sight.

3 Now the cherubim stood on the right side of the house, when the man went 4 in; and the cloud filled the inner court. ^r Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and ^s the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the ^t sound of the cherubim's wings was heard ³ *even* to the outer court, as ^u the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; 7 then he went in, and stood beside the wheels. And *one* cherub stretched forth his hand from between the cherubim unto the fire that *was* between the cherubim, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: 8 who took *it*, and went out. ^x And there appeared in the cherubim the form of a man's hand under their wings.

9 ^y And when I looked, behold, the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub: and the appearance of the

10 wheels *was* as the colour of a ^z beryl stone. And *as for* their appearances, they 11 four had one likeness, ^a as if a wheel had been in the midst of a wheel. ^b When they went, they went upon their four sides; they turned not as they went, but

to the place whither the head looked they followed it; they turned not as they 12 went. And their whole body, and their backs, and their hands, and their wings,

and ^c the wheels, *were* full of eyes round about, *even* the wheels that they four 13 had. As for the wheels, it was cried unto them in my hearing, O wheel. ⁴

14 ^d And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth

15 the face of an eagle. And the cherubim were lifted up. This *is* ^e the living creature that I saw by the river of Chebar.

16 ^f And when the cherubim went, the wheels went by them: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also

17 turned not from beside them. ^g When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature [or, of life] *was* in them.

18 Then ^h the glory of the LORD ⁱ departed from off the threshold of the house, and 19 stood over the cherubim. And ^k the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels *also were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and

20 the glory of the God of Israel *was* over them above. ^l This *is* the living creature that I saw under the God of Israel ^m by the river of Chebar; and I knew that

21 they *were* the cherubim. ⁿ Every one had four faces apiece, and every one four 22 wings; ^o and the likeness of the hands of a man *was* under their wings. And ^p the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: ^q they went every one straight forward.

11 Moreover ^r the spirit lifted me up, and brought me unto ^s the east gate of the LORD's house, which looketh eastward: and, behold, ^t at the door of the gate five and twenty men; ⁵ among whom I saw ^u Jaazaniah the son of Azur, and

2 ^x Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, ^y these *are* the men that devise mischief, and give wicked counsel

3 in this city: which say, *It is not* ^z near; let ⁶ us build houses: ^a this *city is* 4 the caldron, and we *be* the flesh. ⁷ Therefore ^b prophesy against them, prophesy,

^h Ps. 10. 11; Is. 29. 15.
ⁱ ch. 5. 11; 7. 4; 8. 18.
^k ch. 7. 8, 9; 11. 21.

^l Ps. 103. 20.

^m ch. 1. 22—26.

ⁿ ch. 9. 2. 3.

^o ch. 1. 15—20.

^p ch. 1. 13.

^q see Rev. 8. 5.

^r see ver. 18; ch. 1. 28; 9. 3.

^s ch. 43. 5; 1 Ki. 8. 10, 11.

^t ch. 1. 24.

^u Ps. 29. 3, etc.

^x ver. 21; ch. 1. 8.

^y ch. 1. 15.

^z ch. 1. 16.

^a ch. 1. 16.

^b ch. 1. 17.

^c ch. 1. 18; Rev. 4. 8.

^d ch. 1. 6—10.

^e ch. 1. 5, 13, 14.

^f ch. 1. 19—21.

^g ch. 1. 12, 20, 21.

^h ver. 4.

ⁱ Ps. 78. 60, 61; Jer.

6. 8; Hos. 9. 12.

^k ch. 11. 22.

^l ver. 15; ch. 1. 22—

28.

^m ch. 1. 1.

ⁿ ver. 14; ch. 1. 6.

^o ver. 8; ch. 1. 8.

^p ch. 1. 10.

^q ch. 1. 12.

^r ver. 24; ch. 3. 12,

14; 8. 3.

^s ch. 10. 19.

^t see ch. 8. 16.

^u 2 Ki. 25. 23.

^x ver. 13.

^y see Jer. 18. 18.

^z ch. 7. 7; 12. 22, 27;

2 Pet. 3. 4.

^a see vers. 7—11; ch.

24. 3—13; Jer. 1. 13.

^b Is. 58. 1.

1 The same messenger who lately acted as the minister of God's mercy to his servants being now employed to execute his vengeance upon his enemies.

2 The inhabitants being slain, the city is to be burned.

3 As they began to move.

4 Rather, 'A whirling:' probably a command to move rapidly, which is obeyed in ver. 19.

5 Most probably the same persons as those mentioned in ch. viii. 16.

6 If this translation be correct, the words may be a taunting reply to the warning of Jeremiah (xxix. 5). But it may be rendered as the saying of the exiles, 'The time is not near for us to build houses' in Chaldea, as the prophet directs. See Jer. xxix. 5—28.

7 This is apparently a proverb, which means, 'We will share all fates with the city; we will either be preserved with her, or perish.' There is perhaps a derisive allusion to the image of Jeremiah (ch. i. 13).

- 5 O son of man. And ^c the Spirit of the Lord fell upon me, and said unto me, Speak ;
 Thus saith the LORD ;—^d Thus have ye said, O house of Israel :
^e For I know the things that come into your mind, *every one of them*.
- 6 ^f Ye have multiplied your slain in this city,
 And ye have filled the streets thereof with the slain.
- 7 Therefore thus saith the Lord God ;
^g Your slain whom ye have laid in the midst of it,
 They *are* the flesh, and this *city is* the caldron :
^h But I will bring you forth out of the midst of it. ¹
- 8 ⁱ Ye have feared the sword ;
 And I will bring a sword upon you, saith the Lord God.
- 9 And I will bring you out of the midst thereof,
^k And deliver you into the hands of strangers,
 And ^l will execute judgments among you.
- 10 ^m Ye shall fall by the sword ;—I will judge you in ⁿ the border of Israel ;
 And ye shall know that I *am* the LORD.
- 11 ^p This *city* shall not be your caldron,
 Neither shall ye be the flesh in the midst thereof ;²
 But I will judge you in the border of Israel :
- 12 And ^q ye shall know that I *am* the LORD :
 For ye have not walked in my statutes,—neither executed my judgments,
 But ^r have done after the manners of the heathen that *are* round about you.
- 13 And it came to pass, when I prophesied, that ^s Pelatiah the son of Benaiah died. Then ^t fell I down upon my face, and cried with a loud voice, and said,
^u Ah Lord God ! wilt thou make a full end of the remnant of Israel ?
- 14, 15 Again the word of the Lord came unto me, saying, Son of man, thy brethren,
^v *even* ^x thy brethren, the men of thy kindred, and all the house of Israel wholly,
are they unto whom the inhabitants of Jerusalem have said, ^y Get you far from
 16 the Lord : unto us is this land given in possession. Therefore say,
 Thus saith the Lord God ;—Although I have cast them far off among the heathen,
 And although I have scattered them among the countries,
^z Yet will I be to them as a little sanctuary³ in the countries where they shall come.
- 17 Therefore say,—Thus saith the Lord God ;
^a I will even gather you from the people,
 And assemble you out of the countries where ye have been scattered,
 And I will give you the land of Israel.
- 18 And they shall come thither,
 And ^b they shall take away all the detestable things thereof
 And all the abominations thereof from thence.
- 19 And ^c I will give them one heart,⁴—and I will put ^d a new spirit within you ;
 And I will take ^e the stony heart⁵ out of their flesh,
 And will give them an heart of flesh :
- 20 ^f That they may walk in my statutes,—and keep mine ordinances, and do them :
^g And they shall be my people, and I will be their God.
- 21 But *as for them* ^h whose heart walketh after
 The heart of their detestable things and their abominations,
ⁱ I will recompense their way upon their own heads,—saith the Lord God.
- 22 Then did the cherubim ^k lift up their wings, and the wheels beside them ; and
 23 the glory of the God of Israel *was* over them above. And ^l the glory of the LORD
 went up from the midst of the city,⁶ and stood ^m upon the mountain ⁿ which is
 on the east side of the city.
- 24 Afterwards ^o the spirit took me up, and brought me in a vision by the Spirit
 of God ^p into Chaldea, to them of the captivity. So the vision that I had seen
 25 went up from me. Then I spake unto them of the captivity all the things that
 the Lord had showed me.

c see refs. ch. 2. 2.

d Is. 28. 15 ; Mal. 3. 13, 14.

e 1 Chr. 28. 9 ; Ps. 139. 2 ; Jer. 16. 17.

f ch. 7. 23 ; 22. 3, 4.

g ch. 24. 3, 6, 10, 11 ; Mic. 3. 3.

h vers. 9—11 ; Jer. 52. 21—27.

i Is. 65. 4 ; Jer. 38. 19 ; 42. 14—16.

k Deu. 28. 48—50.

l ch. 5. 3.

m 2 Ki. 25. 19—21 ; Jer. 39. 6 ; 52. 10.

n Num. 34. 8, 9 ; 1 Ki. 8. 65 ; 2 Ki. 11. 25.

o ch. 6. 7 ; 13. 9, 14, 21, 23 ; Is. 9. 16.

p see ver. 3.

q ver. 10.

r ch. 8. 10, 14, 16 ; Le. 18. 3, 24—28 ; Deu. 12. 30, 31.

s vers. 1, 2 ; Ac. 5. 5.

t ch. 9. 8.

u Am. 7. 2, 5.

v see Jer. 24. 1—5.

y Is. 66. 5.

z Ps. 90. 1 ; 91. 9 ; Is. 8. 14 ; Jer. 29. 11 ; 42. 11.

a ch. 28. 25 ; 34. 13 ; see refs. Is. 11. 11—16 ; Jer. 24. 5.

b ch. 37. 23 ; Hos. 14. 8.

c ch. 36. 26, 27 ; see refs. Deu. 30. 6 ; Zeph. 3. 9.

d ch. 18. 31 ; Ps. 51. 10 ; Jer. 31. 33 ; 32. 39.

e Zec. 7. 12 ; 2 Cor. 3. 3.

f Ps. 105. 45.

g ch. 11. 11 ; 36. 28 ; 37. 27 ; Jer. 11. 4 ; 24. 7 ; 30. 22 ; Zec. 13. 9.

h Ecc. 11. 9 ; Jer. 1. 16.

i ch. 9. 10 ; 22. 31.

k ch. 1. 19 ; 10. 19.

l ch. 8. 4 ; 9. 3 ; see refs. 10. 4, 18 ; 43. 4.

m see Zec. 14. 4.

n ch. 43. 2.

o ch. 8. 3.

p ch. 1. 3.

¹ So that the victims of your violence shall have had a better fate than you ; for you shall perish in a foreign land.

² Your purpose of remaining in this city shall not be realized ; but you shall be taken forcibly out of it, either to be led away into captivity, or to perish outside the walls. See note on ver. 7.

³ Perhaps, 'a sanctuary for a little time.' The temple might be destroyed, and its worship interrupted ; but to His sincere and humble worshippers, even in a heathen

land, God would be as a temple. Compare Isa. lxxvi. 1, 2.

⁴ That is, a heart not divided between God and idols.

⁵ This phrase denotes the insensibility and obduracy of the sinner, which the Spirit of God will remove.

⁶ Deserting it in displeasure. This withdrawal of the Divine presence was gradual, as if it were reluctant. First, the Divine glory comes forth from the interior of the holy place to its external threshold (ch. x. 4) ; then it removes to 'the door of the east gate' (ch. x. 19) ; and now it leaves the city altogether.

The approaching sufferings and captivity of the people.

- 12 THE¹ word of the LORD also came unto me, saying, Son of man, thou dwellest in the midst of ^a a rebellious house, which ^b have eyes to see, and see not; they have ears to hear, and hear not: ^c for they *are* a rebellious house. Therefore, thou son of man, ^d prepare thee stuff [*or*, instruments] for removing,² and remove by day in their sight; and thou shalt remove from thy place to another place in their sight. ^e "It may be they will consider, though they *be* a rebellious house.
- 4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth ^f at even³ in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby.
- 6 In their sight shalt thou bear *it* upon *thy* shoulders, and carry *it* forth in the twilight: thou shalt cover thy face,⁴ that thou see not the ground: ^g for I have set thee *for* a sign unto the house of Israel.
- 7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, and I bare *it* upon *my* shoulder in their sight.
- 8 And in the morning came the word of the LORD unto me, saying, Son of man, hath not the house of Israel, ^h the rebellious house, said unto thee, ⁱ "What doest thou? Say thou unto them, Thus saith the Lord God; This ^j burden *concerneth* ^k the prince in Jerusalem, and all the house of Israel that *are* among them.
- 11 Say, ^l "I *am* your sign:—like as I have done, so shall it be done unto them: ^m They shall remove and go into captivity.
- 12 And ⁿ the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: They shall dig through the wall to carry out thereby: He shall cover his face, that he see not the ground with *his* eyes.
- 13 My ^o net also will I spread upon him, and he shall be taken in my snare: And ^p I will bring him to Babylon *to* the land of the Chaldeans; Yet shall he not see⁵ *it*, though he shall die there.
- 14 And ^q I will scatter toward every wind All that *are* about him to help him, and all his bands; And ^r I will draw out the sword after them.
- 15 ^s And they shall know that I *am* the LORD, When I shall scatter them among the nations, And disperse them in the countries.
- 16 ^t But I will leave a few men of them From the sword, from the famine, and from the pestilence; ^u That they may declare all their abominations⁶ Among the heathen whither they come; And they shall know that I *am* the LORD.
- 17 Moreover the word of the LORD came to me, saying,
- 18 Son of man, ^v eat thy bread with quaking, And drink thy water with trembling and with carefulness;
- 19 And say unto the people of the land,—Thus saith the Lord God Of the inhabitants of Jerusalem, and of the land of Israel; ^w They shall eat their bread with carefulness, And drink their water with astonishment, That her land may ^x be desolate from all that is therein, ^y Because of the violence of all them that dwell therein.
- 20 ^z And the cities that are inhabited shall be laid waste, And the land shall be desolate;—and ye shall know that I *am* the LORD.
- 21, 22 And the word of the LORD came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, ^{aa} "The days are prolonged, and every vision faileth?"⁷ Tell them therefore,
- Thus saith the Lord God;—I will make this proverb to cease, And they shall no more use it as a proverb in Israel;

^q ch. 2. 3, 6—8; 3. 26, 27.
^r Is. 6. 9; 42. 20; Jer. 5. 21; Mt. 13. 13, 14.
^s ch. 2. 5.
^t see refs. Jer. 13. 1.

^u ch. 33. 11; Ps. 18. 13; Jer. 18. 11; 26. 3.

^v Jer. 39. 4.

^w ver. 11; ch. 4. 3; 24. 24; Is. 8. 18.

^x ch. 2. 5.
^y ch. 17. 12; 20. 49; 24. 19.
^z Is. 13. 1; Mal. 1. 1.
^{aa} Jer. 21. 7.

^{ab} ver. 6.

^{ac} 2 Ki. 25. 4, 5, 7.

^{ad} Jer. 39. 4.

^{ae} ch. 17. 20; Job 19. 6; Jer. 50. 24; 52. 9; Lam. 1. 13.
^{af} ch. 17. 16; 2 Ki. 25. 5—7; Jer. 52. 11.

^{ag} ch. 5. 10; 2 Ki. 25. 4, 5; Jer. 37. 7.

^{ah} ch. 5. 2, 12; Le. 26. 33.

^{ai} vers. 16, 20; ch. 6. 7, 14; 11. 10; Ps. 9. 16.

^{aj} ch. 6. 8—10.

^{ak} ch. 36. 31; Le. 26. 40, 41; Dan. 9. 5—12.

^{al} ch. 4. 16.

^{am} ch. 4. 16, 17; Deu. 28. 48.

^{an} Zec. 7. 14.

^{ao} Ps. 107. 34.

^{ap} ch. 15. 6—8; Lam. 5. 18.

^{aq} ver. 27; ch. 11. 3; Am. 6. 3; 2 Pet. 3. 4.

1 The Jewish exiles, slow to learn the unwelcome truth that they shall not return to their own land (vers. 1, 2), are to be taught it again and again. The prophet is first commanded to give an expressive symbol (3—7), followed by a plain prediction, of Zedekiah's flight, capture, blindness, and captivity in Babylon (8—13), and of the destruction of all his adherents except a small remnant of captives (14—16); and then another symbol of the want and wretchedness of the people remaining in Judea (17—20). And this is followed by a reiterated declaration

that the fulfilment of the predictions is close at hand (21—28).

2 That is, whatever is necessary for a long journey.

3 By secret flight. See 2 Kings xxv. 4.

4 Either through shame, or to disguise himself.

5 See 2 Kings xxv. 7, and note.

6 That is, by their punishment showing what their sins have been.

7 Time passes on, and these prophecies of evil are not fulfilled.

- But say unto them, "The days are at hand,—and the effect¹ of every vision.
- 24 For ^x there shall be no more any ^y vain vision,
Nor flattering divination, within the house of Israel.
- 25 For I *am* the LORD: I will speak,
And ^z the word that I shall speak shall come to pass;
It shall be no more prolonged:
For ^a in your days, O rebellious house, will I say the word,
And will perform it, saith the Lord God.
- 26 Again the word of the LORD came to me, saying,
27 ^b Son of man, behold, *they of* the house of Israel say,
The vision that he seeth is ^c for many days to come,
And he prophesieth of the times *that are far off*.²
- 28 ^d Therefore say unto them,—Thus saith the Lord God;
There shall none of my words be prolonged any more,
But the word which I have spoken shall be done,—saith the Lord God.

The doom of the false prophets.

- 13 AND³ the word of the LORD came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto ^e them that prophesy out of their own ^f hearts,
Hear ye the word of the LORD;
3 Thus saith the Lord God;—Woe unto the ^g foolish prophets,
That follow their own spirit, and have seen nothing!⁴
4 O Israel, thy prophets are ^h like the foxes⁵ in the deserts.
5 Ye ⁱ have not gone up into the gaps,
Neither made up the hedge for the house of Israel
To stand in the battle in the day of the LORD.
6 ^k They have seen vanity and lying divination, ^l saying, The LORD saith:
And the LORD hath not sent them:
^m And they have made *others* to hope that they would confirm the word.⁶
7 Have ye not seen a vain vision,—and have ye not spoken a lying divination,
Whereas ye say, The LORD saith *it*;—albeit I have not spoken?
8 Therefore thus saith the Lord God;
Because ye have spoken vanity, and seen lies,
Therefore, behold, I *am* against you,—saith the Lord God.
9 And ⁿ mine hand shall be upon the prophets that see vanity, and that divine lies:
^o They shall not be in the assembly of my people,
^p Neither shall they be written in the writing of the house of Israel,⁷
^q Neither shall they enter into the land of Israel;
^r And ye shall know that I *am* the Lord God.
10 Because, even because they have seduced my people,
Saying, ^s Peace; and *there was* no peace;
And one built up a wall,—and, lo, others ^t daubed it with untempered mortar.⁸
11 Say unto them which daub *it* with untempered mortar, that it shall fall:
^u There shall be an overflowing shower;
And ye, O great hailstones, shall fall;—and a stormy wind shall rend *it*.
12 Lo, when the wall is fallen, shall it not be said unto you,
^v Where *is* the daubing wherewith ye have daubed *it*?
13 Therefore thus saith the Lord God;
I will even rend *it* with a stormy wind in my fury;
And there shall be an overflowing shower in mine anger,
^w And great hailstones in *my* fury to consume *it*.
14 So will I break down the wall that ye have daubed with untempered mortar,

^u ch. 7. 2, 3, 5—7, 10—12; Joel 2. 1; Zeph. 1. 14.
^x ch. 13. 23; Jer. 14. 13—16.
^y Lam. 2. 14.

^z ver. 28; ch. 6. 10; Is. 55. 11; Dan. 9. 12; Lk. 21. 33.

^a Jer. 16. 9.

^b ver. 22.

^c 2 Pet. 3. 4.

^d vers. 23—25.

^e ver. 17.

^f Jer. 14. 14; 23. 16, 26.

^g Lam. 2. 14.

^h see refs. S. Song 2. 15; Mt. 7. 15; 2 Cor. 11. 13—15.
ⁱ ch. 22. 30; Ex. 17. 9—13; Ps. 106. 23, 30; Jer. 13. 22.

^k ver. 23; ch. 12. 23, 24; 22. 28.
^l Jer. 23. 31, 32.

^m 1 Ki. 22. 6; Jer. 29. 31.

ⁿ Jer. 20. 3—6; 28. 15—17.
^o Ex. 12. 19.

^p Ezra 2. 59, 62; Ne. 7. 5; Ps. 69. 28; Rev. 20. 15.

^q ch. 20. 38.
^r ch. 11. 10, 12.

^s Jer. 6. 14; 8. 11.

^t ch. 22. 28; 2 Chr. 18. 12; Is. 30. 10.

^u ch. 38. 22; Is. 28. 2, 18; Nah. 1. 8.

^v Judg. 10. 14; Jer. 2. 28.

^w Is. 30. 30.

¹ That is, the *fulfilment* of every vision.

² The same spirit of unbelief still produces the same false security; and is declared in the New Testament to be one characteristic of 'the last times' (Matt. xxiv. 38, 39; 2 Pet. iii. 3—10).

³ In ch. xiii., Ezekiel is commanded to denounce the hollow and mischievous pretensions of the false prophets, and to declare their doom and that of their deluded followers (vers. 1—16); as well as to expose the arts of the prophetesses, who aimed to keep the people in luxurious security, which shall end in the ruin both of the deceivers and the deceived (17—23).

⁴ The false prophets are described as those who, having received no Divine message, follow their own guesses or inclinations, and utter that which has no reality. The

true prophets spake 'as they were moved by the Holy Ghost.' These false prophets were numerous at this time both in Judea and in Babylon, and greatly misled the people. See Jer. xxiii.

⁵ The prophet's duties were to preserve and restore Israel by leading them to repentance and reformation. These men were only mischievous and destructive.

⁶ Or, 'they have hoped for the confirming of the word.' Beginning with deluding others, they have even deceived themselves.

⁷ That is, They shall be cut off from all the privileges of my people. See refs.

⁸ Rather, 'with whitewash.' The false prophets aimed to give an attractive appearance to the unsubstantial fabric of the people's hopes.

- And bring it down to the ground,
So that the foundation thereof shall be discovered,
And it shall fall, and ye shall be consumed in the midst thereof:
^y And ye shall know that I *am* the LORD.
- 15 Thus will I accomplish my wrath upon the wall,
And upon them that have daubed it with untempered *mortar*,
And will say unto you, The wall *is* no *more*,—neither they that daubed it;
- 16 *To wit*, the prophets of Israel ^z which prophesy concerning Jerusalem,
And which ^a see visions of peace for her,—^b and *there is* no peace, saith the Lord God.
- 17 Likewise, thou son of man,—^c set thy face against ^d the daughters of thy people,
^e Which prophesy out of their own heart;
- 18 And prophesy thou against them, and say,—Thus saith the Lord God;
Woe to the *women* ^f that sew pillows to all armholes,
And make kerchiefs ¹ upon the head of every stature to hunt souls!
Will ye ^g hunt the souls of my people,
^h And will ye save the souls alive *that come* unto you? ²
- 19 And ⁱ will ye pollute me among my people
^k For handfuls of barley and for pieces of bread,
^l To slay the souls that should not die, ³
And ^m to save the souls alive that should not live,
By your lying to my people that hear *your* lies?
- 20 Wherefore thus saith the Lord God;—Behold, ⁿ I *am* against your pillows,
Wherewith ye there hunt the souls, to make *them* fly, ⁴
And I will tear them from your arms,—and will let the souls go,
Even the souls that ye hunt to make *them* fly.
- 21 Your kerchiefs also will I tear,—and deliver my people out of your hand,
And they shall be no more in your hand to be hunted;
^o And ye shall know that I *am* the LORD.
- 22 Because ^p with lies ye have made the heart of the righteous sad, ⁵
Whom I have not made sad;—and ^q strengthened the hands of the wicked,
That he should not return from his wicked way,—^r by promising him life:
- 23 Therefore ^s ye shall see no more vanity, nor divine divinations:
^t For I will deliver my people out of your hand:
^u And ye shall know that I *am* the LORD.
- The people are rebuked for their hypocrisy, and threatened with inevitable judgments.*
- 14 THEN ^x came certain of the elders of Israel unto me, and sat before me. And
^y the word of the LORD came unto me, saying, Son of man, ^z these men have set
up their idols in their heart, and put ² the stumblingblock of their iniquity
before their face: ^a should I be inquired of at all by them? ⁷ Therefore speak
unto them, and say unto them, Thus saith the Lord God; Every man of the
house of Israel that setteth up his idols in his heart, and putteth the stumbling-
block of his iniquity before his face, and cometh to the prophet; I the LORD
⁵ will answer him that cometh ⁸ according to the multitude of his idols; ^b that I
may take the house of Israel in their own heart, because they are all ^c estranged
from me through their idols.
- 6 Therefore say unto the house of Israel, Thus saith the Lord God; ^d Repent,
and turn *yourselves* from your idols; and turn away your faces from all your
7 abominations. For every one of the house of Israel, or of the stranger that

^y vers. 9, 21, 23; ch. 14.
8; Jer. 6. 15; 14. 15.

^z ver. 10.

^a Jer. 6. 14; 28. 9.
^b Is. 48. 22.
^c ch. 20. 46; 21. 2.
^d Is. 3. 16, etc.
^e ver. 2; Judg. 4. 4;
2 Ki. 22. 14; Ne. 6.
14.

^f vers. 10, 16.

^g ch. 22. 25; Eph. 4.
14; 2 Pet. 2. 14.

^h ver. 22.

ⁱ ch. 20. 39; 22. 26.

^k see Pro. 28. 21; Mic.
3. 5; Ro. 16. 18;

^l 2 Pet. 2. 2, 3.

^m ver. 22; Ro. 14. 15;

ⁿ 1 Cor. 8. 11.

^o Jer. 23. 14, 17.

^p vers. 8, 9, 15, 16.

^o ver. 9.

^p Jer. 14. 13—17.

^q Jer. 23. 14.

^r Ge. 3. 4, 5; Jer. 6. 14.

^s vers. 6—9; ch. 12.
24; Mic. 3. 6, 7;
Zec. 13. 3, 4.

^t ver. 21; ch. 34. 10.

^u ver. 9; ch. 14. 8;
15. 7.

^x ch. 8. 1; 20. 1; 33.
31.

^y ch. 11. 21; Jer. 17. 1.

^z vers. 4, 7; ch. 7. 19.

^a ch. 20. 3; 2 Ki. 3.
13; see refs. Ps. 66.
18; Jer. 7. 8—11;
11. 11.

^b Hos. 10. 2; Zec. 7.
11—14.

^c Deu. 32. 15, 16; Is.
1. 4.

^d 1 Sam. 7. 3; Is. 55.
6, 7; Jer. 3. 13, 14;
Hos. 14. 1—3.

1 Either 'cushions' for *indolent repose*, or 'head-veils for every size,' *i. e.* to suit every one's size. The whole language is metaphorical; and denotes the flattering answers which the false prophetesses gave, accommodated to those who consulted them.

2 Rather, 'Shall ye hunt the souls of my people, and [yet] keep your own souls alive?' In destroying others you shall destroy yourselves.

3 Or, 'that *shall* not die,' etc., and 'that *shall* not live;' *i. e.* declaring that the righteous shall die, and the wicked shall live. For the most paltry considerations these women uttered predictions quite at variance with all God's righteous dealings; thereby 'polluting,' or dishonouring, Him among his people.

4 If this rendering is correct, it may mean either, 'ye hunt the souls to make them fly' into snares laid for them; or, 'I am against you, that I may make them escape your snares. But though the meaning of the word is uncertain, it is clear that God threatens to punish them, and to deliver their victims.

5 Their lies perplexed the good and emboldened the wicked.

6 The elders, having come to inquire of the prophet, apparently hoping for some intimation of mercy from Jehovah (vers. 1, 2), are met by a strong rebuke for their hypocrisy (3—5), and with a command to repent and a threatening against themselves and their deceivers, whose destruction is necessary to the restoration of the people to God's favour (6—11). This is followed by a solemnly reiterated declaration that no intercession can avail to check the manifold punishments which, as the character of the remnant will testify, they have fully deserved (12—23).

7 Those who mock God with professions of desire to know His will, whilst they are cherishing their sins, cannot expect Divine teaching, but will be answered according to their character and deserts (vers. 4, 5).

8 Rather, 'I the Lord will answer him according to it, according to the multitude,' etc. There is a designed emphasis.

sojourneth in Israel, which ^e separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him ^l concerning me; ^j I the LORD will answer him by myself: and ^k I will set my face against that man and will make him a ^h sign and a proverb, and I will cut him off from the midst of my people; ⁱ and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD ^k have deceived ² that prophet, and I will stretch out my hand upon him, and will

10 destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the

11 punishment of him that seeketh *unto him*; that the house of Israel may ^l go no more astray from me, neither be polluted any more with all their transgressions; ^m but that they may be my people, and I may be their God, saith the Lord God.

12, 13 The word of the LORD came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the ⁿ staff of the bread thereof, and will send famine upon it, ^o and will cut off man and beast from it: ^p though these three men, ^q Noah, ^r Daniel, ^s and ^t Job, were in it, they should deliver *but* their own souls ^u by their righteousness, saith the Lord God.

15 If I cause ^v noisome beasts to pass through the land, and they spoil it, so that

16 it be desolate, that no man may pass through because of the beasts: ^x though these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or *if* ^y I bring a sword upon that land, and say, Sword, go through the land; so that I ^z cut off man and beast from it: ^a though these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or *if* I send ^b a pestilence into that land, and ^c pour out my fury upon it in blood, to cut off from it man and beast: ^d though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls ^e by their righteousness.

21 For thus saith the Lord God; How much more when [*or*, Also when] ^f I send my four sore judgments upon Jerusalem (the sword, and the famine, and the noisome beast, and the pestilence), to cut off from it man and beast? ^g Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters. Behold, they shall come forth unto you, and ^h ye shall see their way and their doings: and ye shall be comforted ⁴ concerning the evil that I have brought upon Jerusalem, *even* concerning all ⁱ that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done ^k without cause all that I have done in it, saith the Lord God.

The rectitude of the Divine judgments vindicated.

- 15** AND⁵ the word of the LORD came unto me, saying,
- 2 Son of man, What is ^l the vine tree more than any tree,
Or *than* a branch which is among the trees of the forest?
- 3 ^m Shall wood be taken thereof to do any work?
Or will *men* take a pin of it to hang any vessel thereon?
- 4 Behold, ⁿ it is cast into the fire for fuel;
^o The fire devoureth both the ends of it,—and the midst of it is burned.⁶
Is it meet for *any* work?
- 5 Behold, when it was whole, it was meet for no work:

^o Hos. 9. 10.

^f ver. 4.

^k ch. 15. 7; Le. 17. 10; 20. 3, 5, 6; Jer. 41. 11.

^h ch. 5. 15; Num. 26. 10; Deu. 28. 37; Jer. 29. 22.

ⁱ ch. 6. 7.
^j Deu. 13. 1—3; 1 Kl. 22. 20—23; Job 12. 16; Ps. 81. 11, 12; Jer. 4. 10; 20. 7; 2 Thes. 2. 10, 11.

^l ch. 34. 10, etc.; Deu. 13. 11; 2 Pet. 2. 15.

^m ch. 11. 20; 37. 27.

ⁿ see refs. ch. 4. 16.

^o see refs. Ge. 6. 7; Jer. 7. 20.

^p vers. 16, 18, 20; Jer. 15. 1; see Jer. 7. 16; 11. 14; 14. 11.

^q Ge. 6. 8; Heb. 11. 7. ^r Dan. 10. 11.

^s Job 1. 1; 42. 9. ^t Pro. 11. 4; 2 Pet. 2. 9.

^u see refs. Le. 26. 22. ^v vers. 14, 18, 20.

^y ch. 5. 12; 21. 3, 4; 38. 21; see refs. Le. 26. 25. ^z ch. 25. 13; Zeph. 1. 3. ^a ver. 11.

^b ch. 5. 12; 38. 22; 2 Sam. 24. 15; Jer. 14. 12.

^c ch. 7. 8. ^d ver. 14.

^e ch. 18. 20; Job 5. 19—21; Ps. 33. 18, 19; Is. 3. 10.

^f ch. 5. 12, 17; 33. 27.

^g see refs. ch. 6. 8; Jer. 31. 17.

^h ch. 29. 43.

ⁱ ch. 8. 6—18; Ne. 9. 33; Jer. 7. 17—28; Dan. 9. 14.

^k see refs. Is. 27. 9; Jer. 22. 8, 9.

^l Ps. 80. 5; Is. 5. 1; Jer. 2. 21.

^m Mt. 5. 13.

ⁿ Is. 27. 11; John 15. 6.

^o Heb. 12. 29.

¹ Rather, 'and cometh to a prophet to inquire for himself concerning me, I the Lord will answer him concerning myself.' The answer follows in ver. 8.

² See note on 1 Kings xxii. 23.

³ At this time Daniel had been at least fourteen years in Babylon, and had held for nearly ten years the high posts to which his supernatural gifts had caused him to be elevated. See Dan. i., ii. There was, therefore, ample time for his extraordinary worth to be generally known and acknowledged. Noah had been permitted to save his family, Daniel his associates, and Job his friends; but not all of them together could save idolatrous Israel. Comp. Jer. vii. 16; xv. 1.

⁴ When you see the wickedness of the remnant whom I will bring into exile, you will be fully satisfied that

the punishment which I have inflicted was not too severe.

⁵ In ch. xv., the propriety of the foregoing Divine judgments is illustrated by the treatment of an unfruitful vine. Valuable as the vine is for its fruit, when it is barren it is only fit for fuel. So Israel, precious as he might be when bearing fruits of holiness, is fit only to be destroyed if he perseveres in sin. Comp. Isa. v.; John xv. 5, 6. The parable very impressively indicates the strictly moral ends for which God chooses a people out of the world; and is therefore applicable to all times and stages of the church's history.

⁶ Rather, 'scorched.' Is it (the scorched part that remains) fit for any work? The allusion is to the impoverished and reduced state of the covenant-people.

- How much less shall it be meet yet for *any* work,
When the fire hath devoured it, and it is buried?
- 6 Therefore thus saith the Lord God;
^p As the vine tree among the trees of the forest,
Which I have given to the fire for fuel,
^q So will I give the inhabitants of Jerusalem.
7 And ^r I will set my face against them;
^s They shall go out from *one* fire,—and *another* fire shall devour them;
^t And ye shall know that I *am* the LORD,—when I set my face against them.
8 ^u And I will make the land desolate,
Because they have committed a trespass,—saith the Lord God.
- Israel's ingratitude and unfaithfulness to God, and consequent punishment and shame;
with promises of restoration.*
- 16 AGAIN¹ the word of the LORD came unto me, saying, Son of man, ^x cause
Jerusalem to know her ^y abominations, and say,
- 3 Thus saith the Lord God unto Jerusalem;
Thy birth ^z and thy nativity *is* of the land of Canaan;
^a Thy father *was* an Amorite, and thy mother an Hittite.²
4 And *as for* thy nativity,—^b in the day thou wast born thy navel was not cut,
Neither wast thou washed in water to supple³ thee;
Thou wast not salted⁴ at all, nor swaddled at all.
5 None eye pitied thee, to do any of these unto thee,—to have compassion upon thee;
But thou wast cast out in the open field, to the loathing of thy person,⁵
In the day that thou wast born.
6 ^c And when I passed by thee, and saw thee polluted in thine own blood,
I said unto thee *when thou wast* in thy blood, ^d Live;
Yea, I said unto thee *when thou wast* in thy blood, Live.
7 ^e I have caused thee to multiply [*or, made thee a million*] as the bud of the field,
And thou hast increased and waxen great,
And thou art come to excellent ornaments:
Thy breasts are fashioned, and thine hair is grown,
Whereas thou *wast* naked and bare.⁶
8 Now when I passed by thee, and looked upon thee,
Behold, thy ^f time *was* the time of love;
^g And I spread my skirt over thee, and covered thy nakedness:
Yea, ^h I swear unto thee, and entered into a covenant with thee,
Saith the Lord God,—and ⁱ thou becamest mine.
9 Then ^k washed I thee with water;
Yea, I thoroughly washed away thy blood from thee,
And I ^l anointed thee with oil.
10 ^m I clothed thee also with brodered work,—and shod thee with badgers' skin,
And I girded thee about with fine linen,—and I covered thee with silk.
11 I decked thee also with ornaments,
And I ⁿ put bracelets upon thy hands,—^o and a chain on thy neck.
12 And I put a jewel on thy ^p forehead,—and earrings in thine ears,
And a beautiful crown upon thine head.
13 Thus wast thou decked with gold and silver;
And thy raiment *was of* fine linen, and silk, and brodered work;
^q Thou didst eat fine flour, and honey, and oil:
And thou wast exceeding ^r beautiful,—^s and thou didst prosper into a kingdom.
14 And ^t thy renown went forth among the heathen for thy beauty:
For it *was* perfect ^u through my comeliness,
Which I had put upon thee,—saith the Lord God.

p ver. 2.

q Is. 5. 1-6; Jer. 4. 7.

r ch. 14. 8; Le. 17. 10.

s 1 Ki. 19. 17; Is. 24. 18; Am. 5. 19.

t ch. 6. 7; 7. 4; 11. 10; 20. 38, 42, 44.

u ch. 6, 13, 14.

x ch. 20. 4; 22. 2; 33. 7-9; Is. 58. 1.

y ch. 8. 9-17.

z ch. 21. 30.

a ver. 45.

b Hos. 2. 3.

c Ex. 3. 7, 8.

d ch. 20. 5-10; Ex. 19. 4-6; Ps. 105. 10-15.

e Ge. 22. 17; Ex. 1. 7.

f Deu. 7. 6-8.

g Ru. 3. 9.

h Ex. 24. 1-8.

i Ex. 19. 5; Jer. 2. 2.

k ver. 4; Is. 4. 4.

l Ex. 19. 6; 30. 30.

m ver. 7.

n Ge. 24. 22, 47.

o Pro. 1. 9.

p Heb. *nosc.*: see Is. 3. 21.

q Deu. 32. 13, 14.

r Ps. 48. 1-3.

s Ge. 17. 6.

t Deu. 4. 6-8; Jos. 2. 9-11; Lam. 2. 15.

u Is. 61. 10.

¹ In ch. xvi. the origin and increase of the chosen people are described under the image of the birth and growth of a female child (vers. 3-7); who, when arrived at maturity, is advanced to the honour of being the spouse of the king of Zion, and is enriched with the gifts of his love (8-14). She, however, becomes ungrateful, and unfaithful to his covenant, and runs to the greatest excesses in sin, so as to be worse than all around her (15-34). For this she is threatened with exemplary judgment (35-52); but she shall yet be pardoned and restored when truly penitent and humbled (53-63). The whole representation appears to be designed to excite feelings of shame and disgust at the base and gross conduct of the Israelites.

² The Hittites and Amorites were two of the chief Canaanite tribes; and Israel is here connected with them to show how she had manifested the very propensities to evil which had caused their extermination. For the same reason Sodom is called her 'sister' (vers. 46, 49).

³ Rather, 'purify.'

⁴ Salt was anciently applied to new-born infants; partly, perhaps, to harden the skin, and probably also as an emblem of purity.

⁵ Rather, 'with contempt of thy life.'

⁶ Rather, 'And thou (still) wast naked and bare.' This part of the description refers to the sojourn of the Israelites in Egypt, when they were greatly increased in numbers, but were much distressed.

- 15 ^x But thou didst trust in thine own beauty,
^y And playedst the harlot because of thy renown,¹
 And pouredst out thy fornications on every one that passed by; his it was.
- 16 ^z And of thy garments thou didst take,
 And deckedst thy high places with divers colours,
 And playedst the harlot thereupon:
The like things shall not come, neither shall it be so.
- 17 Thou hast also taken thy fair jewels
 Of my gold and of my silver, which I had given thee,
 And madest to thyself images of men,—and didst commit whoredom with them,
- 18 And tookedst thy brodered garments, and coveredst them:
 And thou hast set mine oil and ^a mine incense before them.
- 19 ^b My meat also which I gave thee,
 Fine flour, and oil, and honey, *wherewith* I fed thee,
 Thou hast even set it before them for a sweet savour:
 And *thus* it was, saith the Lord God.
- 20 ^c Moreover thou hast taken thy sons and thy daughters,
 Whom thou hast borne unto me,
 And these hast thou sacrificed unto them to be devoured.
^d *Is this* of thy whoredoms a small matter,
- 21 That thou hast slain my children, and delivered them
 To cause them to pass through *the fire* for them?
- 22 And in all thine abominations and thy whoredoms
 Thou hast not remembered the days of thy ^e youth,
^f When thou wast naked and bare, *and* wast polluted in thy blood.
- 23 And it came to pass after all thy wickedness,
 (Woe, woe unto thee! saith the Lord God;)
- 24 *That* ^g thou hast also built unto thee an eminent place,
 And ^h hast made thee an high place in every street.
- 25 Thou hast built thy high place ⁱ at every head of the way,
 And hast made thy beauty to be abhorred,
 And hast opened thy feet to every one that passed by,
 And multiplied thy whoredoms.
- 26 Thou hast also committed fornication
 With ^j the Egyptians² thy neighbours, great of flesh;
 And hast increased thy whoredoms, to provoke me to anger.
- 27 Behold, therefore I have stretched out my hand over thee,
^k And have diminished thine ordinary *food*,
^l And delivered thee unto the will of them that hate thee,
^m The daughters³ of the Philistines, which are ashamed of thy lewd way.
- 28 ⁿ Thou hast played the whore also with the Assyrians,
 Because thou wast unsatiable;
 Yea, thou hast played the harlot with them,—and yet couldest not be satisfied.
- 29 Thou hast moreover multiplied thy fornication
 In the land of Canaan ^o unto Chaldea;
 And yet thou wast not satisfied herewith.
- 30 ^p How weak is thine heart, saith the Lord God,
 Seeing thou doest all these *things*,—the work of an imperious whorish woman;
 31 In that ^q thou buildest thine eminent place in the head of every way,
 And makest thine high place in every street;
 And hast not been as an harlot, ^r in that thou scornest hire;⁴
- 32 *But as* a wife that committeth adultery,
Which taketh strangers instead of her husband!⁵
- 33 They give gifts to all whores:—but ^s thou givest thy gifts to all thy lovers,
 And hirest them, that they may come unto thee on every side for thy whoredom.
- 34 And the contrary is in thee from *other* women in thy whoredoms,
 Whereas none followeth thee to commit whoredoms:
 And in that thou givest a reward, and no reward is given unto thee,
 Therefore thou art contrary.

^x see Den. 32. 15; Jer. 7. 4; Mic. 3. 11.
^y ch. 23. 3, 8, 11, 12; Num. 25. 1, 2; Is. 1. 21; 57. 8; Jer. 2. 20; 3. 2, 6, 20; Hos. 1. 2.
^z ch. 7. 20; 23. 14—16; 2 Ki. 23. 7; Hos. 2. 8, 13.

^a ver. 13.

^b Den. 32. 14—17; Hos. 2. 8.

^c ch. 20. 26; 23. 37; 2 Ki. 16. 3; Ps. 106. 37, 38; Is. 57. 5; Jer. 7. 31; 32. 35.

^d ch. 8. 17; Jer. 2. 34, 35.

^e vers. 3, 43, 60; Jer. 2. 2; Hos. 11. 1.
^f vers. 4—7.

^g ver. 31.

^h Le. 26. 30; Ps. 78. 58; Is. 57. 5, 7; Jer. 2. 20; 3. 2.
ⁱ Pro. 9. 14, 15; Is. 3. 9.

^j ch. 8. 10, 14; 20. 7, 8; 23. 19—21; Eze. 32. 4.

^k Den. 29. 48; Hos. 2. 9, 12.

^l Judg. 10. 11; 13. 1; 15. 11; 1 Sam. ch. 4.
^m ver. 57; 2 Chr. 28. 18, 19; Is. 9. 12.

ⁿ ch. 23. 5—8, 12, etc.; 2 Ki. 16. 7, 10; 2 Chr. 28. 23; Jer. 2. 18, 36.

^o ch. 23. 14—19.

^p Jer. 4. 22.

^q vers. 24, 30.

^r vers. 33, 31; Is. 52. 3.

^s Is. 30. 6; 57. 9; Hos. 8. 9, 10.

¹ Instead of regarding all their privileges as God's unmerited gifts, and using them for his glory, they looked upon them as their own, prided themselves in them, and perverted them into occasions of sin.

² This refers probably as much to political alliances with Egypt as to the adoption of its idolatry; both of which involved the guilt of unfaithfulness to Jehovah (Isa. xxxi.)

³ Here put for the Philistines. Wicked as they are, they have not apostatized like you. See Jer. ii. 10, 11.

⁴ You persist in your wicked courses, not because there is anything to be gained by them, but from love to the sins themselves.

⁵ Or, 'who receiveth strangers while under [subjection to] her husband.'

- 35 Wherefore, 'O harlot, hear the word of the Lord :
- 36 Thus saith the Lord God ;—Because thy filthiness was poured out,
And thy nakedness discovered through thy whoredoms with thy lovers,
And with all the idols of thy abominations,
And by ^u the blood of thy children, which thou didst give unto them ;
- 37 Behold, therefore ^x I will gather all thy lovers,
With whom thou hast taken pleasure,
And all *them* that thou hast loved,—with all *them* that thou hast hated ;
I will even gather them round about against thee,¹
And will discover thy nakedness unto them,—that they may see all thy nakedness.
- 38 And I will judge thee, as ^y women that break wedlock and ^z shed blood are judged ;
And I will give thee blood in fury and jealousy.
- 39 And I will also give thee into their hand,
And they shall throw down ^a thine eminent place,
And shall break down thy high places :
^b They shall strip thee also of thy clothes, and shall take thy fair jewels,
And leave thee naked and bare.
- 40 ^c They shall also bring up a company against thee,
^d And they shall stone thee with stones,²
And thrust thee through with their swords.
- 41 And they shall ^e burn thine houses with fire,
And ^f execute judgments upon thee in the sight of many women.³
And I will cause thee to ^g cease from playing the harlot,
And thou also shalt give no hire any more.
- 42 So ^h will I make my fury toward thee to rest,
And my jealousy shall depart from thee,
And I will be quiet, ⁱ and will be no more angry.
- 43 Because ^k thou hast not remembered the days of thy youth,
^l But hast fretted me⁴ in all these *things* ;
Behold, therefore ^m I also will recompense thy way upon *thine* head,
Saith the Lord God :
And thou shalt not commit this lewdness above all thine abominations.
- 44 Behold, every one that useth proverbs shall use *this* proverb against thee,
Saying, ⁿ As is the mother, so is her daughter.
- 45 Thou *art* thy mother's daughter,—that loatheth her husband and her children ;
And thou *art* the sister of thy sisters,
Which loathed their husbands and their children :
^o Your mother *was* an Hittite, and your father an Amorite.
- 46 And ^p thine elder sister *is* Samaria,
She and her daughters that dwell at thy left hand :
And ^q thy younger sister, that dwelleth at thy right hand,
Is Sodom and her daughters.
- 47 Yet hast thou not walked after their ways,—nor done after their abominations :
But, as *if that were* a very little *thing*,
^r Thou wast corrupted more than they⁵ in all thy ways.
- 48 As I live, saith the Lord God,
^s Sodom thy sister hath not done, she nor her daughters,⁶
As thou hast done, thou and thy daughters.
- 49 Behold, this was the iniquity of thy sister Sodom,
Pride, ^t fulness of bread, and abundance of idleness was in her and in her daughters,
^u Neither did she strengthen the hand of the poor and needy.
- 50 And they were haughty, and ^x committed abomination before me :
Therefore ^y I took them away as I saw *good*.
- 51 Neither hath Samaria committed half of thy sins ;
But thou hast multiplied thine abominations more than they,
And ^z hast justified⁷ thy sisters in all thine abominations which thou hast done.
- 52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins
That thou hast committed more abominable than they :
They are more righteous than thou :

^t Is. 1. 21 ; Jer. 3. 1.^u ver. 20 ; Jer. 2. 34.^x ch. 23. 9, 10, 22, 23 ;
Jer. 13. 22, 26 ; Lam.
1. 8, 19 ; Hos. 2. 10 ;
8. 10 ; Nah. 3. 5.^y ch. 23. 45 ; 1. e. 20.
10 ; Deut. 22. 22.
^z see vers. 20, 36 ; Ge.
9. 6 ; Ex. 21. 12.^a vers. 24, 31.^b ch. 23. 26 ; Hos. 2. 3,
9—12.^c ch. 23, 10, 46, 47 ; Hab.
1. 6—10.
^d John 8. 5, 7.^e Deut. 13. 16 ; 2 Ki.
25. 9 ; Jer. 39. 8 ; 52.
13.^f ch. 5. 8 ; 23. 10, 48.
^g ch. 23. 27 ; 37. 23 ;
Is. 27. 9 ; Hos. 2. 6
—17.^h ch. 5. 13 ; 21. 17.ⁱ ch. 39. 29.^k ver. 22 ; Ps. 78. 42.^l Deut. 32. 21 ; Am. 2.
13.
^m ch. 9. 10 ; 11. 21 ; 22.
31.ⁿ ver. 3 ; 1 Ki. 21. 26 ;
Ezra 9. 1.^o ver. 3.^p ch. 23. 4.^q Deut. 32. 32 ; Is. 1. 9,
10 ; Jer. 23. 14.^r vers. 48, 51 ; ch. 5.
6, 7 ; 2 Ki. 21. 9.^s Mt. 10. 15 ; 11. 24.^t Ge. 13. 10 ; Deut. 32.
15 ; Am. 6. 3—6.^u Am. 5. 11, 12 ; 8. 4
—6.^x Ge. 13. 13 ; 18. 20 ;
19. 5.^y Ge. 19. 24 ; Lam. 4. 6.^z Jer. 3. 8—11 ; Mt. 12.
41, 42.

1 Your associates in sin shall be the instruments of your punishment.

2 Both adultery and idolatry were punished by stoning. See Deut. xvii. 5 ; xxii. 24. But a single form of punishment is inadequate to such aggravated guilt : therefore the sentence decreed against an apostate city (Deut. xiii. 15, 16) is added.

3 The nations whom Israel had courted and imitated.

4 Rather, 'hast raged against me.'

5 Having sinned against fuller knowledge and greater privileges (see ver. 27).

6 Dependent towns or villages, as in Numb. xxi. 25 ; Josh. xvii. 11, etc.

7 See Jer. iii. 11, and note.

- Yea, be thou confounded also, and bear thy shame,
In that thou hast justified thy sisters.
- 53 ^a When I shall bring again their captivity,¹
^b The captivity of Sodom and her daughters,
And the captivity of Samaria and her daughters,
Then *will I bring again* the captivity of thy captives ^c in the midst of them :
- 54 ^d That thou mayest bear thine own shame,
And mayest be confounded in all that thou hast done,
In that thou art ^e a comfort unto them.
- 55 When thy sisters, Sodom and her daughters, shall return to their former estate,
And Samaria and her daughters shall return to their former estate,
^f Then thou and thy daughters shall return to your former estate.
- 56 For thy sister Sodom ^g was not mentioned² by thy mouth [*Heb.* for a report]
- 57 In the day of thy pride,—^h before thy wickedness was discovered,
As at the time of *thy* ⁱ reproach³ of the daughters of Syria,
And all *that are* round about her, ^k the daughters of the Philistines,
Which despise thee round about.
- 58 ^l Thou hast borne thy lewdness and thine abominations, saith the LORD.
- 59 For thus saith the Lord God;—^m I will even deal with thee as thou hast done,
Which hast ⁿ despised ^o the oath⁴ in breaking the covenant.
- 60 Nevertheless I will ^p remember my covenant with thee in the days of thy youth,
And I will establish unto thee ^q an everlasting covenant.
- 61 Then ^r thou shalt remember thy ways, and be ashamed,
^s When thou shalt receive thy sisters, thine elder and thy younger :⁵
And I will give them unto thee for ^t daughters,—^u but not by thy covenant.⁶
- 62 ^x And I will establish my covenant with thee ;
And thou shalt know that I *am* the LORD :
- 63 That thou mayest ^y remember, and be confounded,
^z And never open thy mouth any more because of thy shame,
^a When I am pacified toward thee for all that thou hast done,—saith the Lord God.
- Judgments upon the royal house of Judah; with a promise of the Messiah.*
- 17** AND⁷ the word of the LORD came unto me, saying, Son of man, put forth a
3 riddle,⁸ and speak a parable unto the house of Israel; and say, Thus saith the
Lord God ;
^b A great eagle with great wings,
Longwinged, full of feathers, which had divers colours,
Came unto Lebanon, and ^c took the highest branch of the cedar :
4 He cropped off the top of his young twigs,
And carried it ^d into a land of traffic;—he set it in a city of merchants.⁹
5 He took also of ^e the seed of the land,—and planted it in ^f a fruitful field ;
He placed *it* by great waters, and set it ^g as a willow tree.
6 And it grew, and became a spreading vine ^h of low stature,
Whose branches turned toward him, and the roots thereof were under him :¹⁰
So it became a vine,—and brought forth branches, and shot forth sprigs.
7 There was also another great eagle with great wings and many feathers :
And, behold, ⁱ this vine did bend her roots toward him,
And shot forth her branches toward him,
That he might water it by the furrows of her plantation.¹¹
8 It was planted¹² in a good soil by great waters,—that it might bring forth branches,

^a vers. 60, 61; ch. 39.
25; Is. 1. 9; Jer. 31.
23.

^b Jer. 20. 16.

^c Is. 19. 24, 25.

^d ch. 36. 31, 32.

^e ch. 11. 22, 23.

^f ver. 53.

^g Is. 65. 5.

^h ver. 36.

ⁱ 2 Ki. 16. 5-7; 2 Chr.
28. 18; Is. 7. 1; 14.
28.

^k ver. 27.

^l ch. 23. 49.

^m ch. 7. 4, 8, 9.

ⁿ ch. 17. 13-16.

^o Deu. 29. 10-15; Jer.

22. 9.

^p ver. 8; Le. 26. 42, 45;

Ps. 106. 45; Jer. 2.

2; Hos. 2. 15.

^q ch. 37. 26, 27; Jer.

31. 31-34; 32. 40;

50. 5.

^r ch. 20. 43; 36. 31;

Jer. 31. 18-20.

^s vers. 53-55; Is. 11.

9, 10; Hos. 1. 9-11;

Eph. 3. 6.

^t Is. 49. 18-23; 54. 1;

69. 4; Gal. 4. 26, etc.

^u Jer. 31. 31, etc.

^x Hos. 2. 18-23.

^y ver. 61; ch. 36. 31,

32.

^z Job 40. 4, 5; Ps. 39.

9; Lam. 3. 39; Ro.

3. 19.

^a Ro. 5. 1, 2, 9, 16; Tit.

3. 3-7.

^b see ver. 12, etc.

^c 2 Ki. 21. 12.

^d Is. 47. 15; Jer. 51.

13.

^e ver. 13.

^f Deu. 8. 7-9.

^g Is. 41. 4.

^h ver. 14.

ⁱ ver. 15.

¹ See note on Job xlii. 10.

² This may mean either, It was not spoken of as a warning example; or, It was not mentioned, as being unworthy of thy notice.

³ Rather, 'the reproach;' *i. e.* the disgrace which they inflicted on thee by invading the land.

⁴ The oath of fidelity to me. See Exod. xxiv. 3, 8; Josh. xxiv. 22.

⁵ That is, thy elder *ones* and thy younger *ones*. Both the words are plural; referring not to Samaria and Sodom merely, but to the nations in general which shall be admitted into the church. See Isa. ii. 2-4; liv. 1-3.

⁶ Not by such alliances as thou hast wickedly formed of old; but according to Jehovah's covenant.

⁷ In ch. xvii., coming events relating to the royal house of David are set forth in the form of a beautiful parable. Under the figure of an eagle Nebuchadnezzar appears, removing the topmost twig of the royal tree, king Jehoiachin, to Babylon, and planting in his place a

seed, Zedekiah, who is to be not a self-supporting cedar, but a dependent vine (vers. 3-6). Another eagle, Pharaoh, attracts to himself the roots and branches of the vine; and for this the vine is to be plucked up and destroyed (7-10). After applying all this plainly to Zedekiah (11-21), the prophet adds a prediction of another topmost branch of the cedar, which Jehovah will plant upon his mountain, and which shall become a vast tree, sheltering all his creatures. This is evidently Messiah, 'the Branch.' See Isa. xi. 1, and note.

⁸ See note on Prov. i. 6.

⁹ Babylon; so called on account of its extensive commerce. See Isa. xliii. 14; xlvi. 15.

¹⁰ That is, the king of Babylon; who gave the kingdom of Judah to Zedekiah as his vassal.

¹¹ Or, 'from the beds where it was planted.'

¹² That is, 'And yet it was planted.' The rule of the king of Babylon during the reign of Zedekiah appears not to have been oppressive, but rather mild and liberal.

- And that it might bear fruit,—that it might be a goodly vine.
- 9 Say thou, Thus saith the Lord God; Shall it prosper?
^k Shall he not pull up the roots thereof,
 And cut off the fruit thereof, that it wither?
 It shall wither in all the leaves of her spring,¹
^l Even without great power or many people to pluck it up by the roots thereof.²
- 10 Yea, behold, *being* planted, shall it prosper?
^m Shall it not utterly wither, when the east wind toucheth it?
 It shall wither in the furrows where it grew.
- 11 Moreover the word of the LORD came unto me, saying,
 12 Say now to ⁿ the rebellious house,—Know ye not what these *things mean*?
 Tell *them*, Behold, ^o the king of Babylon is come to Jerusalem,
 And hath taken the king thereof, and the princes thereof,
^p And led them with him to Babylon;
- 13 ^q And hath taken of the king's seed, and made a covenant with him,
^r And hath taken an oath of him:—^s he hath also taken the mighty of the land:
 14 That the kingdom might be ^t base,—that it might not lift itself up,
But that ^u by keeping of his covenant it might stand.
- 15 But ^v he rebelled against him ^w in sending his ambassadors into Egypt,
^x That they might give him horses and much people.
^y Shall he prosper? ^z shall he escape that doeth such *things*?
 Or shall he break the covenant, and be delivered?
- 16 As I live, saith the Lord God,
 Surely ^a in the place *where* the king *dwelleth* that made him king,
^b Whose oath he despised, and whose covenant he brake,
Even with him in the midst of Babylon he shall die.
- 17 ^c Neither shall Pharaoh with *his* mighty army and great company make for him
 in the war,
^d By casting³ up mounts, and building forts, to cut off many persons:
- 18 Seeing he despised the oath by breaking the covenant,
 When, lo, he had ^e given his hand, and hath done all these *things*,
 He shall not escape.
- 19 Therefore thus saith the Lord God;
 As I live, ^f surely mine⁴ oath that he hath despised,
 And my covenant that he hath broken,
 Even it will I recompense upon his own head.
- 20 And I will ^g spread my net upon him,—and he shall be taken in my snare,
 And I will bring him to Babylon,
 And ^h will plead⁵ with him there for his trespass—that he hath trespassed against me.
- 21 And ⁱ all his fugitives with all his bands shall fall by the sword,
 And they that remain shall be scattered toward all winds:
 And ye shall know that I the LORD have spoken *it*.
- 22 Thus saith the Lord God;
 I will also take of the highest ^j branch of the high cedar, and will set *it*;
 I will crop off from the top of his young twigs ^k a tender one,
 And will ^l plant *it* upon an high mountain and eminent:
- 23 ^m In the mountain of the height of Israel will I plant it:
ⁿ And it shall bring forth boughs, and bear fruit, and be a goodly cedar:
 And ^o under it shall dwell all fowl of every wing;
 In the shadow of the branches thereof shall they dwell.
- 24 And all the trees of the field shall know
 That I the LORD ^p have brought down the high tree, ^q have exalted the low tree,
 Have dried up the green tree, and have made the dry tree to flourish:
^r I the LORD have spoken and have done *it*.
- God's equitable treatment of every individual; on which is founded a call to repentance.*
- 18 AND⁶ the word of the LORD came unto me again, saying,
^s What mean ye, that ye use this proverb concerning the land of Israel, saying,
 The ^t fathers have eaten sour grapes, and the children's teeth are set on edge?

k 2 Ki. 25-7.

l Jer. 37. 10.

m ch. 19. 12—14; Hos. 13. 15.

n ch. 2. 5; 12. 9.

o ver. 3; 2 Ki. 24. 10—16; Jer. 22. 24—28.

p Is. 39. 7.

q ver. 5; 2 Ki. 24. 17; Jer. 37. 1.

r 2 Chr. 36. 13.

s 2 Ki. 24. 15, 16; Jer. 24. 1.

t ver. 6; ch. 29. 14; Lam. 5. 16.

u Jer. 27. 12—17; 38. 17—21.

v ver. 7; 2 Ki. 24. 20; 2 Chr. 36. 13.

w Jer. 37. 5—7.

x Deu. 17. 16; Is. 31. 1, 3; 36. 6, 9.

y ver. 9.

z 2 Ki. 25. 4—7; Jer. 21. 4—7; 34. 3.

a ver. 10; ch. 12. 13; Jer. 32. 5; 34. 3—5; 52. 11.

b vers. 18, 19; ch. 16. 59.

c ch. 29. 6, 7; Is. 36. 6; Jer. 37. 7.

d ch. 4. 2; Jer. 52. 4.

e ch. 29. 21; Lam. 5. 6.

f ch. 21. 23—27.

g see refs. ch. 12. 13; 32. 3.

h ch. 20. 36; 38. 22; Jer. 2. 9, 35; Mic. 6. 2.

i ch. 12. 14; 2 Ki. 25. 5, 11.

j ch. 31. 29; see refs. Is. 4. 2.

k Is. 53. 2.

l Ps. 2. 6.

m ch. 20. 40; Is. 2. 2, 3; Mic. 4. 1.

n John 12. 23, 24; 15. 5—8.

o ch. 31. 6; see refs. Ge. 49. 10; Is. 49. 6; Dan. 4. 12; Gal. 3. 28; Col. 3. 11.

p Is. 2. 13, 14; 1 k. 1. 52.

q Phil. 2. 9, 10.

r ch. 12. 25; 22. 14; 24. 14.

s Jer. 15. 4; 31. 29, 30; Lam. 5. 7.

1 Rather, 'of its shoot.'
 2 It shall be destroyed as easily as the foliage is withered by the hot east wind.

3 Rather, 'When they (*i. e.* the enemy, the Chaldeans) shall cast up mounts,' etc.

4 Zedekiah had sworn allegiance to Nebuchadnezzar in the name of Jehovah. See 2 Chron. xxxvi. 13.

5 See note on ch. xxxviii. 22.

6 In ch. xviii., Jehovah addresses those who charge Him with punishing the innocent sons for the fathers' sins (vers. 1—3); He declares emphatically the separate responsibility of every individual (4), and illustrates the operation of this principle in successive generations; for, whereas the obedient man lives by his righteousness (5—9), his son shall be punished if he forsake his father's righteous way (10—13); and this sinner's son shall live

- 3 As I live, saith the Lord God,
^y Ye shall not have *occasion* any more ¹ to use this proverb in Israel.
- 4 Behold, ^z all souls are mine;
^a As the soul of the father, so also the soul of the son is mine : ²
^b The soul that sinneth, it shall die.
- 5 But ^c if a man be just,—and do that which is lawful and right,
- 6 ^d And hath not eaten upon the mountains, ³
 Neither hath lifted up his eyes to the idols of the house of Israel,
 Neither hath ^e defiled his neighbour's wife,
 Neither hath come near to ^f a menstruous woman,
- 7 And hath not ^g oppressed any,—*but* hath restored to the debtor his ^h pledge,
 Hath spoiled none by violence,
 Hath ⁱ given his bread to the hungry,—and hath covered the naked with a garment ;
- 8 He *that* hath not given forth upon ^k usury,—neither hath taken any increase, ⁴
That hath ^l withdrawn his hand from iniquity,
^m Hath executed true judgment between man and man,
- 9 Hath walked in my statutes,—and hath kept my judgments, to deal truly ;
ⁿ He is just, he shall surely ^o live, saith the Lord God.
- 10 If he beget a son *that is* a robber, ^p a shedder of blood,
 And *that* doeth the like to *any* one of these *things*,
- 11 And *that* doeth not ^q any of those *duties*,
 But even hath eaten upon the mountains,—and defiled his neighbour's wife.
- 12 Hath oppressed the poor and needy,—hath spoiled by violence,
 Hath not restored the pledge,—and hath lifted up his eyes to the idols,
 Hath ^r committed abomination,—hath given forth upon usury,
- 13 And hath taken increase :—shall he then live ?
^s He shall not live :—he hath done all these abominations ; he shall surely die ;
^t His blood shall be upon him.
- 14 Now, lo, *if* he beget a son,—that seeth all his father's sins which he hath done,
 And considereth, and doeth not such like,
- 15 ^u *That* hath not eaten upon the mountains,
 Neither hath lifted up his eyes to the idols of the house of Israel,
 Hath not defiled his neighbour's wife,
- 16 Neither hath oppressed any,—hath not withholden the pledge,
 Neither hath spoiled by violence,—*but* hath given his bread to the hungry,
 And hath covered the naked with a garment,
- 17 *That* ^x hath taken off his hand from the poor,
That hath not received usury nor increase,
 Hath executed my judgments, hath walked in my statutes ;
^y He shall not die for the iniquity of his father,—he shall surely live.
- 18 *As for* his father, because he cruelly oppressed,—spoiled his brother by violence,
 And did *that* which *is* not good among his people,
 Lo, even ^z he shall die in his iniquity.
- 19 Yet say ye, Why? ^a doth not the son bear the iniquity of the father ?
^b When the son hath done that which is lawful and right,
 And hath kept all my statutes, and hath done them,—he shall surely live.
- 20 ^c The soul that sinneth, it shall die.
^d The son shall not bear the iniquity of the father,
 Neither shall the father bear the iniquity of the son :
^e The righteousness of the righteous shall be upon him,
^f And the wickedness of the wicked shall be upon him.
- 21 But ^g if the wicked will turn from all his sins that he hath committed,
 And keep all my statutes, and do that which is lawful and right,
 He shall surely live,—he shall not die.

- v vers. 19, 20, 30.
 z Num. 16. 22.
 a Ac. 10. 31.
 b ver. 20; Ro. 6. 23;
 Gal. 3. 10.
 c Ps. 15; 24. 4—6.
 d ch. 6. 13; 22. 9; Ex.
 34. 15.
 e Le. 18. 20; 20. 10.
 f Le. 18. 19; 20. 18.
 g see refs. Ex. 22. 21;
 Le. 19. 15; 25. 11.
 h see refs. Ex. 22. 26.
 i Deu. 15. 7—11; Is.
 58. 7; Mt. 25. 35, 36.
 k see refs. Ex. 22. 25.
 l 2 Sam. 22. 24; Ne.
 5. 15.
 m Deu. 1. 16; 16. 18—
 20; Zec. 8. 16.
 n Hab. 2. 4; Jam. 2.
 18—26.
 o ch. 20. 11; Am. 5.
 4, 14; Ek. 10. 25—28.
 p Ge. 9. 6; Ex. 21. 12;
 Num. 35. 31.
 q vers. 7—9.
 r ch. 8. 6, 17.
 s ver. 4.
 t ch. 3. 18; 33. 4; Le.
 20. 9, 11—13, 16, 27;
 Ac. 18. 6.
 u ver. 6, etc.
 x Pro. 14. 31; 29. 7.
 y vers. 19, 20.
 z ch. 3. 18.
 a see refs. Ex. 20. 5;
 Deu. 5. 9; 2 Kl. 23.
 26; 24. 3, 4.
 b ch. 20. 18—20.
 c ver. 4.
 d see refs. Deu. 21. 16.
 e 1 Kl. 8. 32; Is. 3. 10,
 11.
 f Ro. 2. 6—9.
 g ver. 27; ch. 33. 12,
 19; 2 Chr. 33. 12, 13;
 1s. 1. 16—20; 55. 6,
 7; Ro. 8. 13; Tit. 2.
 11—14.

if he turn from his father's ways of sin (14—20). Nay, more: if the wicked man become a good man, or the good man become wicked, each shall then be treated according to the change in his character (21—29). Upon this, God founds an earnest call to those who arraign his proceedings to repent and live (30—32).

¹ This does not indicate any change in God's government, but only that He will make it clear that every individual is held responsible for his own conduct.

² All are equally subject and accountable to God, and each will be reckoned with separately; for, whatever

may be the influences of men's social connections, they cannot interfere with their personal responsibility. Although children are often implicated in the temporal consequences of the sins of their parents, no one will be condemned hereafter for any but his own sins.

³ See note on Lev. xvii. 3. The different excellencies of character here specified were those most opposed to the prevailing corruptions.

⁴ The Israelites, as brethren, were to help one another without expectation of gain; but they might take usury of foreigners. See Lev. xxv. 36; Deut. xxiii. 19, 20.

- 22 ^h All his transgressions that he hath committed,
They shall not be mentioned unto him :
ⁱ In his righteousness that he hath done he shall live.
- 23 ^k Have I any pleasure at all that the wicked should die?—saith the Lord God :
And ^l not that he should return from his ways, and live?
- 24 But ^m when the righteous turneth away from his righteousness,
And committeth iniquity,
And doeth according to all the abominations that the wicked *man* doeth,
Shall he live?—ⁿ All his righteousness that he hath done shall not be mentioned :
^o In his trespass that he hath trespassed,—and in his sin that he hath sinned,
In them shall he die.
- 25 Yet ye say,—^p The way of the Lord is not equal.
Hear now, O house of Israel;—^q Is not my way equal? ^r are not your ways unequal?
- 26 ^s When a righteous *man* turneth away from his righteousness,
And committeth iniquity, and dieth in them;
For his iniquity that he hath done shall he die.
- 27 Again, ^t when the wicked *man* turneth away from his wickedness that he hath
committed,
And doeth that which is lawful and right,—he shall save his soul alive.
- 28 Because he ^u considereth, and turneth away from all his transgressions that he
hath committed,
He shall surely live,—he shall not die.
- 29 ^x Yet saith the house of Israel,—The way of the Lord is not equal.
O house of Israel, are not my ways equal?—are not your ways unequal?
- 30 ^y Therefore I will judge you, O house of Israel,
Every one according to his ways,—saith the Lord God.
^z Repent, and turn *yourselves* from all your transgressions ;
^a So iniquity shall not be your ruin.
- 31 ^b Cast away from you all your transgressions, whereby ye have transgressed ;
And make you a ^c new heart and a new spirit :²
^d For why will ye die, O house of Israel?
- 32 For ^e I have no pleasure in the death of him that dieth,
Saith the Lord God :—wherefore turn *yourselves*, and live ye.

Lamentations over the fate of the royal family of Judah.

- 19 MOREOVER³ ^f take thou up a lamentation for the princes of Israel, and say,
2 What *is* thy mother? ^g A lioness :⁴
She lay down among lions,—she nourished her whelps among young lions.
- 3 And she brought up one of her whelps :⁵—^h it became a young lion,
And it learned to catch the prey; it devoured men.
- 4 The nations also heard of him;—ⁱ he was taken in their pit,
And they brought him with chains unto the land of ^k Egypt.
- 5 Now when she saw that she had waited,—*and* her hope was lost,
Then she took ^l another⁶ of her whelps,—*and* made him a young lion.
- 6 ^m And he went up and down among the lions,⁷—ⁿ he became a young lion,
And learned to catch the prey, *and* devoured men ;
- 7 And he knew their desolate palaces,⁸—and he laid waste their cities ;
And the land was desolate, and the fulness thereof,—by the noise of his roaring.
- 8 ^o Then the nations set against him on every side from the provinces,
^p And spread their net over him :—^q he was taken in their pit.
- 9 ^r And they put him in ward in chains,—and brought him to the king of Babylon :
They brought him into holds,
That his voice should no more be heard upon ^s the mountains of Israel.
- 10 Thy mother *is* ^t like a vine in thy blood [*or*, likeness], planted by the waters :
She was ^u fruitful and full of branches by reason of many waters.
- 11 And ^x she had strong rods for the sceptres of them that bare rule,
And her ^y stature was exalted among the thick branches,

^h ch. 33. 16; Ps. 32. 1, 2; see refs. Is. 43. 25; Heb. 8. 12.

ⁱ ver. 9; 2 Chr. 6. 23; Ro. 2. 6, 7; Gal. 6. 7, 8; 2 Pet. 1. 5—11.

^k ver. 32; ch. 33. 11; Lam. 3. 33; Hos. 11. 8; 1 Tim. 2. 4; 2 Pet. 3. 9.

^l Job 33. 27, 28; Mic. 7. 18; Lk. 15. 11—24.

^m ch. 3. 20; 33. 12, 13, 18; 2 Chr. 24. 2, 17—22; Mt. 13. 20, 21; John 6. 66—70.

ⁿ Heb. 6. 4—6; 10. 26, 27; 2 Pet. 2. 20; 2 John 8.

^o Pro. 21. 16; Mt. 7. 22, 23.

^p ver. 29; ch. 33. 17, 20; Ge. 18. 25; Deu. 32. 4.

^q Jer. 2. 17—23.

^r ver. 24.

^s ver. 24.

^t ver. 21.

^u ver. 14.

^x ver. 25.

^y ch. 7. 3; 33. 20.

^z ch. 14. 6; Hos. 12. 6; Mt. 3. 2; Rev. 2. 5.

^a Lk. 13. 3.

^b ch. 20. 7; Is. 1. 16, 17; Eph. 4. 22—32.

^c ch. 11. 19; 35. 26; Jer. 32. 39.

^d Deu. 30. 19; Pro. 8. 36; Jer. 21. 8.

^e ver. 23; ch. 33. 11; Lam. 3. 33; 2 Pet. 3. 9.

^f ch. 26. 17; 27. 2.

^g Zeph. 3. 1—4.

^h ver. 6; 2 Ki. 23. 31, 32.

ⁱ ver. 8.

^k 2 Ki. 23. 33; 2 Chr. 36. 4; Jer. 22. 11, 12.

^l 2 Ki. 23. 34—37.

^m Jer. 22. 13—17; ch. 26; ch. 36.

ⁿ ver. 3.

^o 2 Ki. 24. 2.

^p 2 Ki. 23. 33; Jer. 22. 11, 12.

^q ver. 4.

^r 2 Chr. 36. 6; Jer. 22. 18, 19.

^s ch. 6. 2.

^t ch. 17. 6.

^u Deu. 8. 7—9; Ps. 80. 8—11.

^x Num. 24. 7—9; Ezra 4. 20.

^y so ch. 31. 3; Dan. 4. 11.

¹ It is wrong, therefore, to found any judgment as to our character before God on our past experiences, when these are not in harmony with our present religious state.

² Although it is God who works in us to will and to do what is good, and is the first mover in our regeneration; we must yet work together with Him, not resisting the influences of his Spirit, nor receiving his grace in vain.

³ Ch. xix. is a dirge, in highly figurative language, first over two kings of the house of David, who, like wild

beasts, had been carried off, the former to Egypt, the second by the Chaldeans (vers. 1—9); and then over the whole royal family, who are described, under the figure of a wasted vine, as humbled and almost destroyed (10—14).

⁴ The lion was the ensign of Judah. See Gen. xlix. 9.

⁵ Jehoahaz. See 2 Kings xxiii. 33.

⁶ That is, Jehoiakim. See 2 Kings xxiii. 34.

⁷ Acting like the kings of heathen nations.

⁸ Or, 'their widows;' the figure being dropped.

And she appeared in her height with the multitude of her branches.

12 ^z But she was plucked up in fury,—she was cast down to the ground,
And the ^a east wind dried up her fruit:

Her strong rods were broken and withered;—the fire consumed them.

13 ^b And now she is planted in the wilderness,—in a dry and thirsty ground.

14 ^c And fire is gone out of a rod of her branches, ¹—*which* hath devoured her fruit,
So that ^d she hath no strong rod *to be* a sceptre to rule.

^e This is a lamentation, and shall be for a lamentation.

Recital of the sins of Israel throughout their past history; and promises of future mercy.

20 AND ² it came to pass in the seventh year, ³ in the fifth *month*, the tenth *day* of
the month, *that* ^f certain of the elders of Israel came to inquire of the LORD, and

3 sat before me. Then came the word of the LORD unto me, saying, Son of man,
speak unto the elders of Israel, and say unto them, Thus saith the Lord God;
Are ye come to inquire of me? As I live, saith the Lord God, ^g I will not be

4 inquired of by you. Wilt thou ^h judge ⁴ them, son of man, wilt thou judge *them*?
ⁱ Cause them to know the abominations of their fathers: and say unto them, Thus

5 saith the Lord God;

In the day when ^k I chose Israel,

And ^l lifted up mine hand unto the seed of the house of Jacob,

And made myself ^m known unto them in the land of Egypt,

When I lifted up mine hand unto them, saying,—ⁿ I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them,

^o To bring them forth of the land of Egypt—into a land that I had espied for them,
Flowing with milk and honey,—^p which *is* the glory of all lands:

7 Then said I unto them,—^q Cast ye away every man ^r the abominations of his eyes,
And defile not yourselves with ^s the idols of Egypt:—I *am* the LORD your God.

8 But they rebelled against me,—and would not hearken unto me:

They did not every man cast away the abominations of their eyes,

Neither did they forsake the idols of Egypt:

Then I said, I will ^t pour out my fury upon them,

To accomplish my anger against them—in the midst of the land of Egypt.

9 ^u But I wrought ⁵ for my name's sake,

That it should not be polluted before the heathen, among whom they *were*,

^v In whose sight I made myself known unto them,

In bringing them forth out of the land of Egypt.

10 Wherefore I ^w caused them to go forth out of the land of Egypt,
And brought them into the wilderness.

11 ^z And I gave them my statutes,—and showed them my judgments,
^a Which *if* a man do, he shall even live in them.

12 Moreover also I gave them my ^b sabbaths,—to be a sign ⁶ between me and them,
That they might know that ^c I *am* the LORD that sanctify them.

13 But the house of Israel ^d rebelled against me in the wilderness:

They walked not in my statutes,—and they ^e despised my judgments,

Which *if* a man do, he shall even live in them;

And my sabbaths they greatly ^f polluted:

Then ^g I said, I would pour out my fury upon them in the ^h wilderness, to
consume them.

14 ⁱ But I wrought for my name's sake,
That it should not be polluted before the heathen,
In whose sight I brought them out.

15 Yet also ^k I lifted up my hand unto them in the wilderness,
That I would not bring them into the land which I had given *them*,
Flowing with milk and honey,—^l which *is* the glory of all lands;

16 ^m Because they despised my judgments,—and walked not in my statutes,
But polluted my sabbaths:—for ⁿ their heart went after their idols.

^z ch. 15. 6–8; Ps. 80.
12, 13.

^a ch. 17. 10; Jer. 4.
11, 12; Hos. 13. 15.

^b Deu. 28. 47, 48; Jer.
52. 27–31.

^c ch. 17. 18–20; Judg.
9. 15; 2 Ki. 24. 20.

^d Ps. 80. 16; 11os. 3.
4; 10. 3.

^e Lam. 4. 20.

^f ch. 8. 1; 14. 1.

^g ver. 31; see refs. ch.
14. 3.

^h ch. 22. 2; 23. 36.

ⁱ ch. 16. 2.

^k Ex. 6. 6, 7; Deu. 7. 6.

^l ver. 6, etc.; Ex. 6.
8; Deu. 32. 40.

^m Ex. 3. 8; 4. 31; Deu.
4. 31.

ⁿ Ex. 3. 6; 20. 2.

^o Ex. 3. 8, 17; ch. 14;
ch. 15; Deu. 8. 7–9;
Jer. 32. 22.

^p ver. 15; Ps. 48. 2;
Dan. 8. 9; 11. 16, 11;
Zec. 7. 11.

^q ch. 18. 31.

^r 2 Chr. 15. 8.

^s 1e. 17, 7, 18, 3; Deu.
29. 16–18; Jos. 24.
14.

^t vers. 13, 21; ch. 7. 8.

^u ch. 36. 21, 22; see
refs. Ex. 32. 12.

^v Jos. 2. 10; 1 Sam.
4. 8.

^w Ex. 13. 17, 18.

^x Ex. 13. 17, 18.

^z Deu. 4. 8; Ne. 9. 13,
11; Ps. 147. 19, 20.

^a vers. 13, 21; 1e. 18.
5; Ho. 10. 5; Gal.
3. 12.

^b Ex. 20. 8–11; 31.
13–17; 35. 2; Deu.
5. 12; Ne. 9. 14.

^c Ex. 19. 5, 6.

^d Num. 14. 22; Ps. 78.
40, 41; 95. 8–10.

^e vers. 16, 21; Pro. 1. 25.

^f Ex. 16. 27, 28.

^g Ex. 32. 10; Deu. 9.
8.

^h Num. 14. 29; 26. 65;
Ps. 106. 23.

ⁱ vers. 9, 22.

^k ver. 5; Num. 14. 28
–30; Ps. 95. 11; 106.
26.

^l ver. 6.

^m vers. 13, 21.

ⁿ Ex. 32. 1–8; Num.
15. 39; Ps. 78. 37;
Am. 5. 25, 26; Ac.
7. 42, 43.

1 The fall of the royal family arose from its sins.

2 A new series of prophecies begins here, which reaches to the close of ch. xxiv. Some of the Jewish elders having come to the prophet, to consult him respecting the Divine will (vers. 1–3), he is commanded to recall to their remembrance their various national sins (4): first, during their residence in Egypt (5–9); afterwards, during their wanderings in the wilderness (10–26); and, finally, after their settlement in Canaan (27–29). This recital is concluded, as it was commenced, by a refusal to return any answer to their inquiries (3, 30–32).

Yet better times are promised, in which the people shall be reclaimed by chastisement from their apostasies, and shall again enjoy the Divine favour (33–41).

3 That is, in the seventh year of Jehoiachin's captivity.

4 Probably meaning, according to our idiom, 'Wilt thou *not* judge them?' *i. e.* They ask for information: my reply through you shall be judgment.

5 That is, 'I interposed on their behalf.'

6 The sabbath, and the other appointed rests (see Lev. xxv. 1–16) were both a sign of their special relation to God, and an important means of preserving it.

- 17 ^o Nevertheless mine eye spared them from destroying them,
Neither did I make an end of them in the wilderness.
- 18 ^p But I said unto their children in the wilderness,
Walk ye not in the statutes of your fathers,—neither observe their judgments,
Nor defile yourselves with their idols :
- 19 I *am* the LORD your God ;
^q Walk in my statutes, and keep my judgments,—and do them ;
- 20 ^r And hallow my sabbaths ;—and they shall be a sign between me and you,
That ye may know that I *am* the LORD your God.
- 21 Notwithstanding ^s the children rebelled against me :
They walked not in my statutes,—neither kept my judgments to do them,
^t Which *if* a man do, he shall even live in them ;—they polluted my sabbaths.
Then I said, ^u I would pour out my fury upon them,
To accomplish my anger against them in the wilderness.
- 22 ^x Nevertheless I withdrew mine hand,—and ^y wrought for my name's sake,
That it should not be polluted in the sight of the heathen,
In whose sight I brought them forth.
- 23 ^z I lifted up mine hand unto them also in the wilderness,
That ^a I would scatter them among the heathen,
And disperse them through the countries ;
- 24 ^b Because they had not executed my judgments,—but had despised my statutes,
And had polluted my sabbaths,—and ^c their eyes were after their fathers' idols.
- 25 Wherefore ^d I gave them also statutes *that were* not good,¹
And judgments whereby they should not live ;
- 26 And I polluted them in their own gifts,
In that they caused to pass ^e through *the fire* ^f all that openeth the womb,
That I might make them desolate,
To the end that they ^g might know that I *am* the LORD.
- 27 Therefore, son of man, speak unto the house of Israel, and say unto them,
Thus saith the Lord God ;—Yet in this your fathers have ^h blasphemed me,
In that they have committed a trespass against me.
- 28 *For* when I had brought them into the land,
ⁱ *For* the which I lifted up mine hand to give it to them,
Then ^k they saw every high hill, and all the thick trees,
And they offered there their sacrifices,
And there they presented the provocation of their offering :
There also they made their ^l sweet savour,
And poured out there their drink offerings.
- 29 Then I said unto them,—What ^m *is* the high place whereunto ye go ?
ⁿ And the name thereof is called Bamah² unto this day.
- 30 Wherefore say unto the house of Israel,—Thus saith the Lord God ;
Are ye polluted after the manner of your fathers ?
And commit ye whoredom after their abominations ?
- 31 *For* when ye offer ^o your gifts,—when ye make your sons to pass through the fire,
Ye pollute yourselves with all your idols, even unto this day :
And ^p shall I be inquired of by you, O house of Israel ?
As I live, saith the Lord God, I will not be inquired of by you.
- 32 And that ^q which cometh into your mind shall not be at all,
That ye say, ^r We will be as the heathen,
As the families of the countries, to serve wood and stone.
- 33 As I live, saith the Lord God,
Surely with a mighty hand, and ^s with a stretched out arm,
And with fury poured out, will I rule over you :
- 34 And ^t I will bring you out from the people,
And will gather you out of the countries wherein ye are scattered,
With a mighty hand, and with a stretched out arm,—and with fury poured out.
- 35 And I will bring you ^u into the wilderness of the people,³
And there ^v will I plead with you face to face.
- 36 ^x Like as I pleaded with your fathers in the wilderness of the land of Egypt,

o Ps. 78. 38.

p Num. 14. 32, 33.

q Deu. 5. 32, 33 ; ch. 6 to ch. 8 ; ch. 10 to ch. 12.

r ver. 12 ; Jer. 17. 22.

s Num. 25. 1—3 ; Deu. 9. 23, 24 ; 31. 27.

t vers. 11, 13.

u vers. 8, 13.

x ver. 17 ; Job 13. 21 ; Ps. 78. 38.

y vers. 9, 14.

z ver. 5.

a see refs. Le. 26. 33 ; Ps. 106. 27 ; Jer. 15. 4.

b vers. 13, 16.

c see ch. 6. 9.

d see ver. 39 ; Ps. 81. 12 ; Ro. 1. 21—25 ; 2 Thes. 2. 11.

e ch. 16. 20, 21 ; 2 Ki. 17. 17 ; 21. 6 ; 2 Chr. 28. 3 ; 33. 6 ; Jer. 32. 35.

f Ex. 13. 12.

g ch. 6. 7.

h Ro. 2. 24.

i ver. 6 ; Ge. 15. 18—

21.

k ch. 6. 13 ; Ps. 78. 58 ; Is. 57. 5—7.

l ch. 16. 19.

m ch. 16. 21.

n ver. 26.

o ver. 3.

p ch. 11. 5 ; Ps. 139. 2.

q Jer. 44. 17.

r Jer. 21. 5.

s Am. 9. 9, 10.

t ch. 19. 13.

u ch. 17. 20 ; 38. 22 ;

Jer. 2. 9, 33.

x see Ex. 32. 7—10 ;

Num. ch. 11 ; ch. 14.

¹ That is, God suffered them to fall into the observance of debasing idolatry, which was apparently at one period enforced by their kings. See note on 1 Kings xvi. 25.

² That is, high place. The meaning is, Notwithstanding my remonstrance, the place is notorious for idolatrous practices unto this day.

³ Into some place which should be to the Jews of that time what the wilderness had been to their fathers on their departure from Egypt : see Hos. ii. 14, and note. Their wish to be like the heathen (see ver. 32) should not be gratified ; but God, in his providence, would rather insulate them, and discipline them for their good.

So will I plead with you, saith the Lord God.

37 And I will cause you to ^y pass under the rod,¹

^z And I will bring you into the bond² of the covenant :

38 And ^a I will purge out from among you the rebels,

And them that transgress against me :

I will bring them forth out of the country where they sojourn,

And ^b they shall not enter into the land of Israel.

^c And ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord God ;

^d Go ye, serve ye every one his idols,³

And hereafter *also*, if ye will not hearken unto me :

^e But pollute ye my holy name no more with your gifts, and with your idols.

40 For ^f in mine holy mountain,

In the mountain of the height of Israel,—saith the Lord God,

There shall all the house of Israel, all of them in the land, serve me :

There ^g will I accept them,—and there will I require your offerings,

And the firstfruits of your oblations, with all your holy things.

41 I will accept you with your ^h sweet savour,

ⁱ When I bring you out from the people,

And gather you out of the countries wherein ye have been scattered ;

^k And I will be sanctified in you before the heathen.

42 ^l And ye shall know that I *am* the LORD,

^m When I shall bring you into the land of Israel,

Into the country ⁿ for the which I lifted up mine hand—to give it to your fathers.

43 And ^o there shall ye remember your ways,

And all your doings, wherein ye have been defiled ;

And ^p ye shall lothe yourselves in your own sight

For all your evils that ye have committed.

44 ^q And ye shall know that I *am* the LORD,

When I have wrought with you ^r for my name's sake,

Not according to your wicked ways, nor according to your corrupt doings,

O ye house of Israel, saith the Lord God.

The approaching destruction of Jerusalem.

45 MOREOVER⁴ the word of the LORD came unto me, saying,

46 ^s Son of man, set thy face toward the south,⁵

^t And drop *thy word* toward the south,

And prophesy against ^u the forest of the south field ;

47 And say to the forest of the south,—Hear the word of the LORD ;

Thus saith the Lord God ;—Behold, ^v I will kindle a fire in thee,

And it shall devour ^w every green tree in thee,—and every dry tree :⁶

^x The flaming flame shall not be quenched,

And all faces ^y from the south to the north shall be burned therein.

48 And ^z all flesh shall see that I the LORD have kindled it :—it shall not be quenched.

49 Then said I, Ah Lord God ! they say of me, Doth he not speak parables ?⁷

21 And the word of the LORD came unto me, saying,

2 ^a Son of man, set thy face toward Jerusalem,

And ^b drop *thy word* toward the holy places,

And prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD ;

Behold, I *am* against thee,—^c and will draw forth my sword⁸ out of his sheath,

And will cut off from thee ^d the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked,

Therefore shall my sword go forth out of his sheath

Against all flesh ^e from the south to the north :⁹

^y ch. 34. 17 ; see refs. Le. 27. 32.
^z ch. 15. 59, 60 ; Ps. 80. 30—32 ; Am. 3. 2.
^a ch. 11. 21 ; 31. 17, 20 ; Mal. 3. 3 ; Mt. 25. 32, 33.

^b ch. 13. 9 ; Ps. 95. 11 ; Jer. 44. 14.
^c ch. 6. 7 ; 15. 7 ; 23. 49.

^d Judg. 10. 14 ; Ps. 81. 12 ; Hos. 4. 17 ; Am. 4. 4.

^e ch. 23. 38, 39 ; Pro. 21. 27 ; Is. 1. 13—15 ; Jer. 7. 9—11.
^f ch. 17. 23 ; Is. 2. 2, 3 ; 66. 20 ; Mic. 4. 1.

^g ch. 37. 22—28 ; Is. 56. 7 ; 60. 7 ; Zec. 8. 29, etc. ; Mal. 3. 4 ; Ro. 12. 1.

^h Eph. 5. 2 ; Phil. 4. 18.

ⁱ see refs. ch. 11. 17.

^k ch. 28. 22, 25 ; Is. 5. 16.

^l vers. 38, 44 ; ch. 35. 23 ; 38. 23 ; Jer. 21. 7.
^m ch. 11. 17 ; 31. 13 ; 36. 24.

ⁿ ver. 15.

^o see refs. ch. 6. 9 ; 16. 61.

^p ch. 35. 31 ; Le. 26. 39 ; Hos. 5. 15 ; Zec. 12. 10—11.

^q ver. 38 ; ch. 24. 24.

^r ch. 36. 21, 22 ; Eph. 1. 6.

^s ch. 4. 7 ; 6. 2, 21. 2.

^t Deu. 32. 2 ; Mic. 2. 6 ; Am. 7. 16.

^u Jer. 22. 7 ; Zec. 11. 1, 2.

^v ch. 15. 6, 7 ; 19. 11 ; Deu. 32. 22 ; Jer. 21. 14.

^w ch. 17. 24 ; Lk. 23. 31.

^x Is. 66. 24.

^y ch. 21. 3, 4 ; Is. 21. 1—6.
^z Deu. 29. 21—28 ; Jer. 40. 2, 3 ; Lam. 2. 16, 17.

^a ch. 20. 46.

^b Deu. 32. 2 ; Am. 7. 16 ; Mic. 2. 6, 11.

^c Le. 26. 25, 33.

^d ch. 20. 38 ; Job 9. 22.

^e ch. 20. 47.

1 The shepherd's staff (see Lev. xxvii. 32) ; *i. e.* I will treat you as my flock.

2 That is, under its obligation.

3 That is, 'Renounce me or renounce your idols.' God abhors half-heartedness and indecision in religion. Comp. Josh. xxiv. 20 ; 1 Kings xviii. 21 ; Rev. iii. 16.

4 The destruction impending over Jerusalem is represented first under the image of a devouring fire (vers. 45—49) ; and next under that of a glittering sword, already prepared for action, which shall make the most lamentable havoc among all the people (xxi. 1—17). The sword is afterwards identified with that of the king of Babylon, who is represented as uncertain whether to

turn it first against the Jews or against the Ammonites (18—22). Neither of these people shall escape its stroke (23, 24, 28—32), and the Jewish sovereign shall be visited with his subjects (25—27).

5 Ezekiel was in the northern part of Chaldea, and therefore Judea lay to the south.

6 This fearful visitation will involve the better part of the people as well as the worst. See refs.

7 That is, 'Doth he not speak unintelligibly?' Therefore, the same message is delivered plainly in the words which follow (ch. xxi. 1—5).

8 The Chaldeans, the instrument of God's judgments.

9 From one end of the land to the other.

- 5 ^h That all flesh may know that I the LORD have drawn forth my sword out of his sheath:—it ⁱ shall not return any more.
- 6 ^h Sigh therefore, thou son of man,—with the breaking of *thy* loins; And with bitterness sigh ^l before their eyes.
- 7 And it shall be, when they say unto thee, ^m Wherefore sighest thou? That thou shalt answer, For the tidings; ⁿ because it cometh: ^o And every heart shall melt, and ^p all hands shall be feeble, And every spirit shall faint, and all knees shall be weak *as* water: Behold, it cometh, and shall be brought to pass,—saith the Lord God.
- 8 Again the word of the LORD came unto me, saying,
9 Son of man, prophesy, and say, Thus saith the LORD;
Say, ^q A sword, a sword is sharpened, and also furbished:
- 10 It is ^r sharpened to make a sore slaughter;—it is furbished that it may glitter: Should we then make mirth?—It contemneth ^s the rod of my son, ¹ *as* every tree.
- 11 And he hath given it to be furbished, that it may be handled: This sword is sharpened, and it is furbished,—to give it into the hand of ^t the slayer.
- 12 Cry and howl, son of man:—for it shall be upon my people, It *shall be* upon all the princes of Israel: Terrors by reason of the sword shall be upon my people: ^u Smite therefore upon *thy* thigh.
- 13 Because *it is* ^x a trial,—and what if *the sword* ^y contemn even the rod?
^z It shall be no *more*, ² saith the Lord God.
- 14 Thou therefore, son of man, prophesy,—and ^a smite *thine* hands together, And ^b let the sword be doubled the third time, ³
The sword of the slain:—it *is* the sword of the great *men that are* slain, Which entereth into their ^c privy chambers. ⁴
- 15 I have set the point [*or*, glittering; *or*, fear] of the sword ^d against all their gates, That *their* heart may faint, and *their* ruins be multiplied: Ah! ^e *it is* made bright,—*it is* wrapped up [*or*, sharpened] for the slaughter.
- 16 ^f Go thee one way or other, *Either* on the right hand, *or* on the left,—whithersoever thy face *is* set. ⁵
- 17 I will also ^g smite mine hands together,—and ^h I will cause my fury to rest: ⁶
I the LORD have said *it*.
- 18 The word of the LORD came unto me again, saying,
19 Also, thou son of man, appoint thee two ways,
That the sword of the king of Babylon may come:
Both ⁷ twain shall come forth out of one hand:
And choose thou a place,—choose *it* at the head of the way to the city.
- 20 Appoint a way, that the sword may come to ⁱ Rabbath of the Ammonites, And to Judah in Jerusalem ^k the defenced. ⁸
- 21 For the king of Babylon stood at the parting of the way,
At the head of the two ways, to use divination:
He made *his* arrows bright, ⁹—he consulted with images,—he looked in the liver. ¹⁰
- 22 At his right hand was the divination for Jerusalem,
To appoint captains [*or*, *battering* rams ^l],
To open the mouth in the slaughter, ¹¹—to ^m lift up the voice with shouting,
ⁿ To appoint *battering* rams ¹² against the gates,—to cast a mount, *and* to build a fort.

^h ch. 20. 48.
ⁱ 1 Sam. 3. 12; 1s. 45. 23; 55. 11; Nah. 1. 9.
^k 1s. 22. 4.
^l Jer. 19. 10.
^m ch. 24. 19.
ⁿ ch. 7. 2—12.
^o see refs. Ex. 15. 15.
^p ch. 7. 17.

^q vers. 15, 28; Deu. 32. 41.
^r Ps. 7. 11—13.
^s ch. 19. 11—14; 2 Sam. 7. 14; Ps. 89. 26—32.
^t ver. 19; Jer. 25. 9.

^u ch. 6. 11; Jer. 31. 19
^x Job 9. 23; 2 Cor. 8. 2.
^y vers. 10, 25.
^z ver. 27.
^a ver. 17; ch. 6. 11; Num. 24. 10.
^b Le. 26. 21, 21; 2 Ki. 24. 1, 10—16; 25. 1.
^c 1 Ki. 20. 30; 22. 25; Am. 9. 2.
^d ver. 22.

^e vers. 10, 28.
^f ch. 14. 17.

^g ver. 14; ch. 22. 13.
^h ch. 5. 13; 16. 42.

ⁱ ch. 25. 5; Jer. 49. 2; Am. 1. 14.
^k 2 Sam. 5. 9; 2 Chr. 26. 9; Ps. 48. 12, 13.

^l ch. 4. 2.
^m Jer. 51. 14.
ⁿ ch. 4. 2; Jer. 32. 24.

¹ According to the rendering in the text, the clause means that the sword shall not spare even royalty ('the sceptre') more than others. But some translate, 'It is the rod of my son, it despises every tree;' meaning, We have no cause for mirth; the sword is a chastisement for my son, doing its work impartially (ch. xx. 47).

² 'For it is the trier; and what if it contemns the sceptre? It (*i. e.* the sceptre) shall be no more.' The sword did, in fact, humble the royalty of Judah.

³ 'Let the stroke be repeated twice and thrice;' *i. e.* often (see Job xxxiii. 29).

⁴ 'It is the sword of [men] pierced through, the sword of the great one pierced through; it is around them;' or, 'it penetrates to them.' The 'great one' is probably the royal house now to be smitten.

⁵ Rather, 'Unite thyself (*i. e.* concentrate thy powers) on the right hand, turn to the left, whithersoever thy edge is appointed.' The words are addressed to the sword.

⁶ That is, by satisfying it; by inflicting severe punishment.

⁷ That is, both of the ways or roads.

⁸ Jerusalem is so called, because the people of Judah confided in its natural strength and its fortifications.

⁹ Rather, 'He shook the arrows.' Jerome tells us that the Chaldeans, before a warlike expedition, used the following mode of divination: they marked several arrows with the names or signs of the cities which they intended to assault, put them together in a quiver, shook them and drew them out, as lots are drawn. They then marched against the city whose arrow was first drawn, believing that their gods had directed them to destroy it.

¹⁰ A mode of divination familiar to the Greeks and Romans, as well as to the Orientals. The liver of the animal sacrificed was the first part inspected; and, if this presented very unfavourable signs, no further observations were made.

¹¹ That is, to give command to kill; or, perhaps, to raise the war-cry of death.

¹² These instruments of war are represented in many of the sculptures lately discovered at Nineveh. They are often placed on inclined planes of stone.

- 23 And it shall be unto them¹ as a false divination in their sight,
To them that^p have sworn oaths:²
^q But he will call to remembrance the iniquity,—that they may be taken.
- 24 Therefore thus saith the Lord God;
Because ye have made your iniquity to be remembered,
In that your transgressions are discovered,
So that in all your doings your sins do appear;
Because, *I say*, that ye are come to remembrance,
Ye shall be taken with the hand.³
- 25 And thou, ^r profane wicked prince⁴ of Israel,
^s Whose day is come,—when iniquity *shall have* an end,⁵
- 26 Thus saith the Lord God;—^t Remove the diadem,⁶ and take off the crown:
This *shall not be* the same:⁷—^u exalt *him that is low*, and abase *him that is high*.
- 27 I will overturn, overturn, overturn, it:
^v And it shall be no *more*, until he come, whose right it is;⁸
And I will give it *him*.
- 28 And thou, son of man, prophesy and say,—Thus saith the Lord God
^y Concerning the Ammonites,⁹—and concerning their reproach;¹⁰
Even say thou,—^z The sword, the sword is drawn:
For the slaughter *it is* furbished,—to consume because of the glittering:¹¹
- 29 Whiles they ^a see vanity unto thee,—whiles they divine a lie unto¹² thee,
To bring thee upon the necks¹³ of *them that are slain*,
Of the wicked, ^b whose day is come, when their iniquity *shall have* an end.
- 30 ^c Shall¹⁴ I cause *it* to return into his sheath?
^d I will judge thee in the place where thou wast created,
^e In the land of thy nativity.
- 31 And I will ^f pour out mine indignation upon thee,
I will ^g blow¹⁵ against thee in the fire of my wrath,
And deliver thee into the hand of brutish men, *and* skilful to destroy.
- 32 Thou shalt be for fuel to the fire;—^h thy blood shall be in the midst of the laud;
ⁱ Thou shalt be no *more* remembered:—for I the LORD have spoken *it*.

o ch. 11. 3; 12. 22.
p ch. 17. 13—19.
q 2 Ki. 24. 20; 25. 1—7.
r ch. 17. 19; 2 Chr. 35. 13; Jer. 52. 2.
s ver. 29; ch. 35. 5.
t Jer. 13. 18.
u ch. 17. 21; Lk. 1. 52.
v ver. 13; ch. 17. 22, 23; 31. 23; 37. 21, 25; Ge. 49. 10; Ps. 72. 7—10; Dan. 2. 41; Mic. 5. 2; Hag. 2. 7; 1 K. 1. 32, 33, 69; John 1. 49.
y ch. 25. 2, 3, 6; Jer. 49. 1—5; Zeph. 2. 8—10.
z vers. 9, 10.
a ch. 12. 21; 13. 23; 22. 28; Jer. 27. 9.
b ver. 25; Job 18. 20; Ps. 37. 13.
c Jer. 47. 6, 7.
d ch. 16. 38; Ge. 15. 14.
e ch. 16. 3, 4.
f ch. 7. 8; 14. 19; 22. 22.
g ch. 22. 20, 21; 1s. 40. 7; Hag. 1. 9.
h 1s. 31. 6, 7.
i ch. 25. 10; Zeph. 2. 9.
k ch. 20. 4; 23. 36.
l ch. 24. 6, 9; 2 Ki. 21. 16; Jer. 2. 31; Nah. 3. 1.
m ch. 16. 2.
n ch. 21. 6—9.
o ch. 7. 2—12.
p 2 Ki. 21. 16.

The sins and punishment of Jerusalem and Judah.

- 22 MOREOVER¹⁶ the word of the LORD came unto me, saying,
Now, thou son of man, ^h wilt thou judge,¹⁷ wilt thou judge ⁱ the bloody city?
Yea, ^m thou shalt show her all her abominations.
- 3 Then say thou, Thus saith the Lord God;
The city ⁿ sheddeth blood in the midst of it, ^o that her time may come,
And maketh idols against herself to defile herself.
- 4 Thou art become guilty in thy blood that thou hast ^p shed;
And hast defiled thyself in thine idols which thou hast made;
And thou hast caused thy days to draw near,—and art come *even* unto thy years:¹⁸

1 That is, to the Jews. They shall despise as vain the auguries of the Chaldeans.
2 That is, who have sworn oaths of submission to the Chaldeans (see 2 Chron. xxxvi. 13). These oaths are referred to in the next clause: 'But he (Nebuchadnezzar) will call to mind the iniquity (*i. e.* the treachery which they have practised), that they may be taken.'
3 That is, with the well-known hand or power of Nebuchadnezzar.
4 Or, 'And thou, O pierced, wicked prince of Israel.' See ver. 14.
5 That is, 'when thy iniquity shall have its appropriate *issue*;' its appropriate recompense or retribution. See ch. xxxv. 5.
6 Rather, 'turban;' or, 'mitre:' the head-dress of the high priest. See Exod. xxviii. 36—38.
7 Literally, 'This shall not be thus;' *i. e.* the priestly and royal functions shall not continue.
8 Or, 'to whom judgment belongs.' The nation, and particularly its priestly and royal dignities, shall be unsettled, until the appearing of the great Administrator of righteousness and judgment, in whom both offices shall be united in their highest glory. Comp. Zech. vi. 13.
9 Although the divining lot had determined Nebuchadnezzar to proceed first against Jerusalem (see ver. 22), the turn of the Ammonites would also come.
10 That is, the reproach which the Ammonites cast upon

the Jews in their distress: see ch. xxv. 3, 6; Zeph. ii. 8.
11 Rather, 'to consume, to flash.' See ver. 10.
12 That is, 'for thee;' 'while they utter false prophecies to buoy up thy hopes.'
13 That is, 'to add thee to the number of those who are already slain in Judea (see ver. 14), and to make thy condition like theirs.'
14 Or, as some render, 'Return it (*i. e.* the sword) into its sheath;' *i. e.* Make no resistance, for it will be of no avail.
15 That is, to increase the heat of the fire.
16 In ch. xxii. the prophet is commanded in God's name to judge Jerusalem for her sins, which must be punished with shame and ruin (vers. 1—5). The various allegations against the people are produced in the terms of the laws which they have broken (6—12), and the sentence of rejection and dispersion is pronounced (13—16). The prophet is then directed to address the whole land, declaring that all its inhabitants have become reprobate (17, 18), and shall therefore be punished with Jerusalem (19—22). And, finally, he is commanded to charge the prophets, priests, and princes as the leaders in the national apostasy (23—30), and to threaten them with severe retribution (31).
17 See note on ch. xx. 4.
18 That is, either to the last years of thy political existence, or to the years appointed for thy punishment; or, more probably, to thy maturity (in crime).

- Therefore have I made thee a reproach unto the heathen,
And a mocking to all countries.
- 5 Those that be near, and those that be far from thee, shall mock thee,
Which art infamous and much vexed.¹
- 6 Behold, the princes of Israel, every one, were in thee to their power² to shed blood.
- 7 In thee³ have they set light by father and mother :
In the midst of thee have they dealt by oppression with the stranger :
In thee have they vexed the fatherless and the widow.
- 8 Thou hast despised mine holy things,—and hast profaned my sabbaths.
- 9 In thee are men that carry tales to shed blood :
And in thee they eat upon the mountains :
In the midst of thee they commit lewdness.
- 10 In thee have they discovered their fathers' nakedness :
In thee have they humbled her that was set apart for pollution.
- 11 And one hath committed abomination with his neighbour's wife ;
And another hath lewdly defiled his daughter-in-law ;
And another in thee hath humbled his sister, his father's daughter.
- 12 In thee have they taken gifts to shed blood ;—thou hast taken usury and increase,
And thou hast greedily gained of thy neighbours by extortion,
And hast forgotten me, saith the Lord God.
- 13 Behold therefore, I have smitten mine haud,⁴
At thy dishonest gain which thou hast made,
And at thy blood which hath been in the midst of thee.
- 14 Can thine heart endure, or can thine hands be strong,
In the days that I shall deal with thee ?
I the LORD have spoken it, and will do it.
- 15 And I will scatter thee among the heathen,—and disperse thee in the countries,
And will consume thy filthiness out of thee.
- 16 And thou shalt take thine inheritance⁵ in thyself in the sight of the heathen.
And thou shalt know that I am the LORD.
- 17 And the word of the LORD came unto me, saying,
18 Son of man, the house of Israel is to me become dross :
All they are brass, and tin, and iron, and lead, in the midst of the furnace ;
They are even the dross of silver.⁶
- 19 Therefore thus saith the Lord God ;—Because ye are all become dross,
Behold, therefore I will gather you into the midst of Jerusalem.⁷
- 20 As they gather silver, and brass, and iron, and lead, and tin,
Into the midst of the furnace,—to blow the fire upon it, to melt it ;
So will I gather you in mine anger and in my fury,
And I will leave you there, and melt you.
- 21 Yea, I will gather you, and blow upon you in the fire of my wrath,
And ye shall be melted in the midst thereof.
- 22 As silver is melted in the midst of the furnace,
So shall ye be melted in the midst thereof ;
And ye shall know that I the LORD have poured out my fury upon you.
- 23 And the word of the LORD came unto me, saying,
24 Son of man, say unto her,—Thou art the land that is not cleansed,
Nor rained upon,⁸ in the day of indignation.
- 25 There is a conspiracy of her prophets in the midst thereof,
Like a roaring lion ravening the prey ;—they have devoured souls ;
They have taken the treasure and precious things ;
They have made her many widows in the midst thereof.
- 26 Her priests have violated my law,—and have profaned mine holy things :
They have put no difference between the holy and profane,
Neither have they showed difference between the unclean and the clean,

q ch. 5. 14; Deu. 28. 37; 1 Ki. 9. 7; Jer. 18. 16; Dan. 9. 16.

r Is. 1. 23; Mic. 3. 1—3, 9—11; Zeph. 3. 3.

s Deu. 27. 16.

t Ex. 22. 21, 22.

u ver. 26.

x ch. 23. 38, 39; Le. 19. 30.

y see refs. Ex. 20. 16;

z ch. 18. 6, 11.

a Le. 18. 7, 8; 20. 11;

b ch. 18. 6; Le. 18. 19;

c ch. 18. 11; Le. 18. 20;

d Le. 18. 15; 20. 12.

e Le. 18. 9; 20. 17.

f Ex. 23. 8; Deu. 16. 19;

g ch. 18. 13; Ex. 22. 25;

h Is. 56. 11.

i ch. 23. 35; Deu. 32. 18;

k ch. 21. 17; Num. 21. 10.

l see ch. 21. 7; Jer. 13. 21.

m ch. 17. 24.

n ch. 12. 14, 15; Deu. 4. 27;

o ch. 20. 38; 23. 27, 48;

p or, shalt be profaned,

Is. 43. 28; 47. 6.

q ch. 6. 7; Ps. 9. 16.

r see Ps. 119. 119; Is. 1. 22.

s Jer. 6. 28—30; Lam. 4. 1, 2.

t Is. 31. 9.

u ch. 11. 7.

x ch. 21. 31, 32.

y Ps. 68. 2; Is. 64. 7.

z ver. 31; ch. 20. 8, 33.

a ch. 24. 13; Is. 1. 5;

Jer. 2. 30; Zeph. 3. 2.

b ch. 13. 10—16; Lam. 2. 14.

c ch. 13. 19; Is. 56. 11;

Lam. 4. 13; Hos. 6. 9;

Mt. 23. 14.

d Mic. 3. 11; Zeph. 3. 3, 4.

e Mal. 2. 8.

f Le. 22. 2, etc.; 1 Sam. 2. 29.

g ch. 44. 23; Le. 10. 10;

Jer. 15. 19.

¹ Or, 'as infamous and full of confusion.' Even the heathen round about the Jews, not having, like them, forsaken the religion of their fathers, would insult them under their troubles, adding ignominy to suffering.

² Literally, 'to their arm;' *i. e.* every one employed his power in violence and bloodshed.

³ These charges are worded in accordance with the various specific precepts which the people had violated; and they are made the more emphatic by reference to the fact that the sins were committed in Jerusalem, the city

which God had chosen for his residence, and had favoured with his ordinances and oracles.

⁴ That is, with grief and indignation.

⁵ Rather, 'Thou shalt be profaned,' etc.; thou shalt no longer be set apart for my residence; but shalt be treated as common ground, and be profaned by the heathen.

⁶ They are not only alloyed with baser metals, but their very silver is turned to dross. See Isa. i. 22.

⁷ As into a furnace, to consume you. See ver. 20.

⁸ Not purified or fertilized by showers of rain.

And have hid their eyes from my sabbaths;—and I am profaned among them.

27 Her ^a princes in the midst thereof *are* like wolves ravening the prey,
To shed blood, *and* to destroy souls,—to get dishonest gain.

28 And ⁱ her prophets have daubed them with untempered mortar,¹
^k Seeing vanity, and divining lies unto them,
Saying, Thus saith the Lord God, when the Lord hath not spoken.

29 'The people of the land have used oppression, and exercised robbery,
And have vexed the poor and needy:
Yea, they have ^m oppressed the stranger wrongfully.

30 " And I sought for a man among them, that should ^o make up the hedge,
And ^p stand in the gap before me for the land, that I should not destroy it:
But I found none.

31 Therefore have I ^q poured out mine indignation upon them;
I have consumed them with the fire of my wrath:
^r Their own way have I recompensed upon their heads,—saith the Lord God.

The apostasies of Israel and Judah, and their consequent ruin.

23 THE² word of the Lord came again unto me, saying,
Son of man, There were ^s two women,—the daughters of one mother:

3 And ^t they committed whoredoms in Egypt;³
They committed whoredoms in ^u their youth:
There were their breasts pressed,—and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah ^x the elder, and Aholibah her sister:
And ^y they were mine, and they bare sons and daughters.
Thus *were* their names; Samaria *is* Aholah,—and Jerusalem ^z Aholibah.⁴

5 And ^a Aholah played the harlot when she was mine;
And she doted on her lovers, on ^b the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers,
All of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them,
With all them *that were* the chosen men of Assyria,
And with all on whom she doted:—with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* ^c from Egypt:
For in her youth they lay with her,—and they bruised the breasts of her virginity,
And poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers,
Into the hand of the ^d Assyrians, upon whom she doted.

10 These ^e discovered her nakedness:
They took her sons and her daughters, and slew her with the sword:
And she became famous⁵ among women;—for they had executed judgment upon her.

11 And ^f when her sister Aholibah saw *this*,
^g She was more corrupt in her inordinate love than she,
And in her whoredoms more than her sister in *her* whoredoms.

12 She doted upon the ^h Assyrians *her* neighbours,
ⁱ Captains and rulers clothed most gorgeously,
Horsemen riding upon horses,—all of them desirable young men.

13 Then I saw that she was defiled,—^k *that they took* both one way,

14 And *that* she increased her whoredoms:
For when she saw men⁶ ^l portrayed upon the wall,
^m The images of the Chaldeans portrayed with vermilion,⁷

15 Girded with girdles⁸ upon their loins,
Exceeding in dyed attire upon their heads,—all of them princes to look to,
After the manner of the Babylonians of Chaldea, the land of their nativity:

^h ver. 6; ch. 22. 6; Is. 1. 23; Mic. 3. 2, 3, 9—11; 7. 3; Zeph. 3. 3.
ⁱ see refs. ver. 25.
^k ch. 13. 6, 7; 21. 29; 22. 23; Jer. 23. 31; 35. 32.
^l ch. 18. 12; Jer. 5. 26—28.
^m ch. 22. 7; Ex. 22. 21; 23. 9; Le. 19. 33.
ⁿ Is. 59. 16; Jer. 5. 1.
^o see refs. ch. 13. 5.
^p Ps. 106. 23.
^q ver. 22.
^r ch. 9. 10; 11. 21; 16. 43; Ro. 2. 8, 9.
^s ch. 16. 46; Jer. 3. 7—10.
^t ch. 20. 8; Le. 17. 7; Jos. 24. 14.
^u ch. 16. 22; Hos. 2. 15.
^x ch. 16. 46.
^y ch. 16. 8, 20.
^z 1 Kl. 8. 29.
^a 1 Kl. 14. 9.
^b ch. 16. 28; 2 Kl. 15. 19; 16. 7; 17. 3; Hos. 8. 9.
^c ver. 3; 1 Kl. 12. 28.
^d 2 Kl. 15. 29; 17. 3—6, 23; 18. 9—12.
^e ch. 16. 37—41.
^f Jer. 3. 8.
^g ch. 16. 47—51; Jer. 3. 11.
^h ver. 5; ch. 16. 28; 2 Kl. 16. 7—15; 2 Chr. 28. 16—23.
ⁱ vers. 6, 23.
^k 2 Kl. 17. 18, 19; Hos. 12. 1, 2.
^l ch. 8. 10.
^m see refs. Is. 46. 1.

¹ See note on ch. xiii. 10.

² In ch. xxiii. the faithlessness of the whole nation of Israel is portrayed under the most degrading and revolting figures: see note on ch. xvi. 1. After a general introduction (vers. 1—4), the prophet describes the sins and punishment of the *ten tribes* (5—10); the greater sins of *Judah* (11—21); the *penalties* threatened against her (22—35); and the *judicial process* consisting of the accusation (36—45), and the sentence (46—49).

³ The Israelites had been greatly contaminated with idolatry in Egypt: see refs.

⁴ *Aholah* means, 'her own tent,' or 'tabernacle;' *Aholibah*, 'my tabernacle [is] in her.' Samaria (or the kingdom of the ten tribes) openly deserted the sanctuary of Jehovah, which was in Jerusalem, and set up 'her

own tabernacle' for the worship of the golden calf.

⁵ Rather, 'notorious;' that is, 'infamous.'

⁶ Either *deified men*, such as most of the gods of the nations were—in other words, Babylonian gods painted in human form; or *Babylonian princes*, with whom the Jews were led to form alliances, and by whom they were allured to idolatry. See ch. viii. 10.

⁷ At Khorsabad, among other sculptures, there are figures in a sacerdotal dress, supposed to be diviners or magicians, which have more of the vermilion and of the black pigment in their hair than any others on the walls (ver. 15). See Bonomi's 'Nineveh and its Palaces,' p. 206.

⁸ The Assyrians generally wore flowing robes, mantles of various shapes, long fringed scarfs, and *embroidered girdles*.

<p>16 " And as soon as she saw them with her eyes, she doted upon them, And sent messengers unto them into Chaldea.</p> <p>17 And the Babylonians came to her into the bed of love, And they defiled her with their whoredom, And she was polluted with them, and ^o her mind was alienated¹ from them.</p> <p>18 So she discovered her whoredoms, and discovered her nakedness : Then ^p my mind was alienated from her, Like as my mind was alienated from her sister.</p> <p>19 Yet she multiplied her whoredoms, In calling to remembrance the days of her youth, ^q Wherein she had played the harlot in the land of Egypt.</p> <p>20 For she doted upon their² paramours, ^r Whose flesh <i>is as</i> the flesh of asses,—and whose issue <i>is like</i> the issue of horses.</p> <p>21 Thus thou calledst to remembrance the lewdness of thy youth, In bruising thy teats by the Egyptians—for the paps of thy youth.</p> <p>22 Therefore, O Aholibah, thus saith the Lord God ; ^s Behold, I will raise up thy lovers against thee, ^t From whom thy mind is alienated, ^u And I will bring them against thee on every side ;</p> <p>23 The Babylonians, and all the Chaldeans, ^x Pekod, and Shoa, and Koa,³ and all the Assyrians with them : ^y All of them desirable young men, Captains and rulers, great lords and renowned,—all of them riding upon horses.</p> <p>24 And they shall come against thee with chariots,⁴ wagons, and wheels, And with an assembly of people, <i>Which</i> shall set against thee buckler and shield and helmet round about : ^z And I will set judgment before them, And they shall judge thee according to their judgments.</p> <p>25 And I will set ^a my jealousy against thee,—and they shall deal furiously with thee : ^b They shall take away thy nose and thine ears ;⁵ And thy remnant shall fall by the sword : They shall take thy sons and thy daughters ; And thy residue shall be devoured by the fire.</p> <p>26 ^c They shall also strip thee out of thy clothes,—and take away thy fair jewels.</p> <p>27 Thus ^d will I make thy lewdness to cease from thee, And ^e thy whoredom <i>brought</i> from the land of Egypt : So that thou shalt not lift up thine eyes unto them,—nor remember Egypt any more.</p> <p>28 For thus saith the Lord God ; Behold, ^f I will deliver thee into the hand of <i>them</i> ^g whom thou hatest, Into the hand of <i>them</i> ^h from whom thy mind is alienated :</p> <p>29 ⁱ And they shall deal with thee hatefully, And shall take away all thy labour,—and ^k shall leave thee naked and bare : ^l And the nakedness of thy whoredoms shall be discovered, Both thy lewdness and thy whoredoms.</p> <p>30 I will do these <i>things</i> unto thee, Because thou hast ^m gone a whoring after the heathen, And because thou art polluted with their idols.</p> <p>31 ⁿ Thou hast walked in the way of thy sister ; Therefore will I give her ^o cup into thine hand.</p> <p>32 Thus saith the Lord God ;—Thou shalt ^p drink of thy sister's cup deep and large : ^q Thou shalt be laughed to scorn, and had in derision ; it containeth much.</p> <p>33 Thou shalt be filled with drunkenness and sorrow, With the cup of astonishment and desolation,—with the cup of thy sister Samaria.</p> <p>34 Thou shalt ^r even drink it and suck <i>it</i> out, And thou shalt break⁶ the sherds thereof, ^s And pluck off thine own breasts :—for I have spoken <i>it</i>, saith the Lord God.</p> <p>35 Therefore thus saith the Lord God ; Because thou ^t hast forgotten me, and ^u cast me behind thy back, Therefore bear thou also thy lewdness and thy whoredoms.⁷</p>	<p>ⁿ ch. 16. 29 ; 2 Ki. 24. 1 ; Is. 57. 9.</p> <p>^o vers. 22, 28 ; see 2 Sam. 13. 15.</p> <p>^p Deu. 32. 19 ; Ps. 78. 59 ; Jer. 6. 8 ; 12. 8 ; 15. 1.</p> <p>^q ver. 3.</p> <p>^r ch. 16. 26.</p> <p>^s ver. 28 ; ch. 16. 37.</p> <p>^t ver. 17.</p> <p>^u Jer. 12. 9—12.</p> <p>^x Jer. 50. 21.</p> <p>^y ver. 12.</p> <p>^z ch. 16. 38—42.</p> <p>^a Deu. 29. 20 ; 32. 21, 22.</p> <p>^b ch. 16. 16, 37, 39 ; Jer. 13. 22.</p> <p>^c ch. 16. 39.</p> <p>^d see refs. ch. 16. 41 ; 22. 15.</p> <p>^e vers. 3, 19.</p> <p>^f Jer. 21. 7—10 ; 24. 8.</p> <p>^g ch. 16. 37.</p> <p>^h ver. 17.</p> <p>ⁱ Deu. 28. 47—51.</p> <p>^k ver. 26 ; ch. 16. 39.</p> <p>^l ver. 18 ; ch. 16. 36, 37.</p> <p>^m ch. 6. 9.</p> <p>ⁿ Jer. 3. 8—11.</p> <p>^o 2 Ki. 21. 13 ; Jer. 25. 15, etc.</p> <p>^p see refs. Job 21. 20 ; Ps. 69. 3.</p> <p>^q see refs. ch. 22. 4, 5.</p> <p>^r Ps. 75. 8 ; Is. 51. 17.</p> <p>^s ver. 3.</p> <p>^t ch. 22. 12 ; Is. 17. 10 ; Jer. 2. 32 ; 3. 21 ; 13. 25.</p> <p>^u 1 Ki. 14. 9 ; Ne. 9. 26.</p>
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1 That is, through satiety, and the wish to have other lovers in their room.

2 That is, those of the Egyptians (see ver. 19). The Jews had often shown themselves to be desirous to renew their intercourse with these people.

3 Most translators regard these words as proper names, of Babylon itself or of some of its provinces. But others

render them, 'Powerful, and rich, and noble.'

4 Perhaps, 'with arms.'

5 In Egypt the noses of adulterers were cut off ; and in Chaldea both their ears and noses.

6 Rather, 'gnaw,' or 'scrape ;' *i. e.* thou shalt completely exhaust it.

7 That is, the consequences of thy sins.

- 36 The Lord said moreover unto me ;
 Son of man, wilt thou ^xjudge¹ ^yAholah and Aholibah ?
 Yea, ^zdeclare unto them their abominations ;
- 37 That they have committed adultery, and ^ablood is in their hands,
 And with their idols have they committed adultery,
 And have also caused their sons, ^bwhom they bare unto me,
 To pass for them through *the fire*, to devour *them*.
- 38 Moreover this they have done unto me :
^cThey have defiled my sanctuary ^din the same day,
 And ^ehave profaned my sabbaths.
- 39 For when they had slain their children to their idols,
 Then they came the same day into my sanctuary to profane it ;
 And, lo, ^fthus have they done in the midst of mine house.
- 40 And furthermore, ^gthat ye have sent for men to come from far, ^hthat
^hunto whom a messenger *was* sent ; and, lo, they came :
 For whom thou didst ⁱwash thyself,
^kPaintedst thy eyes, ^land deckedst thyself with ornaments,
- 41 And satest upon a stately ^mbed, and a table prepared before it,
ⁿWhereupon thou hast set mine incense and mine oil.
- 42 And a voice of a multitude ^obeing at ease *was* with her :
 And with the men of the common sort
 Were brought Sabeans [*or, drunkards*] from the wilderness, ^pwhich
 Which put bracelets upon their hands,—and beautiful crowns upon their heads.
- 43 Then said I unto *her that was* ^qold in adulteries,
 Will they now commit whoredoms with her, and she *with them* ?
- 44 Yet they went in unto her,—as they go in unto a woman that playeth the harlot :
^rSo went they in unto Aholah and unto Aholibah, the lewd women.
- 45 And ^sthe righteous men, ^tthey shall ^ujudge them after the manner of adulteresses,
 And after the manner of women that shed blood ;
 Because they *are* adulteresses, and ^vblood is in their hands.
- 46 For thus saith the Lord God ;—“ I will bring up a company upon them,
 And I will give them to be removed and spoiled.
- 47 ^xAnd the company shall stone them with stones,
 And dispatch them with their swords ;
^yThey shall slay their sons and their daughters,
^zAnd burn up their houses with fire.
- 48 Thus ^awill I cause lewdness to cease out of the land,
^bThat all women may be taught not to do after your lewdness.
- 49 ^cAnd they shall recompense your lewdness upon you,
 And ye shall ^dbear the sins of your idols :
^eAnd ye shall know that I *am* the Lord God.

The impending fate of Jerusalem.

- 24 AGAIN⁵ in the ninth year, in the tenth month, in the tenth *day* of the month,
 2 the word of the Lord came unto me, saying, Son of man, write thee the name of
 the day, *even* of this same day : the king of Babylon set himself against Jeru-
 3 salem ^fthis same day. ^gAnd utter a parable unto ^hthe rebellious house, and say
 unto them,
 Thus saith the Lord God ; ⁱSet on a pot,—set *it* on, and also pour water into it :
 4 Gather the pieces thereof into it,
Even every good piece, the thigh, and the shoulder ;—fill *it* with the choice bones.
 5 Take the choice of the flock, and burn also the bones under it, ⁶
And make it boil well, and let them seethe the bones of it therein.
 6 Wherefore thus saith the Lord God ;—Woe to ^kthe bloody city,

1 See note on ch. xx. 4.

2 They not merely yielded to temptation, but courted it.

3 The ‘wilderness’ means the tract of country which lay between Babylon and Palestine.

4 These may be the prophets, who would ‘judge’ their countrymen by denouncing the Divine judgments against them ; or the nations whom God would employ as the instruments of his righteousness or justice.

5 Ch. xxiv. is dated on the very day on which Nebuchadnezzar began his last siege of Jerusalem (compare ver. 1 with 2 Kings xxv. 1 ; Jer. xxxix. 1 ; lii. 4), and announces that important event (ver. 2). In a parable founded upon a proverb which the people had used (see ch. xi. 3), the prophet is instructed to illustrate the

awful punishment now to be inflicted on the guilty city and nation (3—14) ; he is then commanded, by his own conduct under a sudden and painful bereavement, to show the exiles that the impending judgment shall be such as to surpass all customary expressions of sorrow (15—24) ; and he is told that when intelligence arrives of the fall of the city, he shall resume his prophecies, which the people will be prepared to hear (25—27).

6 This may mean either, ‘Make under it a pile for the bones ;’ *i. e.* one which shall thoroughly boil them ; or perhaps, ‘Make under it a heap of the bones ;’ *i. e.* Put the more bony pieces not into the pot, but into the fire beneath. Both the upper and lower classes of the people must be involved in the calamity.

x ch. 20. 4 ; 22. 2.

y ver. 4.

z Is. 58. 1.

a ver. 45 ; ch. 16. 26,

38.

b ch. 16. 20, 21, 36, 45 ;
20. 26, 31.

c ch. 7. 20.

d ver. 39.

e ch. 20. 24 ; 22. 8.

f 2 Ki. 21. 4.

g ver. 16.

h Is. 57. 9.

i Ru. 3. 3.

k 2 Ki. 9. 39 ; Jer. 4. 30.

l ch. 16. 16.

m Est. 1. 6 ; Is. 57. 7 ;

Am. 2. 8 ; 6. 4.

n ch. 16. 18, 19 ; Pro.

7. 17 ; Hos. 2. 8.

o Am. 6. 3—6.

p Ezra 9. 7.

q ver. 3 ; Jer. 5. 14.

r ver. 36 ; Hos. 6. 5.

s ch. 16. 38.

t ver. 37.

u vers. 22—26 ; ch. 16.
40.

x vers. 25, 29 ; ch. 16.
40.

y ch. 24. 21 ; 2 Chr.
36. 17—19.

z Jer. 39. 8.

a ver. 27 ; ch. 6. 6 ;
ch. 22. 15.

b ch. 5. 15 ; 16. 41 ;
Deu. 13. 11 ; 2 Pet.

2. 6.

c ch. 7. 4, 11, 21.

d ver. 35.

e ch. 20. 38, 42, 44 ; 25.
5.

f see refs. 2 Ki. 25. 1.

g ch. 17. 2, 12.

h ch. 2. 3.

i ch. 11. 3 ; Jer. 1. 13.

k ver. 9 ; ch. 22. 2, 3,
6—9 ; 23. 37.

- To the pot whose scum¹ is therein, and whose scum is not gone out of it!
¹ Bring it out piece by piece; let no^m lot fall upon it.²
- 7 Forⁿ her blood is in the midst of her;—she set it upon the top of a rock;³
^o She poured it not upon the ground, to cover it with dust;
- 8 ^p That it might cause fury to come up to take vengeance;
^q I have set her blood upon the top of a rock,—that it should not be covered.
- 9 Therefore thus saith the Lord God;
^r Woe to the bloody city!—I will even make the pile for fire great.
- 10 Heap on wood, kindle the fire,
 Consume the flesh, and spice it well,⁴ and let the bones be burned.
- 11 Then set it empty⁵ upon the coals thereof,
 That the brass of it may be hot, and may burn,
 And *that*^s the filthiness of it may be molten in it,
That the scum of it may be consumed.
- 12 She hath^t wearied *herself* with lies,⁶
 And^u her great scum went not forth out of her:—her scum *shall be* in the fire.
- 13 In thy filthiness is lewdness:
^x Because I have purged thee, and thou wast not purged,
 Thou shalt not be purged from thy filthiness any more,
^y Till I have caused my fury to rest upon thee.
- 14 ^z I the LORD have spoken *it*:—it shall come to pass, and I will do *it*;
 I will not go back, ^a neither will I spare, neither will I repent.
^b According to thy ways, and according to thy doings, shall they judge thee,
 Saith the Lord God.
- 15 ALSO the word of the LORD came unto me, saying,
 16 Son of man, behold, I take away from thee^c the desire of thine eyes with a stroke:⁷
 Yet neither shalt thou mourn nor weep,—neither shall thy tears run down.
- 17 Forbear to cry, ^d make no mourning for the dead,
^e Bind the tire of thine head⁸ upon thee,—and^f put on thy shoes upon thy feet,
 And^g cover not *thy*^h lips,—andⁱ eat not the bread of men.
- 18 So I spake unto the people in the morning: and at even my wife died; and I
 19 did in the morning as I was commanded. And the people said unto me, ^k Wilt
 20 thou not tell us what these *things are* to us, that thou doest *so*? Then I
 21 answered them, The word of the LORD came unto me, saying, Speak unto the
 house of Israel,
 Thus saith the Lord God;
 Behold, ^l I will profane my sanctuary,—^m the excellency of your strength,
ⁿ The desire of your eyes,—and that which your soul pitieth;
^o And your sons and your daughters whom ye have left shall fall by the sword.
- 22 And ye shall do as I have done:
^p Ye shall not cover *your* lips,—nor eat the bread of men.
- 23 And your tires *shall be* upon your heads,—and your shoes upon your feet:
^q Ye shall not mourn nor weep;
 But^r ye shall pine away for your iniquities,—and mourn one toward another.
- 24 Thus^s Ezekiel is unto you a sign:—according to all that he hath done shall ye do:
^t And when this cometh, ^u ye shall know that I *am* the Lord God.
- 25 Also, thou son of man, *shall it* not be
 In the day when I take from them^x their strength,
 The joy of their glory, the desire of their eyes,
 And that whereupon they set their minds,—^y their sons and their daughters,
- 26 *That*^z he that escapeth in that day shall come unto thee,
 To cause *thee* to hear *it* with *thine* ears?

^l ch. 9. 5, 6.
^m see 2 Sam. 8. 2; Joel
 3. 3; Obad. 11; Nah.
 3. 10.
ⁿ Jer. 2. 34; 6. 15.
^o Le. 17. 13; Deu. 12.
 16, 24.
^p ch. 8. 17, 18.
^q 2 Ki. 22. 17; Jer. 7.
 18—20; Mt. 7. 2.

^r ver. 6; Nah. 3. 1;
 Hab. 2. 12.

^s ch. 22. 15; 23. 26—
 30, 47, 48.

^t Jer. 9. 5.

^u Is. 1. 5; Jer. 5. 3.

^x ch. 22. 24; Is. 9. 13—
 17; Jer. 6. 28; Zeph.
 3. 2.

^y ch. 5. 13; 8. 18; 16.
 42.

^z Num. 23. 19; 1 Sam.
 15. 29.

^a ch. 5. 11; Jer. 13. 14.

^b ch. 23. 24, 49.

^c ver. 18; S. Song 7. 10.

^d Jer. 16. 5—7.

^e see Le. 10. 6; 21. 10.

^f 2 Sam. 15. 30.

^g Le. 13. 45; Mic. 3. 7.

^h Heb. *upper lip*; and

ⁱ so ver. 22; Le. 13. 45.

^j Jer. 16. 7; Hos. 9. 4.

^k ch. 12. 9; 37. 18.

^l ch. 7. 20—22; 9. 7;

Ps. 74. 7; Jer. 7. 14;

Lam. 1. 10; 2. 6, 7.

^m Ps. 96. 6.

ⁿ Ps. 27. 4; 84. 1.

^o ch. 23. 25, 47.

^p ver. 17; Jer. 16. 4—8.

^q Job 27. 15; Ps. 78.

64.

^r ch. 4. 17; 33. 10; Le.

26. 39.

^s see refs. ch. 12. 6, 11;

Is. 20. 3.

^t Jer. 17. 15; Lk. 21.

13; John 13. 19; 14.

29.

^u ch. 6. 7; 25. 5.

^x ver. 21; Ps. 48. 2.

^y Deu. 23. 32.

^z ch. 33. 21, 22.

¹ Or, 'rust;' or, 'verdigris;' i. e. *wickedness*. The complaint is, that former judgments have not in any degree purified the city.

² That is, Let all the inhabitants, without distinction of age or station, be the prey of the enemy. The lot was frequently used on the capture of a city, to determine which of the inhabitants should be slain, and which should be spared. See 2 Sam. viii. 2.

³ Instead of attempting to conceal her iniquities, as a murderer would try to cover the blood of his victim with dust, she had sinned without shame; therefore her punishment shall be public (ver. 8).

⁴ Rather, 'mix it thoroughly;' i. e. let it be wholly consumed.

⁵ So as to burn the cauldron itself; for the city shall

be destroyed by the Chaldeans as well as its inhabitants.

⁶ Rather, 'It (i. e. the cauldron) hath wearied [me] with labours;' i. e. with endeavours to cleanse it.

⁷ The servant of God is now called upon to suffer rather than to speak; and he appears as submissive under trial as he had been obedient to the calls of active duty.

⁸ That is, 'turban;' or, 'head-dress.' The usual tokens of grief were loud outcries, the removal of the usual head-dress and sandals, whilst the mouth and beard, and sometimes the head, were wrapped in the mantle. To these, on occasion of death was added the funeral feast. See refs. This abstinence from the usual mourning solemnities was to be a token to the Jews, that, on the destruction of their capital and its inhabitants, they should have no opportunity to lament their dead (vers. 21—24).

- 27 ^a In that day shall thy mouth be opened to him which is escaped,
And thou shalt speak, and be no more dumb :¹
And ^b thou shalt be a sign unto them ;—and they shall know that I *am* the LORD.
Predictions of judgments on the Ammonites, Moabites, Edomites, and Philistines.
- 25 THE² word of the LORD came again unto me, saying, Son of man, ^c set thy
³ face ^d against the Ammonites, and prophesy against them ; and say unto the
Ammonites,
Hear the word of the Lord God ;—Thus saith the Lord God ;
^e Because thou saidst, Aha ! against my sanctuary, when it was profaned ;³
And against the land of Israel, when it was desolate ;
And against the house of Judah, when they went into captivity ;
4 Behold, therefore I will deliver thee to the men of the east⁴ for a possession,
And ^f they shall set their palaces in thee, and make their dwellings in thee :
They shall eat thy fruit, and they shall drink thy milk.
5 And I will make ^g Rabbah ^h a stable for camels,
And the Ammonites a couchingplace for flocks.
ⁱ And ye shall know that I *am* the LORD.
6 For thus saith the Lord God ;
Because thou ^k hast clapped *thine* hands, ^l and stamped with the feet,
And ^m rejoiced in heart with all thy despite against the land of Israel ;
7 Behold, therefore I will ⁿ stretch out mine hand upon thee,
^o And will deliver thee for a spoil to the heathen ;
And I will cut thee off from the people,
And I will cause thee to perish out of the countries :
I will destroy thee ; and thou shalt know that I *am* the LORD.
8 Thus saith the Lord God ;—Because that ^p Moab and ^q Seir do say,
Behold, ^r the house of Judah *is* like unto all the heathen ;⁵
9 Therefore, behold, I will open the side of Moab from the cities,⁶
From his cities *which are* on his frontiers, the glory of the country,
Beth-jeshimoth, Baal-meon, and Kiriathaim,
10 ^s Unto the men of the east, with the Ammonites,—and will give them in possession,
That the Ammonites ^t may not be remembered⁷ among the nations.
11 And I will execute judgments upon Moab ;—and they shall know that I *am* the LORD.
12 Thus saith the Lord God ;
^u Because that Edom hath dealt against the house of Judah by taking vengeance,⁸
And hath greatly offended, and revenged himself upon them ;
13 Therefore thus saith the Lord God ;—I will also stretch out mine hand upon Edom,
And will cut off ^v man and beast from it ;—and I will make it desolate from ^w Teman ;
And they of Dedan shall fall by the sword [*or*, they shall fall by the sword unto
Dedan].
14 And ^x I will lay my vengeance upon Edom by the hand of my people Israel :
^y And they shall do in Edom according to mine anger, and according to my fury.
And they shall know my vengeance,—saith the Lord God.
15 Thus saith the Lord God ;—^z Because ^a the Philistines have dealt by revenge,
And have taken vengeance with a despiteful heart,
To destroy it for the old hatred⁹ [*or*, with perpetual hatred^a] ;
16 Therefore thus saith the Lord God ;
Behold, ^b I will stretch out mine hand upon the Philistines,¹⁰

^a ch. 3. 26, 27 ; 29. 21 ;
31. 22.

^b ver. 24.

^c ch. 6. 2 ; 35. 2.

^d ch. 21. 28 ; see refs.
Jer. 25. 21 ; Zeph.
2. 9.

^e ch. 26. 2 ; 35. 10—15 ;
36. 2 ; Pro. 17. 5 ;
Mic. 7. 8.

^f see refs. Le. 26. 16.

^g ch. 21. 20, *Rabbath*.
^h Is. 17. 2 ; 32. 14 ;
Zeph. 2. 14, 15.

ⁱ ch. 24. 24 ; 26. 6 ; 35.
9.

^k Job 27. 23 ; Lam. 2.
15 ; Nah. 3. 19 ; Zeph.
2. 15.

^l ch. 6. 11.
^m ch. 35. 15 ; 36. 5 ;
Zeph. 2. 8—10.

ⁿ ch. 35. 3.
^o Jer. 49. 2.

^p see refs. Jer. 25. 21 ;
Am. 2. 1—3.

^q ch. 35 ; Is. ch. 34 ;
Jer. 27. 3.

^r Is. 10. 9—11.

^s ver. 4.

^t ch. 21. 32.

^u ch. 35. 2, etc. ; 2 Chr.
28. 17 ; Ps. 137. 7 ;
Jer. 49. 7—22 ; Am.
1. 11 ; Obad. 10, etc.

^v Jer. 7. 20.
^w Jer. 25. 23.

^z see Is. 11. 11 ; Jer.
49. 2.

^a see refs. Deu. 32. 35 ;
Heb. 10. 30, 31.

^b see refs. Is. 11. 30 ;
Jer. 25. 20 ; Joel 3.
4, etc. ; Zeph. 2. 4
—7.

^c 2 Chr. 28. 18.
^d see ch. 35. 5.

^e Zeph. 2. 4, etc.

¹ During the siege of Jerusalem the prophet was to wait in silence the fulfilment of his last terrible predictions. When they were fulfilled, he would have new messages to deliver to the smitten and humbled remnant.

² Whilst Ezekiel awaits the fulfilment of his last threatenings against the Jews, he is directed to predict the punishment of their heathen neighbours (ch. xxv. —xxxii.), who had been the instigators and accomplices of their sins. Four of these, the Ammonites, Moabites, Edomites, and Philistines, are marked out in ch. xxv. as the objects of Divine vengeance on account of their inhuman triumph over the fall of Israel. Comp. Amos i.

³ Rather, 'for it is profaned ;' 'for it is desolate ;' 'for they go into captivity.' With the feeling here expressed compare Ps. lxxxiii. 2—5.

⁴ Probably the Midianites and other tribes of the desert lying between Palestine and the Persian Gulf. See Judg. vi. 3 ; Jer. xlix. 28. These might either form part of the army of Nebuchadnezzar, or might follow him and complete the desolation which he had begun.

⁵ That is, We see no difference between Israel and other nations : their God has no more power to preserve them than the gods of their neighbours have.

⁶ That is, I will cause the territory on his borders to be invaded or passed through.

⁷ The Ammonites and Moabites have long lost their national existence, and would hardly have been known but for the Scripture record of their crimes and doom.

⁸ The sin charged against Edom is that of long-cherished, implacable resentment against the superiority of Israel. How this was shown may be gathered from P'sa. exxxvii. See also Obadiah, and notes.

⁹ This hatred dated back from the time when the Philistines began to oppress the Israelites in the days of the Judges. See Judg. x. 7 ; xiii. 1.

¹⁰ As Philistia lay on the direct route from Egypt to Chaldea, it suffered exceedingly in the wars between the two rival powers ; and before the Christian era it had ceased to be the residence of an independent people. Gaza alone has retained any importance.

- And I will cut off the *f* Cherethims,¹—*s* and destroy the remnant of the sea coasts.
 17 And I will *h* execute great vengeance upon them with furious rebukes.
i And they shall know that I *am* the LORD,
 When I shall lay my vengeance upon them.

Prophecies against Tyre and Zidon; with a promise of restoration to Israel.

- 26 AND² it came to pass in the eleventh year,³ in the first *day* of the month, *that* the word of the LORD came unto me, saying,
 2 Son of man, *h* because *that* Tyrus hath said against Jerusalem,
 'Aha! she is broken *that* was the gates of the people:⁴
 She is turned unto me:⁵—I shall be replenished, *now* she is laid waste:
 3 Therefore thus saith the Lord God;—Behold, I *am* against thee, O Tyrus,
 And will cause many nations to come up against thee,
m As the sea causeth his waves to come up.
 4 And *n* they shall destroy the walls of Tyrus,—and break down her towers:
 I will also scrape her dust from her,—and *o* make her like the top of a rock.⁶
 5 It shall be a *place* for the spreading of nets *p* in the midst of the sea:
 For I have spoken *it*, saith the Lord God:
 And it shall become a spoil to the nations.⁷
 6 And her daughters which *are* in the field⁸ shall be slain by the sword;
q And they shall know that I *am* the LORD.
 7 For thus saith the Lord God;—Behold, *r* I will bring upon Tyrus,
 Nebuchadrezzar king of Babylon,—*s* a king of kings, from the north,
 With horses, and with chariots,
 And with horsemen, and companies, and much people.
 8 He shall slay with the sword thy daughters in the field:
 And he shall *t* make a fort against thee,—and cast a mount against thee,
 And lift up the buckler against thee.
 9 And he shall set engines of war against thy walls,
 And with his axes he shall break down thy towers.
 10 By reason of the abundance of his horses their dust shall cover thee:
 Thy walls shall shake at the noise of the horsemen,
 And of the wheels, and of the chariots,
 When he shall enter into thy gates,
 As men enter into a city wherein is made a breach.
 11 With the hoofs of his horses shall he tread down all thy streets:
 He shall slay thy people by the sword,
 And thy strong garrisons⁹ shall go down to the ground.
 12 And they shall make a spoil of thy riches,—and make a prey of *u* thy merchandise:
 And they shall break down thy walls,—and destroy thy pleasant houses:
 And they shall lay thy stones and thy timber and thy dust
 In the midst of the water.¹⁰
 13 *v* And I will cause the noise of *v* thy songs to cease;
 And the sound of thy harps shall be no more heard.
 14 And *z* I will make thee like the top of a rock:

f 1 Sam. 30. 11.
g Jer. 47. 4.
h ch. 5. 15.
i Ps. 9. 16.

k see refs. Is. 23. 1.
l ch. 25. 2, 3; 36. 2.

m ch. 27. 26; Is. 5. 30.
n Is. 23. 11.
o vers. 14, 19.
p ch. 27. 32.

q ch. 25. 5.

r Jer. 25. 9, 22.
s Ezra 7. 12; Dan. 2. 37.

t ch. 21. 22.

u Is. 23. 8, 11; Zec. 9. 3, 4.

v Is. 14. 11; 21. 8; Jer. 7. 34; 16. 9; 25. 10.
w ch. 28. 13; Is. 23. 16; Rev. 18. 22.
z vers. 4, 5.

¹ A name or a tribe of the Philistines. See 1 Sam. xxx. 14; 2 Sam. viii. 18. The word is here used for the sake of the paronomasia, 'I will slay the slayers.'

² Chapters xxvi.—xxviii. form a connected series of prophecies against Tyre, divided into four parts. In ch. xxvi. the exultation of Tyre over the fall of her rival is adduced as the immediate cause of the threatenings, and it is declared that her destruction shall be far more complete than that of Jerusalem (vers. 2—6). Nebuchadnezzar is announced as the first agent of punishment, and his assaults and the subsequent desolations are described (7—14); and the alarm of other nations is depicted, with their lamentations at her terrible overthrow (15—21).

³ It is remarkable that this was the year in which Jerusalem was taken. The month is not mentioned; but it was probably the fifth—the month immediately following that of the fall of Jerusalem (Jer. lii. 6—12). Tyre had scarcely uttered its proud taunts against Zion, when Jehovah, by the mouth of his prophet, announced its own doom.

⁴ Referring to the great confluence of people from all parts to Jerusalem, not only for worship, but for traffic.

⁵ Her commerce and wealth will now be transferred to me. The words may also denote an expectation of profiting directly by purchasing the spoils of her rival,

and especially her unhappy inhabitants, many of whom were probably sold at Tyre for slaves. See Joel iii. 4—6.

⁶ Her destruction shall be complete.

⁷ See note on Isa. xxiii. 1. When Ezekiel uttered these predictions, Tyre had attained the highest prosperity, as head of the Phœnician cities and colonies. The island-town had successfully resisted a siege of five years by Shalmaneser, king of Assyria; and it is doubtful whether Nebuchadnezzar succeeded in taking that part of the city after besieging it for thirteen years. He, however, destroyed the other part, and reduced the whole to dependence; and thus gave the first blow to its power. Alexander captured it, B. C. 332, by constructing a mole from the mainland. This has, during a long series of ages, aided the accumulation of sand; so that the port is now almost useless; whilst the rocky island is literally a 'place for the spreading of nets,' and a little town of miserable hovels marks the site of ancient Tyre.

⁸ That is, the dependent towns in the neighbourhood.

⁹ Or, 'pillars of thy strength.' The Hebrew word is commonly used for consecrated pillars, and may refer to the confidence of the Tyrians in their worship.

¹⁰ This was done when Alexander used the materials of the town on the mainland to make a mole for approaching the island.

<p>Thou shalt be <i>a place</i> to spread nets upon ; Thou shalt be built no more :—for I the Lord have spoken <i>it</i>, saith the Lord God.</p> <p>15 Thus saith the Lord God to Tyrus ; Shall not the isles ^a shake at the sound of thy fall, When the wounded cry,—when the slaughter is made in the midst of thee ?</p> <p>16 Then all the ^b princes of the sea shall ^c come down from their thrones, And lay away their robes, and put off their broidered garments : They shall clothe themselves with trembling ;—^d they shall sit upon the ground, And ^e shall tremble at <i>every</i> moment,—and ^f be astonished at thee.</p> <p>17 And they shall take up a ^g lamentation for thee, and say to thee, How art thou destroyed, <i>that wast</i> inhabited of seafaring men, The renowned city, which wast ^h strong in the sea,—she and her inhabitants, Which cause their terror <i>to be</i> on all that haunt it !</p> <p>18 Now shall ⁱ the isles tremble in the day of thy fall ; Yea, the isles that <i>are</i> in the sea shall be troubled at thy departure.</p> <p>19 For thus saith the Lord God ; When I shall make thee a desolate city,—like the cities that are not inhabited ; When I shall ^k bring up the deep upon thee,—and great waters shall cover thee ;</p> <p>20 When I shall bring thee down ^l With them that descend into the pit, with the people of old time, And shall set thee in the low parts of the earth, in places desolate of old, With them that go down to the pit, that thou be not inhabited ; ^m And I shall set glory ⁿ in the land of the living ;¹</p> <p>21 ^o I will make thee a terror, and thou <i>shalt be</i> no more : ^p Though thou be sought for, yet shalt thou never be found again, Saith the Lord God.</p> <p>27 THE² word of the Lord came again unto me, saying, Now, thou son of man, 3 ^q take up a lamentation for Tyrus ; and say unto Tyrus, ^r O thou that art situate at the entry of the sea, Which art ^s a merchant of the people for many isles, Thus saith the Lord God ;—O Tyrus, thou hast said, ‘ I <i>am</i> of perfect beauty. 4 Thy borders <i>are</i> in the midst of the seas,—thy builders have perfected thy beauty. 5 They have made all thy <i>ship</i> boards of fir trees of “ Senir : ”³ They have taken cedars⁴ from Lebanon to make masts for thee. 6 Of the oaks of Bashan have they made thine oars ; The company of the Ashurites have made thy benches of ivory,⁵ Brought out of ^t the isles of Chittim.</p> <p>7 Fine linen with broidered work⁶ from Egypt Was that which thou spreadest forth to be thy sail ; Blue and purple from the isles of ^u Elishah⁷ was that which covered thee.</p> <p>8 The inhabitants of Zidon and ^v Arvad⁸ were thy mariners : ^w Thy wise men, O Tyrus, that were in thee, were thy pilots.</p> <p>9 The ancients of ^x Gebal⁹ and the wise men thereof were in thee, thy calkers : All the ships of the sea with their mariners were in thee to occupy¹⁰ thy merchandise.</p> <p>10 They of ^y Persia and of ^z Lud and of ^a Phut were in thine army, thy men of war : They hanged the shield and helmet in thee ;—they set forth thy comeliness. ¹¹</p>	<p>ver. 18 ; ch. 27. 28, 35 ; 31. 16 ; Jer. 49. 21.</p> <p>^b ch. 27. 29—36 ; Is. 23. 8.</p> <p>^c see Ex. 33. 4, 5 ; Jon. 3. 6.</p> <p>^d see refs. Job 2. 13 ; Lam. 2. 10 ; ^e ch. 32. 10, ^f ch. 27. 35.</p> <p>^g ch. 27. 32 ; Rev. 18. 9.</p> <p>^h ch. 27. 3—9 ; 28. 2 ; Is. 23. 4.</p> <p>ⁱ ver. 15 ; ch. 27. 28— 30.</p> <p>^k ver. 3 ; Is. 8. 7.</p> <p>^l ch. 32. 18, 24 ; Is. 14. 11—19.</p> <p>^m ch. 28. 25, 26 ; 30. 7, 25—29.</p> <p>ⁿ ch. 32. 23, 26, 27, 32.</p> <p>^o vers. 15, 16 ; ch. 27. 36 ; 24. 19.</p> <p>^p ver. 11 ; Ps. 37. 36.</p> <p>^q ch. 19. 1 ; 26. 3, 17 ; 28. 12 ; 32. 2.</p> <p>^r ver. 3 ; ch. 28. 2 ; Is. 23. 2.</p> <p>^s vers. 12—25 ; Is. 23. 3.</p> <p>^t ch. 28. 12—17.</p> <p>^u Deu. 3. 9.</p> <p>^x Jer. 2. 10.</p> <p>^y Ge. 10. 4.</p> <p>^z Ge. 10. 18.</p> <p>^a 1 Kl. 9. 27.</p> <p>^b 1 Kl. 5. 13 ; Ps. 83. 7.</p> <p>^c ch. 38. 5. ^d Jer. 46. 9. ^e ch. 30. 5 ; Ge. 10. 6 ; Nah. 3. 9.</p>
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1 That is, When I shall restore Judea to national life and prosperity. The land of the Jews is styled ‘ the land of the living ; ’ in opposition to Tyre, whose inhabitants would be among those ‘ that descend to the pit.’

2 The second part of this prophecy is a lamentation over Tyre ; describing her beauty and resources under the appropriate figure of a vast ship, constructed, manned, and freighted by the combined skill, strength, and riches of all nations (vers. 1—25) ; now broken by a violent storm, and foundering with all on board, to the utter dismay and grief of all men, who loudly lament her ruin (26—36). The full and lively picture here drawn of Tyre’s wealth and glory in the prophet’s time illustrates the Divine prescience, as well as the Divine power, in making her what she has become. This chapter is deeply interesting also, as being the most extended account which we possess of the commerce of the world at that early date.

3 Or, ‘ Shenir ; ’ a name of Hermon. See note on Deut. iii. 8, 9.

4 The word rendered ‘ cedar ’ is probably generic, and

includes some species of juniper and pine, besides the ‘ cedar of Lebanon.’

5 Rather, ‘ They have made thy planking of ivory, inlaid in box from the isles of Chittim.’ See note on Numb. xxiv. 21.

6 In Egypt, the ordinary sails were white ; but those of the pleasure vessels of the king and nobles were often richly painted or embroidered.

7 ‘ Elishah ’ probably means the coast lands and islands of Greece. The name may be connected with Hellas, or with that of the province of Elis, sometimes used for the whole Peloponnesus, whence purple dye is obtained.

8 An island on the northern part of the Phœnician coast, now Ruad. See Gen. x. 18.

9 Called by the Greeks *Byblos*, and now Jebail. See note on 1 Kings v. 18.

10 Rather, ‘ deal in.’

11 That is, ‘ they contributed to thy glory.’ After the destruction of Tyre as an independent power by Nebuchadnezzar, she contributed her quota of ships and men to the service of Persia (Herod. vii. 89 ; Arrian. ii. 15).

- 11 The men of Arvad with thine army *were* upon thy walls round about,
And the Gammadims¹ were in thy towers:
They hanged their shields upon thy walls round about;
They have made ^fthy beauty perfect.
- 12 ^gTarshish *was* thy merchant by reason of the multitude of all *kind of* riches;
With silver, iron, tin, and lead, they traded in thy fairs.
- 13 ^hJavan,² Tubal, and Meshech, they *were* thy merchants:
They traded ⁱthe persons of men and vessels ^hof brass in thy market.
- 14 They of the house of ^lTogarmah traded in thy fairs
With horses and horsemen³ and mules.
- 15 The men of ^mDedan⁴ *were* thy merchants;
Many isles *were* the merchandise of thine hand:
They brought thee *for* a present⁵ horns⁶ of ivory and ebony.
- 16 Syria⁷ *was* thy merchant by reason of the multitude of the wares of thy making:
They occupied in thy fairs with emeralds, purple, and brodered work,
And fine linen, and coral, and agate.
- 17 Judah, and the land of Israel, they *were* thy merchants:
They traded in thy market ⁿwheat ^oof Minnith,⁸
And Pannag,⁹ and honey, and oil, and ^pbalm.
- 18 Damascus *was* thy merchant in the multitude of the wares of thy making,
For the multitude of all riches;—in the wine of Helbon,¹⁰ and white wool.
- 19 ^qDan also and Javan going to and fro [*or*, Meuzal] occupied in thy fairs:¹¹
Bright iron, ^rcassia, and calamus, were in thy market.
- 20 ^sDedan *was* thy merchant in precious clothes for chariots.¹²
- 21 Arabia, and all the princes of ^tKedar,¹³ they occupied with thee
In lambs, and rams, and goats:—in these *were they* thy merchants.
- 22 The merchants of ^uSheba and Raamah,¹⁴ they *were* thy merchants:
They occupied in thy fairs with chief of all spices,
And with all precious stones, and gold.
- 23 ^vHaran, and Canneh,¹⁵ and ^wEden,
The merchants of ^xSheba, ^aAsshur, and Chilmad, *were* thy merchants.
- 24 These *were* thy merchants in all sorts of things,
In blue clothes, and brodered work,
And in chests of rich apparel, bound with cords, and made of cedar,
Among thy merchandise.
- 25 ^bThe ships of Tarshish did sing of thee¹⁶ in thy market:
And thou wast replenished,—and made very glorious ^cin the midst of the seas.
- 26 ^dThy rowers have brought thee ^einto great waters:
^fThe east wind¹⁷ hath broken thee in the midst of the seas.
- 27 Thy ^griches, and thy fairs,—thy merchandise, thy mariners, and thy pilots,
Thy calkers, and the occupiers of thy merchandise,
And all thy men of war, that *are* in thee,
And in all thy company which *is* in the midst of thee,
Shall fall into the midst of the seas in the day of thy ruin.
- 28 The suburbs [*or*, waves] ^hshall shake at the sound of the cry of thy pilots.
- 29 And ⁱall that handle the oar,—the mariners, and all the pilots of the sea,
^kShall come down from their ships,—they shall stand upon the land;
- 30 ^lAnd shall cause their voice to be heard against thee,—and shall cry bitterly,

^f ver. 3.^g Ge. 10. 4; 1 Ki. 10. 22; 2 Chr. 20. 36; Ps. 72. 10; Jer. 10. 9.^h ch. 38. 2, 3; Ge. 10. 2.ⁱ Joel 3. 3—6; Re. 18. 13.^k Ge. 4. 22.
^l ch. 38. 6; Ge. 10. 3.^m Ge. 10. 7.ⁿ Deu. 8. 8; 32. 11;
1 Ki. 5. 9, 11; Ezra 3. 7; Ac. 12. 20.
^o Judg. 11. 33.
^p Ge. 43. 11; Jer. 8. 22.^q Judg. 18. 29.^r Ex. 30. 23, 24.^s Ge. 25. 3.^t Ge. 25. 13; 2 Chr. 17. 11; Is. 13. 20; 60. 7; Jer. 3. 2.^u Ge. 10. 7; 1 Ki. 10. 1, 2; Ps. 72. 10, 15; Is. 60. 6.^v Ge. 11. 31, 32; 12. 4;
2 Ki. 19. 12.^w Ge. 2. 8.^x Ge. 25. 3; Job 1. 15;
Ps. 72. 10.^a Ps. 89. 3.^b ver. 12; Ps. 48. 7;
Is. 2. 16; 23. 14.
^c ver. 4.^d Is. 33. 23.^e ch. 25. 19.^f Ps. 48. 7.^g ver. 34; Pro. 11. 4;
Rev. 18. 9, etc.^h ch. 26. 15, 18.ⁱ Rev. 18. 17, etc.^k ch. 26. 16.^l ch. 26. 18.

1 Or, 'And bold warriors were in thy towers.'

2 'Javan' signifies probably the Ionian Greeks of the western coasts of Asia Minor; 'Tubal,' the Tibareni in Pontus, on the north coast; 'Meshech,' the Moschi in the Caucasus and the northern shores of the Euxine; and 'Togarmah' is supposed to be Armenia. Comp. Gen. x.

3 Or, perhaps, 'riding-horses,' as distinguished from chariot-horses.

4 See note on Isa. xxi. 13.

5 Rather, 'for a price;' *i. e.* in exchange.

6 So called, probably, from the resemblance of elephants' tusks to horns.

7 Some manuscripts and versions read 'Edom,' which suits the arrangement better.

8 A place belonging to the Ammonites. See Judg. xi. 33.

9 Perhaps, 'cake.' 'Honey' probably includes syrup as well as bee-honey.

10 Probably Chalybon, now Aleppo, which produced the favourite wine of the Persian kings.

11 Some render this clause, 'Vedan and Javan brought

thread to thy markets;' others, 'Vedan and Javan from Uzal traded in thy fairs.' According to the last rendering, these were Arabian tribes. See Gen. x. 27.

12 In the Egyptian and Assyrian monuments, the chariot-horses are often covered with clothes embroidered and tasseled.

13 See note on Isa. xxi. 17.

14 Cushite nations mentioned in Gen. x. 7.

15 Probably the same as Calneh or Calno, since Ctesiphon, on the Tigris. These three places were in Mesopotamia. See Isa. x. 9; xxxvii. 12. 'Sheba' in this verse is probably the Shemite Sheba of Gen. x. 28. 'Chilmad' is unknown. Some ancient versions read 'Charman,' and the Chaldee renders it 'Media.' This suggests 'Carmania,' east of Persia.

16 Or, 'The ships of Tarshish are thy caravans for thy market;' *i. e.* they bring thy merchandise.

17 The east wind is peculiarly tempestuous on the coast of Palestine. See Job xxvii. 21; Psa. xlvi. 7; Jer. xviii. 17.

And shall ^m cast up dust upon their heads,
 They ⁿ shall wallow themselves in the ashes :
 31 And they shall ^o make themselves utterly bald for thee,
 And gird them with sackcloth,
 And they shall weep for thee with bitterness of heart *and* bitter wailing.
 32 And in their wailing they shall ^p take up a lamentation for thee,
 And lament over thee, *saying*,
^q What *city is* like Tyrus,—like ^r the destroyed in the midst of the sea ?
 33 ^s When thy wares went forth out of the seas,—thou filledst many people ;
 Thou didst enrich the kings of the earth
 With the multitude of thy riches and of thy merchandise.
 34 In the time *when* ^t thou shalt be broken¹ by the seas in the depths of the waters,
^u Thy merchandise and all thy company in the midst of thee shall fall.
 35 ^v All the inhabitants of the isle shall be astonished at thee,
 And their kings shall be sore afraid,—they shall be troubled in *their* countenance.
 36 The merchants among the people ^y shall hiss at thee ;
^z Thou shalt be a terror, and never *shalt be* any more.

28 THE² word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus,³
 Thus saith the Lord God ;
 Because thine heart *is* lifted up, and ^a thou hast said, I *am* a god,
 I sit *in* the seat of God, ^b in the midst of the seas ;
^c Yet thou *art* a man, and not God,—though thou set thine heart as the heart of God :
 3 Behold, ^d thou *art* wiser than Daniel ;⁴
 There is no secret that they can hide from thee :
 4 With thy wisdom and with thine understanding thou hast gotten thee riches,
 And hast gotten gold and silver into thy treasures :
 5 ^e By thy great wisdom *and* ^f by thy traffic hast thou increased thy riches,
 And thine heart is lifted up because of thy riches :
 6 Therefore thus saith the Lord God ;
^g Because thou hast set thine heart as the heart of God ;
 7 Behold, therefore ^h I will bring strangers upon thee,—ⁱ the terrible of the nations :
 And they shall draw their swords against the beauty of thy wisdom,
 And they shall defile thy brightness.
 8 They shall bring thee down to the pit,
 And thou shalt die the deaths of *them that* ^k *are* slain in the midst of the seas.
 9 Wilt thou yet ^l say before him that slayeth thee, I *am* God ?
^m But thou *shalt be* a man, and no God,—in the hand of him that slayeth thee.
 10 Thou shalt die the deaths of ⁿ the uncircumcised⁵ ^o by the hand of strangers :
 For I have spoken *it*, saith the Lord God.

11 MOREOVER the word of the LORD came unto me, saying,
 12 Son of man, ^p take up a lamentation upon the king of Tyrus,
 And say unto him, Thus saith the Lord God ;
^q Thou sealest up the sum,⁶ full of wisdom, and perfect in beauty.
 13 Thou hast been in ^r Eden the garden of God ;
^s Every precious stone⁷ was thy covering,
 The sardius, topaz, and the diamond,—the beryl, the onyx, and the jasper,
 The sapphire, the emerald, and the carbuncle, and gold :
 The workmanship of ^t thy tabrets and of thy pipes⁸ was prepared in thee
 In the day that thou wast created.

^m Job 2. 8, 12; Jer. 6. 26; Rev. 18. 19.
ⁿ Est. 1. 1, 3; Jer. 6. 26.
^o Is. 15. 2; Jer. 16. 6; 47. 5; Mic. 1. 16.
^p ver. 2; ch. 26. 17.
^q Rev. 18. 18.
^r ver. 26; ch. 26. 4, 5.
^s Is. 23. 3; Rev. 18. 19.
^t ver. 26; ch. 26. 19.
^u ver. 27.
^v ch. 26. 15—18.
^y Jer. 18. 16; Zeph. 2. 15.
^z ch. 26. 14—21.
^a ver. 9.
^b ch. 27. 3, 4.
^c Is. 31. 3.
^d Zec. 9. 2.
^e Ps. 62. 10; Zec. 9. 3.
^f ch. 27. 12, etc.
^g ver. 2.
^h ch. 26. 7—14.
ⁱ ch. 30. 11; 31. 12; 32. 12; Hab. 1. 6, 7.
^k ch. 27. 26, 27, 31.
^l ver. 2.
^m Ps. 82. 7.
ⁿ ch. 31. 18; 32. 19, 21, 24—30; Le. 26. 41; 1 Sam. 17. 26; Ac. 7. 51.
^o ver. 7.
^p ch. 27. 2.
^q vers. 2—5; ch. 27. 3, 1.
^r ch. 31. 8, 9.
^s ch. 27. 16, 22.
^t ch. 26. 13.

1 Or, 'now that thou art broken.'

2 In the third part of the predictions against Tyre, the prophet addresses the king in a vein of severe irony, depicting his assumption of Divine attributes and super-human greatness, which provoked God to lay all his glory in the dust (vers. 1—10); and showing that, as God had distinguished him with peculiar favours, on account of which he thought himself like one of His cherubic attendants, or like Adam in his unfallen state; so He would now punish him for his sins with proportionate severity (11—19). The fall of Zidon is then foretold (20—23); and the prophecy concludes with a prospect of better days for Israel, to whom the downfall of these heathen powers betokened good (24—26).

3 This king was Ithobal (or Ethbaal) II. The first king of that name was the father of Jezebel (1 Kings xvi. 31), and great-grandfather of Dido, the founder of Carthage.

4 See ch. xiv. 14, and note.

5 In the lips of a Jew this was a term of contempt (see Exod. vi. 12, and note; 1 Sam. xvii. 36); and when applied to persons, often meant *idolatrous* and *impious*.

6 That is, Thou exhibitest human nature in its complete perfection: and, like a perfect and unfallen man, thou dwellest in Eden (ver. 13). The proud monarch of Tyre is ironically represented as a kind of model-man, the type of humanity in its most godlike form; for the purpose of showing how incapable he was of sustaining so high a dignity, and the punishment that would follow his assumption of it.

7 Oriental monarchs were accustomed to adorn, or rather overlay, their persons with jewellery.

8 Some translate this, 'of thy jewel-holes and of thy sockets;' *i. e.* the holes in which the jewels just mentioned were set. To all this wealth and splendour he regarded himself as being naturally entitled.

- 14 Thou *art* the anointed¹ ^u cherub that covereth;—^x and I have set thee so :
Thou wast upon ^y the holy mountain of God ;²
Thou hast walked up and down in the midst of the stones of fire.
- 15 ^z Thou *wast* perfect in thy ways³ from the day that ^a thou wast created,
^b Till iniquity was found in thee.
- 16 ^c By the multitude of thy merchandise
They have filled the midst of thee⁴ with violence, and thou hast sinned :
^d Therefore I will cast thee as profane out of the mountain of God :
And I will destroy thee, ^e O covering cherub, from the midst of the stones of fire.
- 17 ^f Thine heart was lifted up because of thy beauty,
Thou hast corrupted thy wisdom by reason of thy brightness :⁵
^g I will cast thee to the ground,
I will lay thee before kings, that they may behold thee.
- 18 Thou hast defiled thy sanctuaries⁶ by the multitude of thine iniquities,
By the iniquity of thy traffic ;
^h Therefore will I bring forth a fire from the midst of thee,
It shall devour thee ;—and I will bring thee to ashes upon the earth
In the sight of all them that behold thee.
- 19 All they that know thee among the people shall be astonished at thee :
ⁱ Thou shalt be a terror,—and never *shalt* thou *be* any more.
- 20, 21 AGAIN⁷ the word of the LORD came unto me, saying, Son of man, ^k set thy
22 face ^l against Zidon, and prophesy against it, and say,
Thus saith the Lord God ;—^m Behold, I *am* against thee, O Zidon ;
And I will be glorified in the midst of thee :
And ⁿ they shall know that I *am* the LORD,
When I shall have executed judgments in her,—and shall be ^o sanctified in her.
- 23 ^p For I will send into her pestilence, and blood into her streets ;
And the wounded shall be judged in the midst of her
By the sword upon her on every side.—And they shall know that I *am* the LORD.
- 24 And there shall be no more ^q a pricking brier⁸ unto the house of Israel,
Nor *any* grieving thorn of all *that are* round about them, that despised them.
And they shall know that I *am* the Lord God.
- 25 Thus saith the Lord God ;
When I shall have ^r gathered the house of Israel
From the people among whom they are scattered,
And shall be ^s sanctified in them in the sight of the heathen,
^t Then shall they dwell in their land that I have given to my servant Jacob.
- 26 And they shall ^u dwell safely therein,
And shall ^x build houses, and ^y plant vineyards ;
Yea, they shall dwell with confidence,
When I have executed judgments upon all those that despise them round about them ;
And they shall know that I *am* the LORD their God.

Prophecies concerning Egypt ; with promises of restoration to Israel.

- 29 IN⁹ the tenth year, in the tenth *month*, in the twelfth *day* of the month, the
2 word of the LORD came unto me, saying, Son of man, ^z set thy face against
Pharaoh king of Egypt, and prophesy against him, and ^a against all Egypt :
3 speak, and say,
Thus saith the Lord God ;—^b Behold, I *am* against thee, Pharaoh king of Egypt,
The great ^c dragon¹⁰ that lieth in the midst of his rivers,¹¹
^d Which hath said, My river *is* mine own, and I have made *it* for myself.

^u ver. 16 ; see Ex. 25. 17—20.
^x Ex. 9. 16 ; Ps. 75. 5—7 ; Dan. 2. 37.
^y ch. 20. 40.

^z see Is. 14. 12—15 ;
2 Thes. 2. 4.
^a ch. 27. 3, 4.
^b vers. 17, 18.
^c ch. 27. 12, etc.

^d Is. 23. 8, 9.

^e ver. 14.

^f vers. 2, 5.

^g Is. 14. 9—11.

^h Am. 1. 9, 10.

ⁱ ch. 26. 21 ; 27. 35, 36.

^k ch. 6. 2 ; 25. 2 ; 29. 2.

^l ch. 27. 8 ; 32. 30 ;
Is. 23. 4, 12 ; Jer. 25. 22 ; 27. 3.

^m ch. 39. 13 ; Ex. 14. 4, 17.

ⁿ Ps. 9. 16.

^o ver. 25 ; ch. 20. 41 ;
36. 23.

^p ch. 38. 22.

^q see refs. Num. 33. 55.

^r ch. 11. 17 ; 20. 41 ; 31. 13 ; 37. 21 ; Is. 11. 12.

^s ver. 22 ; ch. 36. 23.

^t ch. 34. 28 ; 37. 25 ;
Jer. 23. 8 ; 30. 3.

^u see refs. Jer. 23. 6.

^x Is. 65. 21, 22 ; Am. 9. 11.

^y Jer. 31. 5.

^z ch. 28. 21 ; see refs.
Jer. 14. 30.

^a ch. 30 to ch. 32 ; Is.
ch. 18 ; 19. 1—17 ;
Jer. 25. 19 ; 46. 2, 25.

^b ver. 10 ; ch. 28. 22 ;
Jer. 44. 30.

^c ch. 32. 2 ; Ps. 74. 13,
14 ; Is. 27. 1 ; 51. 9.

^d see ch. 28. 2.

¹ Or, 'the outspread cherub.' The king of Tyre is compared to the cherubim which covered the ark, being set there by God's command (Exod. xxv. 20) ; as if he were exalted by God himself to the highest dignity.

² It is doubtful whether the reference is to the approach of the Hebrew elders to Jehovah recorded in Exod. xxiv. 9—11, or to the brightness of the Shekinah, reflected from the gems and gold of the high priest's breastplate and of the most holy place.

³ Appearing to rival Adam in his unfallen state.

⁴ The king is here identified with the city, in which wealth had led to oppression and cruelty.

⁵ Thy prosperity made thee proud and infatuated.

⁶ See ver. 14. Therefore the Divine 'fire,' instead of illuminating, shall 'devour thee.'

⁷ The prophet denounces punishment upon Zidon, the mother-city of Tyre ; reverting again to the injuries she

had inflicted on Israel, to whom deliverance and peace are promised (vers. 20—26).

⁸ Alluding to the language of Moses in Numb. xxxiii. 55.

⁹ The series of prophecies against Egypt comprises six or seven predictions delivered at different times, extending over a period of seventeen years. In ch. xxix., God threatens Pharaoh, for his self-sufficient pride, with destruction to himself, and all the horrors of a desolating war through his country (vers. 2—12) ; yet a promise is given of some relief after forty years, though the kingdom shall then be enfeebled and debased (13—16). The prophecy was in part fulfilled by the revolt against Hophra, who was dethroned and put to death (see Jer. xliv. 30), and by the subsequent civil war, which led to the invasion of Nebuchadnezzar, who overran the country.

¹⁰ See note on Psa. lxxiv. 13.

¹¹ The Nile, with its numerous channels.

- 4 But ^c I will put hooks in thy jaws,¹
And I will cause the fish of thy rivers to stick unto thy scales,
And I will bring thee up out of the midst of thy rivers,
And all the fish of thy rivers shall stick unto thy scales.
- 5 And ^d I will leave thee *thrown* into the wilderness,
Thee and all the fish of thy rivers:—thou shalt fall upon the open field;
^e Thou shalt not be brought together, nor gathered:
^f I have given thee for meat to the beasts of the field
And to the fowls of the heaven.
- 6 And all the inhabitants of Egypt shall know that I *am* the Lord,
Because they have been a ^g staff of reed to the house of Israel.
- 7 ^h When they took hold of thee by thy hand,
ⁱ Thou didst break, and rend all their shoulder:
And when they leaned upon thee,
Thou breakest, and madest all their loins to be at a stand.²
- 8 Therefore thus saith the Lord God;
Behold, I will bring ^m a sword upon thee,—ⁿ and cut off man and beast out of thee.
- 9 And ^o the land of Egypt shall be desolate and waste;
And they shall know that I *am* the Lord.
^p Because he hath said, The river is mine, and I have made it,
- 10 Behold, therefore I *am* against thee, and against thy rivers,
^q And I will make the land of Egypt utterly waste *and* desolate,
^r From the tower of ^s Syene³ even unto the border of Ethiopia.
- 11 ^t No foot of man shall pass through it,—nor foot of beast shall pass through it,
Neither shall it be inhabited forty years.⁴
- 12 ^u And I will make the land of Egypt desolate
In the midst of the countries *that are* desolate,
And her cities among the cities *that are* laid waste shall be desolate forty years:
And I will scatter the Egyptians among the nations,
And will disperse them through the countries.
- 13 Yet thus saith the Lord God;
At the ^v end of forty years will I gather the Egyptians
From the people whither they were scattered:
- 14 And I will bring again the captivity of Egypt,
And will cause them to return *into* the land of Pathros,⁵
Into the land of their habitation;—and they shall be there a ^w base kingdom.
- 15 ^x It shall be the basest of the kingdoms;
Neither shall it exalt itself any more above the nations:
For I will diminish them, that they shall no more rule over the nations.
- 16 And it shall be no more ^y the confidence of the house of Israel,
Which bringeth *their* iniquity to remembrance,
When they shall look after them:⁶
But they shall know that I *am* the Lord God.
- 17 AND it came to pass in the seven and twentieth year,⁷ in the first *month*, in
the first *day* of the month, the word of the Lord came unto me, saying,
- 18 Son of man, ^z Nebuchadnezzar king of Babylon caused his army
To serve a great service against Tyrus:
Every head *was* made bald, and every shoulder *was* peeled:⁸
Yet had he no wages,⁹ nor his army, for Tyrus,

^c ch. 38. 4; Is. 37. 29.^f ch. 31. 18; 32. 4—6;
Ps. 110. 5, 6.^g Jer. 8. 2; 16. 4; 25.^h Jer. 7. 33; 34. 20.ⁱ 2 Ki. 18. 21; Is. 36. 6;
Lam. 4. 17.^k ch. 17. 15—17; Jer.^l 37. 5—11.
^m Pro. 25. 19; Jer. 17.ⁿ 5, 6.^o ch. 11. 17; 32. 11—
13; Jer. 16. 13—16.^p ch. 25. 13.^q Jer. 43. 10—13.^r ver. 3.^s ch. 30. 12.^t ch. 30. 6—9.^u Ex. 14. 2; Jer. 44. 1.^v ch. 30. 10—13; 32.^w 13.^x ch. 30. 7, 23—26.^y Is. 19. 22, 23; Jer.^z 46. 26.^{aa} ch. 17. 6, 14.^{bb} ch. 30. 13; Zec. 10^c^{cc} 11.^{dd} Is. 30. 1—6; 36. 4—6.^{ee} ch. 26. 7—12; Jer.^{ff} 27. 6.

¹ Herodotus (b. ii. c. 70) mentions the catching of the crocodile with a baited hook.

² Or, 'and madest all their loins to totter.'

³ Or, 'from Migdol even to Syene, even to the border of Ethiopia;' the former being at the northern, the latter at the southern boundary of Egypt.

⁴ Some regard 'forty years' as a symbolic number for a period of chastisement and affliction, derived from the facts recorded in Numb. xiv. 34. But it is more likely that it is to be taken literally, and that the country did not recover from the depression consequent upon anarchy and invasion for about that period, or towards the latter part of the reign of Amasis.

⁵ Pathros is Upper Egypt, or the Thebaid; but is here probably put for the whole land.

⁶ Or, 'And they shall no more be to the house of Israel for a confidence, bringing to mind [their] iniquity in their turning after them (the Egyptians),' etc. Egypt, once so powerful, shall be so greatly depressed that the

Israelites shall no more look to it for assistance.

⁷ This prophecy, which is the latest in date of the series, announces Nebuchadnezzar's invasion of Egypt, which shall yield him such rich spoils as to compensate for his unproductive expedition against Tyre; and it adds a promise of Israel's restoration (vers. 17—21). It then more fully describes the fear and desolation caused by the Chaldean invasion through all the cities of Egypt, and even in Ethiopia (xxx. 1—19).

⁸ This description shows the severity as well as the length of the service.

⁹ Or, 'There were not wages to him and his army,' etc. The words do not imply complete failure, but only that the gain was not proportioned to the time and labour expended. Jerome says that Nebuchadnezzar took Tyre, but found that the inhabitants had fled with all their wealth. It is more likely that the island-city was not captured, but was able to make advantageous terms. See notes on ch. xxvi. 1, 5.

- For the service that he had served against it :
- 19 Therefore thus saith the Lord God ;
Behold, ^e I will give the land of Egypt unto Nebuehadrezzar king of Babylon ;
And he shall take her multitude,—and take her spoil, and take her prey ;
And it shall be the wages for his army.
- 20 I have given him the land of Egypt,
For his labour wherewith he ^d served against it,
Because they wrought for me, saith the Lord God.
- 21 In that day ^e will I cause the horn of the house of Israel to bud forth,
And I will give thee ^f the opening of the mouth ¹ in the midst of them ;
And they shall know that I *am* the Lord.
- 30 The word of the LORD came again unto me, saying,—Son of man, prophesy and say,
Thus saith the Lord God ;—^s Howl ye, Woe worth ² the day !
- 3 For ^h the day *is* near,—even the day of the Lord *is* near, a cloudy day ;
ⁱ It shall be the time of the heathen.
- 4 And the sword shall come upon Egypt,—and great pain shall be in Ethiopia,
When the slain shall fall in Egypt,—and they ^k shall take away her multitude,
And ^l her foundations shall be broken down.
- 5 ^m Ethiopia, and ⁿ Libya, and Lydia,—and ^o all the mingled people, and Chub, ³
^p And the men of the land that is in league,—shall fall with them by the sword.
- 6 Thus saith the Lord ;—^q They also that uphold Egypt shall fall ;
And the pride of her power shall come down :
^r From the tower of Syene shall they fall in it by the sword,—saith the Lord God.
- 7 ^s And they shall be desolate in the midst of the countries *that are* desolate,
And her cities shall be in the midst of the cities *that are* wasted.
- 8 And they shall know that I *am* the Lord,
When I have set a fire in Egypt,—and *when* all her helpers shall be destroyed.
- 9 In that day ^t shall messengers go forth from me in ships
To make ^u the ^v careless ⁴ Ethiopians afraid,
And great pain shall come upon them, as in the day of Egypt :—for, lo, it cometh.
- 10 Thus saith the Lord God ;—^x I will also make the multitude of Egypt to cease
By the hand of Nebuehadrezzar king of Babylon.
- 11 He and his people with him, ^y the terrible of the nations,
Shall be brought to destroy the land :
And they shall draw their swords against Egypt,—and fill the land with the slain.
- 12 And ^z I will make the rivers dry,—and ^a sell the land into the hand of the wicked : ⁵
And I will make the land waste, and all that is therein,
^b By the hand of strangers.—I the Lord have spoken *it*.
- 13 Thus saith the Lord God ;—I will also ^c destroy the idols,
And I will cause *their* images to cease out of ^d Noph ; ⁶
^e And there shall be no more a prince of the land of Egypt :
^f And I will put a fear in the land of Egypt.
- 14 And I will make ^g Pathros desolate,
And will set fire in ^h Zoan,—ⁱ and will execute judgments in No. ⁷
- 15 And I will pour my fury upon Sin [*or*, Pelusium], the strength of Egypt ; ⁸
And ^k I will cut off the multitude of No.
- 16 And I will ^l set fire in Egypt :—Sin shall have great pain,
And No shall be rent asunder,—and Noph *shall have* distresses daily.
- 17 The young men of ^m Aven and of ⁿ Pi-beseth ⁹ shall fall by the sword :
And these *cities* shall go into captivity.
- 18 ^o At Tehaphnehes also ^p the day shall be darkened,
When ^q I shall break there the yokes of Egypt :
And the pomp of her strength shall cease in her :
As for her, ^r a cloud shall cover her,—and her daughters shall go into captivity.
- 19 Thus will I execute judgments in Egypt :—and they shall know that I *am* the Lord.

e vers. 8—10.

d Jer. 25. 9.

e ch. 28. 25, 26 ; Ps. 132. 17 ; Is. 27. 6.
f ch. 3. 36 ; 24. 27.

g Is. 13. 6.

h ch. 7. 7, 12 ; Joel 2. 1 ;

Zeph. 1. 7.

i Is. 24. 21—23 ; Jer. 25. 15—29 ; Joel 3. 11—14.

k ch. 29. 12, 19.

l Jer. 50. 15.

m Is. 20. 4 ; Jer. 46. 9.

n Heb. *Phut*, ch. 27. 10.

o Jer. 25. 20, 21.

p Jer. 44. 27.

q Is. 31. 3.

r ch. 29. 10.

s ch. 29. 12.

t Is. 18. 1, 2.

u Jer. 49. 31.

x ch. 29. 4, 5, 19 ; 32. 11—16.

y ch. 28. 7.

z Is. 19. 5—10.

a Is. 19. 4.

b ch. 28. 10.

c Ex. 12. 12 ; Is. 19. 1 ;

Jer. 43. 12 ; 46. 25 ;

Zec. 13. 2.

d Is. 19. 13 ; Hos. 9. 6,

Memphis, Heb. *Moph*.

e ch. 29. 14, 15 ; Zec. 10. 11.

f Is. 19. 16.

g ch. 29. 14.

h Ps. 78. 12, 43 ; or,

Tanis.

i Nah. 3. 8—10.

k Jer. 46. 25.

l ver. 8.

m or, *Heliopolis*.n or, *Pubastun*.

o Jer. 2. 16.

p Is. 9. 19 ; Joel 3. 15.

q ch. 29. 15.

r ver. 3.

1 See note on ch. xxiv. 27.

2 That is, 'Alas! for the day.'

3 This place is not ascertained. It may have been in Mareotis, a province of Egypt ; but it is more likely the name of a foreign people.

4 The Ethiopians on the Upper Nile thought themselves 'secure' from danger ; but messengers shall go 'in ships' up the river, and alarm them as Egypt was alarmed.

5 That is, 'cruel,' or 'destructive,' as in ch. v. 16, 17. See Isa. xix. 4. This epithet has been justly applicable

to the successive conquerors and oppressors of Egypt through all subsequent ages.

6 See note on Isa. xix. 13.

7 See notes on Psa. lxxviii. 12, and Jer. xlvi. 25.

8 Sin, or Pelusium, is called the 'strength,' or in other writers the 'key' of Egypt, because of its position and fortification as a frontier-town.

9 Aven or On (see note on Gen. xli. 45), Pi-beseth or Bubastis, and Tehaphnehes or Tahapanhes (see note on Jer. ii. 16), all lay in Lower Egypt between Pelusium and Memphis.

- 20 AND¹ it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,
- 21 Son of man, I have ^s broken the arm of Pharaoh king of Egypt; And, lo, 'it shall not be bound up to be healed, To put a roller to bind it, to make it strong to hold the sword.
- 22 Therefore thus saith the Lord God;
Behold, " I *am* against Pharaoh king of Egypt,
And will ^z break his arms, the strong, ^y and that which was broken;
^x And I will cause the sword to fall out of his hand.
- 23 ^a And I will scatter the Egyptians among the nations,
And will disperse them through the countries.
- 24 And I will strengthen the arms of the king of Babylon,
And put ^b my sword in his hand:—but I will break Pharaoh's arms,
And he shall groan before him with the groanings of a deadly wounded *man*.
- 25 But I will strengthen the arms of the king of Babylon,
And the arms of Pharaoh shall fall down;
And ^c they shall know that I *am* the LORD,
When I shall put my sword into the hand of the king of Babylon,
And he shall stretch it out upon the land of Egypt.
- 26 ^d And I will scatter the Egyptians among the nations,
And disperse them among the countries;—and they shall know that I *am* the LORD.
- 31 AND² it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying, Son of man,
2 speak unto Pharaoh king of Egypt, and to his multitude;
^e Whom art thou like in thy greatness?
- 3 ^f Behold, the Assyrian *was* a cedar in Lebanon with fair branches,
And with a shadowing shroud,³ and of an high stature;
And his top was among the thick boughs.
- 4 ^g The waters made him great, the deep set him up on high
With her rivers running round about his plants,
And sent out her little rivers unto all the trees of the field.
- 5 Therefore ^h his height was exalted above all the trees of the field,
And his boughs were multiplied,⁴ and his branches became long
Because of the multitude of waters, when he shot forth.
- 6 All the ⁱ fowls of heaven made their nests in his boughs,
And under his branches did all the beasts of the field bring forth their young,
And under his shadow dwelt all great nations.
- 7 Thus was he fair in his greatness,—in the length of his branches:
For his root was by great waters.
- 8 The cedars in the ^k garden of God could not hide him:
The fir trees were not like his boughs,
And the chesnut trees were not like his branches;
Nor any tree in the garden of God was like unto him in his beauty.
- 9 ^l I have made him fair by the multitude of his branches:
So that all the trees of Eden, that *were* in the garden of God, envied him.
- 10 Therefore thus saith the Lord God;—Because thou hast lifted up thyself in height,
And he hath shot up his top among the thick boughs,
And ^m his heart is lifted up in his height;
- 11 I have therefore delivered him into the hand of ⁿ the mighty one⁵ of the heathen;
He shall surely deal with him:—I have driven him out for his wickedness.
- 12 And strangers, ^o the terrible of the nations, have cut him off,—and have left him:
^p Upon the mountains and in all the valleys his branches are fallen,
And his boughs are broken by all the rivers of the land;
And all the people of the earth are ^q gone down from his shadow,—and have left him.
- 13 ^r Upon his ruin shall all the fowls of the heaven remain,
And all the beasts of the field shall be upon his branches:
- 14 To the end that none of all the trees by the waters exalt themselves for their height,
Neither shoot up their top among the thick boughs,

^s Ps. 10. 15; Jer. 48. 25.
^t Jer. 46. 11.

^u ch. 29. 3.
^x Ps. 37. 17.
^y 2 Ki. 24. 7; Jer. 46. 1—12.
^z Jer. 46. 21—25.
^a ver. 26; ch. 29. 12.

^b Zeph. 2. 12

^c Ps. 9. 16.

^d vers. 17, 18, 23; ch. 29. 12.

^e ver. 18.
^f Dan. 4. 10; Nah. 3. 1; Zeph. 2. 13.

^g Jer. 51. 36.

^h Dan. 4. 11.

ⁱ ch. 17. 23; Dan. 4. 12.

^k ch. 28. 13; Ge. 2. 8; 13. 10.

^l Ps. 75. 6, 7; Dan. 2. 21.

^m Dan. 5. 20.

ⁿ ch. 32. 11, 12; Jer. 25. 9; Dan. 5. 18, 19.

^o ch. 28. 7; Hab. 1. 6, 7.
^p ch. 32. 4, 5; 35. 8.

^q Dan. 1. 12—14; Nah. 3. 17, 18.
^r ch. 29. 5; 32. 4; Is. 18. 6.

¹ This short prophecy declares that the reverses which the Egyptians have suffered (perhaps in their unsuccessful attempt to relieve Jerusalem, 2 Kings xxiv. 7; Jer. xxxvii. 7, 8) are only the beginning of the destruction of their power by the Chaldeans (vers. 20—26).

² In ch. xxxi., a threatening is addressed to Pharaoh, derived from the recent fall of the Assyrian monarchy; which is represented as a lofty and beautiful cedar, cut

down in its pride as a warning to others (vers. 1—18).

³ Or, 'and an overshadowing thickct.'

⁴ Alluding to the numerous princes and nations which were tributary to the king of Assyria, and which, in return, he took under his protection. See ver. 6.

⁵ Or, 'a mighty one of the nations (*i. e.* the king of Babylon, now rising into power); he thoroughly dealt with him,' etc.

<p>Neither their trees stand up in their height, all that drink water : For ^s they are all delivered unto death,—^t to the nether parts of the earth, In the midst of the children of men,—with them that go down to the pit.</p> <p>15 Thus saith the Lord God ; In the day when he went down to the grave I caused a mourning : I covered the deep¹ for him, And I restrained the floods thereof, and the great waters were stayed : And I caused Lebanon to mourn for him, And all the trees of the field fainted for him.</p> <p>16 I made the nations to ^u shake at the sound of his fall, When I ^x cast him down to hell with them that descend into the pit : And ^y all the trees of Eden, the choice and best of Lebanon, all that drink water, ^z Shall be comforted² in the nether parts of the earth.</p> <p>17 They also went down into hell with him—unto <i>them that be slain with the sword</i> ; ^a And <i>they that were his arm, that^b dwelt under his shadow</i> In the midst of the heathen.</p> <p>18 ^c To whom art thou thus like in glory and in greatness among the trees of Eden ? Yet shalt thou be brought down ^d with the trees of Eden Unto the nether parts of the earth : ^e Thou shalt lie in the midst of the uncircumcised With <i>them that be slain by the sword.</i> ^f This is Pharaoh and all his multitude,—saith the Lord God.</p> <p>32 AND³ it came to pass in the twelfth year, in the twelfth month, in the first ² day of the month, <i>that</i> the word of the LORD came unto me, saying, Son of man, ^s take up a lamentation for Pharaoh king of Egypt, and say unto him, ^h Thou art like a young lion of the nations, ⁱ And thou <i>art</i> as a whale in the seas :—and thou camest forth with thy rivers, And troubledst the waters with thy feet, and ^k fouledst their rivers.</p> <p>3 Thus saith the Lord God ; I will therefore ^l spread out my net over thee with a company⁴ of many people ; And they shall bring thee up in my net.</p> <p>4 Then ^m will I leave thee upon the land,—I will cast thee forth upon the open field, And ⁿ will cause all the fowls of the heaven to remain upon thee, And I will fill the beasts of the whole earth with thee.</p> <p>5 And I will lay thy flesh ^o upon the mountains,—and fill the valleys with thy height.⁵</p> <p>6 ^p I will also water with thy blood the land wherein thou swimnest,⁶ <i>Even</i> to the mountains ;—and the rivers shall be full of thee.</p> <p>7 And when I shall put thee out [<i>or, extinguish thee</i>], ^q I will cover the heaven,⁷ and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not give her light.</p> <p>8 All the bright lights of heaven will I make dark over thee, And set darkness upon thy land,—saith the Lord God.</p> <p>9 I will also vex the hearts of many people, ^r When I shall bring thy destruction among the nations, Into the countries which thou hast not known.</p> <p>10 Yea, I will make many people ^s amazed at thee, And their kings shall be horribly afraid for thee, When I shall brandish my sword before them ; And ^t they shall tremble at <i>every</i> moment, Every man for his own life, in the day of thy fall.</p> <p>11 ^u For thus saith the Lord God ; ^x The sword of the king of Babylon shall come upon thee.</p> <p>12 By the swords of the mighty will I cause thy multitude to fall, ^y The terrible of the nations, all of them : And ^z they shall spoil the pomp of Egypt, And all the multitude thereof shall be destroyed.</p>	<p>^s Ps. 82. 7. ^t ch. 32. 18—32.</p> <p>^u ch. 26. 15. ^x Is. 14. 15. ^y Is. 14. 8. ^z ch. 32. 31.</p> <p>^a ch. 30. 6. ^b vers. 3, 6; Lam. 4. 20.</p> <p>^c ver. 2; ch. 32. 19. ^d vers. 9, 16.</p> <p>^e see refs. ch. 28. 10.</p> <p>^f 2 Sam. 12. 7.</p> <p>^g ver. 16; ch. 27. 2; 20. 2, 3. ^h ch. 19. 3, 6; 38. 13. ⁱ ch. 29. 3. ^k ch. 34. 18.</p> <p>^l ch. 12. 13; 17. 20; Hos. 7. 12.</p> <p>^m ch. 29. 5. ⁿ ch. 31. 13.</p> <p>^o ch. 31. 12. ^p Is. 34. 3, 7.</p> <p>^q ch. 30. 18; see refs. Is. 13. 10.</p> <p>^r ch. 29. 12; 30. 23, 26.</p> <p>^s ch. 27. 35.</p> <p>^t ch. 26. 16.</p> <p>^u ch. 30. 4; Jer. 46. 26. ^x ch. 26. 7; 30. 22—25; Jer. 43. 10.</p> <p>^y ch. 28. 7. ^z ch. 29. 19.</p>
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¹ The deep is beautifully pictured as grieving for the fall of the magnificent tree; restraining the streams, whose only use seemed to be to nourish it.

² Rather, 'are comforted.' The conquered nations are consoled by finding that a kingdom once so mighty has become like themselves. Compare Isa. xiv. 10.

³ Ch. xxxii. contains two prophetic songs of lamentation over the king and people of Egypt; uttered probably at an interval of a fortnight from each other, and rather more than a year after the fall of Jerusalem. In the first, Pharaoh is compared to a lion or a crocodile; which

shall be hunted, captured, and slain, to the dismay of other kings and nations (vers. 1—16).

⁴ Rather, 'in an assembly;' *i. e.* in their presence and with their help.

⁵ Or, 'With thy hugeness.'

⁶ Or, 'And I water the earth with thy inundation (*i. e.* with the streams of blood which flow from thee); [some] of thy blood [reaches] up to the hills,' etc. Compare Isa. xxxii. 3; Rev. xiv. 20.

⁷ That is, as with funeral garments. See note on ch. xxxi. 15.

<p>13 ^a I will destroy also all the beasts thereof from beside the great waters ; ^b Neither shall the foot of man trouble them any more, Nor the hoofs of beasts trouble them.</p>	<p>a ch. 29. 8. b ch. 29. 11.</p>
<p>14 Then will I make their waters deep,¹ And cause their rivers to run like oil,—saith the Lord God.</p>	
<p>15 When I shall make the land of Egypt desolate, And the country shall be destitute of that whereof it was full, When I shall smite all them that dwell therein, ^c Then shall they know that I <i>am</i> the Lord.</p>	<p>c ch. 6. 7; Ex. 7. 5; 14. 4, 18; Ps. 9. 16; d ver. 2; ch. 26. 17; 2 Sam. 1. 17; 2 Chr. 35. 25.</p>
<p>16 This <i>is</i> the ^d lamentation wherewith they shall lament her : The daughters of the nations shall lament her :—they shall lament for her, <i>Even</i> for Egypt, and for all her multitude,—saith the Lord God.</p>	
<p>17 It² came to pass also in the twelfth year, in the fifteenth <i>day</i> of the month, <i>that</i> the word of the Lord came unto me, saying,</p>	
<p>18 Son of man, wail for the multitude of Egypt, and ^e cast them down, <i>Even</i> her, and the daughters of the famous nations, Unto the nether parts of the earth, with them that go down into the pit.</p>	<p>e ch. 26. 20; 30. 8; 31. 14.</p>
<p>19 ^f Whom dost thou pass in beauty? ^g Go down, and be thou laid with the uncircumcised.</p>	<p>f ch. 31. 2, 18. g vers. 21, 24, etc.; see refs. ch. 28. 10.</p>
<p>20 They shall fall in the midst of <i>them that are</i> slain by the sword : She is delivered to the sword:—draw her and all her multitudes.³</p>	
<p>21 ^h The strong among the mighty shall speak to him Out of the midst of hell⁴ with them that help him : They are ⁱ gone down, they lie ^k uncircumcised, slain by the sword.</p>	<p>h ver. 27; Is. 1. 31; 11. 9, 10. i vers. 19, 25, etc. k ch. 28. 10.</p>
<p>22 ^l Asshur <i>is</i> there and all her company : his graves <i>are</i> about him : All of them slain, fallen by the sword :</p>	<p>l vers. 21, 26, 29, 30; ch. 31. 3, etc.</p>
<p>23 ^m Whose graves are set in the sides of the pit,⁵ And her company is round about her grave : All of them slain, fallen by the sword, Which ⁿ caused terror in ^o the land of the living.</p>	<p>m Is. 14. 15. n vers. 24—27, 32; ch. 26. 17; Is. 14. 16. o see refs. Isa. 27. 13. p see refs. Jer. 25. 25.</p>
<p>24 There <i>is</i> ^p Elam⁶ and all her multitude round about her grave, All of them slain, fallen by the sword, Which are ^q gone down uncircumcised into the nether parts of the earth, ^r Which caused their terror in the land of the living ; Yet have they borne their shame with them that go down to the pit.</p>	<p>q ver. 21. r ver. 23.</p>
<p>25 They have set her a bed in the midst of the slain With all her multitude : her graves <i>are</i> round about him : All of them uncircumcised, slain by the sword : Though their terror was caused in the land of the living, Yet have they borne their shame with them that go down to the pit : He is put in the midst of <i>them that be</i> slain.</p>	
<p>26 There <i>is</i> ^s Meshech, Tubal,⁷ and all her multitude : Her graves <i>are</i> round about him :—all of them ^t uncircumcised, slain by the sword, Though they caused their terror in the land of the living.</p>	<p>s ch. 27. 13; 38. 2; Ge. 10. 2. t vers. 19, 20, etc.</p>
<p>27 ^u And they shall not lie⁸ with the mighty <i>that are</i> fallen of the uncircumcised, Which are gone down to hell with their weapons of war : And they have laid their swords under their heads, ^v But their iniquities shall be upon their bones, Though <i>they were</i> the terror of the mighty in the land of the living.</p>	<p>u ver. 21; Is. 14. 18, 19.</p>
<p>28 Yea, thou⁹ shalt be broken in the midst of the uncircumcised, And shalt lie with <i>them that are</i> slain with the sword.</p>	
<p>29 There <i>is</i> ^w Edom, her kings, and all her princes,</p>	<p>w see refs. ch. 25. 12— 14.</p>

¹ Rather, 'make their waters to subside;' *i. e.* to become clear and calm. Egypt shall no more be able to disturb the tranquillity of neighbouring states.

² In this second prophetic lamentation, the Egyptian monarch is represented as being taken to the mouth of a vast pit opened for the carcases of the vanquished and slain in battle; is told to contemplate the dishonoured burial of other mighty princes and people conquered by Nebuchadnezzar; and is assured that his doom will be the same as theirs (17—32).

³ Or, 'The sword is given (*i. e.* appointed and prepared for her destruction); draw her and all her multitudes [to punishment].'

⁴ Heb., 'Sheol;' the place of the departed. The figure employed in Isa. xiv. 9—14, etc., is here greatly

amplified, according to the peculiar style of Ezekiel.

⁵ Rather, 'Whose graves are appointed in the inmost parts (see Psa. cxxviii. 3, and note) of the pit.' Assyria, the most important of the nations, and the first to fall, lies lowest in the pit of the slain.

⁶ 'Elam,' the name of a province, is perhaps put for the whole of Persia, as in Isa. xxi. 2.

⁷ See note on ch. xxvii. 13.

⁸ Or, 'Shall they not lie,' etc. The 'swords lying under their heads' are probably mentioned as the instruments by which they 'caused their terror' and perpetrated 'their iniquities.' These, so far from helping them now, shall lie with them, as proofs of the sin for which they are punished.

⁹ That is, 'Thou, O Egypt.'

- Which with their might are laid by *them that were* slain by the sword :
They shall lie with the uncircumcised,—and with them that go down to the pit.
- 30 ^z There *be* the princes of the north,¹ all of them,
And all the ^a Zidonians, which are gone down with the slain ;
With their terror they are ashamed of their might ;
And they lie uncircumcised with *them that be* slain by the sword,
And bear their shame with them that go down to the pit.
- 31 Pharaoh shall see them,—and shall be ^b comforted² over all his multitude,
Even Pharaoh and all his army slain by the sword,—saith the Lord God.
- 32 ^c For I have caused my terror³ in the land of the living :
And he shall be laid in the midst of the uncircumcised
With *them that are* slain with the sword,
Even Pharaoh and all his multitude,—saith the Lord God.
- Renewed commission and instructions to the prophet respecting Israel, with warning to the people.*
- 33 AGAIN⁴ the word of the LORD came unto me, saying, Son of man, speak to
^d the children of thy people, and say unto them,
^e When I bring the sword upon a land,
If the people of the land take a man of their coasts,
And set him for their ^f watchman :
3 If when he seeth the sword come upon the land,
^g He blow the trumpet, and warn the people ;
4 Then whosoever heareth the sound of the trumpet, and taketh not warning ;
If the sword come, and take him away,—^h his blood shall be upon his own head.
5 He heard the sound of the trumpet, and took not warning ;
His blood shall be upon him.—But he that taketh warning shall deliver his soul.
6 But if the watchman see the sword come,
And blow not the trumpet, and the people be not warned ;
If the sword come, and take *any* person from among them,
ⁱ He is taken away in his iniquity ;
^k But his blood will I require at the watchman's hand.
- 7 ^l So thou, O son of man,—I have set thee a watchman unto the house of Israel ;
Therefore ^m thou shalt hear the word at my mouth, and warn them from me.
- 8 When I say unto the wicked, O wicked *man*, ⁿ thou shalt surely die ;
^o If thou dost not speak to warn the wicked from his way,
That wicked *man* shall die in his iniquity ;
But his blood will I require at thine hand.
- 9 Nevertheless, if thou warn the wicked of his way to turn from it ;
^p If he do not turn from his way, he shall die in his iniquity ;
^q But thou hast delivered thy soul.
- 10 Therefore, O thou son of man, speak unto the house of Israel ;
Thus ye speak, saying,
If our transgressions and our sins *be* upon us, and we ^r pine away⁵ in them,
^s How should we then live ?
- 11 Say unto them, As I live, saith the Lord God,
^t I have no pleasure in the death of the wicked ;
But that the wicked turn from his way and live :
^u Turn ye, turn ye from your evil ways ;—for why will ye die, O house of Israel ?
- 12 Therefore, thou son of man, say unto the children of thy people,
The ^x righteousness of the righteous shall not deliver him
In the day of his transgression :
^y As for the wickedness of the wicked, ^z he shall not fall thereby
In the day that he turneth from his wickedness ;
Neither shall the righteous be able to live for his *righteousness*
In the day that he sinneth.
- 13 When I shall say to the righteous, *that* he shall surely live ;

^z ch. 38. 6, 15 ; 39. 2.
^a ch. 28. 21.

^b ch. 31. 16.

^c see vers. 23—27 ; Jer. 25. 15 ; Zeph. 3. 6—8.

^d ch. 3. 11.

^e ch. 11. 8 ; 14. 17.

^f ver. 7 ; 2 Sam. 18. 24, 25 ; 2 Ki. 9. 17 ; Hos. 9. 8.

^g Is. 58. 1.

^h ch. 18. 13.

ⁱ ver. 8 ; ch. 18. 20.

^k ch. 3. 18—20.

^l ch. 3. 17—21 ; Heb. 13. 17.
^m ch. 2. 7, 8 ; Jer. 1. 17 ; 23. 28 ; 26. 2.

ⁿ see refs. ch. 18. 4.

^o ch. 13. 9, 10.

^p Pro. 29. 1 ; Heb. 2. 3 : 12. 25.
^q Ac. 20. 26, 27 ; 2 Cor. 2. 15, 16.

^r ch. 24. 23.

^s ch. 37. 11 ; Is. 49. 14.

^t see refs. ch. 18. 23, 32 ; 2 Sam. 14. 14.

^u see refs. ch. 14. 6 ; ch. 18. 30, 31.

^x see refs. ch. 3. 20.

^y ver. 19 ; see refs. ch. 18. 21.
^z 2 Chr. 7. 14.

¹ These are probably the Tyrians, who were neighbours of the Sidonians, and, like them, were north of Egypt and Judea.

² See note on ch. xxxi. 16. Pharaoh may comfort himself, if he can, by knowing that he is not without companions in destruction.

³ Rather, '*his* terror.' I have allowed him to cause terror ; but now I will lay him in the pit.

⁴ Hitherto Ezekiel has been employed as the messenger of the Divine judgments ; he has now the more pleasant

office of reviving the hopes of his fallen countrymen by presenting the prospect of a glorious future. In entering upon these new duties, he receives a second solemn charge (vers. 1—9), similar to that in ch. iii. 17—21 ; and a second impressive vindication of the equity of God's government in reply to the murmurings of the people (10—20). Compare ch. xviii.

⁵ This is the language of those who murmur under Divine punishment, instead of humbly confessing guilt and entreating God's mercy.

- ^a If he trust to his own righteousness, and commit iniquity,
All his righteousness shall not be remembered;
But for his iniquity that he hath committed, ^b he shall die for it.
- 14 Again, ^c when I say unto the wicked, Thou shalt surely die;
^d If he turn from his sin, and do that which is lawful and right;
- 15 If the wicked ^e restore the pledge,—^f give again that he had robbed,
Walk in ^g the statutes of life, without committing iniquity;
^h He shall surely live, he shall not die.
- 16 ⁱ None of his sins that he hath committed shall be mentioned unto him:
He hath done that which is lawful and right; he shall surely live.
- 17 ^k Yet the children of thy people say, The way of the Lord is not equal.
But as for them, their way is not equal.
- 18 ^l When the righteous turneth from his righteousness, and committeth iniquity,
He shall even die thereby.
- 19 ^m But if the wicked turn from his wickedness,
And do that which is lawful and right,—he shall live thereby.
- 20 Yet ye say, ⁿ The way of the Lord is not equal.
O ye house of Israel, I will judge you every one after his ways.

Messages respecting the remnant and the captives of Judah.

- 21 AND ¹ it came to pass in the twelfth year ^o of our captivity, in the tenth month,
in the fifth day of the month, ^p that one that had escaped out of Jerusalem came
unto me, ^q saying, ^r The city is smitten.
- 22 Now ^s the hand of the Lord was upon me in the evening, afore he that was escaped
came; and had opened my mouth, until he came to me in the morning; ^t and my
mouth was opened, and I was no more dumb. Then the word of the Lord came
unto me, saying, Son of man, ^u they that inhabit those ^v wastes of the land of
Israel speak, saying, ^w Abraham was one, ^x and he inherited the land: ^y but we
25 ^z are many; the land is given us for inheritance. Wherefore say unto them,
Thus saith the Lord God;—^a Ye eat with the blood,
And ^b lift up your eyes toward your idols, and ^c shed blood:
And shall ye possess the land?
- 26 Ye stand upon your sword, ^d
^e Ye work abomination, and ye ^f defile every one his neighbour's wife:
^g And shall ye possess the land?
- 27 Say thou thus unto them, Thus saith the Lord God;
As I live, ^h surely they that ⁱ are in ^j the wastes shall fall by the sword,
And him that ^k is in the open field ^l will I give to the beasts to be devoured,
And they that ^m be in the forts and ⁿ in the caves shall die of the pestilence.
- 28 ^o For I will lay the land most desolate,
And the ^p pomp of her strength shall cease;
And ^q the mountains of Israel shall be desolate, that none shall pass through.
- 29 Then shall they know that I ^r am the Lord,
When I have laid the land most desolate
Because of all their abominations which they have committed.
- 30 Also, thou son of man,—^s the children of thy people still are talking against thee ^t
By the walls and in the doors of the houses,
And ^u speak one to another, every one to his brother, ^v saying,
Come, I pray you, and hear what is the word that cometh forth from the Lord;
- 31 And ^w they come unto thee as the people cometh,
And they ^x sit before thee as my people,

^a ch. 3. 20; 18. 24; Lk. 18. 9—14; 2 Pct. 2. 20—22.

^b ch. 18. 4.

^c ch. 3. 18, 19; 18. 27.

^d Is. 55. 7; Jer. 4. 1.

^e see refs. ch. 18. 7.
^f Ex. 22. 1—4; Le. 6. 2, 1, 5; Num. 5. 6, 7; 1 k. 19. 8.

^g ch. 20. 11, 13, 21; Le. 18. 5.

^h ch. 18. 27, 28; Ro. 2. 7.

ⁱ see refs. ch. 18. 22; Is. 1. 18; Mic. 7. 18, 19; 1 John 2. 1—3.

^k ver. 20; ch. 18. 25, 29.

^l vers. 12, 13; ch. 18. 26, 27.

^m ver. 14.

ⁿ ver. 17; ch. 18. 25, 29.

^o ch. 1. 2.

^p ch. 24. 26, 27.

^q 2 Kl. 25. 4, etc.

^r ch. 1. 3.

^s ch. 3. 26, 27; 24. 27.

^t ch. 31. 2.

^u ver. 27; ch. 36. 4; Jer. 39. 10.

^v Is. 51. 2; Ac. 7. 5.

^w see Mic. 3. 11; Mt. 3. 9; John 8. 39; Ro. 9. 7.

^x Ge. 9. 1; Le. 3. 17; 7. 26; 17. 10; 19. 26; Deu. 12. 16.

^y ch. 18. 6.

^z ch. 9. 9; 22. 6, 9.

^a ch. 18. 12; Le. 18. 26—30.

^b ch. 18. 6; 22. 11; Jer. 5. 8, 9.

^c Deu. 3. 25, 26.

^d ch. 5. 12—17.

^e ver. 21.

^f ch. 30. 4.

^g Judg. 6. 2; 1 Sam. 13. 6.

^h ch. 6. 11; 36. 31, 35; Jer. 9. 11; 41. 2, 6, 22.

ⁱ ch. 7. 21; 21. 21; 30. 6, 7.

^j ch. 6. 2, 3, 6.

^k Jer. 11. 18, 19.

^l Is. 29. 13.

^m Is. 58. 2; Jer. 42. 1—6, 20.

ⁿ ch. 11. 1; 20. 1, etc.; Jer. 6. 16, 17; 43. 1—7; 41. 16; 1 k. 8. 21; 11. 28; Jam. 1. 22—24.

^o ch. 8. 1.

¹ Ezekiel now recommences his ministry to his people by warning them against the delusive hopes still prevailing among the remnant in Judea (21—29), and by exposing the folly of his fellow-captives in neglecting the warnings of him who was now proved to be a true prophet (30—33).

² As had been foretold in ch. xxiv. 26. The date here given allows a year and five months to have elapsed since the fall of Jerusalem. The news probably had been received long before; now the promised fugitive appears, to open the prophet's lips.

³ That is, one only; a single individual. See Isa. li. 2. 'If Abraham,' they argued, 'when thus alone, was so greatly multiplied, much more shall we, who are many.' They forgot that it was Abraham's faith, shown by his works, which was 'counted to him for righteousness,' and ensured to him the fulfilment of the promise (see

Gal. iii. 6; Heb. xi. 8—19; James ii. 21, 22); whereas they were unbelieving and disobedient. To convince them of this difference, their most glaring sins are specified in the two following verses.

⁴ That is, 'Ye trust to your own prowess;' perhaps referring to a determination to use violence, and to live a wild outlaw life in 'caves.' Comp. Jer. xli. 1—10.

⁵ Rather, 'And thou, son of man—the children of thy people, who talk about thee,' etc. This is the beginning of a long and rather unconnected sentence, which ends in ver. 33 with the words, 'And when this comes—lo! it is come—then they know that a prophet hath been among them.' They have come and heard what thou hadst to say, they even professed to admire thee and thy doctrine, but would not act accordingly. Now that thy last prediction to them—that of the fall of Jerusalem—is fulfilled, they cannot but know that all thy words are true.

And they hear thy words; but they will not do them :

^s For with their mouth they show much love,
But ^t their heart goeth after their covetousness :

32 And, lo, thou *art* unto them as a very lovely song

^u Of one that hath a pleasant voice, and can play well on an instrument :

For they hear thy words, but they do them not :

33 ^x And when this cometh to pass, (lo, it will come,)

Then ^y shall they know that a prophet hath been among them.

Judgments upon wicked rulers; promises of mercy to the people under the Messiah.

34 AND¹ the word of the LORD came unto me, saying, Son of man, prophesy against the ^z shepherds of Israel; prophesy, and say unto them,

Thus saith the Lord God unto the shepherds;²

^a Woe *be* to the shepherds of Israel that do feed themselves!

^b Should not the shepherds feed the flocks?

3 ^c Ye eat the fat, and ye clothe you with the wool,

^d Ye kill them that are fed;—*but* ye feed not the flock.

4 ^e The diseased have ye not strengthened,

Neither have ye healed that which was sick,

Neither have ye bound up *that which was* broken,

Neither have ye brought again that which was driven away,

Neither have ye ^f sought that which was lost;

But with ^g force and with cruelty have ye ruled them.

5 ^h And they were ⁱ scattered because *there is* no shepherd :

^k And they became meat to all the beasts of the field, when they were scattered.

6 My sheep ^l wandered through all the mountains, and upon every high hill :

Yea, my flock was scattered upon all the face of the earth,

And none did search or seek *after them*.

7 Therefore, ^m ye shepherds, hear the word of the LORD ;

8 As I live, saith the Lord God,—surely because my flock became a prey,

And my flock ⁿ became meat to every beast of the field,

Because *there was* no shepherd, neither did my shepherds search for my flock,

^o But the shepherds fed themselves, and fed not my flock ;

9 Therefore, O ye shepherds, hear the word of the LORD ;

10 Thus saith the Lord God;—Behold, I *am* against the shepherds ;

And ^p I will require my flock at their hand,

And cause them to cease from feeding the flock ;

Neither shall the shepherds ^q feed themselves any more ;

^r For I will deliver my flock from their mouth,

That they may not be meat for them.

11 For thus saith the Lord God ;

^s Behold, I, *even* I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock

In the day that he is among his sheep *that are* scattered ;

So will I seek out my sheep,

And will deliver them out of all places where they have been scattered

In ^t the cloudy and dark day.

13 And ^u I will bring them out from the people,—and gather them from the countries,

And will bring them to their own land,

And feed them upon the mountains of Israel,

By the rivers, and in all the inhabited places of the country.

14 ^x I will feed them in a good pasture,

And upon the high mountains of Israel shall their fold be :

^y There shall they lie in a good fold,

And *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, ^z and I will cause them to lie down,—saith the Lord God.

^s Ps. 78. 36, 37; Is. 29. 13; Jam. 2. 14—16; 1 John 3. 17, 18.

^t Mt. 6. 24; 13. 22; Lk. 12. 15—21.

^u Mk. 4. 16, 17; 6. 20; John 5. 35.

^x 1 Sam. 3. 20.

^y ch. 2. 5.

^z ch. 33. 24; Jer. 2. 8.

^a Jer. 23. 1; Mic. 3. 1—3, 11; Zec. 11. 17; Ro. 16. 18; 2 Pet. 2. 3.

^b John 21. 15—17; Ac. 20. 26, 29; 1 Pet. 5. 2—4.

^c Is. 56. 11, 12; Zec. 11. 16.

^d ch. 22. 25—28; Mic. 3. 1—3; Zec. 11. 5.

^e ver. 16; Zec. 11. 16.

^f Lk. 15. 4.

^g 2 Cor. 1. 24; 1 Pet. 5. 3.

^h ch. 33. 21, 28.

ⁱ 1 Ki. 22. 17; Jer. 23. 2; Mt. 9. 36.

^k ver. 8; Is. 56. 9; Jer. 12. 9; Ac. 20. 29, 30.

^l Jer. 13. 16; 40. 11, 12; Heb. 11. 37, 38.

^m Is. 1. 10.

ⁿ vers. 5, 6.

^o vers. 2, 3, 10.

^p ch. 3. 18, 20; Heb. 13. 17.

^q vers. 2, 8.

^r ver. 22; Ps. 72. 12—14.

^s see refs. Ps. 23. 1; 80. 1; Is. 40. 10, 11; 56. 8; Jer. 23. 3; Lk. 19. 10; John 10. 16.

^t ch. 30. 3; Joel 2. 1, 2.

^u see refs. ch. 11. 17; 36. 24; 37. 21, 22; Is. 65. 9, 10; Jer. 23. 3.

^x Ps. 23. 2; Is. 25. 6; 30. 23, 24; Jer. 31. 12—14.

^y Jer. 33. 12, 13.

^z Hos. 2. 18.

¹ The sins and sufferings of Israel have been caused in part by the faithlessness and tyranny of their princes, 'the shepherds of the flock' (vers. 1—6): whom God will therefore judge and punish (7—10); whilst he will seek out and restore and feed his people (11—16); distinguishing among them, and putting down the oppressors, whilst he saves the humble (17—22). And this he will do through the agency of the Great and Good Shepherd, the true David, whose rule shall ensure peace, safety, and the highest prosperity (23—31). In this, as

in other prophecies of the future, the spiritual reign of the Prince of peace is clearly predicted.

² See note on Jer. ii. 8. The reference to David as a prince in ver. 24 shows that the chief, if not the only meaning of 'shepherd' here, is that of *king*. The royal family of Judah had so grossly failed in the duties of the kingly office, that no other king shall rise from it, till a new David, a prince 'after God's own heart,' shall come. Compare Matt. ix. 36 with vers. 5, 6; and see John x. 1—18.

- 16 ^a I will seek that which was lost,—and bring again that which was driven away,
And will bind up *that which was broken*,
And will strengthen that which was sick :
But I will destroy ^b the fat and the strong ;¹—I will feed them ^c with judgment.
- 17 And *as for* you, O my flock, thus saith the Lord God ;
^d Behold, I judge between cattle and cattle, between the rams and the he goats.
- 18 *Seemeth it* a small thing unto you to have eaten up the good pasture,
But ye must ^e tread down with your feet the residue of your pastures ?
And to have drunk of the deep waters,
But ye must foul the residue with your feet ?²
- 19 And *as for* my flock, they eat that which ye have trodden with your feet ;
And they drink that which ye have fouled with your feet.
- 20 Therefore thus saith the Lord God unto them ;
^f Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.
- 21 Because ye have thrust with side and with shoulder,
And pushed all the diseased with your horns,
Till ye have scattered them abroad ;
- 22 ^g Therefore will I save my flock, and they shall no more be a prey ;
And ^h I will judge between cattle and cattle.
- 23 And I will set up one ⁱ shepherd over them, and he shall feed them,
^k *Even* my servant David ;—he shall feed them, and he shall be their shepherd.
- 24 And ^l I the LORD will be their God,
And my servant David ^m a prince among them.—I the LORD have spoken *it*.
- 25 And ⁿ I will make with them a covenant of peace,³
And ^o will cause the evil beasts to cease out of the land :
And they ^p shall dwell safely in the wilderness, and sleep in the woods.
- 26 And I will make them and the places round about ^q my hill ^r a blessing ;
And I will ^s cause the shower to come down in his season ;
There shall be ^t showers of blessing.
- 27 And ^u the tree of the field shall yield her fruit,
And the earth shall yield her increase,⁴
And they shall be safe in their land, and shall know that I *am* the LORD,
When I have ^v broken the bands of their yoke,
And delivered them out of the hand of those that ^w served themselves of them.
- 28 And they shall no more ^x be a prey to the heathen,
Neither shall the beast of the land devour them ;
But ^y they shall dwell safely, and none shall make *them* afraid.
- 29 And I will raise up for them a ^z plant of renown,⁵
And they shall be ^a no more consumed with hunger in the land,
^b Neither bear the shame of the heathen any more.
- 30 Thus shall they know that ^c I the LORD their God *am* with them,
And *that* they, *even* the house of Israel, *are* my people,—saith the Lord God.
- 31 And ye my ^d flock, the flock of my pasture, *are* men,⁶
And I *am* your God, saith the Lord God.

The destruction of Edom, Israel's enemy ; and the restoration of Israel.

- 35 MOREOVER⁷ the word of the LORD came unto me, saying, Son of man, ^e set
3 thy face against ^h mount Seir,⁸ and ⁱ prophesy against it, and say unto it,
Thus saith the Lord God ;—Behold, O mount Seir, I *am* against thee,
And ^h I will stretch out mine hand against thee,
And I will make thee ^l most desolate.

¹ The rich and powerful, who, under the misgovernment of ungodly princes, had greatly oppressed the poor.

² A reproach most applicable to those who oppress the poor in civil matters; or who, in religious, would debar them from obtaining pure instruction in Divine truth, and set before them mere human traditions.

³ That is, a covenant by which peace and prosperity shall be secured to them.

⁴ What Canaan would have been with its best and greatest kings restored again, and all its temporal blessings enjoyed in rich profusion; such, in the new and higher sphere of the Messiah's kingdom, shall the whole domain be over which he is the Lord, when this promise receives its full and final accomplishment.

⁵ Some refer this to the Messiah, comparing ch. xvii. 22 and Isa. xi. 1, on which see note. The word, however, more properly means a *plantation*, a place richly

planted; so that 'they shall be no more consumed with hunger.'

⁶ This probably refers to Psa. xcv. 6, 7.

⁷ In ch. xxxv., xxxvi. 1—15, the opposite destinies of Israel and her enemies are forcibly depicted. Her restoration involves their destruction. Compare Isa. xlvi. 1; lxiii. 1, and notes. As Edom had been one of the most malignant and insulting of Israel's foes (Psa. cxxxvii. 7), it is here singled out, and its destruction under Divine judgments (vers. 1—15) is put in contrast with the renewed prosperity of Israel (xxxvi. 1—15). The 'mountains' of Israel and of Edom represent the two countries and nations; and these again stand for *the people of God and their enemies*.

⁸ That is, the mountainous country of the Edomites, extending from the Dead Sea to the Eilatitic Gulf. See Gen. xxxvi. 9; Deut. ii. 8.

^a see ver. 1; Is. 40. 11; Mic. 4. 6; Mt. 18. 11; Mk. 2. 17; Lk. 5. 32.

^b Is. 40. 16; Jer. 50. 11; Am. 4. 1.
^c Is. 49. 26; Jer. 10. 21.

^d vers. 20—22; ch. 20. 37, 38; Zec. 10. 3; Mt. 25. 32, 33.

^e ch. 45. 9; Jer. 5. 26—29.

^f ver. 17.

^g ver. 10.

^h ver. 17.

ⁱ see refs. Is. 40. 11; Jer. 23. 4, 5; Zec. 13. 7.

^k ch. 37. 21, 25; Is. 55. 3, 4; Jer. 30. 9; Hos. 3. 5.

^l ver. 30; ch. 37. 27; Ex. 29. 45; Jer. 31. 1, 33; Zec. 13. 9.

^m ch. 37. 22; see refs. Is. 55. 4; Jer. 23. 5, 6; Mic. 5. 2; Lk. 1. 32, 33.

ⁿ ch. 37. 26; Is. 55. 3; Jer. 31. 31—33.

^o Le. 26. 6; Is. 11. 6—9; 35. 9; Hos. 2. 14.

^p ver. 28; see refs. Jer. 23. 6.

^q ch. 20. 40; Ps. 2. 6; Is. 55. 7.

^r Ge. 12. 2; Is. 19. 21; Zec. 8. 13, 23.

^s Le. 26. 4.

^t Deut. 28. 12; Ps. 68. 9; Is. 41. 3; Mal. 3. 10.

^u Le. 26. 4; Ps. 85. 12; Is. 1. 2.

^x Le. 26. 13; Is. 10. 27; Jer. 2. 20.

^y Jer. 25. 11.

^z see ver. 8; ch. 36. 4, 15.

^a ver. 25; Jer. 30. 10; 46. 27.

^b see refs. Is. 1. 2.

^c ch. 36. 29; Is. 49. 9, 10; Rev. 7. 16.

^d ch. 36. 3—6, 15.

^e ver. 24; ch. 16. 62; 37. 27; Mt. 1. 23; 28. 20.

^f ch. 36. 38; Ps. 78. 52; 95. 7; 100. 3; John 10. 11; 20. 15—17.

^g ch. 6. 2.

^h Deu. 2. 5.

ⁱ ch. 25. 12—14; Jer. 49. 7, 8; Am. 1. 11; Obad. 10, etc.

^k ch. 6. 14.

^l ver. 7.

- 4 ^m I will lay thy cities waste, and thou shalt be desolate,
And thou shalt know that I *am* the LORD.
- 5 ⁿ Because thou hast had a perpetual hatred¹ [*or*, hatred of old^o],
And hast shed *the blood of* the children of Israel by the force of the sword
In the time of their calamity, ^p in the time *that their iniquity had an end.*
- 6 Therefore, *as* I live, saith the Lord God,
^q I will prepare thee unto blood, and blood shall pursue thee :
^r *Sith*² thou hast not hated blood, even blood shall pursue thee.
- 7 Thus will I make mount Seir ^s most desolate,
And cut off from it ^t him that passeth out and him that returneth.
- 8 ^u And I will fill his mountains with his slain *men* :
In thy hills, and in thy valleys, and in all thy rivers,
Shall they fall that are slain with the sword.
- 9 ^x I will make thee perpetual desolations, and thy cities shall not return :
^y And ye shall know that I *am* the LORD.
- 10 Because ^z thou hast said,
These two nations³ and these two countries shall be mine,
And we will ^a possess it;—whereas [*or*, though] ^b the LORD was there :
- 11 Therefore, *as* I live, saith the Lord God,
I will even do ^c according to thine anger, and according to thine envy,
Which thou hast used out of thy hatred against them ;
And I will make myself known among them, when I have judged thee.
- 12 ^d And thou shalt know that I *am* the LORD,
And that I have heard all thy blasphemies,
Which thou hast spoken against the mountains of Israel,
Saying, They are laid desolate, they are given us to consume.
- 13 Thus ^e with your mouth ye have boasted against me,
And have multiplied your words against me : ^f I have heard *them.*
- 14 Thus saith the Lord God ;
^g When the whole earth rejoiceth, I will make thee desolate :⁴
- 15 ^h As thou didst rejoice at the inheritance of the house of Israel,
Because it was desolate ;—so will I do unto thee :
ⁱ Thou shalt be desolate, O mount Seir, ^k and all Idumea, *even* all of it.
And they shall know that I *am* the LORD.
- 36** Also, thou son of man, prophesy unto the ^l mountains of Israel, and say,
Ye mountains of Israel, hear the word of the LORD :
- 2 Thus saith the Lord God ;—Because ^m the enemy hath said against you,
Aha! ⁿ even the ancient⁵ high places ^o are ours in possession :
- 3 Therefore prophesy and say, Thus saith the Lord God ;
Because they have made *you* desolate, and swallowed you up on every side,⁶
That ye might be a possession unto the residue of the heathen,
^p And ye are taken up in the lips of talkers,—and *are* an infamy of the people :
- 4 Therefore, ye mountains of Israel, hear the word of the Lord God ;
Thus saith the Lord God to the mountains, and to the hills,
To the rivers [*or*, dales], and to the valleys,
To the desolate wastes, and to the cities that are forsaken,
Which ^q became a prey and ^r derision
To the residue of the heathen that *are* round about ;
- 5 Therefore thus saith the Lord God ;
^s Surely in the fire of my jealousy have I spoken
^t Against the residue of the heathen, ^u and against all Idumea,
^x Which have appointed my land into their possession,
With the joy of all *their* heart,—^y with despiteful minds, to cast it out for a prey.
- 6 Prophecy therefore concerning the land of Israel,
And say unto the mountains, and to the hills,—to the rivers, and to the valleys,
Thus saith the Lord God ;
Behold, I have spoken in my jealousy and in my fury,
Because ye have ^z borne the shame of the heathen :
- 7 Therefore thus saith the Lord God ; I have ^a lifted up mine hand,
Surely the heathen that *are* about you, they shall bear their shame.

m ver. 9.

n ch. 25. 12; Ge. 27. 41, 42; Ps. 137. 7; Am. 1. 11; Obad. 10—16.

o ch. 25. 15. p ch. 21. 25, 29; Ps. 137. 7; Dan. 9. 24; Obad. 11.

q Is. 63. 1—6; Obad. 15.

r Ps. 109. 17.

s ver. 3.

t ch. 29. 11; Judg. 5. 6.

u ch. 31. 12; 32. 5; Is. 31. 5—7.

x ver. 4; ch. 25. 13; Jer. 49. 17, 18; Mal. 1. 3, 4.

y ch. 6. 7; 7. 4, 9; 36. 11.

z ch. 36. 5; Ps. 83. 4—12.

a ch. 36. 5; Ps. 83. 4, 12; Obad. 13.

b ch. 48. 35; Ps. 48. 1—3; 132. 13, 14; Zeph. 3. 15—17; Zec. 2. 5.

c Ps. 137. 7; Mt. 7. 2; Jam. 2. 13.

d ch. 6. 7; Ps. 9. 16.

e 1 Sam. 2. 3; Rev. 13. 6.

f Ex. 16. 12; 2 Ki. 19. 28.

g Is. 65. 13—15.

h Pro. 17. 5; Lam. 4. 21; Obad. 12, 15.

i vers. 3, 4.

k ch. 36. 5; Is. 31. 5, 6.

l ch. 6. 2, 3.

m ch. 25. 3; 26. 2.

n Deu. 32. 13.

o ch. 35. 10.

p Deu. 28. 37; 1 Ki. 9. 7; Jer. 18. 16; Lam. 2. 15; Dan. 9. 16.

q ch. 34. 28.

r Ps. 79. 4.

s ch. 39. 19; Deu. 4. 24; Is. 66. 15, 16.

t Zeph. 2. 8—10.

u Jer. 49. 7—22.

x ch. 35. 10—12.

y Am. 1. 11.

z ver. 15; ch. 31. 29; Ps. 74. 10, 18, 23; 123. 3, 4.

a ch. 20. 5; see refs. Ge. 14. 22.

1 See note on ch. xxv. 12, and ch. xxi. 25.

2 An old English word for 'since.'

3 That is, the two nations and territories of Israel and Judah.

4 The Messiah puts forth his power not only to bless those who submit to him, but also to destroy his malig-

nant and inveterate enemies: see Psa. ii. 9—12.

5 Or, 'everlasting heights.' Compare Gen. xlix. 26; Deut. xxxiii. 15.

6 Some render this, 'Because of their panting and gasping after you all around' (see Isa. xlii. 14), like beasts intent upon their prey.

8 But ye, O mountains of Israel, ^b ye shall shoot forth your branches,
 And yield your fruit to my people of Israel;—^c for they are at hand to come.
 9 For, behold, ^d I *am* for you, and I will turn unto you,
^e And ye shall be tilled and sown :
 10 ^f And I will multiply men upon you,—all the house of Israel, *even* all of it :
 And the cities shall be inhabited, and ^g the wastes shall be builded :
 11 And ^h I will multiply upon you man and beast ;
 And they shall increase and bring fruit :
ⁱ And I will settle you after your old estates,
 And will do better *unto you* than at your beginnings :
^k And ye shall know that I am the LORD.
 12 Yea, I will cause men to walk upon you, *even* my people Israel ;
^l And they shall possess thee, and thou shalt be their inheritance,
 And thou shalt no more henceforth ^m bereave them *of men*.
 13 Thus saith the Lord GOD;—Because they say unto you,
ⁿ Thou *land* devourest ¹ up men, and hast bereaved thy nations ;
 14 Therefore thou shalt devour men no more,
 Neither bereave thy nations any more, saith the Lord GOD.
 15 ^o Neither will I cause *men* to hear in thee the shame of the heathen any more,
 Neither shalt thou bear the reproach of the people any more,
 Neither shalt thou cause thy nations to fall any more,—saith the Lord GOD.

God's unmerited mercy illustrated in his blessings upon Israel.

16, 17 MOREOVER² the word of the LORD came unto me, saying, Son of man,
 When the house of Israel dwelt in their own land,
^p They defiled it by their own way and by their doings :
 Their way was before me as ^q the uncleanness of a removed woman.
 18 Wherefore I poured my fury upon them
^r For the blood that they had shed upon the land,
 And for their idols *wherewith* they had polluted it :
 19 And I ^s scattered them among the heathen,
 And they were dispersed through the countries :
^t According to their way and according to their doings I judged them.
 20 And when they entered unto the heathen, whither they went,
 They ^u profaned³ my holy name, when they said to them,
^x These *are* the people of the LORD, and are gone forth out of his land.
 21 But I had pity ^y for mine holy name, which the house of Israel had profaned
 Among the heathen, whither they went.
 22 Therefore say unto the house of Israel, Thus saith the Lord GOD ;
^z I do not *this* for your sakes, O house of Israel,
^a But for mine holy name's sake, which ye have profaned
 Among the heathen, whither ye went.
 23 And I will sanctify my great name, which was profaned among the heathen,
 Which ye have profaned in the midst of them ;
 And the heathen shall know that I *am* the LORD,
 Saith the Lord GOD,—when I shall be ^b sanctified in you before their eyes.
 24 For ^c I will take you from among the heathen,
 And gather you out of all countries,—and will bring you into your own land.
 25 ^d Then will I sprinkle clean water upon you,⁴ and ye shall be clean :
^e From all your filthiness, ^f and from all your idols, will I cleanse you.
 26 A ^g new heart also will I give you,—and a new spirit will I put within you :
 And I will take away ^h the stony heart out of your flesh,
 And I will give you an heart of flesh.
 27 And I will put my ⁱ spirit within you,—and cause you to walk in my statutes,
 And ye shall keep my judgments, and do *them*.

^b ch. 34. 26—29; Is. 4. 2; Am. 9. 13—15.
^c ch. 12. 25.
^d Ps. 46. 11; Ro. 8. 31.
^e Hos. 2. 21—23; Joel 3. 18; Zec. 8. 12.
^f Is. 27. 6; 10. 17—23; Jer. 30. 19.
^g ver. 33; see refs. Is. 51. 3; Am. 9. 14.
^h Jer. 31. 27; 33. 12.
ⁱ Jer. 30. 18; 31. 38—40; Mic. 7. 14, 15.
^k ch. 35. 9; 37. 6, 13.
^l Jer. 32. 13—15, 36—41; Obad. 17—21.
^m see Jer. 15. 7.
ⁿ Num. 13. 32.
^o ch. 34. 29; Is. 51. 4; 60. 14.
^p Le. 18. 21—23; Jer. 2. 7.
^q Le. 15. 19, etc.
^r ch. 16. 36—38; 23. 37.
^s ch. 22. 15; Deu. 28. 64.
^t ch. 7. 3; 18. 30; 39. 24.
^u see refs. Is. 52. 5.
^x Jer. 33. 24.
^y ch. 20. 9, 14; Deu. 32. 26, 27; Is. 48. 9.
^z Deu. 7. 7, 8.
^a Ps. 106. 8.
^b ch. 20. 41; 28. 22; 39. 28.
^c see refs. ch. 11. 17; 37. 21.
^d Ps. 51. 7; Is. 52. 15; Heb. 9. 13, 14, 19; 10. 22.
^e see refs. Ps. 51. 2; Jer. 33. 8.
^f Is. 2. 18—20; Hos. 11. 3, 8; Zec. 13. 2.
^g see refs. Jer. 32. 39.
^h see refs. ch. 11. 19.
ⁱ ch. 37. 14; see refs. Is. 44. 3.

1 The position of the land of Canaan between the great continents and monarchies of Asia and Africa, was highly advantageous to a nation which enjoyed Jehovah's favour and protection, but peculiarly dangerous if these were withdrawn.

2 In ch. xxxvi. 16—38, Ezekiel is instructed to remind the people of their continued sins, which show that the restoration promised is entirely undeserved (vers. 17—21); and to tell them that, as they have profaned God's name by their sins, he will glorify it by connecting their return to holiness with renewed prosperity (22, 23). He will therefore give them his Spirit to soften and purify

their hearts, that they may obey his commands (24—27), and thus enjoy the fulfilment of his promises (28—30) in humble, self-renouncing gratitude (31, 32). Then they shall be as manifestly blessed and honoured as they have before been disgraced (33—38). These promises are evidently to be understood mainly as having a spiritual application to the church of Christ.

3 That is, they caused it to be profaned; even to be blasphemed, through the wickedness of those who bore it. See Rom. ii. 21.

4 An allusion to the methods of purification under the law. See especially Numb. xix.

- 28 ^k And ye shall dwell in the land that I gave to your fathers ;
^l And ye shall be my people, and I will be your God.
- 29 I will also ^m save you from all your uncleannesses :
 And ⁿ I will call for the corn, and will increase it,—and ^o lay no famine upon you.
- 30 ^p And I will multiply the fruit of the tree, and the increase of the field,
 That ye shall receive ^q no more reproach of famine among the heathen.
- 31 Then ^r shall ye remember your own evil ways,
 And your doings that *were* not good,
 And ^s shall lothe yourselves in your own sight
 For your iniquities and for your abominations.
- 32 ^t Not for your sakes do I *this*, saith the Lord God,—be it known unto you :
 Be ashamed and confounded for your own ways, O house of Israel.
- 33 Thus saith the Lord God ;
 In the day that I shall have cleansed you from all your iniquities
 I will also cause *you* to dwell in the cities,^{1—u} and the wastes shall be builded.
- 34 And the desolate land shall be tilled,
 Whereas it lay desolate in the sight of all that passed by.
- 35 And they shall say,
 This land that was desolate is become like the garden of ^x Eden ;
 And the waste and desolate and ruined cities *are become* fenced,
 And are inhabited.
- 36 Then ^y the heathen that are left round about you shall know
 That I the LORD build the ruined *places*, and plant that that was desolate.
^z I the LORD have spoken *it*, and I will do *it*.
- 37 Thus saith the Lord God ;
^a I will yet *for* this be inquired of by the house of Israel, to do *it* for them. ²
 I will ^b increase them with men like a flock.
- 38 As the holy flock,³ ^c as the flock of Jerusalem in her solemn feasts ;
^d So shall the waste cities be filled with flocks of men :
 And they shall know that I *am* the LORD.

The conversion and restoration of Israel under the Messiah.

- 37 THE⁴ ^e hand of the LORD was upon me, and carried me out ^f in the spirit of the
² LORD, and set me down in the midst of the valley which *was* full of bones, and
 caused me to pass by them round about : and, behold, *there were* very many in the
 open valley ; and, lo, *they were* very dry.
- 3 And he said unto me, Son of man, can these bones live? And I answered, O
 Lord God, ^g thou knowest.
- 4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye
 5 dry bones, hear the word of the LORD. Thus saith the Lord God unto these
 6 bones ; Behold, I will ^h cause breath to enter into you, and ye shall live : and I
 will lay sinews upon you, and will bring up flesh upon you, and cover you
 with skin, and put breath in you, and ye shall live ; ⁱ and ye shall know that I
am the LORD.
- 7 So I prophesied as I was commanded. And as I prophesied, there was a noise,
 8 and behold a shaking,⁵ and the bones came together, bone to his bone. And when
 I beheld, lo, the sinews and the flesh came up upon them, and the skin covered
 them above : but *there was* no breath in them.
- 9 Then said he unto me, Prophecy unto the wind,⁶ prophecy, son of man, and
 say to the wind, Thus saith the Lord God ; ^k Come from the four winds, O
 breath, and breathe upon these slain, that they may live.
- 10 So I prophesied as he commanded me ; ^l and the breath came into them, and
 they lived, and stood up upon their feet, an exceeding great army.

- ^k ch. 23. 25 ; 37. 25.
^l see refs. ch. 11. 20.
^m ver. 25 ; Mic. 7. 19 ;
 Zec. 13. 1 ; Mt. 1. 21 ;
 Ro. 11. 26.
ⁿ vers. 8, 9 ; Ps. 105.
 16.
^o ch. 34. 29.
^p ch. 34. 27.
^q Deu. 29. 23—28.
^r see refs. ch. 6. 9 ; 16.
 61—63.
^s ch. 6. 9 ; 20. 43 ; Le.
 26. 39 ; Job 42. 6 ;
 Zec. 12. 10.
^t ver. 22 ; Deu. 9. 5.
^u ver. 10.
^x ch. 28. 13 ; Is. 51. 3 ;
 Joel 2. 3.
^y ch. 17. 24 ; 34. 30.
^z ch. 22. 14 ; 37. 14 ;
 Num. 23. 19.
^a see ch. 14. 3 ; 20. 3,
 31 ; Jer. 23. 11—13.
^b ver. 10.
^c Ex. 23. 17.
^d vers. 33—35 ; ch. 34.
 31.
^e ch. 1. 3.
^f ch. 3. 14 ; 8. 3 ; 11.
 24 ; Lk. 4. 1.
^g Deu. 32. 39 ; John 5.
 21 ; Ro. 4. 17 ; 2 Cor.
 1. 9.
^h ver. 9 ; Ps. 104. 30 ;
 John 20. 22 ; Eph.
 2. 5.
ⁱ ch. 6. 7 ; 35. 12 ;
 Joel 2. 27 ; 3. 17.
^k ver. 5 ; Ps. 104. 30.
^l Rev. 11. 11.

¹ When God's people are prepared, by humility and penitence, to receive a blessing, He is ready to bestow it upon them.

² The people must seek by earnest prayer for the fulfilment of the promise, if they would enjoy it. This suggests a reason why the Jews were not more prosperous after their return from Babylon, and why the church of Christ is still so depressed.

³ The 'holy flock' may mean either the animals designed for sacrifice, or the assembled worshippers at the solemn feasts.

⁴ Chapters xxxvii.—xxxix. contain three expressive symbolical descriptions of the restoration, union, and triumph of the chosen people. In ch. xxxvii., the prophet

beholds a valley covered with the bleaching bones of the nation (vers. 1, 2) ; to which he is commanded to address the Divine word, which gives life to the dead (3—6). His first call brings them together into human form (7, 8), the second gives them a new life (9, 10). The symbol is then explained as being intended to console the once presumptuous but now despairing Jews by the prospect both of national restoration and of spiritual vitality (11—14). Like the other prospects held out, it evidently points to the gospel dispensation, when 'the Spirit should be poured out from on high.'

⁵ Rather, 'a rushing.'

⁶ The emblem of the Spirit of God (see John iii. 8), the Author and Giver of life (Gen. ii. 7).

11 Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, ^m Our bones are dried, and our hope is lost: we are cut off for
12 our parts. Therefore prophesy and say unto them,

Thus saith the Lord God;—Behold, ⁿ O my people, I will open your graves, And cause you to come up out of your graves, And ^o bring you into the land of Israel.

13 ^p And ye shall know that I *am* the Lord, When I have opened your graves, O my people, And brought you up out of your graves,¹
14 And ^q shall put my spirit in you, and ye shall live, And I shall place you in your own land: Then shall ye know that I the Lord have spoken *it*, and performed *it*, Saith the Lord.

15, 16 The² word of the Lord came again unto me, saying, Moreover, thou son of man, ^r take thee one stick,³ and write upon it, For Judah, and for ^s the children⁴ of Israel his companions: then take another stick, and write upon it, 'For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:
17 and ^t join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, ^u Wilt thou not show us what thou *meanest* by these? ^v say unto them, Thus saith the Lord God; Behold, I will take ^z the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, ^a and they shall be one in mine hand.
20 And the sticks whereon thou writest shall be in thine hand ^b before their eyes.
21 And say unto them,

Thus saith the Lord God;

Behold, ^c I will take the children of Israel from among the heathen, whither they be gone,

And will gather them on every side,—and bring them into their own land:

22 And ^d I will make them one nation in the land upon the mountains of Israel; And ^e one king shall be king to them all: And they shall be no more two nations, Neither shall they be divided into two kingdoms any more at all:

23 ^f Neither shall they defile themselves any more with their idols, Nor with their detestable things,—nor with any of their transgressions: But ^g I will save them out of all their dwellingplaces, wherein they have sinned, And will cleanse them:—so shall they be my people, and I will be their God.

24 And ^h David my servant *shall be* king over them; And ⁱ they all shall have one shepherd:

^k They shall also walk in my judgments,—and observe my statutes, and do them.

25 ^l And they shall dwell in the land that I have given unto Jacob my servant, Wherein your fathers have dwelt;—and they shall dwell therein, *Even* they, and their children, and their children's children ^m for ever: And ⁿ my servant David *shall be* their prince for ever.⁵

26 Moreover I will make a ^o covenant of peace with them; It shall be an everlasting covenant with them: And I will place them, and ^p multiply them,

And will set my ^q sanctuary in the midst of them for evermore.

27 ^r My tabernacle also shall be with them:

Yea, I will be ^s their God, and they shall be my people.

28 ^t And the heathen shall know that I the Lord do ^u sanctify Israel, When my sanctuary shall be in the midst of them for evermore.

^m Ps. 77. 7—9; 111. 7; Is. 49. 11.

ⁿ Is. 26. 19; 66. 14; Hos. 6. 2; 13. 11.

^o ver. 25; ch. 36. 24.

^p Ps. 126. 1—3.

^q ver. 9; ch. 36. 27.

^r see Num. 17. 2, 3.
^s 2 Chr. 10. 17; 11. 11—13, 16, 17; 15. 9; 30. 11, 18.

^t 1 Ki. 12. 16—20.

^u see vers. 22—21.

^x ch. 12. 9; 24. 19.

^y Zec. 10. 6.

^z vers. 16, 17.

^a Is. 11. 13; Jer. 50. 4; Hos. 1. 11; Zec. 10. 6; Eph. 2. 13, 14.
^b ch. 12. 3.

^c ch. 36. 21.

^d see refs. ver. 19; Is. 11. 15; Jer. 3. 18; 50. 4; Hos. 1. 11.

^e ver. 21; see refs. ch. 31. 21, 24; Ge. 49. 10; Jer. 23. 5, 11; John 10. 16.

^f ch. 36. 25.

^g ch. 35. 21, 23, 29.

^h Is. 40. 11; see refs. 53. 3, 4; Jer. 24. 5; 1k. 1. 32.

ⁱ ver. 22; see refs. ch. 31. 23, 24; John 10. 16.

^k ch. 36. 27.

^l see refs. ch. 28. 25.

^m Is. 60. 21; 66. 22; Joel 3. 20; Am. 9. 15; Zeph. 3. 11, 15.

ⁿ ver. 24; Dan. 2. 41, 45; John 12. 31.

^o ch. 31. 25; Ps. 89. 3, 4; Is. 55. 3; Jer. 32. 40; Hos. 2. 18—23.

^p ch. 36. 10, 37.

^q ch. 11. 16; 45. 1—3; Zec. 2. 5; 2 Cor. 6. 16.

^r ch. 43. 7; 1e. 26. 11, 12; Ps. 68. 18; John 1. 11; Col. 2. 9.

^s ch. 11. 20; 14. 11; 36. 28.

^t ch. 36. 23.

^u ch. 29. 12.

¹ Although the blessing here promised is plainly a *political* and *moral* resurrection, yet the imagery employed assumes that the people were familiar with the doctrine of the resurrection of the body (compare Isa. xxvi. 19, and note).

² The first blessing which flows from the Divine communication of spiritual life is the union of Israel, hitherto divided, under the rule of the true David. This is symbolized by two rods, the emblems of authority, becoming one; so that the two kingdoms of Judah and Ephraim shall be no more divided (vers. 15—22); but shall be obedient, safe, and prosperous, as in David's days, with God's sanctuary in the midst of them, and his glory

resting upon them (23—28). Comp. Isa. xi. 13.

³ Comp. Numb. xvii. 1, etc. The name of 'Ephraim' was given to the kingdom of the ten tribes. See Hosea.

⁴ That is, such portions of the other tribes as remained with or passed over to the kingdom of Judah. See 2 Chron. xi. 13—17; xv. 9.

⁵ 'As the 'David' of this promise is Christ, so the covenant-people are no longer the Jews distinctively, but the faithful in Christ; and the territory of blessing is no longer Canaan, but the whole earth; and only when it becomes his actual possession can the prophecies respecting him, as the New Testament David, reach their destined accomplishment.'—Fairbairn.

The triumphs of redeemed Israel over all his enemies.

- 38** AND¹ the word of the LORD came unto me, saying, ^x Son of man, ^y set thy face against ^z Gog, the land of ^a Magog, ² the chief prince of ^b Meshech and Tubal, and ³ prophesy against him, and say, Thus saith the Lord God ;
- Behold, I *am* against thee, O Gog,—the chief prince of Meshech and Tubal :
- ⁴ And ^c I will turn thee back,—and put hooks into thy jaws,
And I will bring thee forth,—and all thine army, horses and horsemen,
^d All of them clothed with all sorts of *armour*,
Even a great company *with* bucklers and shields,—all of them handling swords :
- ⁵ ^e Persia, ^f Ethiopia, and ^g Libya with them;—all of them with shield and helmet :
- ⁶ ^h Gomer, ³ and all his bands ;
The house of ⁱ Togarmah of the north quarters, and all his bands :
And many people with thee.
- ⁷ ^k Be thou prepared, and prepare for thyself,
Thou, and all thy company that are assembled unto thee,
And be thou a guard ⁴ unto them.
- ⁸ ^l After many days ^m thou shalt be visited : ⁵
In the latter years thou shalt come into the land *that is* brought back ⁶ from the sword,
ⁿ *And is* gathered out of many people,
Against ^o the mountains of Israel, which have been always waste :
But it is brought forth out of the nations,
And they shall ^p dwell safely ⁷ all of them.
- ⁹ Thou shalt ascend and come ^q like a storm,
Thou shalt be ^r like a cloud to cover the land,
Thou, and all thy bands, and many people with thee.
- ¹⁰ Thus saith the Lord God ;—It shall also come to pass,
That at the same time ^s shall things come into thy mind,
And thou shalt think an evil thought :
- ¹¹ And thou shalt say, I will go up to the land of unwalled villages ;
I will ^t go to them that are at rest, ^u that dwell safely,
All of them dwelling without walls, and having neither bars nor gates,
- ¹² ^x To take a spoil, and to take a prey ;
^y To turn thine hand upon ^z the desolate places *that are now* inhabited,
^a And upon the people *that are* gathered out of the nations,
Which have gotten cattle and goods, that dwell in the midst of the land. ⁸
- ¹³ ^b Sheba, and ^c Dedan, and the merchants ^d of Tarshish, ⁹
With all ^e the young lions thereof, shall say unto thee,
Art thou come to take a spoil?—hast thou gathered thy company to take a prey ?
To carry away silver and gold,
To take away cattle and goods, to take a great spoil ?
- ¹⁴ Therefore, son of man, prophesy and say unto Gog,—Thus saith the Lord God ;
^f In that day when my people of Israel ^g dwelleth safely,—shalt thou not know *it* ?

^x ch. 39. 1.
^y ch. 35. 2, 3.
^z Rev. 20. 8.
^a Ge. 10. 2.
^b ch. 32. 26.

^c ch. 20. 4; 39. 2; 2
Ki. 19. 28; see refs.
Is. 2. 4, 22.

^d ch. 23. 12.

^e ch. 27. 10.
^f Jer. 46. 9.
^g or, *Phut*, ch. 27. 10;
30. 5.
^h Ge. 10. 2.
ⁱ ch. 27. 14; Dan. 11.
40.

^k Ps. 2. 1—4; Is. 8. 9,
10; Jer. 46. 3, 4, 14;
51, 12.

^l ver. 16; Ge. 49. 1;
Deu. 4. 30; Hos. 3. 3
—5.
^m Is. 29. 6.

ⁿ ver. 12; ch. 31. 13;
37. 21; Is. 11. 11;
Jer. 32. 37.
^o ch. 35. 1—8.

^p ver. 11; ch. 28. 26;
34. 25, 28; Jer. 23. 6.
^q Is. 28. 2; Dan. 11.
40.
^r ver. 16; Jer. 4. 13.

^s Ps. 83. 3, 4.

^t Judg. 18. 7, 27; Jer.
49. 31.

^u ver. 8.

^x ch. 29. 19.

^y Is. 1. 25; Am. 1. 8.
^z ch. 36. 34, 35.
^a ver. 8.

^b ch. 27. 22, 23.
^c ch. 27. 15, 20.
^d ch. 27. 12, 25.
^e see ch. 19. 3—6.

^f Is. 4. 1, 2.
^g ver. 8; Zec. 2. 5.

¹ The triumphs of the church of Christ, and the overthrow of its enemies, are represented by the destruction of vast armies of invaders from the extreme north and south (vers. 1—6). Their designs, hopes, and preparations are described (7—13), followed by their attack, which has been long ago foreseen and foretold (14—17), and God's severe indignation and exterminating punishment (18—23). Further threats of destruction (ch. xxxix. 1—8) are vividly illustrated by descriptions of the burning and burying of the arms and corpses of the invading host (9—16), and by a call to all birds and beasts of prey to come and feast on the carcasses (17—20): and God declares that He will be honoured in the punishment of His enemies as well as in the restoration and salvation of His penitent people (21—29). Expositors have differed much in opinion as to the interpretation of this section of prophecy. Some understand it as referring to a literal prodigious armament of many nations for the purpose of attacking the Jews after their restoration to their own land, which will be defeated by the immediate judgments of God. But it appears more consistent with the whole scope of scriptural prophecy, and especially with the visions which immediately follow in chapters xl.—xlviii., to give it a more enlarged meaning, understanding it as describing the consummation of the great conflict which has always been going on between the kingdoms of God

and of Satan in the world, and which will end in the universal establishment of the Saviour's spiritual reign. See note on ver. 17.

² Rather, 'Gog of the land of Magog, prince of Rosh, Meshech, and Tubal.' Magog was a son of Japhet. On 'Meshech and Tubal,' see note on ch. xviii. 13. 'Rosh' is not mentioned elsewhere, and may have the same origin as the word 'Russians.' All these are the northern nations of the Caucasus, and of the Euxine and Caspian Seas, who were known to the Greeks as Scythians. Vast hordes of these people made an irruption into Western Asia, not long before the delivery of this prophecy (see Herod. i. 103—106): and this fact gives peculiar appropriateness to the selection of them here as the representatives of the combined foes of the church of Christ.

³ Probably the Cimmerians, or people of the Crimea and the adjacent regions.

⁴ More properly, 'leader.'

⁵ Rather, 'thou shalt be appointed,' *i. e.* to lead them.

⁶ Rather, 'restored;' *i. e.* from the ravages of invasion.

⁷ Rather, 'and they have dwelt securely,' *i. e.* without fear. Comp. Judg. xviii. 7.

⁸ Or, 'on the height of the land,' as in Judg. ix. 37.

⁹ Hoping to profit by the sale of the booty which these marauders had taken.

15 ^a And thou shalt come from thy place out of the north parts,
Thou, ⁱ and many people with thee, all of them riding upon horses,
A great company, and a mighty army:

16 ^j And thou shalt come up against my people of Israel,—as a cloud to cover the land;
^k It shall be in the latter days,—and I will bring thee against my land,
^l That the heathen may know me, when I shall be sanctified in thee,
O Gog, before their eyes.

17 Thus saith the Lord God;
^m Art thou he of whom I have spoken in old time,
By my servants the prophets of Israel,
Which prophesied in those days *many* years that I would bring thee against them?¹

18 And it shall come to pass at the same time
When Gog shall come against the land of Israel,—saith the Lord God,
That my fury shall come up in my face.

19 For ⁿ in my jealousy ^o and in the fire of my wrath have I spoken:
^p Surely in that day there shall be a great shaking in the land of Israel;

20 So that ^q the fishes of the sea, and the fowls of the heaven,
And the beasts of the field, and all creeping things that creep upon the earth,
And all the men that *are* upon the face of the earth,—shall shake at my presence,
^r And the mountains shall be thrown down,—and the steep places shall fall,
And every wall shall fall to the ground.

21 And I will ^s call for ^t a sword against him,
Throughout all my mountains,—saith the Lord God:
^u Every man's sword shall be against his brother.

22 And I will ^v plead against him² with ^w pestilence and with blood;
And ^x I will rain upon him, and upon his bands,
And upon the many people that *are* with him,
An overflowing rain, and ^a great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and ^b sanctify myself;
^c And I will be known in the eyes of many nations,
And they shall know that I *am* the LORD.

39 Therefore, ^d thou son of man, prophesy against Gog, and say,
Thus saith the Lord God;
Behold, I *am* against thee, O Gog,—the chief prince of Meshech and Tubal:

2 And ^e I will turn thee back, and leave but the sixth part of thee,³
^f And will cause thee to come up from the north parts,
And will bring thee upon the mountains of Israel:

3 ^g And I will smite thy bow out of thy left hand,
And will cause thine arrows to fall out of thy right hand.

4 ^h Thou shalt fall upon the mountains of Israel,
Thou, and all thy bands, and the people that *is* with thee:
ⁱ I will give thee unto the ravenous birds of every sort,
And *to* the beasts of the field to be devoured.

5 Thou shalt fall upon the open field:—for I have spoken *it*, saith the Lord God.

6 ^k And I will send a fire on Magog,
And among them that dwell carelessly in ^l the isles:
And they shall know that I *am* the LORD.

7 ^m So will I make my holy name known in the midst of my people Israel;
And I will not *let them* ⁿ pollute my holy name any more:
^o And the heathen shall know that I *am* the LORD, ^p the Holy One in Israel.

8 ^q Behold, it is come, and it is done, saith the Lord God;
This *is* the day ^r whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth,
And shall set on fire and burn the weapons,—both the shields and the bucklers,
The bows and the arrows, and the handstaves, and the spears,
And they shall burn them with fire⁴ seven years:

10 So that they shall take no wood out of the field,
Neither cut down *any* out of the forests;—for they shall burn the weapons with fire:

^a ch. 39. 2; Dan. 11. 40.

ⁱ vers. 4–6.

^j ver. 9.

^k ver. 8.

^l ch. 36. 23; 39. 21; Ex. 11. 4.

^m Ps. 2; 110. 5, 6; Is. 8. 9, 10; 24. 19–23; 25. 4, 5; 27. 1; 31. 1–4; 53. 1–5; 66. 15, 16; Joel 3. 2, 9–16; Zeph. 3. 8.

ⁿ ch. 36. 5, 6; 39. 25; see refs. Is. 24. 18.

^o Ps. 89. 46; see refs. Is. 63. 2, 3.

^p Hag. 2. 6, 7; Rev. 16. 18, 20.

^q Hos. 4. 3.

^r Jer. 4. 23–26; Nah. 1. 4–6.

^s Ps. 105. 16.

^t ch. 14. 17; see refs. Is. 26. 21.

^u Judg. 7. 22; 1 Sam. 11. 20; 2 Chr. 20. 23; Hag. 2. 22.

^v see refs. Isa. 66. 16; Jer. 25. 31.

^w ch. 5. 17.

^x Ps. 11. 6; Is. 29. 6; 39. 30.

^y ch. 13. 11; Rev. 16. 21.

^z ch. 36. 23.

^a ver. 16; ch. 37. 28; 39. 7; Ps. 9. 16.

^d ch. 38. 2, 3.

^e ch. 38. 4; Is. 37. 29.

^f ch. 38. 15.

^g ch. 30. 21–24; Ps. 46. 9.

^h vers. 17–20; ch. 38. 21.

ⁱ ch. 33. 27.

^k ch. 38. 19–22; Am. 1. 4.

^l Ps. 72. 10.

^m ver. 22; ch. 38. 16, 21.

ⁿ ch. 20. 39; Le. 18. 21.

^o ch. 38. 16, 23.

^p Is. 12. 6; see refs. 33. 20–22; 69. 14.

^q ch. 7. 2–10; Rev. 16. 17; 21. 6.

^r ch. 38. 17.

1 It is evident, then, that these are the enemies and this is the war which had been predicted, with other names and circumstances, both by Balaam (Numb. xxiv. 17), and by the earlier prophets of Israel: see Psa. ii., ex.; Joel iii.; Isa. xxv., xxvi., xxxiv., etc.

2 Rather, 'I will have a controversy with him;' *i. e.* will bring him to justice for his sins. The punishments threatened against these enemies are those with which

Egypt, Sodom, and the Canaanites were visited: see refs.

3 Rather, 'and I will lead thee.'

4 The burning of the armour, etc., signifies that no remnant of anything belonging to the invaders should be left to pollute the land. 'Seven,' the number of completeness, which is applied to the years here and to the months in ver. 12, indicates the vast numbers of the adversaries and their complete removal.

- * And they shall spoil those that spoiled them,
And rob those that robbed them,—saith the Lord God.
- 11 And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers ¹ on the east of the sea: and it shall stop the *noses*² of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamon-gog [*i. e.* the multitude of Gog]. And seven months shall the house of Israel be burying of them, ³ that they may cleanse the land. Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that ⁴ I shall be glorified, saith the Lord God. And ⁵ they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, ⁶ to cleanse it. After the end of seven months shall they search; and the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city⁷ shall be Hamonah [*i. e.* the multitude]. Thus shall they ⁸ cleanse the land.
- 17 And, thou son of man, thus saith the Lord God; ⁹ Speak unto every feathered fowl, and to every beast of the field,
¹⁰ Assemble yourselves, and come;
Gather yourselves on every side to my sacrifice that I do sacrifice for you,
Even a great sacrifice, ¹¹ upon the mountains of Israel,
That ye may eat flesh, and drink blood.
- 18 ¹² Ye shall eat the flesh of the mighty,
And drink the blood of the princes of the earth,
Of rams, of lambs, and of goats, ¹³ of bullocks,—all of them ¹⁴ fatlings of Bashan.
- 19 And ye shall eat fat till ye be full,—and drink blood till ye be drunken,
Of my sacrifice which I have sacrificed for you.
- 20 ¹⁵ Thus ye shall be filled at my table with horses and chariots,¹⁶
¹⁷ With mighty men, and with all men of war,—saith the Lord God.
- 21 ¹⁸ And I will set my glory among the heathen,
And all the heathen shall see my judgment that I have executed,
And ¹⁹ my hand that I have laid upon them.
- 22 ²⁰ So the house of Israel shall know that I *am* the LORD their God
From that day and forward.
- 23 ²¹ And the heathen shall know that the house of Israel went into captivity for
their iniquity:
Because they trespassed against me, therefore ²² hid I my face from them,
And ²³ gave them into the hand of their enemies:—so fell they all by the sword.
- 24 ²⁴ According to their uncleanness and according to their transgressions
Have I done unto them,—and hid my face from them.
- 25 Therefore thus saith the Lord God;
²⁵ Now will I bring again the captivity of Jacob,
And have mercy upon the ²⁶ whole house of Israel,
And will be jealous for my holy name;
- 26 ²⁷ After that they have borne²⁸ their shame,
And all their trespasses whereby they have trespassed against me,
When they ²⁸ dwelt safely in their land, and none made *them* afraid.
- 27 ²⁹ When I have brought them again from the people,
And gathered them out of their enemies' lands,
And ³⁰ am sanctified in them in the sight of many nations;
- 28 ³¹ Then shall they know that I *am* the LORD their God,
Which caused them to be led into captivity among the heathen:
But I have gathered them unto their own land,
And have left none of them any more there.
- 29 ³² Neither will I hide my face any more from them:
For I have ³³ poured out my spirit upon the house of Israel,—saith the Lord God.

* Is. 14. 2.

† ch. 47. 18.

u vera. 14, 16; Deu. 21. 23.

x ch. 28. 22.

y Num. 19. 11—19.

z ver. 12.

a ver. 12.

b see refs. Is. 56. 9; and 66. 24.

c Is. 18. 6; 31. 6; Jer. 12. 9; Zeph. 1. 7.

d ver. 4.

e Rev. 19. 17, 18.

f Is. 34. 7.

g Deu. 32. 14; Psa. 22. 12; Am. 4. 1.

h ch. 38. 4; Ps. 76. 6; Hag. 2. 22.

i Rev. 19. 18.

k ch. 38. 16, 23.

l Ex. 7. 4; 8. 19; Ps. 32. 4.

m vers. 7, 28; ch. 34. 30.

n ch. 36. 18—23; Jer. 40. 2, 3; Lam. 2. 15—17.

o see refs. Deu. 31. 17; 1s. 59. 2.

p Le. 26. 25; Deu. 32. 30; Is. 42. 24.

q ch. 36. 19.

r see refs. ch. 34. 13; Jer. 30. 3, 18; see

refs. Is. 61. 10; 62. 4, 5.

s ch. 20. 40; 37. 21, 22; Hos. 1. 11.

t Dan. 9. 16.

u Le. 26. 5, 6.

x ch. 28. 25, 26.

y ch. 36. 23. 21; 38. 16.

z ver. 22; ch. 34. 30.

a Is. 54. 8—10.

b ch. 36. 25—27; Joel 2. 28; Zec. 12. 10; Ac. 2. 17.

1 Probably the Dead Sea. Thus they would lie near the ancient sinners of Sodom. See ch. xxxviii. 22.

2 Rather, 'and it shall muzzle (*i. e.* obstruct) the passengers' by the multitude of the corpses.

3 Or, 'And they shall set apart regular men, passing through the land, burying the stragglers that are left over the face of the land, to purify it. After the end of seven months they shall search, and the passers through shall pass through the land; and when one sees a man's bone, then he sets up a signal by it,' etc. Thus every

remnant of heathenish impurity would be swept away from the face of the land.

4 Or, 'And also the name of a neighbouring city shall be Hamonah;' *i. e.* though buried, they shall not be forgotten; for there shall be a lasting memorial of their ruin and Israel's salvation.

5 Rather, 'horsemen,' as in Isa. xxi. 7.

6 Some, by a slight change, read 'forgotten;' as meaning that their restoration should be so full of blessedness as to obliterate the remembrance of their sufferings.

Vision of the temple and the altar.

- 40 IN¹ the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that ^c the city was smitten, in the selfsame day ^d the hand of the LORD was upon me, and brought me thither. ^e In the visions of God brought he me into the land of Israel, ^f and set me upon a very high mountain, by [*or, upon*] which *was* ^g as the frame of a city ^h on the south.
- 3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* ⁱ like the appearance of brass, ^k with a line of flax in his hand, ^l and a measuring reed; and he stood in the gate. And the man said unto me,
- ^m Son of man, behold with thine eyes,—and hear with thine ears, And set thine heart upon all that I shall show thee; For to the intent that I might show *them* unto thee *art* thou brought hither: ⁿ Declare all that thou seest—to the house of Israel.
- 5 And, behold, ^o a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: ^p so he measured the breadth of the building, one reed; and the height, one reed.
- 6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad. And *every* ^q little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed. He measured also the porch of the gate within, one reed.
- 9 Then measured he the porch of the gate, eight cubits; and the posts ^r thereof, two cubits; and the porch of the gate *was* inward. And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits. The space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side. He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door. He made also posts of threescore cubits, even unto the post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits. And *there were* ^s narrow ^t windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: ^u and windows *were* round about inward: and upon *each* post *were* palm trees.⁷

c ch. 33. 21.

d ch. 1. 3; 3. 14.

e ch. 8. 3.

f ch. 17. 22; Rev. 21.

g 10.

h Rev. 21. 10—23.

i Psa. 48. 2.

j ch. 1. 7; Dan. 10. 6.

k ch. 47. 3; Zec. 2. 1, 2.

l Rev. 11. 1; 21. 15.

m ch. 41. 5.

n ch. 43. 10; Jer. 26. 2.

o ch. 42. 20; Psa. 125. 2; Is. 26. 1; Zec. 2. 5; Rev. 21. 12.

p Jer. 35. 4.

q 1 KL 6. 4.

1 Ezekiel's predictions had begun with a vision of Jehovah on his moving throne, soon withdrawing from the temple (ch. x., xi.), which is shortly afterwards utterly destroyed; whilst Jerusalem is laid in ruins, the land desolated, the prince dethroned, and the people exiled: they now close with another vision, in which he beholds the restoration of the temple, the return of Jehovah, the renewal of worship, the re-establishment of royalty, a new partition of the land, and settlement of the people. Commentators differ greatly in the interpretation of this vision. Some think that it refers to a material temple and city yet to be erected after the return of the Jews to their own land. But this would involve the restoration of the ceremonies of Judaism, in direct contradiction to the doctrine of the New Testament; for 'a temple with sacrifices now would be a daring denial of the all-sufficiency of the sacrifice of Christ. He who sacrificed before confessed the Messiah: he who should sacrifice now would most sacrilegiously deny him.'—*Douglas*. Besides, the scale on which these things are described seems alone to prove that they are allegorical representations. Accordingly, the most prevalent view in the Christian church has been that this vision is an elaborate symbol of the blessings which God designs to bestow upon his church under the gospel dispensation. The prophecy begins with a description of an ideal temple drawn from that of Solomon, but on a far larger scale (ch. xl.—xlii.) The prophet is taken in vision to Jerusalem, and bidden to declare to Israel what he sees and hears (vers. 1—4). He then describes the outer wall and the eastern outer gate (5—16), the outer court and its chambers (17—19), the northern and southern outer gates (20—27); the gates and

porches of the inner court (28—37), the arrangements for the sacrifices (38—43), the chambers and area of the inner court (44—47); the porch and sacred edifice itself (48—xli. 1—4), with its chambers and corridors (5—11), its general measurements (12—17), and various decorations (18—26). He further depicts the external chambers and corridors for the resident priests (xlii. 1—14); and concludes with the exterior measurements of the whole area (15—20). Whatever difficulty there may be in explaining particular parts of this vision, the description evidently belongs to something very different from and very far superior to either the first or the second temple. Its position, too, is altogether different; so that it cannot reasonably be understood as referring to any material edifice which has been or may be built at Jerusalem.

2 That is, bright and sparkling. See ch. i. 7; also Rev. i. 15.

3 This cubit, containing one (common) cubit and a handbreadth, may have been about two feet long. Hence the reed, or rod, will be about twelve feet long.

4 Some render this 'the border;' by which they understand a projecting margin, surrounding the door, ornamented with columns or pilasters at the sides, and with a frieze above. So, in the next verse, the 'posts' are taken to be projections in the wall.

5 Or, 'closed;' i. e. with bars or lattices, which, being let into the walls or beams, could not be opened and shut at pleasure.

6 This may mean 'cornices;' or, more likely, 'porches.'

7 Probably pilasters resembling palm trees; the trunks forming the shafts, and the branches the capitals.

17 Then brought he me into ^rthe outward court, and, lo, *there were* ^schambers, and a pavement made for the court round about: 'thirty chambers *were* upon
18 the pavement. And the pavement by the side of the gates over against the
19 length of the gates *was* the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

20 And the gate of the outward court that looked toward the north, he measured
21 the length thereof, and the breadth thereof. And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was*
22 fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches
23 thereof *were* before them. And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 After that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof and the arches thereof according to
25 these measures. And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and
26 twenty cubits. And *there were* ^useven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another
27 on that side, upon the posts thereof. And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the
29 south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits
30 long, and five and twenty cubits broad. And the arches round about *were* ^xfive
31 and twenty cubits long, and five cubits broad. And the arches thereof *were* toward the utter ^lcourt; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 And he brought me into the inner court toward the east: and he measured the
33 gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits
34 long, and five and twenty cubits broad. And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 And he brought me to the north gate, and measured *it* according to these
36 measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth
37 five and twenty cubits. And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where
39 they washed the burnt offering. And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon ^ythe burnt offering and
40 ^zthe sin offering and ^athe trespass offering. And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side,
41 which *was* at the porch of the gate, *were* two tables. Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, where-
42 upon they slew *their sacrifices*. And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew
43 the burnt offering and the sacrifice. And within *were* hooks, ^ban hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 And without the inner gate *were* the chambers of ^bthe singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for
46 the priests, ^cthe keepers of the charge of the house. And the chamber whose

^r Rev. 11. 2.
^s 1 Ki. 6. 5.
^t ch. 45. 5.

^u 2 Pet. 3. 18.

^x see vers. 21, 25, 33, 36.

^y Le. 1. 3, etc.

^z Le. 4. 2, 3, 13, etc.
^a Le. 5. 6, etc.; 6. 6;
7. 1.

^b 1 Chr. 6. 31, 32.

^c Le. 8. 35; Num. 3.
27, 28, 32, 33; 18. 5;
1 Chr. 9. 23; 2 Chr.
13. 11; Ps. 134. 1.

¹ That is, 'outer;' and so in ver. 37, and ch. xlii. 1, 14.

² According to some, 'edging boards;' *i. e.* borders

to the tables, perhaps provided with hooks, to which the sacrificial victims were fastened.

prospect *is* toward the north *is* for the priests, ^d the keepers of the charge of the altar: these *are* the sons of ^e Zadok ¹ among the sons of Levi, which come near to the Lord to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

48 And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side. ^f The length of the porch *was* twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and *there were* ^g pillars by the posts, one on this side, and another on that side.

41 Afterward he brought me to the temple, ² and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle. And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. So ^h he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before ³ the temple: and he said unto me, ⁱ This *is* the most holy place.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side. ^k And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall *which was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall ^l of the house. And ⁴ *there was* an enlarging, and a winding ⁵ about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest chamber to the highest by the midst. I saw also the height of the house round about: the foundations of the side chambers *were* ^m a full reed of six great cubits, ⁶

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that which was left was* the place of the side chambers that *were* within. And between the chambers *was* the wideness of twenty cubits round about the house on every side. And the doors of the side chambers *were* toward the place *that was left*, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long; also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; the door posts, and ⁿ the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows *were* covered; to that above the door, even unto the inner house, and without, and by all the wall round about within and without by measure.

18 And *it was* made ^o with chernubim and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces; ⁷ ^p so that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about. From the ground unto above the door *were* cherubim and palm trees made, and *on* the wall of the temple. The posts of the temple *were* squared, and the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

^d ch. 44. 15; Le. 6. 12, 13; Num. 18. 5.
^e ch. 43. 19; 41. 15, 16;
 1 Ki. 2. 35.

^f 1 Ki. 6. 3.

^g 1 Ki. 7. 15, 21; Rev. 3. 12.

^h 1 Ki. 6. 20; 2 Chr. 3. 8.

ⁱ Ex. 26. 33, 31.

^k 1 Ki. 6. 5, 6.

^l 1 Ki. 6. 8.

^m ch. 40. 5.

ⁿ ver. 26; ch. 40. 16.

^o 1 Ki. 6. 29.

^p see ch. 1. 10.

¹ That is, of the family of the high priest. See note on ch. xlv. 15.

² The body or nave of the temple.

³ Not admitting the prophet into the most holy place.

⁴ Compare 1 Kings vi. 6, and note.

⁵ Or, 'circuit.' The rebatements in the whole circuit

of the wall progressively enlarged the side chambers of the first and second floors.

⁶ Or, 'six cubits to the joining,' or corner.

⁷ As the cherubim are described in ch. i. 10 as having each four faces, it is likely that the other two faces were not in sight, being turned to the wall.

22 ⁹The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* ^r the table that *is* ^s before the LORD.

23, 24 ^t And the temple and the sanctuary had two doors. And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*. And *there were* made on them, on the doors of the temple, cherubim and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without. And *there were* ^u narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

42 Then he brought me forth into ^x the utter court, the way toward the north: and he brought me into ^y the chamber¹ that *was* over against the separate place, and which *was* before the building toward the north. Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits. Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* ^z gallery against gallery in three *stories*. And before the chambers *was* a walk of ten cubits breadth inward, a way of ^a one cubit; and their doors toward the north. Now the upper chambers *were* shorter: for the galleries were higher than these [*or, did eat of these*],² than the lower, and than the middlemost of the building. For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits. For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court. The chambers *were* in the thickness³ of the wall of the court toward the east, over against the separate place, and over against the building. And ^b the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions,⁴ and according to their doors. And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, ^c they *be* holy chambers, where the priests that approach unto the LORD ^d shall eat the most holy things: there shall they lay the most holy things, and ^e the meat offering, and the sin offering, and the trespass offering; for the place *is* holy. ^f When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.⁵

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about. He measured the east side with the measuring reed, five hundred reeds,⁶ with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about. He measured the south side, five hundred reeds, with the measuring reed. He turned about to the west side, *and* measured five hundred reeds with the measuring reed. He measured it by the four sides: ^g it had a wall round about, ^h five hundred *reeds* long, and five hundred broad, ⁱ to make a separation between the sanctuary and the profane place.

43 Afterward⁷ he brought me to the gate, *even* the gate ^k that looketh toward the east: ^l and, behold, the glory of the God of Israel came from the way of the east: and ^m his voice *was* like a noise of many waters: ⁿ and the earth shined with his

^g Ex. 30. 1—3.

^r ch. 41. 16; Ex. 25. 23—39; Mat. 1. 7, 12.
^s Ex. 30. 8.
^t 1 Ki. 6. 31—35.

^u ver. 16; ch. 40. 16.

^x ch. 40. 20; Rev. 11. 2.

^y ch. 41. 12, 15.

^z ch. 41. 16.

^a Mt. 7. 11; Lk. 13. 21.

^b ver. 4.

^c Le. 6. 14—16.

^d Le. 6. 16, 26; 24. 9.

^e Le. 2. 3, 10; 6. 14, 17, 25, 29; 7. 1; 10. 13, 14; Num. 18. 8—10.

^f ch. 44. 19; Ex. 23. 43.

^g see refs. ch. 40. 5.

^h ch. 45. 2.

ⁱ Le. 10. 10; 2 Cor. 6. 17.

^k ch. 10. 19; 44. 1; 46. 1.

^l ch. 1. 28; 11. 23; Is. 6. 3.

^m ch. 1. 24; Rev. 1. 15; 14. 2; 19. 1, 6.

ⁿ ch. 10. 4; Hab. 3. 3, 4; Rev. 18. 1.

1 Probably a row of chambers.

2 The upper stories had corridors, the breadth of which was taken out of the rooms themselves, making them so much the narrower.

3 In the *breadth* of the wall; *i. e.* the breadth of ground which that wall enclosed. The Septuagint reads 'south' for 'east.'

4 Like the chambers already described.

5 Or, 'to the place which belongeth to the people;' *i. e.* to the outer court.

6 A 'reed' being about 12 feet (ch. xl. 5), 500 of these would make a length of 6000 feet, or more than a

mile; and give a circumference of nearly five miles. These dimensions far exceed those of the ancient temple, and even of the city itself; and make it improbable that such an edifice should be built upon Mount Moriah, whilst the land remains unaltered. See note on ch. xlvii. 13.

7 The temple, the palace of the great King, being restored, Jehovah returns by the east gate, by which he had departed (ch. x. 18; xi. 23), and re-occupies his throne (vers. 1—5). Thence he proclaims his merciful purpose to dwell for ever in the midst of his people, when they are humbled for their past sins, and are prepared fully to keep his statutes and to hallow his

3 glory. And *it was* ^o according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came ^p to destroy ¹ the city: and the visions *were* like the vision that I saw ^q by the river Chebar; and I fell upon my face.

4 ^r And the glory of the LORD came into the house by the way of the gate whose

5 prospect is toward the east. ^s So the Spirit took me up, and brought me into the inner court; and, behold, ^t the glory of the LORD filled the house.

6 And ^u I heard *him* speaking unto me out of the house; and ^x the man stood by

7 me. And he said unto me,

Son of man,—^y the place of my throne, and ^z the place of the soles of my feet,

^a Where I will dwell in the midst of the children of Israel for ever,

And my holy name shall the house of Israel ^b no more defile,

Neither they, nor their kings,—by their whoredom,

Nor by ^c the carcases ² of their kings in their high places.

8 ^d In their setting of their threshold by my thresholds,—and their post by my posts,

And the wall between me and them,—they have even defiled my holy name,

By their abominations that they have committed:

Wherefore I have consumed them in mine anger.

9 Now ^e let them put away their whoredom,

And ^f the carcases of their kings, far from me,

^g And I will dwell in the midst of them for ever.

10 Thou son of man, ^h show the house to the house of Israel,

ⁱ That they may be ashamed of their iniquities:—and let them measure the pattern. ³

11 And if they be ashamed of all that they have done,

Show them ^k the form of the house, and the fashion thereof,

And the goings out thereof, and the comings in thereof,

And all the forms thereof, and all the ordinances thereof,

And all the forms thereof, and all the laws thereof:

And write *it* in their sight,—that they may keep the whole form thereof,

And all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon ^l the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 And these *are* the measures of the altar after the cubits: ^m The cubit *is* a cubit and an hand breadth; even the bottom ⁴ *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span:

14 and this *shall be* the higher place of the altar. And from the bottom *upon* the ground *even* to the lower settle ⁵ *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the

15 breadth *one* cubit. So the altar ⁶ *shall be* four cubits; and from the altar and

16 upward *shall be* four ⁿ horns. And the altar *shall be* twelve cubits long, twelve

17 broad, square in the four squares thereof. And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and ^o his stairs shall look toward the east.

18 And he said unto me, Son of man, thus saith the Lord God; These *are* the ordinances of the altar in the day when they shall make it, ^p to offer burnt

19 offerings thereon, and to ^q sprinkle blood thereon. And thou shalt give to ^r the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, ^s a young bullock for a sin offering. And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: ^t thus shalt thou

21 cleanse and purge it. ⁷ Thou shalt take the bullock also of the sin offering, and

^o ch. l. 4—29; 8. 4.
^p so Jer. l. 10.
^q ch. l. 3; 3. 23.
^r see ch. 10. 19; 41. 2.
^s ch. 3. 12—14; 8. 3.
^t ch. 44. 4; Ex. 40. 31; 1 Kl. 8. 10, 11.
^u Le. l. 1; Heb. 16. 1.
^x ch. 40. 3.
^y Ps. 99. 1; Jer. 3. 17.
^z 1 Chr. 28. 2; Ps. 99. 5.
^a Ex. 29. 45; Ps. 68. 16; 132. 14; Joel 3. 17; John 1. 14; 2 Cor. 6. 16; Rev. 21. 2, 3.
^b ch. 39. 7; 2 Cor. 5. 17.
^c ver. 9; Le. 26. 39; Jer. 16. 18.
^d see ch. 8. 3; 23. 39; 41. 7; 2 Kl. 16. 14; 21. 4, 5, 7.
^e Col. 3. 5—9.
^f ver. 7.
^g ver. 7.
^h ch. 40. 4.
ⁱ Ro. 6. 21.
^k ch. 10 to ch. 42.
^l ch. 40. 2; Ps. 93. 5; Joel. 3. 17; Zec. 14. 20, 21; Rev. 21. 27.
^m ch. 40. 5; 41. 8.
ⁿ Ex. 27. 2; 1's. 118. 27.
^o see Ex. 20. 26.
^p ch. 45. 18, 19.
^q see refs. l.c. 1. 5.
^r ch. 40. 46; 41. 15.
^s ch. 45. 18, 19; Ex. 29. 10, 12; 1.c. 8. 11, 15.
^t Le. 16. 19; Heb. 9. 21—23.

dwelling-place (6—11). And now that they may approach him, the altar is reconstructed and consecrated (12—27). But to keep in mind the departure and return of Jehovah, the east gate is hereafter to be closed, except for the entrance of his Viceroy the Prince (xliv. 1—3). The whole is an expressive representation of God's gracious presence in his church, and of the acceptance of his people's offerings.

¹ That is, to predict its destruction: see Jer. i. 10.

² This may possibly allude to the burial of some of the kings, close to or perhaps even within the temple area, which was regarded as a profanation. But it more probably refers to the idols which some of the kings of Judah had set up within the sacred precincts (see 2 Kings xxi. 4, 5), so that 'there was but a wall between' Jehovah 'and them;' and these idols would appropriately be called 'kings' here, as having been rivals of the Divine

Monarch of Israel, who is now returning to his house.

³ When Israel is humbled for his sins, he may expect a restoration and extension of his privileges, as he will be prepared to use them faithfully according to God's will.

⁴ Either the hollowed base of the altar, or the cavity for the fire.

⁵ Or, 'ledge;' perhaps for standing upon.

⁶ Heb., 'Har-el;' either signifying 'the Mount of God,' or the same as 'Ariel,' translated 'altar,' in the next clause and the next verse. Comp. Isa. xxix. 1.

⁷ The ceremonies here prescribed for the consecration of the altar, are even more minute and elaborate than those which had been observed by Divine appointment on the like occasion in the wilderness (see Exod. xxix. 36, 37); showing that, under the new and spiritual dispensation, there should be not less but more attention given to the commands and service of Jehovah.

he ^u shall burn it in the appointed place of the house, ^x without the sanctuary.
 22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the
 23 bullock. When thou hast made an end of cleansing *it*, thou shalt offer a young
 24 bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the LORD, ^y and the priests shall cast salt upon them, and
 25 they shall offer them up *for* a burnt offering unto the LORD. ^z Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a
 26 young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall ^a consecrate themselves.
 27 ^b And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will ^c accept you, saith the Lord God.
 44 Then he brought me back the way of the gate of the outward sanctuary
 2 ^d which looketh toward the east; and it *was* shut. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; ^e because the LORD, the God of Israel, hath entered in by it, therefore it shall be
 3 shut. ^f *It is* for the prince; ^g *the* prince, he shall sit in it to ^h eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

The vision continued; laws of the new sanctuary and priesthood.

4 THEN ⁱ brought he me the way of the north gate before the house: and I looked, and, ^j behold, the glory of the LORD filled the house of the LORD: ^k and I fell
 5 upon my face. And the LORD said unto me, 'Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the
 6 sanctuary. And thou shalt say to the ^l rebellious, *even* to the house of Israel, Thus saith the Lord God; O ye house of Israel, ^m let it suffice you of all your
 7 abominations, ⁿ in that ye have brought *into my sanctuary* ^o strangers, ^p uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer ^q my bread, ^r the fat and the blood, and they
 8 have ^s broken my covenant because of all your abominations. And ye have not ^t kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.
 9 Thus saith the Lord God; ^u No stranger, uncircumcised in heart, nor uncircumcised in flesh, ^v shall enter into my sanctuary, of any stranger that *is* among
 10 the children of Israel. ^w And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they
 11 shall even bear their iniquity. Yet they shall be ministers in my sanctuary, ^x having charge at the gates of the house, and ministering to the house: ^y ^z they shall slay the burnt offering and the sacrifice for the people, and ^a they shall stand
 12 before them to minister unto them. Because they ministered unto them before their idols, and ^b caused the house of Israel to fall into iniquity; therefore have I ^c lifted up mine hand against them, saith the Lord God, and they shall bear
 13 their iniquity. ^d And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy
 14 place: but they shall ^e bear their shame, and their abominations which they have committed. But I will make them ^f keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.
 15 ^g But the priests the Levites, ^h the sons of Zadok, ⁱ that kept the charge of my

^u Ex. 29. 14.
^x Heb. 13. 11.

^y Le. 2. 13.

^z Ex. 29. 35—37; Le. 8. 33.

^a Ex. 29. 24.

^b Le. 9. 1.

^c ch. 20. 40, 41; Job 42. 8; Ro. 12. 1; Eph. 1. 6; 1 Pet. 2. 5.

^d ch. 43. 1.

^e ch. 43. 2—1.

^f ch. 46. 2. 8.

^g ch. 34. 24.

^h Ge. 31. 54; Ex. 21. 9—11; 1 Cor. 10. 18.

ⁱ ch. 3. 23; 43. 5.

^j ch. 1. 23.

^k ch. 40. 4.

^l ch. 2. 5.

^m ch. 45. 9; 1 Pet. 4. 3.

ⁿ ver. 9; ch. 43. 8; Ac. 21. 23.

^o Le. 22. 25.

^p Le. 26. 41; Deu. 10. 16; Ac. 7. 51.

^q Le. 21. 6, 8, 17, 21.

^r Le. 3. 14—17; 17. 11.

^s Le. 26. 15.

^t Le. 22. 2, etc.

^u ver. 7; Ps. 50. 16;

Joel 3. 17; Zec. 11. 21; John 3. 3—5.

^v see ch. 48. 11; 2 Ki. 23. 8, etc.; 2 Chr. 29. 4, 5; Jer. 23. 11.

^w see ch. 48. 11; 2 Ki. 23. 8, etc.; 2 Chr. 29. 4, 5; Jer. 23. 11.

^x ver. 7; Ps. 50. 16;

Joel 3. 17; Zec. 11. 21; John 3. 3—5.

^y see ch. 48. 11; 2 Ki. 23. 8, etc.; 2 Chr. 29. 4, 5; Jer. 23. 11.

^z 1 Chr. 26. 1.

^a 2 Chr. 29. 31.

^b Num. 16. 9.

^c Is. 9. 16; Mal. 2. 8.

^d Ps. 106. 25; Rev. 10. 5, 6.

^e Num. 18. 3; 2 Ki. 23. 9.

^f ch. 32. 30; 36. 7.

^g Num. 18. 4; 1 Chr. 23. 28, 32.

^h ch. 40. 46; 43. 19.

ⁱ 1 Sam. 2. 35.

1 Some suppose 'the prince' to be the political governor of the Jews; others, the Messiah: but he is probably only an ideal person, introduced to complete the representation. See note on ch. xliii. 1.

2 In this section the officers of God's house are appointed, and are enjoined to sanctify themselves for his service; and not only to put away from among them all foreigners and strangers, but to degrade those of their own body who had profaned themselves. The ceremonies which are here prescribed are for the most part found in the Levitical institutions; only they are much more strict; the things formerly required of the high priest being here extended to all the priests. These minute specifications, like those of the Mosaic laws, show the universal sanctity which God expects on the part of all his people, since he has granted to them the privilege to approach Him as a 'holy priesthood, to offer up spiritual

sacrifices, acceptable to God by Jesus Christ' (1 Pet. ii. 5).

3 This may be intended to mark a distinction between those who are destitute of internal purity, and those who are careless of the external observances which God enjoins. But it may be designed to afford a glimpse of the spiritual meaning through the veil of the allegory.

4 They shall be employed in the menial offices of the sanctuary.

5 Zadok had succeeded to the high priesthood when the line of Ithamar forfeited that honour, partly through the sins of Eli's sons, and more immediately by the treason of Abiathar in taking part with Adonijah, whilst Zadok loyally adhered to Solomon, whom the Divine Head of the theocracy had chosen to succeed David. See 1 Sam. ii. 35; 1 Kings i. 7; ii. 26, 27, and notes. It is probably on this account that the family of Zadok is chosen to represent the true priests.

sanctuary ^k when the children of Israel went astray from me, they shall come near to me to minister unto me, and they ^l shall stand before me to offer unto me
 16 ^m the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to ⁿ my table, to minister unto me, and they shall keep
 17 my charge. And it shall come to pass, *that* when they enter in at the gates of the inner court, ^o they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.
 18 ^p They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with anything that causeth
 19 sweat. And when they go forth into the utter court, *even* into the utter court to the people, ^q they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they
 20 shall ^r not sanctify the people with their garments. ^s Neither shall they shave their heads, ^t nor suffer their locks to grow long; they shall only poll their heads.
 21 ^u Neither shall any priest drink wine, when they enter into the inner court.
 22 Neither shall they take for their wives a ^v widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that
 23 had a priest before. And ^w they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the
 24 clean. And ^x in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in
 25 all mine assemblies; ^y and they shall hallow my sabbaths. And they shall come at no ^z dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile
 26 themselves. And ^a after he is cleansed, they shall reckon unto him seven days.
 27 And in the day that he goeth into the sanctuary, ^b unto the inner court, to minister in the sanctuary, ^c he shall offer his sin offering, saith the Lord God.
 28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye
 29 shall give them no possession in Israel: I *am* their possession. ^d They shall eat the meat offering, and the sin offering, and the trespass offering; and ^e every
 30 dedicated thing in Israel shall be theirs. And the ^f first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye ^g shall also give unto the priest the first of your dough, ^h that he
 31 may cause the blessing to rest in thine house. The priest shall not eat of any thing that is ⁱ dead of itself, or torn, whether it be fowl or beast.

The vision continued; the holy oblation, the prince's portion, and the offerings.

45 MOREOVER,¹ when ye shall ⁿ divide by lot the land for inheritance, ye shall ^o offer an oblation unto the Lord, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about. Of this there shall be for the sanctuary ^p five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.
 3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: ^q and in it shall be the sanctuary *and* the most
 4 holy *place*. ^r The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary.
 5 ^s And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for ^t twenty chambers.
 6 ^u And ye shall appoint the possession of the city² five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.
 7 ^v And a *portion shall be* for the prince³ on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the

^k ver. 10.
^l Deu. 10. 8.
^m ver. 7.
ⁿ ch. 41. 22.
^o Ex. 28, 39, 40, 43; 39. 27, 28; Rev. 19. 8.
^p Ex. 23. 40—42; 39. 28.
^q ch. 42. 13, 14.
^r ch. 46. 20; Ex. 29. 37; 30. 29; Le. 6. 27; Mt. 23. 17, 19.
^s Le. 21. 5.
^t Num. 6. 5.
^u see refs. Le. 10. 9.
^v Le. 21. 7, 13, 14.
^y see refs. Le. 10. 10, 11; Mal. 2. 6—9.
^z Deu. 17. 8—13; 2 Chr. 19. 8, 10.
^a see ch. 22. 26.
^b Le. 21. 1—6.
^c Num. 6. 10; 19. 11—13.
^d ver. 17.
^e Le. 4. 3.
^f see refs. Num. 18. 20.
^g Le. 2. 3, 10; 6. 11—18, 29; 7. 6.
^h Le. 27. 21, 28, comp. with Num. 18. 14.
ⁱ Ex. 13. 2; 22. 29, 30; 23. 19; Num. 3. 13; 18. 12, 13.
^k Num. 15. 20; Ne. 10. 37.
^l Deu. 26. 10—15; Pro. 3. 9, 10; Mal. 3. 10.
^m Ex. 22. 31; Le. 22. 8.

ⁿ ch. 47. 22.
^o ch. 48. 8.
^p ch. 42. 20.
^q ch. 18. 10.
^r ver. 1; ch. 48. 10, etc.
^s ch. 48. 13.
^t see ch. 10. 17.
^u ch. 48. 15.
^v ch. 48. 21.

1 The offerings to Jehovah are here prescribed. They consist of, 1. An oblation of land about fifty-six miles square; comprising the portion for the temple and the priests (vers. 1—4), a similar portion for the Levites (5), and half as much for the holy city and its suburbs and dependencies (6); with a portion for the prince on either side (7), that he may not extort money from the people, but may deal justly with them, and may make provision for the public sacrifices (8—17). 2. The offerings at the feasts; which are required to be more frequent and numerous than under the Mosaic ritual

(18—25; xlvi. 13—15), many of them being especially connected with the prince's duties (xlvi. 1—12), who is forbidden to alienate his own portion or to encroach upon others (16—18). The section ends with some regulations adapted to promote convenience and decorum (19—24). The whole depicts a high state of religious, political, and social order and happiness.

2 That is, the city with its suburbs, and with the space reserved for supplying the necessary means of sustenance. See ch. xlvi. 15—20.

3 See note on ch. xlvi. 21.

west side westward, and from the east side eastward: and the length *shall be* 8 over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and ^y my princes shall no more oppress my people. And *the rest of* the land shall they give to the house of Israel according to their tribes.

y ch. 22. 27; 46. 18; Is. 32. 1, 2; 69. 17, 18; Jer. 22. 17; 23. 5; Mic. 3. 1—3.

9 Thus saith the Lord God; ^z Let it suffice you, O princes of Israel: ^a remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just ^b balances, and a just 10 ephah, and a just bath. ^c The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an 11 homer: the measure thereof shall be after the homer. And the ^d shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.¹

^z ch. 41. 6.
^a Jer. 22. 3.

^b see refs. Le. 19. 35, 36.

^c see Is. 5. 10.

^d Ex. 30. 13; Le. 27. 25; Num. 3. 47.

13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley. 14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer. 15 And one lamb out of the flock, out of two hundred,² out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, ^e to 16 make reconciliation for them, saith the Lord God. All the people of the land shall give this oblation for the prince in Israel.

^e Le. 1. 1.

17 And it shall be ^f the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

^f ch. 46. 4—12.

18 Thus saith the Lord God; In the first *month*, in the first *day* of the month, thou³ shalt take a young bullock without blemish, and ^g cleanse the sanctuary: 19 ^h and the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon 20 the posts of the gate of the inner court. And so thou shalt do the seventh *day* of the month ⁱ for every one that erreth, and for *him that is simple*:⁴ ^k so shall ye reconcile the house.

^g Le. 16. 16, 33.

^h ch. 43. 14, 20.

ⁱ Le. 4. 27; Ps. 19. 12.
^k ver. 18.

21 ^l In the first *month*, in the fourteenth day of the month, ye shall have the 22 passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land 23 ^m a bullock *for* a sin offering. And ⁿ seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish 24 daily the seven days; ^o and a kid of the goats daily *for* a sin offering. ^p And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a 25 ram, and an hin of oil for an ephah. In the seventh *month*, in the fifteenth day of the month, shall he do the like in the ^q feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

^l Ex. ch. 12; Le. 23. 5, 6; Num. 9. 2, 3; 28. 16, 17; Deu. 16. 1, etc.

^m Le. 4. 14.
ⁿ Le. 23. 8.

^o see Num. 28. 15, 22, 30; 29. 5, 11, 16, 19, etc.
^p ch. 46. 5, 7.

^q Le. 23. 33—43; Num. 29. 12; Deu. 16. 13.

46 Thus saith the Lord God; The gate of the inner court that looketh toward the east ^r shall be shut ^s the six working days; but ^t on the sabbath it shall be 2 opened,⁵ and in the day of the new moon it shall be opened. ^u And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go 3 forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

^r ch. 41. 1, 2.

^s Ex. 20. 9.

^t ch. 45. 17; Is. 66. 23.

^u ver. 8; ch. 41. 3.

4 And the burnt offering that ^x the prince shall offer unto the Lord in the sabbath day *shall be* six lambs without blemish, and a ram without blemish. 5 ^y And the meat offering *shall be* an ephah for a ram, and the meat offering for the 6 lambs ^z as he shall be able to give, and an hin of oil to an ephah. And in the

^x ch. 45. 17.

^y ch. 45. 24; vers. 7, 11.

^z Deu. 16. 17.

1 The shekel was always 20 gerahs; but the maneh or mina (the pound) seems to have contained 100 shekels: compare 1 Kings x. 17 with 2 Chron. ix. 15. Whether this means that the shekel shall be so large, that 20+25+15=60 shall make an old pound, or that there shall be different values of the maneh, is doubtful. It is possible that there is an error in the numbers: see note on p. 516. The meaning of the whole evidently is, that the weights and measures shall be just and full.

2 The proportions therefore to be set apart are the

sixtieth part of corn, the hundredth part of oil, etc., and the two hundredth of living creatures.

3 Vers. 18—25 are directed to the prince. He is commanded to provide the sacrifices, and the priest is to offer them.

4 That is, for sins of ignorance. See Lev. iv. 2, 13, 27, and notes.

5 Only the gate of the inner court; for the great eastern portal was to be reserved for the entrance of the prince (ch. xlv. 3).

day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 ^a And when the prince shall enter, he shall go in by the way of the porch of ^b that gate, and he shall go forth by the way thereof. But when the people of the land ^c shall come before the LORD in the solemn feasts, ^e he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities ^d the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and 12 an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, ^e *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 ^f Thou shalt daily prepare a burnt offering unto the LORD *of* a lamb of the first 14 year without blemish: thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually 15 by a perpetual ordinance unto the LORD. Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

16 Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; *it shall be* their possession by inheritance. 17 But if he give a gift of his inheritance to one of his servants, then it shall be his to ^g the year of liberty;¹ after it shall return to the prince: but his 18 inheritance shall be his sons' for them. Moreover ^h the prince shall not take of the people's inheritance by oppression,² to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, 20 there *was* a place on the two sides westward. Then said he unto me, This *is* the place where the priests shall ⁱ boil the trespass offering and the sin offering, where they shall ^k bake the meat offering; that they bear *them* not out into the utter court, ^l to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a 22 court. In the four corners of the court *there were* courts joined, of forty cubits 23 long and thirty broad: these four corners *were* of one measure. And *there was* a row *of* building round about in them, round about them four, and *it was* made 24 with boiling places under the rows round about. Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall ^m hoil the sacrifice of the people.

The vision concluded; the holy land, and the holy city.

47 AFTERWARD³ he brought me again unto the door of the house; and, behold, ⁿ waters issued out from under the threshold of the house eastward:⁴ for the forefront of the house *stood toward* the east, and the waters came down from 2 under the right side of the house, at the south *side* of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when ^o the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; ^p the waters

^a ver. 2.

^b Ex. 23. 14—17; Deu. 16. 16.
^c Phil. 3. 13, 14; Heb. 10. 38.

^d ver. 5.

^e ver. 2; ch. 44. 3.

^f see refs. Ex. 29. 38—42.

^g Le. 25. 10; Gal. 1. 30, 31.
^h ch. 45. 8.

ⁱ 2 Chr. 35. 13.

^k Le. 2. 1—7.

^l ch. 14. 19.

^m see ver. 20.

ⁿ Joel 3. 18; Zec. 13. 1; 14. 8; Rev. 22. 1.

^o ch. 40. 3.
^p Ac. 19. 10—20; No. 15. 9.

¹ That is, the year of jubilee; when slaves were set at liberty, and land returned to its original owner.

² As Ahab did to Naboth. See 1 Kings xxi. 3—16.

³ The healing and life-giving influence of the blessing which God has in reserve for his church are here represented by a beautiful emblem. Beneath the dwelling-place of Israel's king burst forth a fountain flowing into the eastern valley (vers. 1, 2). Its streams rapidly become wider and deeper (3—5), its banks are fringed with

trees, and its abundant waters sweeten even the briny sea of Sodom, which becomes filled with fish and surrounded by fishermen (6—12). The various particulars of this ideal description, so full of what is cheering and salutary, are exactly such as to present the most complete contrast with the actual state of the sea and its neighbourhood. This passage is evidently referred to in Rev. xxii. 1, 2.

⁴ That is, into and along the valley of the Kidron.

4 *were* to the ancles. Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins. Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters ^a to swim in, a river that could not be passed over.¹

6 And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river *were* very many ^r trees on the one side and on the other. Then said he unto me, ^s These waters issue out toward the east country, and go down into the desert² [*or*, plain³], and go into the sea: ^t *which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be ^u a very great multitude of fish,³ because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, *that* ^x the fishers shall stand upon it from En-gedi even unto En-eglaim;⁴ they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish ^y of the great sea, exceeding many. But the miry places thereof and the marishes thereof ^z shall not be healed; they shall be ^a given to salt.⁵ And ^b by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, ^c whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for ^d medicine.

13 THUS⁶ saith the Lord God; This *shall be* the border whereby ye shall inherit the land according to the twelve tribes of Israel. *Joseph shall have two* portions. And ye shall inherit it, one as well as another, *concerning* the which I ^e lifted up mine hand to give it unto your fathers: and this land shall ^f fall unto you for inheritance. And this *shall be* the border of the land toward the north side, from the great sea,⁴ the way of Hethlon,⁷ as men go to ^g Zedad; ^h Hamath,¹ Berothah, Sibram, which *is* between the border of Damascus and the border of Hamath; ⁱ Hazar-hatticon, which *is* by the coast of Hauran.⁸ And the border from the sea shall be ^j Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.—And the east side ye shall measure from Hauran, and from Damascus, and from Gilcad, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.—And the south side southward, from Tamar⁹ *even* to ^k the waters of strife

^q Dan. 2. 34, 35; Hab. 2. 14; Mt. 13. 31, 32; Rev. 7. 9; 11. 15.

^r ver. 12; Rev. 22. 2.

^s Is. 2. 3.

^t see Deu. 3. 17; 4. 49; Jos. 3. 16.

^u Is. 49. 12; Zec. 2. 11.

^x Mt. 4. 19.

^y ch. 48. 28; Num. 31. 6; Jos. 23. 4.

^z Heb. 6. 6—8.

^a Judg. 9. 45; Jer. 17. 6.

^b ver. 7; Ps. 92. 12; Is. 61. 3.

^c Job 8. 16; Ps. 1. 3; Jer. 17. 8.

^d Rev. 22. 2.

^e ch. 48. 4, 5; Ge. 48. 5; 1 Chr. 5. 1.

^f ch. 20. 5, 6, 29, 42; see refs. Ge. 12. 7; 15. 7; 26. 3; 23. 13.

^g ch. 48. 29.

^h ch. 48. 1.

ⁱ Num. 34. 8.

^j Num. 34. 8.

^k 2 Sam. 8. 8.

mor, the middle village.

ⁿ ch. 48. 1; Num. 34. 9.

^o ch. 48. 28; Num. 20. 13; Deu. 32. 51; Ps. 81. 7.

¹ A recent traveller describes the valley of the Kidron as being 'nothing more than the bed of a winter torrent; gloomy and sterile, with scarcely a shrub' to be seen below Selwân (Siloam).

² Heb., 'Arabah;' the name of the depressed 'plain' (Gen. xiii. 10, 12) or valley in which the Jordan and the Dead Sea lie.

³ The researches of modern travellers have shown that many statements which have been made respecting the Dead Sea are incorrect; for birds are seen flying over it, and waterfowl sporting on its surface. But they have confirmed the belief that it is destitute of fish. The freshwater fish and mollusks which abound in the Lake of Tiberias (Luke v. 6; John xxi. 6) may occasionally find their way to it; but they soon perish in its waters. The blessings which the gospel brings to a world cursed by sin, are most appropriately depicted by the healing of this sea of death by the waters of life which flow from under the mercy-seat of Jehovah.

⁴ That is, from one side of the lake to the other. For 'En-gedi,' see note on 1 Sam. xxiv. 1. 'En-eglaim' (or, *calves' fountain*) was probably on the other side of the sea, in the land of Moab. The description is evidently figurative; for if the waters were as deep as they are represented to be in vers. 3—5, En-gedi and the salt marshes would be all alike swallowed up.

⁵ That is, for reservoirs of salt, as before. The Dead Sea and its cliffs and salt marshes furnish salt for commerce. This is not therefore a curse, but the contrary. Sterility and death shall be removed; but so much salt shall be left as may serve all useful purposes. Some, however, take this as an intimation that the promised blessings shall not be universal.

⁶ The vision is completed by an ideal distribution of

the land of promise among the people. Its boundaries are first described, agreeing exactly with those of ancient Canaan on the west of the Jordan (vers. 13—20); perhaps signifying that the blessings here held out are those which Abraham and ancient believers had expected: see Heb. xi. 16. The partition is then made; but the stranger may share in it (Isa. lvi. 3; Eph. ii. 19), and the tribes are to take equal portions divided by lines from east to west. Judah and Benjamin, the royal tribes, stand in reversed positions on the north and south of the holy oblation (ch. xlvi. 1—7, 23—29); which is again particularly described (8—22), and the gates and the magnitude of the New Jerusalem are specified (30—35). The whole is closed by a new name given to the city, expressive of its high privilege as the dwelling-place of God (35). The very size, form, and nature of the country are such as to render the literal fulfilment of this portion of the vision physically impossible, without such convulsions as would destroy the identity of the land. And, moreover, an attempt so to interpret it, whilst the re-institution of the Aaronic priesthood and the Levitical sacrifices in the preceding chapters is admitted to be figurative, necessarily introduces arbitrary confusion into a beautiful and consistent allegory.

⁷ Some of these places are unknown; but their general position is marked by their connection with others.

⁸ 'Hauran' is a district east of the Sea of Galilee, south of Damascus, and north-east of Bashan. It still bears the same name, probably derived from the numerous caves, which the inhabitants use as dwellings. See Gen. xiv. 6, and note.

⁹ Probably the place called Thamara by Eusebius (and now Kurnub); once a town and fortress situated on the road from Hebron to Elath or Ailah.

[*or, Meribah*] in Kadesh,¹ the river to the great sea.² And *this is* the south side
20 southward.—The west side also *shall be* the great sea from the border, till a man
come over against Hamath. *This is* the west side.

21, 22 So shall ye divide this land unto you according to the tribes of Israel. And
it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you,
^p and to the strangers that sojourn among you, which shall beget children among
you: ^q and they shall be unto you as born in the country among the children of
23 Israel: they shall have inheritance with you among the tribes of Israel. And it
shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give
him his inheritance, saith the Lord God.

48 Now these *are* ^r the names of the tribes. ^s From the north end to the coast of
the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus
northward, to the coast of Hamath; for these are his sides east *and* west; a
2 *portion for* Dan. And by the border of Dan, from the east side unto the west
3 side, a *portion for* Asher. And by the border of Asher, from the east side even
4 unto the west side, a *portion for* Naphtali. And by the border of Naphtali, from
5 the east side unto the west side, a *portion for* Manasseh. And by the border of
6 Manasseh, from the east side unto the west side, a *portion for* Ephraim. And
by the border of Ephraim, from the east side even unto the west side, a *portion*
7 *for* Reuben. And by the border of Reuben, from the east side even unto the
west side, a *portion for* Judah.

8 And by the border of Judah, from the east side unto the west side, shall be
‘the offering which ye shall offer of five and twenty thousand *reefs* in breadth,
and in length as one of the *other* parts, from the east side unto the west side:

9 “and the sanctuary shall be in the midst of it. The oblation that ye shall offer
unto the Lord *shall be* of five and twenty thousand in length, and of ten thousand

10 in breadth. And for them, *even* for the priests, shall be *this* holy oblation;
toward the north five and twenty thousand in length, and toward the west ten
thousand in breadth, and toward the east ten thousand in breadth, and toward
the south five and twenty thousand in length: ^t and the sanctuary of the Lord

11 shall be in the midst thereof. ^u *It shall be* for the priests that are sanctified [*or, The sanctified portion shall be* for the priests] of the sons of Zadok; which have
kept my charge, which went not astray when the children of Israel went astray,
12 ^v as the Levites went astray. And *this* oblation of the land that is offered shall be
unto them ^w a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty
thousand in length, and ten thousand in breadth: all the length *shall be* five and
14 twenty thousand, and the breadth ten thousand. ^x And they shall not sell of it,
neither exchange, nor alienate the firstfruits of the land: ^y for *it is* holy unto the Lord.

15 ^z And the five thousand, that are left in the breadth over against the five and
twenty thousand, shall be ^a a profane³ place for the city, for dwelling, and for
16 suburbs: and the city shall be in the midst thereof. And these *shall be* the
measures thereof; the north side four thousand and five hundred, and the south
side four thousand and five hundred, and on the east side four thousand and five
17 hundred, and the west side four thousand and five hundred. And the suburbs of
the city shall be toward the north two hundred and fifty, and toward the south
two hundred and fifty, and toward the east two hundred and fifty, and toward the
west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall*
be ten thousand eastward, and ten thousand westward: and it shall be over
against the oblation of the holy *portion*; and the increase thereof shall be for
19 food unto them that serve the city. ^b And they that serve⁴ the city shall serve
it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand:
ye shall offer the holy oblation ^c foursquare, with the possession of the city.

21 ^d And the residue *shall be* for the prince, on the one side and on the other⁵ of the
holy oblation, and of the possession of the city, over against the five and twenty
thousand of the oblation toward the east border, and westward over against the five
and twenty thousand toward the west border, over against the portions for the
prince: and it shall be the holy oblation; ^e and the sanctuary of the house *shall be*
22 in the midst thereof. Moreover from the possession of the Levites, and from the

^p see Is. 56. 6, 7; Eph.
3. 6; Rev. 7. 9, 10.
^q Ro. 10. 12; Gal. 3.
28; Col. 3. 11.

^r Rev. 7. 4—8.
^s ch. 47. 15—21.

^t ch. 45. 1—6.

^u vers. 10, 35; Is. 12.
6; Rev. 21. 3, 22.

^v ver. 8.

^w ch. 40. 16; 41. 15, 16.

^x ch. 41. 10.

^y ch. 45. 4; Le. 27.
21.

^z Ex. 22. 29; Le. 27.
10, 28, 33.

^a ver. 12.

^b ch. 45. 6.

^c ch. 42. 20; 44. 23.

^d ch. 45. 6.

^e Rev. 21. 16.

^f ch. 45. 7.

^g vers. 8, 10.

1 Rather, Meribah-Kadesh (Deut. xxxii. 51).

2 Or, ‘the inheritance [is] to the great sea.’

3 That is, common; not sacred. The city is holy, as compared with other cities; but, in comparison with the sanctuary, it is common.

4 That is, those who perform the various labours which a great city needs.

5 That is, on the west side, and on the east within the square of 25,000 reeds, which is to be set apart for sacred purposes.

possession of the city, *being* in the midst of *that* which is the prince's between the border of Judah and the border of Benjamin, shall be for the prince.

- 23 As for the rest of the tribes, from the east side unto the west side, Benjamin
24 *shall have a portion.* And by the border of Benjamin, from the east side unto
25 the west side, Simeon *shall have a portion.* And by the border of Simeon, from
26 the east side unto the west side, Issachar a *portion.* And by the border of Issachar,
27 from the east side unto the west side, Zebulun a *portion.* And by the border of
28 Zebulun, from the east side unto the west side, Gad a *portion.* And by the border
of Gad, at the south side southward, the border shall be even from Tamar *unto* ^k the
waters of strife in Kadesh [Meribah-Kadesh], *and* to the river toward the great sea.¹
29 'This *is* the land which ye shall divide by lot unto the tribes of Israel for
inheritance, and these *are* their portions, saith the Lord God.
30 And these *are* the goings out of the city on the north side, four thousand and
31 five hundred measures. ^m And the gates of the city *shall be* after the names of
the tribes of Israel: three gates northward; one gate of Reuben, one gate of
32 Judah, one gate of Levi. And at the east side four thousand and five hundred:
and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.
33 And at the south side four thousand and five hundred measures: and three
34 gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the
west side four thousand and five hundred, *with* their three gates; one gate
35 of Gad, one gate of Asher, one gate of Naphtali.—*It was* round about eighteen
thousand *measures.*

ⁿ And the name of the city from *that* day *shall be,* ^o THE LORD IS THERE²
[JEHOVAH-shammah^p].

^k ch. 47. 19.

^l ch. 47. 13—22.

^m Rev. 21. 12, etc.

ⁿ Jer. 33. 16.
^o Ps. 46. 5; 132. 14;
Is. 12. 6; Jer. 3. 17;
Joel 3. 21; Zec. 2.
10; Rev. 21. 3; 22. 3.
^p see Ex. 17. 15; Judg.
6. 24.

¹ See note on ch. xlvii. 19.

² Namely, by his powerful and gracious presence,

which would be to the inhabitants the source of all peace, security, felicity, and holiness.

THE BOOK OF THE PROPHET DANIEL.

DANIEL was of noble birth, if not of the royal family of Judah (ch. i. 3). He was carried captive to Babylon, with other Hebrew youths of rank, to be educated for the service of Nebuchadnezzar's court; for which purpose they were instructed in the language and literature of the Chaldeans. But God endowed them with such superior wisdom that at the end of the appointed course they were not only admitted to the number of the *magi*, or wise men, but were found greatly to excel them all (ch. i.) Shortly afterwards, Daniel having, by Divine teaching, interpreted a dream of Nebuchadnezzar, rose into high favour with that monarch, and was made ruler of the province of Babylon, and chief of the order of wise men (ch. ii.)

It was probably many years after this that Daniel's three companions were miraculously preserved in a burning fiery furnace (ch. iii.) At a still later period, he was called upon to interpret another dream which revealed God's purpose to visit Nebuchadnezzar with insanity, when we find him uniting the utmost anxiety for the welfare of his princely benefactor, with the energy and fidelity which became him as a prophet of Jehovah (ch. iv.)

Under the successors of Nebuchadnezzar, Daniel appears to have held only a subordinate office under the government (ch. viii. 27). At the close of the reign of Belshazzar he was brought again into notice by the wonderful events of the night which preceded the death of the king and the change of the dynasty (ch. v.) Previously to that event, in the first and third years of the same reign, he had two remarkable visions, disclosing to him the rise and career of powerful dynasties not then in existence, with their relation to the kingdom of God and its progress till the end of all things (ch. vii., viii.)

After the conquest of Babylon by the Medes and Persians, Daniel, gathering from the prophecies of Jeremiah that the exile of his people was nearly concluded, gave himself to prayer in their behalf; when he received in

answer Divine revelations and promises, far exceeding the tenor of his petitions (ch. ix.)

Under the reigns of Darius and Cyrus, Daniel filled the highest posts of honour in the state. He was soon attacked by the envy and jealousy of his colleagues; who, unable to find any fault in his conduct, endeavoured to effect his downfall through his habits of devotion, and thus gave occasion to the memorable interposition of Providence recorded in the sixth chapter. In the third year of Cyrus, God made known to him in a series of visions many important particulars in the future history of his nation and of the world (ch. x.—xii.) He lived to see the termination of the captivity of his people; but it does not appear that he returned with them to their own land.

The Divine authority of the book of Daniel, which had previously been almost universally admitted, has been called in question by some modern critics, partly on the ground of its miraculous narratives, and partly because of the alleged historical particularity of its predictions. It is obvious that these objections would be equally applicable to other histories and prophecies of the Bible; and full replies to them are to be found in books which treat of the evidences of its Divine authority. (See Angus' Bible Hand-book, ch. ii. sect. 4.) But there is abundant proof that the book of Daniel forms part of the canon of Scripture. It was received as such by the Jews of the times of the Maccabees (see 1 Macc. ii. 59, 60), of our Lord (Matt. xxiv. 15), and of Josephus, who says that its prophecies were shown to Alexander on his arrival at Jerusalem (Antiq. xi. 8, 5). It is included in the Septuagint version of the Old Testament Scriptures, which was completed about 280 years B. C. It is written, not like the apocryphal books in Greek, but, like the book of Ezra, partly in Hebrew and partly in Chaldee; which well agrees with the age and circumstances of Daniel. It displays accurate knowledge of ancient history, and of the peculiar manners and customs of the Chaldeans, indicating an author who

lived at or near the time and place to which the book refers. And above all, our Lord, besides repeatedly recognising the Divine authority of the collection of books forming the Old Testament in which it was contained, quotes expressions from the book itself as the words of 'Daniel the prophet' (Matt. xxiv. 15). The Jews, indeed, while acknowledging the canonical authority of the book, have classed it not with 'The Prophets,' but with the Psalms in the third division of the sacred books, on the ground that Daniel, like David, was habitually engaged in worldly business, although he was often favoured with prophetic foresight. But this was not held to be in any way derogatory to the honour and value of the book.

Daniel is alluded to by his contemporary Ezekiel as being already celebrated for holiness and wisdom (Ezek. xiv. 14, 20; xxviii. 3); and all that is recorded of him in this book shows how well his celebrity was deserved. With devotional piety he combined high conscientiousness and great practical wisdom, which gave him influence as the able counsellor of princes, and the faithful ruler of nations. Nor could the pomp of his high offices, or the

engrossing cares and employments which they involved, extinguish the spirit or abridge the exercise of devotion (see ch. vi. 10); or make him forgetful of the desolations of his people and country, and of the temple of his God. And He who honours those who honour Him showed his approbation of his servant both by miraculous protection in time of danger, and by the gift of supernatural endowments. Daniel was declared to be a man 'greatly beloved by God.' In answer to his prayer, the rebuilding of Jerusalem and the future revolutions of the world were made known to him. He received clear information respecting the person, the office, the work, and the benefits of the great Redeemer, the precise time of his appearance, and the nature and design of his sufferings; also concerning the troubles and persecutions of the church, the conversion of the Jewish people, the resurrection of the dead, and the final consummation of all things.

Part of this book is written in the Chaldean language, viz. from ch. ii. 4 to the end of ch. vii. These chapters relate chiefly to events which happened at Babylon: it is probable that some passages were extracts from the public registers or annals.

The education of Daniel and three of his fellow-captives at the court of Babylon.

1 IN the third year¹ of the reign of Jehoiakim king of Judah ^a came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And ^b the Lord gave Jehoiakim king of Judah into his hand, with ^c part of the vessels of the house of God: which he carried ^d into the land of Shinar to the house of his god; ^e and he brought the vessels into the treasure house of his god.

2 And the king spake unto Ashpenaz the master of his eunuchs,³ that he should bring *certain* of the children of Israel, and of the king's seed,⁴ and of the princes: ^f children⁵ ^g in whom *was* no blemish,⁶ but well favoured, and skilful in all wisdom,⁷ and cunning⁸ in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and ^h whom they might teach ⁱ the learning⁹ and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat,¹⁰ and of the wine which he drank: so nourishing them three years, that at the end thereof they might ^j stand before the king.

3 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:¹¹ ^k unto whom the prince of the eunuchs gave names: ^l for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

4 But Daniel purposed in his heart that he would not defile himself¹² ^m with the portion of the king's meat, nor with the wine which he drank: therefore he

^a see parallel, 2 Ki. 24. 1; 2 Chr. 36. 6, 7.
^b Deu. 28. 49—52; 32. 30; Is. 42. 21.
^c Jer. 27. 19, 20.
^d Ge. 10. 10; 11. 2; Is. 11. 11; Zec. 5. 11.
^e 2 Chr. 36. 7.
^f foretold, 2 Ki. 20. 17, 18; Is. 39. 7.
^g see Lc. 21. 19, 20.
^h Ac. 7. 22.
ⁱ ver. 19; Ge. 41. 45; 1 Ki. 10. 8.
^k Ge. 41. 45; 2 Ki. 24. 17.
^l ch. 4. 8; 5. 12.
^m Deu. 32. 38; Ps. 141. 4; Eze. 1. 13; Hos. 9. 3.

1 Many suggestions have been made to remove the apparent discrepancy between this date and that given in Jer. xxv. 1; xlvi. 1; the simplest of which seems to be the following. After the conquest of Nineveh, Nabopolassar, the king of Babylon, wishing to recover Syria and Palestine from Pharaoh-Necho, but feeling himself too old for fresh expeditions, gave a share in the kingdom to his son Nebuchadnezzar. The young king speedily set out, a little before the end of the third year of Jehoiakim; and early in the fourth year of that prince, and before the first year of his own reign had expired, he defeated the Egyptians at Carchemish, and laid siege to Jerusalem. In the short statements of the two prophets, it was perfectly natural for Jeremiah to mention the time when the army appeared before the city; and it was equally so for Daniel, long accustomed to the reckonings of the Chaldeans, to date from the departure of the expedition.

2 Probably the temple of Belus described by Herodotus (Hist. i. 181). The 'treasure-house' was the depository of consecrated vessels and votive offerings.

3 Eunuchs were anciently, as they are now, much employed and trusted in Eastern courts; and some of them rise to high political and military offices. Both Sennacherib and Nebuchadnezzar were accompanied in their invasions by a 'Eunuch,' or chief-eunuch: see 2 King. xviii. 17; Jer. xxxix. 3, 15.

4 According to Josephus (Antiq. x. 10, 1), Daniel and his three companions were related to the new king Zedekiah. They were certainly of high rank. The conqueror took them not merely as hostages, but probably also with

the view of attaching to his own person some of the conquered people.

5 Rather, 'youths;' for the word includes persons of different ages. See Gen. xxi. 15; 1 Kings xii. 8, 10, 14. They were probably about fifteen or seventeen years old.

6 Eastern monarchs and governors still select their attendants and officers for the gracefulness of their person.

7 Whose natural talents and previous acquirements gave reason to expect that higher education would be well bestowed upon them.

8 That is, 'skilled.' See Exod. xxxviii. 23.

9 Or, 'the book and the tongue,' etc.; i. e. Chaldean literature. The language of the country at this time was Eastern Aramaic, which we find in ch. ii. 4, etc. See 2 Kings xviii. 26, and note.

10 The Hebrew word here used appears to mean either 'food of the father,' i. e. the king; or 'food of the idol.'

11 All these four Hebrew names contained the name of God, and were calculated to remind those who bore them of Him. The new names given to them probably had reference to some Babylonian idols; but only that of Bel can be ascertained. All these proceedings are illustrated by the practice in the Ottoman court, down to the present age, of taking handsome and promising youths, either hostages or captives, to be educated for the service of the Sultan, who often selects from them his highest civil and military officers.

12 The food was probably such as the Mosaic law forbids (Lev. iii. 17; xi. 4); and which had been, according to heathen custom, offered to idols (1 Cor. viii. 10).

9 requested of the prince of the eunuchs that he might not defile himself. Now
 10 " God had brought Daniel¹ into favour and tender love with the prince of the
 eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the
 king, who hath appointed your meat and your drink: for why should he see
 your faces worse liking than the children which *are* of your sort? then shall ye
 make *me* endanger my head to the king.

11 Then said Daniel to Melzar,² whom the prince of the eunuchs had set over
 12 Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten
 13 days; and let them give us pulse³ to eat, and water to drink. Then let our
 countenances be looked upon before thee, and the countenance of the children
 that eat of the portion of the king's meat: and as thou seest, deal with thy
 14 servants. So he consented to them in this matter, and proved them ten days.
 15 And at the end of ten days their countenances appeared fairer⁴ and fatter in
 16 flesh than all the children which did eat the portion of the king's meat. Thus
 Melzar took away the portion of their meat, and the wine that they should drink;
 and gave them pulse.

17 As for these four children, ^o God gave them ^p knowledge and skill in all
 learning and wisdom: and Daniel had ^q understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in,
 19 then the prince of the eunuchs brought them in before Nebuchadnezzar. And
 the king communed with them;⁵ and among them all was found none like
 Daniel, Hananiah, Mishael, and Azariah: therefore ^r stood they before the king.

20 ^s And in all matters of wisdom *and* understanding, that the king inquired of
 them, he found them ten times better than all the magicians *and* astrologers⁶
 that *were* in all his realm.

21 ^t And Daniel continued *even* unto the first year of king Cyrus.⁷

*Nebuchadnezzar's dream of the golden image, and its interpretation; the promotion of
 Daniel and his friends.*

2 AND⁸ in the second⁹ year of the reign of Nebuchadnezzar, Nebuchadnezzar
 " dreamed dreams, " wherewith his spirit was troubled,¹⁰ and ^x his sleep brake
 2 from him. ^y Then the king commanded to call the magicians, and the astrologers,
 and the sorcerers, and the Chaldeans,¹¹ for to show the king his dreams. So
 3 they came and stood before the king. And the king said unto them, I have
 dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac,¹² ^z O king, live for ever: tell
 thy servants the dream, and we will show the interpretation.¹³

ⁿ see Ge. 39. 21; Ps.
106. 46; Pro. 16. 7.

^o 1 Ki. 3. 12; Ps. 119.
98—100; Pro. 2. 6;
Jam. 1. 5, 17.
^p Ac. 7. 22.
^q ch. 5. 11, 12, 11; 10.
1; Ge. 40. 5—19;
Num. 12. 6; 2 Chr.
26. 5.

^r ver. 5; Ge. 41. 46.

^s 1 Ki. 10. 1.

^t ch. 6. 28; 10. 1.

^u Ge. 20. 3; 31. 24, 42;
Judg. 7. 13, 14; 1 Ki.
3. 5; Mt. 1. 20; 2.
12; 27. 19.

^v ch. 4. 5; Ge. 41. 8.
^x ch. 6. 18; Est. 6. 1.
^y ch. 5. 7; Ge. 41. 8;
Ex. 7. 11.

^z ch. 3. 9; 5. 10; 6. 6,
21; 1 Ki. 1. 31; Ne.
2. 3.

1 All that is here told us of Daniel shows that he was at once amiable, modest, and conscientious; and these virtues, no doubt, had conciliated the affection of his governor. But he rightly ascribes the favour of his superior to God; for those good qualities are the gifts of Divine grace, and, but for God's providence, might not have secured his advancement. See Prov. xxi. 1.

2 'Melzar' is probably a Persian word, meaning 'the butler.' As the chief officer's only objection arose from the fear of ill consequences, this proposal of Daniel's was both right and prudent.

3 Rather, 'vegetables' generally.

4 A simple diet is always most conducive both to the enjoyment and to the appearance of health; but in this instance there was a special blessing upon the pious resolution of these youths, increasing both their bodily and mental vigour; and, in the case of Daniel, extending to the bestowment of supernatural gifts (ver. 17), which would be highly appreciated by his Chaldean lord and by his competitors.

5 That is, he examined them. The four Hebrews were so far superior to the rest, that they were immediately appointed to be personal attendants on the king.

6 Rather, 'enchanters.'

7 Whilst his own nation was chastened, and when his early patron had been humbled, Daniel was still preserved and honoured by Him whom he had served from his youth; he lived to see the empire of Babylon fall, and Israel freed by Cyrus; and he was favoured at an advanced age with the vision of the future Messiah.

8 Now that the destined destroyer of Jerusalem had struck his first blow at the throne of David, the power and faithfulness of the God of Israel might be questioned by many, and most of all by the conqueror (compare 2 Kings xviii. 33—35). To him, therefore, Jehovah reveals

the instability of his own and of the other earthly empires which would follow, and the setting up of a Divine kingdom which should be universal and permanent. By leading Nebuchadnezzar to demand the dream as well as the explanation, God forced upon him indisputable proof of its certain truth; whilst he showed the falsehood of his Chaldean superstition, and the presence of Jehovah with his servants. Thus he brought the haughty monarch to acknowledge the superiority of Israel's God, and to place his Hebrew captives above his heathen courtiers.

9 Three years at least must have elapsed (see ch. i. 5, 18) since the date of the occurrences recorded in ch. i. 1, 2, where Nebuchadnezzar is called 'king.' It is possible that this title may be there given him by anticipation; but it is more likely that the date in this verse is reckoned from the commencement of his sole reign, at his father's death, about two years after he had undertaken the expedition against Palestine. This would allow an interval of nearly four years; at the close of which Daniel would be numbered with the 'wise men,' but as one of the youngest of the body he might, perhaps, not be summoned to help in the emergency.

10 See note on Gen. xli. 8.

11 The Chaldeans were so much addicted to the occult sciences, that the word *Chaldean* was used for a soothsayer.

12 Not Syriac, *i. e.* Western Aramaic, but Chaldee. See note on ch. i. 4. Here the Chaldee portion of the book commences, and it is continued to the end of ch. vii.; this part of the book containing the narratives and prophecies relating particularly to the Chaldeans and to Babylon.

13 The ancient soothsayers claimed the power of learning from obscure intimations the purposes of the gods, and prognostics of future events. But the profession to do more than this was limited to a few persons, mostly priests of certain oracles.

- 5 The king answered and said to the Chaldeans, The thing is gone from me: ¹ if ye will not make known unto me the dream, with the interpretation thereof,
- 6 ye shall be ^a cut in pieces, ² and your houses shall be made a dunghill. ^b But if ye show the dream, and the interpretation thereof, ye shall receive of me ^c gifts and rewards and great honour: therefore show me the dream, and the interpretation thereof.
- 7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.
- 8 The king answered and said, I know of certainty that ye would gain the time, ³ because ye see the thing is gone from me. But if ye will not make known unto me the dream, ^d *there is but* one decree ⁴ for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.
- 10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. And *it is* a rare thing that the king requireth, and there is none other that can show it before the king, ^e except the gods, whose dwelling is not with flesh.
- 12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. ⁵ And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.
- 14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard ⁶ [*Heb.* chief of the executioners, *or,* slaughtermen ^f], which was gone forth to slay the wise *men* of Babylon: he answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. ⁷
- 17 Then Daniel went to his house, and made the thing known to Hananiah, 18 Mishael, and Azariah, his companions: ^g that they would desire mercies ⁸ of the God of heaven ⁹ concerning this secret; that Daniel and his fellows ^h should not perish with the rest of the wise *men* of Babylon.
- 19 ⁱ Then was the secret revealed unto Daniel ^k in a night vision. Then Daniel 20 blessed the God of heaven. Daniel answered and said,
- ^l Blessed ¹⁰ be the name of God for ever and ever:
- ^m For wisdom and might are his: ¹¹
- 21 And he changeth ⁿ the times and the seasons:
- ^o He removeth kings, and setteth up kings:— ^p he giveth wisdom unto the wise, And knoweth to them that know understanding:
- 22 ^q He revealeth the deep and secret things:
- ^r He knoweth what is in the darkness,—and ^s the light dwelleth with him.
- 23 I thank thee, and praise thee, O thou God of my fathers, ¹² Who hast given me wisdom and might, ¹³ And hast made known unto me now what we ^t desired of thee: For thou hast *now* made known unto us the king's matter.
- 24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king

^a ch. 3. 29; 2 Ki. 10. 27; Ezra 6. 11.
^b ch. 5. 16.
^c ver. 43; ch. 5. 17.

^d Est. 4. 11.

^e vers. 27, 28; ch. 5. 11.

^f Ge. 37. 36.

^g Ps. 59. 15; Pro. 3. 5, 6; Jer. 33. 3; Mt. 18. 19.

^h Ge. 18. 25; Mal. 3. 18.

ⁱ Ps. 25. 14; Am. 3. 7.
^k see refs. Ge. 15. 1; and 20. 3; Num. 12. 6.

^l Ps. 113. 2; 115. 13.

^m 1 Chr. 29. 11, 12; Job 12. 13; Jer. 32. 19.

ⁿ ch. 7. 25; 11. 6; 1 Chr. 29. 30; Est. 1. 13.

^o ch. 1. 17, 32; Job 12. 18; see refs. Ps. 75. 5-7.

^p Ex. 31. 3, 6; 1 Ki. 4. 29; Pro. 2. 6; Jam. 1. 5.

^q vers. 28, 29; Ge. 41. 16, 25-28; Job 12. 22; Ps. 25. 14.

^r Ps. 139. 11, 12; Jer. 23. 24; 1 Cor. 4. 5; Heb. 1. 13.

^s ch. 5. 11, 14; Ps. 36. 9; 104. 2; 1 Tim. 6. 16; Jam. 1. 17.

^t ver. 18; Ps. 25. 14.

¹ Meaning either, 'the dream has escaped my memory;' or, 'the decree has gone from me,' and is irrevocable.

² Literally, 'made pieces;' a severe but not uncommon punishment: see 1 Sam. xv. 33. Assyrian sculptures represent the infliction of it, by the cutting off the various limbs of the criminal. The destruction and pollution of the houses of criminals was also frequent both in the East and in Greece. See 2 Kings x. 27; Ezra vi. 11.

³ Chaldee, 'buy the time;' *i. e.* you desire to gain advantage by delay; either by devising some expedient to deceive me (ver. 9), or because, as 'the time is changed' (*i. e.* passes on), other matters may divert my attention.

⁴ Or, 'one is your purpose;' *i. e.* ye have agreed together to deceive me.

⁵ Such an edict is quite in conformity with the practice of Oriental despots, and with the personal character of Nebuchadnezzar. See 2 Kings xxv. 7, 18-21.

⁶ See note on Gen. xxxvii. 36.

⁷ The narrative implies that his request was successful. The king's passion may have cooled, or Daniel's recent distinguished examination and modest demeanour may

have pleased him; but we must not fail to observe in it God's all-controlling hand. See note on ch. i. 9.

⁸ It was evident that none could help them but God; and that this could only be expected in answer to prayer.

⁹ God, who governs all as supreme and universal King.

¹⁰ This thanksgiving reminds us that every answer to prayer should call forth praise. Comp. Phil. iv. 6.

¹¹ Daniel's mind was evidently occupied not only with the mercy shown to himself and his friends, by the dream being made known to him, but also with the great subjects of the dream itself, as illustrating God's power and wisdom in the change of empires from age to age. This hymn is well adapted to prepare the reader for the subsequent revelations.

¹² Great as had been Israel's sins, which might have annulled God's covenant of mercy, and severe as his chastenings had been, by sending Daniel and his companions into exile, God had shown by hearing their prayer that he was unchangeable in his love, and mindful of his promises to Abraham and his race.

¹³ Or, 'power;' *i. e.* to tell the dream.

- 25 the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.
- 26 The king answered and said to Daniel, whose name *was* Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"
- 27 Daniel answered¹ in the presence of the king, and said, The secret which the king hath demanded^x cannot the wise *men*, the astrologers, the magicians, the soothsayers, show unto the king; ^y but there is a God in heaven that revealeth secrets, and maketh known [hath made known] to the king Nebuchadnezzar ^z what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: ^a and he that revealeth secrets maketh known to thee what shall come to pass. ^b But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, ^c but for *their* sakes² that shall make known the interpretation to the king, ^d and that thou mightest know the thoughts of thy heart.
- 31 Thou, O king, sawest, and, behold, a great image.³ This great image, whose brightness *was* excellent, stood before thee; and the form⁴ thereof *was* terrible.
- 32 ^e This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.⁵
- 34 Thou sawest till that a ^f stone was cut out ^g without hands, ^h which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became ⁱ like the chaff of the summer threshingfloors; and the wind carried them away, that ^k no place was found for them.⁷ And the stone that smote the image ^l became a great mountain, ^m and filled the whole earth.
- 36 This *is* the dream; and we⁸ will tell the interpretation thereof before the king.
- 37 "Thou, O king, *art* a king of kings:⁹ ⁿ for the God of heaven hath given thee a kingdom, power, and strength, and glory.¹⁰ ^o And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.¹¹ ^p Thou *art* this head of gold.¹² And after thee shall arise ^q another kingdom, ^r inferior to thee; ^s and another third kingdom of brass, which shall bear rule over all the earth. And ^t the fourth kingdom shall be strong as iron: ^u forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest ^v the feet and toes,¹⁵ part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry

u 1 Sam. 17. 33.

x Is. 44. 25; 47. 12, 13.

y vers. 18, 47; Ge. 40. 8; 41. 16; Am. 4. 13.

z see refs. Is. 2. 2; Hos. 3. 5; Mic. 4. 1.

a vers. 22, 28.

b so Ge. 41. 16; Ac. 3. 12.

c Is. 43. 3, 4; Mt. 24. 22; 2 Cor. 4. 15.

d ver. 47.

e see ver. 38, etc.

f Ps. 118. 22; Is. 28. 16.

g ch. 8. 25; Zec. 4. 6; 2 Cor. 5. 1; Heb. 9. 24.

h Ps. 2. 8—12; 110. 5, 6.

i Ps. 1. 4; Hos. 13. 3.

k Ps. 37. 10, 36.

l Is. 2. 2, 3.

m Ps. 22. 27; 72. 16—19; 80. 9; Is. 11. 9; Rev. 11. 15.

n Ezra 7. 12; Is. 47. 5; Jer. 27. 6, 7; Eze. 26. 7; Hos. 8. 10.

o Ezra 1. 2; Pro. 8. 15; Jer. 28. 14.

p ch. 4. 21, 22; Jer. 27. 6.

q ver. 32.

r ch. 5. 28—31; 7. 5; 8. 3, 4, 20.

s ver. 32; ch. 7. 6; 8. 5; 10. 20.

t ver. 33; ch. 7. 7, 19—26; 8. 24, 25; John 11. 48.

u vers. 33—35; ch. 7. 24; Rev. 12. 3; 13. 1.

¹ Compare Joseph's language on a similar occasion, Gen. xl. 8; xli. 16.

² Rather, 'but in order that the interpretation may be made known unto the king.'

³ This dream accords perfectly with its great object. A colossal image, in which heterogeneous materials were combined to make one human form, aptly symbolizes the great empires of the world, which, with all their differences, are in nature alike, and all earthly and human. And a mountain rock, detached, moved, expanding by a mysterious, inward, unseen power, beautifully represents the origin, progress, and final universality of that kingdom which is not of this world.

⁴ Rather, 'its appearance was terrible.' Among the monuments of Egypt and Assyria, colossal statues of monarchs are found.

⁵ That is, 'earthenware;' for unless the clay were burnt it could not sustain the image.

⁶ That is, not by human power.

⁷ Or, 'and their whole place was not found;' *i. e.* they utterly disappeared. Compare Psa. xxxvii. 10; ciii. 16; Rev. xx. 11.

⁸ Daniel modestly includes his companions.

⁹ Daniel here shows how a king may be fully honoured, whilst he is reminded of his subjection to God's authority.

¹⁰ It is commonly supposed that these four empires are those of the *Chaldeans*, the *Medes and Persians*, the *Greeks* under Alexander and his successors, and the *Romans*. They all bore sway over Palestine, and they filled up the time between the fall of the throne of David, and the establishment of that of Christ. Though they

appear simultaneously in the image, they are explained as being successive (ver. 39).

¹¹ The word 'all,' like other absolute terms, is frequently used in Scripture with a limited sense. See Deut. ii. 25; Matt. iii. 5.

¹² Nebuchadnezzar, as the head of the empire of Babylon, is fitly represented by the 'head of gold,' because his kingdom was first in order of time, and perhaps excelled the others in magnificence and splendour (Isa. xiii. 19; xlvi. 5).

¹³ As the fundamental idea of the whole representation is *regal authority*, it is probably in respect to this that the second empire is inferior to the first. Accordingly, whilst Nebuchadnezzar always appears to act as an absolute autocrat, the Medo-Persian kings are subject to the restraint of unalterable law. See ch. vi. 15; Esth. viii. 8, and note.

¹⁴ Indomitable strength and destructive energy were the peculiar characteristics of the Romans; but the vast extension of their empire, and the admission of many foreigners to the privilege of citizenship, had introduced many elements of weakness before the kingdom of Messiah began to be set up in the world.

¹⁵ Many expositors suppose that the 'toes' were designed to represent *ten* kingdoms, into which the Roman empire became divided, after the irruptions of the Gothic nations who issued from the north, and conquered the Roman empire. But it is better to understand the 'toes' as only mentioned to complete the representation of the image, especially as there is no express mention of their number, as there is of the horns in ch. vii. 7.

42 clay.¹ And as the toes of the feet were part of iron, and part of clay, so the
 43 kingdom shall be partly strong, and partly broken [*or*, brittle]. And whereas
 thou sawest iron mixed with miry clay, they shall mingle themselves with the
 seed of men:² but they shall not cleave one to another, even as iron is not
 44 mixed with clay. And in the days³ of these kings ^xshall the God of heaven
 set up a kingdom, ^ywhich shall never be destroyed: and the kingdom shall not
 be left⁴ to other people, ^zbut it shall break in pieces⁵ and consume all these
 45 kingdoms, and it shall stand for ever; ^aforasmuch as thou sawest that the
 stone was cut out of the mountain without hands, and that it brake in pieces the
 iron, the brass, the clay, the silver, and the gold.

^x ver. 28; Ge. 49. 10; Ps. 2. 6; Mt. 28. 18.
^y ch. 4. 3, 31; 6. 26; 7. 13, 14, 27; Mic. 4. 7; Lk. 1. 32, 33; Rev. 11. 15.
^z ch. 8. 25; Ps. 2. 9; Is. 60. 12; Mt. 21. 41; 1 Cor. 15. 24; Rev. 19. 15—20.
^a vers. 31, 35; Is. 28. 16.

The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 ^bThen the king Nebuchadnezzar fell upon his face, and worshipped⁶ Daniel, and commanded that they should offer an oblation ^cand sweet odours unto him.

^b see Ac. 10. 25; 14. 13; 28. 6.
^c Ezra 6. 10.

47 The king answered unto Daniel, and said, Of a truth⁷ it is, that your God is a God of gods, and a Lord of kings, ^dand a revealer of secrets, seeing thou couldest reveal this secret.

^d ver. 28.

48 Then the king made Daniel a great man, ^eand gave him many great gifts, and made him ruler over the whole province of Babylon,⁸ and ^fchief of the governors
 49 over all the wise men of Babylon.⁹ Then Daniel requested of the king, ^gand he set Shadrach, Meshach, and Abed-nego, over the affairs of the province¹⁰ of Babylon: but Daniel ^hsat in the gate of the king.¹¹

^e ver. 6.
^f ch. 1. 9; 5. 11.
^g ch. 3. 12.

Shadrach, Meshach, and Abednego, refusing to worship the golden image, are cast into a furnace of fire, and miraculously preserved.

^h Est. 2. 19, 21; 3. 2; Jer. 39. 3.

3 NEBUCHADNEZZAR¹² the king made an image of gold,¹³ whose height was threescore cubits,¹⁴ and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors,¹⁵ and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all

1 Rather, 'earthenware clay:' see note on ver. 33. The clay and iron were evidently intermingled (see ver. 43), though they were 'divided,' so that they would not coalesce; and thus the strength of the iron was useless through the brittleness of the clay.

2 Rather, 'They shall be mixing themselves among the race of man, but they shall not be cleaving one to another;' i. e. there shall be mixture, but not union.

3 That is, before they have passed away.

4 That is, it shall not be transferred to another people, as the previous kingdoms had been.

5 The powers which are thus destroyed are evidently regarded not so much as being actively hostile to the people of God, for indeed the Medo-Persian was, on the whole, friendly to them; but rather as being, in their origin and principles, altogether antagonistic to the great principles of the kingdom of Jehovah. And they may therefore be regarded as representing other merely earthly and human powers, whose destiny is here foreshadowed. They must all be either entirely subordinated to the rule of the Messiah, or utterly swept away. Comp. Ps. ii., ex.; Isa. lx. 10—12.

6 That Nebuchadnezzar did not treat Daniel as a god is clear from the next verse; for he attributes the revealing of the secret to Daniel's God. But in the East, the homage paid to the great man resembles, in outward form, the worship paid to God himself.

7 Nebuchadnezzar was evidently convinced of the wisdom and supremacy of Jehovah; yet he remained an idolater, as the sequel shows. He thus furnishes an instructive instance of the inefficacy of evidence and conviction of truth, unless the heart is yielded to the influence of the Holy Spirit. Compare James ii. 19.

8 The district around the capital.

9 The 'wise men' appear to have been arranged in certain orders or classes, each having its head. Daniel was placed over the whole as the president; though he appears to have given no countenance to their proceedings. See ch. iv. 8, and note.

10 Governors of the province under Daniel. Daniel did not forget, in his prosperity, the companions of his captivity.

11 Nebuchadnezzar retained him at court, as one of his confidential advisers.

12 A career of successful ambition seems to have obliterated in Nebuchadnezzar's mind the impressions of his earlier lesson (ch. ii.); and he not only continued to worship his idols, but required all his servants to do so under pain of death (vers. 1—7). Jehovah, therefore, by the unflinching faithfulness of the three Hebrew officers (8—18), and by his own miraculous interposition for their protection and deliverance (19—27), makes the haughty monarch again confess his power, and honour his faithful worshippers (28—30). The date of these events is not given; but it is clear that they occurred when Nebuchadnezzar had greatly enriched himself, and was not personally engaged in war. The most probable period is, therefore, either after the final capture and destruction of Jerusalem (B. C. 587), or after the spoliation of Egypt; and the interval of time between chapters ii. and iii. will be accordingly either about seventeen or more than thirty-two years.

13 From the descriptions which are given of the fabrication of idols in Isa. xl. 18—20; xli. 6, 7; xlv. 10—13; xlv. 6, 7, it appears that golden idols were made of plates of gold covering a mass of wood or stone; and many ancient monuments are found which have evidently been thus plated with metal.

14 As the Babylonian cubit was large (Herod. i. 178), this image must have been above 100 feet high and 10 feet broad. It was thus about the same height as the Colossus at Rhodes; and of the same proportions, and of nearly the same size, as some of the Egyptian obelisks. It is not said to have been a human figure; but it may have been so, as the word rendered 'breadth' may equally well mean 'depth,' i. e. from breast to back, which would give the natural proportions of the body; or it may have been elevated on a lofty pedestal; or the due proportions may have been disregarded, as was sometimes the case in the semi-barbarous works of Babylon. It is supposed to have been an image dedicated either to Bel, the chief deity of the Chaldeans, or to Nebo, the patron-god of the monarch.

15 Some of these titles are of Persian, and some of Aramean origin; but the exact meaning of each cannot now be ascertained. They may perhaps best be translated

the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, ⁱ O people, nations, and ⁱ languages, *that* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer,¹ and all kinds of music, ye fall down and worship the golden ^k image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour² ^h be cast into the midst of a burning fiery ^t furnace. Therefore at that time when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, ^l the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans ^m came near, and accused the Jews. 9 They spake and said to the king Nebuchadnezzar, ⁿ O king, live for ever. 10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall 11 fall down and worship the golden image: and whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. 12 ^o There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego;³ these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. 14 Nebuchadnezzar spake and said unto them, *Is it* ^p true,⁴ O Shadrach, Meshach, and Abed-nego; do not ye serve my gods, nor worship the golden image which I 15 have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; ^q *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace;—^r and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, ^s we *are* not careful⁵ to answer thee in this matter. If it be *so*, ^t our God whom we serve is able to deliver us from the burning fiery furnace; and he 17 will deliver *us* out of thine hand, O king. But if not, ^u be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed⁶ against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more⁷ than it was wont to be 20 heated. And he commanded the most mighty men⁸ that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery 21 furnace. Then these men were bound in their coats,⁹ their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery 22 furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire ^x slew¹⁰ those men that took up Shadrach,

ⁱ ch. 4. 1; 6. 25.

^k Jer. 20. 22; Rev. 13. 15.

^t Jer. 51. 7.

^m ch. 6. 12, 13.

ⁿ ch. 2. 4; 5. 10; 6. 6, 21.

^o ch. 2. 49; Est. 3. 8; Pro. 27. 4.

^p Ex. 21. 13.

^q as Ex. 32. 32; Lk. 13. 9.

^r Ex. 5. 2; 2 Ki. 18. 35.

^s Ps. 37. 5—7; 55. 22; Mt. 10. 19.

^t 1 Sam. 17. 37; Job 5. 19; 34. 29; Ps. 27. 1, 2.

^u Pro. 23. 1; Lk. 12. 4—7.

^x Pro. 11. 8.

as follows: 'satraps' or viceroys of subject-kingdoms; 'deputies,' the lieutenants of the satraps; 'governors' of provinces; 'chief judges;' 'treasurers;' 'secretaries' of the royal 'edicts;' 'counsellors,' or 'judges;' and all other persons 'in authority.'

¹ What these musical instruments were is unknown. Some were evidently of Greek origin; and the peculiar form of the words suggests that they were brought from Egypt, where many Greeks were already settled (Herod. ii. 153, 154). Other instruments of Eastern origin were afterwards used in Greece, under names borrowed from these. It is possible that the different kinds of music were those used by the different nations whose representatives were here assembled.

² Literally, 'in the glance of an eye;' *i. e.* immediately. The peremptory command and the terrible penalty accord with other actions of this haughty conqueror. Comp. ch. ii. 5, and Jer. xxix. 22.

³ Why these three were selected by the accusers we

are not told, and it is useless to inquire. Daniel's character assures us that he would not comply with the king's command; but he may have been absent, or the accusers may have feared to lay a charge against him.

⁴ Rather, 'Is it purposely?'

⁵ Rather, 'we do not need.' It is needless to enter into the matter: we are determined at all risks to worship none but Jehovah, who is able to deliver us if he sees fit.

⁶ Showing the most violent anger.

⁷ The word 'seven' is often employed to denote completeness. The furnace was to be heated to the greatest intensity.

⁸ That is, in bodily strength.

⁹ That is, with all their clothes on. The 'coats' are rather the wide and long *pantaloons* of the East; the 'hosen,' *tunics* or *under-garments*; and the 'hats' should be *mantles*.

¹⁰ Hurried by the king's peremptory command, the men could not consult their own safety; and therefore,

- 23 Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.
- 24 Then Nebuchadnezzar the king was astonished,¹ and rose up in haste, and spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose,² walking in the midst of the fire, and they have no hurt; and the form of the fourth is like ³the Son of God.²
- 26 Then Nebuchadnezzar came near to the mouth³ of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*.
- Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.
- 27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men,⁴ upon whose bodies the fire had no power,⁵ nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.
- 28 Then Nebuchadnezzar spake, and said, ⁶Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that ⁷trusted in him, and have changed⁴ ⁸the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.
- 29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be ⁹cut in pieces, and their houses shall be made a dunghill: ¹⁰because there is no other God that can deliver after this sort. ¹¹Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Nebuchadnezzar's dream of the great tree, with its interpretation, and fulfilment.

- 4 NEBUCHADNEZZAR⁵ the king, ⁶unto all people, nations, and languages, ⁷that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders ⁸that the high God hath wrought toward me.
- 3 How great *are* his signs! and how mighty *are* his wonders! his kingdom is ⁹an everlasting kingdom, and his dominion is from generation to generation.
- 4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:
- 5 I saw a dream which made me afraid,¹⁰ and the thoughts upon my bed and the visions of my head ¹¹troubled me. Therefore made I a decree ¹²to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream. ¹³Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last¹⁴ Daniel came in before me, (¹⁵whose name was Belteshazzar, according to the name of my god, ¹⁶and in whom is the spirit of the holy gods:¹⁷) and before him I told the dream, *saying*,
- 9 O Belteshazzar, ¹⁸master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus *were* the visions of mine head in my bed; I saw, and, behold, ¹⁹a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached ²⁰unto heaven, and the sight thereof to the end of all the earth: the leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat⁸ for all: ²¹the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of

y Is. 43. 2; Ac. 5. 23—25.
z ver. 28; Job 1. 6; 38. 7; Ps. 31. 7.

a Heb. 11. 34.
b Mt. 10. 30.

c ch. 2. 47; 4. 34.

d ver. 25; ch. 6. 22, 23; Ps. 31. 7, 8; Jer. 17. 7.
e ver. 6; Ezra 6. 11.
f ch. 6. 25.

g ch. 2. 5.
h ch. 6. 27; Deu. 32. 31; Ps. 3. 8; 75. 10.
i 1 Sam. 2. 30; Ps. 91. 14.

k ch. 3. 1; 6. 25.

l ch. 3. 26.

m ch. 6. 27.

n ver. 31; ch. 2. 44; 6. 26.

o ch. 2. 29, 29.

p ch. 2. 1.
q ch. 2. 2—7.

r ch. 2. 2.

s ch. 1. 7; Is. 46. 1.

t ver. 18; ch. 2. 11; 5. 11, 14; Is. 63. 11.

u ch. 2. 48; 5. 11.

v vers. 20—26; Ps. 37. 35, 36; Eze. 31. 3—18.

y Ge. 11. 4; Deu. 9. 1.

z see Lam. 4. 20; Eze. 17. 23; 31. 6.

when they 'carried up' the three Hebrews to the opening at the top of the furnace, they were burnt. The apocryphal 'Song of the Three Children' is inserted here in some editions of the Bible.

¹ Astonished.

² Literally, 'like to a son of God;' or, 'of the gods.' Nebuchadnezzar calls this person 'an angel' (ver. 28): and Luther, Calvin, and Coverdale, in common with the majority of commentators, take this to be the meaning. Comp. Job i. 6; Psa. lxxxix. 6, and notes. The heathen monarch probably thought only of a majestic super-human being.

³ Rather, 'door;' an aperture for the use of those who attended to the furnace.

⁴ Perhaps, 'altered;' i. e. transgressed; as in Ezra vi. 11.

⁵ To make the preceding lessons effectual, they are followed by a severe personal chastisement: comp. note on Exod. vii. 20. God first sends to Nebuchadnezzar an

alarming dream which confounds his soothsayers, but is explained by Daniel as containing a threatening of madness and deposition if he continue his haughty and tyrannical conduct: and He then indicts the punishment denounced. By this the monarch is humbled, and brought to acknowledge the supremacy of Jehovah, and he is then restored to his kingdom, and issues an edict in which the whole is narrated. Ver. 37 affords a hope that the proud conqueror whom God had used to humble and chasten Israel, when thus himself humbled and chastened, became a true worshipper of Jehovah.

⁶ Daniel seems to have kept himself aloof from the soothsayers, whose pretensions and artifices he could not countenance.

⁷ Nebuchadnezzar speaks like a polytheist.

⁸ Rather, 'food;' as it should be rendered in almost every instance in which the word 'meat' occurs in the English Bible.

my head upon my bed, and, behold, ^a a watcher¹ and ^b an holy one came down
 14 from heaven; he cried aloud, and said thus, ‘Hew down the tree, and cut off his
 branches, shake off his leaves, and scatter his fruit: ^c let the beasts get away
 15 from under it, and the fowls from his branches: nevertheless leave the stump of
 his roots in the earth, even with a band of iron and brass,² in the tender grass
 of the field; and let it be wet with the dew of heaven, and *let his portion be*
 16 *with the beasts*³ in the grass of the earth: let his heart be changed⁴ from
 man’s, and let a beast’s heart be given unto him; and let seven ^e times⁵ pass
 17 over him. This matter⁶ *is* ^f by the decree of the watchers, and the demand by
 the word of the holy ones: to the intent⁷ ^g that the living may know ^h that the
 Most High ruleth in the kingdom of men, and giveth it to whomsoever he will,
 18 and setteth up over it the basest⁸ of men.—This dream I king Nebuchadnezzar
 have seen. Now thou, O Belteshazzar, declare the interpretation thereof, ⁱ foras-
 much as all the wise *men* of my kingdom are not able to make known unto me
 the interpretation: but thou *art* able; ^k for the spirit of the holy gods *is* in thee.
 19 Then Daniel, ^l whose name *was* Belteshazzar, was ^m astonished⁹ for one hour,¹⁰
 and his thoughts troubled him. The king spake, and said, Belteshazzar, let not
 the dream, or the interpretation thereof, trouble thee. Belteshazzar answered
 and said, ⁿ My lord, ^o the dream *be* to them that hate thee, and the interpretation
 20 thereof to thine enemies. ^p The tree that thou sawest, which grew, and was
 strong, whose height reached unto the heaven, and the sight thereof to all the
 21 earth; whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for
 all; under which the beasts of the field dwelt, and upon whose branches the
 22 fowls of the heaven had their habitation: ^q it *is* thou, O king, that art grown
 and become strong: for thy greatness is grown, and reacheth unto heaven, ^r and
 23 thy dominion to the end of the earth. ^s And whereas the king saw a watcher
 and an holy one coming down from heaven, and saying, Hew the tree down, and
 destroy it; yet leave the stump of the roots thereof in the earth, even with a
 band of iron and brass, in the tender grass of the field; and let it be wet with
 the dew of heaven, ^t and *let his portion be* with the beasts of the field, till seven
 24 times pass over him;—this *is* the interpretation, O king, and this *is* the decree
 25 of the Most High, which is come upon my lord the king: That they shall
^u drive¹¹ thee from men, and thy dwelling shall be with the beasts of the field,
 and they shall make thee ^x to eat grass as oxen, and they shall wet thee with the
 dew of heaven, and seven times shall pass over thee, ^y till thou know that the
 Most High ruleth in the kingdom of men, and ^z giveth it to whomsoever he will.
 26 And whereas they commanded to leave the stump of the tree roots; thy kingdom
 shall be sure unto thee, after that thou shalt have known that the ^a heavens¹² do
 27 rule. Wherefore, O king, let my counsel be acceptable unto thee, and ^b break off
 thy sins by righteousness, and thine iniquities by showing mercy to the poor; ^c
^d if it may be ^e a lengthening of thy tranquillity.
 28, 29 ^f All this came upon the king Nebuchadnezzar. At the end of twelve
 30 months he walked in¹⁴ the palace of the kingdom of Babylon. The king
^g spake, and said, Is not this great Babylon, that I have built¹⁵ for the house of

^a vers. 17, 23; Ps. 103.
 20.
^b ch. 8. 13; Deu. 33.
 2; Zec. 14. 5; Jude
 14.
^c vers. 20—33; Mt. 3.
 19.
^d Eze. 31. 12.

^e ch. 11. 13; 12. 7.

^f see ver. 21.

^g Ps. 9. 16; 83. 18.
^h vers. 25, 32; ch. 2.
 21; 5. 21.

ⁱ ch. 5. 8, 15; Ge. 41.
 8, 15.

^k ver. 8.

^l ver. 8.
^m ch. 7. 28; 8. 27.

ⁿ ver. 21.
^o see 2 Sam. 18. 32;
 Jer. 29. 7.
^p vers. 10—12.

^q ch. 2. 37, 38.

^r Jer. 27. 6—8.

^s vers. 13—17.

^t ch. 5. 21.

^u vers. 32, 33; ch. 5.
 21, etc.

^x Ps. 106. 20.

^y vers. 17, 32; Ps. 83.
 18.

^z Jer. 27. 5.

^a Mt. 21. 25; Lk. 15.
 18, 21.

^b Job 34. 31, 32; Pro.
 16. 6; Jam. 4. 8—10;
 1 Pet. 4. 8.

^c Ps. 41. 1—3.

^d 1 Ki. 21. 29; Jon.
 3. 9.

^e Num. 23. 19; Pro.
 10. 24.

^f ch. 5. 20; Pro. 16.
 18.

1 That is, ‘a watcher [who was] also a holy one.’ The word ‘watcher’ appears to be derived from the doctrines of Parsism; which, throughout this region, were mixed up with the prevailing idolatry, and which taught that there were inferior deities watching over the stars, the world, and the souls of men. The epithet ‘holy’ is added to distinguish the *good* class of watchers, the messengers of Ormuzd, from the *bad* ones, who were supposed to watch for opportunities to do evil, under Ahriman the Evil Genius. See note on Isa. xlv. 7.

2 Whether this were a band on the stump to keep it from splitting and decaying, or a fence around it, the signification clearly is, that it should be carefully guarded and preserved.

3 Here is evidently a change from the *tree* to a *person* represented by it; and this transition may have particularly awakened the attention and solicitude of the monarch.

4 The desires and sympathies of a man, shall be exchanged for the propensities of a beast.

5 Many interpreters suppose ‘times’ to mean ‘years,’ both here and in ch. vii. 25; xii. 7. But the term is indefinite in itself; and there is not sufficient proof of this particular application to allow us to found anything upon it.

6 Or, ‘decision.’ ‘Demand’ means ‘requirement.’

7 To demonstrate the supreme power and unlimited sovereignty of the Most High God over the mightiest potentates.

8 Literally, ‘the low of men;’ a person of humble condition.

9 Terrified at the import of the dream.

10 Rather, ‘for an instant.’ See ch. iii. 6.

11 Rather, ‘thou shalt be driven,’ etc.; ‘thou shalt be made to eat,’ etc.; ‘thou shalt be wetted,’ etc. The threatening seems to be that, by a Divine visitation for his pride, he should become a maniac (see vers. 34, 36), imagining himself a beast, and constantly endeavouring to act accordingly, by ranging among the animals in the parks connected with the royal residence.

12 Referring to the Most High, who dwells in heaven. Compare Luke xv. 18.

13 Compare Jer. xviii. 7, 8; Jonah iii. 10. Daniel’s demeanour on this occasion affords an admirable example of combined faithfulness, courtesy, and generous feeling.

14 Rather, ‘upon.’ The flat roofs of Eastern houses are constantly used for walking. See 2 Sam. xi. 2.

15 Though Nebuchadnezzar was not the founder of Babylon, he had so greatly enlarged and enriched it, that he might naturally say he had built it.

the kingdom by the might of my power, and for the honour of my majesty?
 31 ^s While the word *was* in the king's mouth,¹ there fell ^h a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed
 32 from thee; and ⁱ they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.
 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.²
 34 And ^k at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him ^l that liveth for ever, whose dominion *is* ^m an everlasting dominion, and his kingdom *is* from generation to generation: and ⁿ all the inhabitants of the earth *are* reputed as nothing: and ^o he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and
 36 ^p none can stay his hand, or say unto him, ^q What doest thou? At the same time my reason returned unto me; ^r and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me;³ and I was established in my kingdom, and excellent majesty was ^s added unto me.
 37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, ^t all whose works *are* truth, and his ways judgment: ^u and those that walk in pride he is able to abase.

Belshazzar's feast; the writing upon the wall; and its interpretation by Daniel.

5 BELSHAZZAR⁴ the king⁵ ^x made a great feast to a thousand of his lords, ² and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels ^y which his ^z father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and
 3 his princes, his wives, and his concubines,⁶ might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his
 4 concubines, drank in them. They drank wine, ^a and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.
 5 ^b In the same hour⁷ came forth fingers of a man's hand,⁸ and wrote over against the candlestick⁹ upon the plaister of the wall of the king's palace. And
 6 the king saw the part of the hand that wrote. Then the king's countenance¹⁰ was changed, and his thoughts troubled him, so that the joints of his loins were

^κ ch. 5. 4, 5; Ex. 15. 9, 10; Job 20. 23; Lk. 12. 20; Ac. 12. 27, 28.
^h ver. 24.
ⁱ vers. 11—16, 25.

^k vers. 16, 26, 32.

^l ch. 12. 7; Rev. 4. 10. mch. 2. 44; 7. 14; Ps. 10. 16; Mic. 4. 7; Lk. 1. 33.
ⁿ Is. 40. 15—17, 22, 23. o Job 23. 13; Ps. 115. 3; 135. 6.

^p Job 34. 29. q Job 9. 12; Is. 45. 9; Ro. 9. 20.
^r ver. 26.

^s Job 42. 12; Pro. 22. 4; Mt. 6. 33.

^t Ps. 33. 4; Rev. 15. 3; 16. 7.
^u ch. 5. 20; Ex. 18. 11.

^x Est. 1. 3.

^y ch. 1. 2; Jer. 52. 19. z vers. 11, 13; 2 Sam. 9. 7; 2 Chr. 15. 16; Jer. 27. 7.

^a Rev. 9. 20.

^b ch. 4. 31.

1 Proving the connection between the crime and the punishment.

2 These words are of course, like those in vers. 11, 12, tinged with Eastern hyperbole. But it seems not unlikely that the king's fancies were gratified as far as was safe; whilst his kingdom was preserved for him when his reason should return. And, though there is no positive information given upon the subject, it seems most probable that the cure taken of the king and his empire is to be attributed, in part, to the wisdom and faithfulness of Daniel.

3 They resumed their attendance upon me.

4 The lessons given to Nebuchadnezzar were lost upon his successors, who gave themselves up to voluptuous indulgence. The impious Belshazzar, at one of his feasts, profanes the sacred vessels of Jehovah's temple (vers. 1—4), and thus fills up the measure of his sins. Immediately a Divine hand writes his doom upon the wall of his banquet-house, filling him with alarm, though none of his wise men can interpret the mysterious characters (5—9). At length, through the advice of the queen-mother, Daniel is summoned (10—12); and he reads and explains the terrible sentence (13—29), which is executed the same night (30). The whole chapter impressively illustrates the tendency of sensuality to impiety, and the hopeless ruin which ensues.

5 So contradictory are the statements of profane historians respecting Nebuchadnezzar's successors, that it is unsafe to assert anything respecting them, at present, beyond what is found in the records of Scripture. From these we learn that Belshazzar was a son (*i. e.* a descendant) of

Nebuchadnezzar, that he reigned at least three years, and that he was killed in the night after an impious festival (ch. v. 11, 30; viii. 1). Very recently his name has been deciphered in some inscriptions which have been found at Babylon, from which it is inferred, with some probability, that he was the son of Nabonit (or Labynetus), who is usually regarded as the last king of Babylon; and that he was associated with his father in the kingdom, and was left by him to govern and defend the city, and was slain when it was taken by the Medo-Persian forces, whilst Nabonit, who led a Chaldean army to its relief, though defeated, was not killed. If these suppositions be correct, they will remove many difficulties arising from varying accounts of these events.

6 The Babylonians differed from the Persians and other Oriental nations (see Esth. i. 10, 11) in admitting females to their banquets, which became proverbial for their licentiousness (Quint. Curt. v. 1).

7 Rather, 'moment': see note on ch. iii. 6.

8 This supernatural appearance at such a moment might well be regarded as expressing the displeasure of the God of the Hebrews at the desecration of the vessels of his temple; for even the heathen thought it a great impiety to convert sacred things to common uses.

9 The writing being over against the chandelier would be very conspicuous. Some suppose that this was the temple lamp-stand which had been brought from Jerusalem.

10 Literally, 'his brightnesses'; *i. e.* his bright looks grew pale. The pallor, faintness, trembling, and loud outcry, graphically portray the extreme terror of the conscience-stricken king.

<p>7 loosed, and his ^c knees smote one against another. ^d The king cried aloud to bring in ^e the astrologers, the Chaldeans, and the soothsayers. <i>And</i> the king spake, and said to the wise <i>men</i> of Babylon, Whosoever shall read this writing,¹ and show me the interpretation thereof, shall be clothed with scarlet [<i>or</i>, purple], and <i>have</i> a chain of gold about his neck, ^f and shall be the third ruler² in the</p> <p>8 kingdom. Then came in all the king's wise <i>men</i>: ^g but they could not read the</p> <p>9 writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly ^h troubled, and his countenance was changed in him, and his lords were astonished.</p> <p>10 <i>Now</i> the queen,³ by reason of the words of the king and his lords, came into the banquet house: <i>and</i> the queen spake and said, ⁱ O king, live for ever: let</p> <p>11 not thy thoughts trouble thee, nor let thy countenance be changed: ^k there is a man⁴ in thy kingdom, in whom <i>is</i> the spirit of the holy gods;⁵ and in the days of thy ^l father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, <i>I say</i>, thy father,⁶ made ^m master of the magicians, astrologers, Chaldeans, <i>and</i></p> <p>12 soothsayers; ⁿ forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, ^o whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.</p> <p>13 Then was Daniel brought in before the king. <i>And</i> the king spake and said unto Daniel, <i>Art</i> thou that Daniel, which <i>art</i> of ^p the children of the captivity</p> <p>14 of Judah, whom the king my father brought out of ^q Jewry?⁷ I have even heard of thee, that ^r the spirit of the gods <i>is</i> in thee, and <i>that</i> light and understanding</p> <p>15 and excellent wisdom is found in thee. And now ^s the wise <i>men</i>, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the inter-</p> <p>16 pretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: ^t now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and <i>have</i> a chain of gold about thy neck, and shalt be the third ruler in the kingdom.</p> <p>17 Then Daniel answered and said before the king, ^u Let thy gifts be to thyself, and give thy ^x rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, ^y the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:</p> <p>18 and for the majesty that he gave him, ^z all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down.</p> <p>20 ^a But when his heart was lifted up, and his mind hardened ^b in pride, he was</p> <p>21 deposed from his kingly throne, and they took his glory from him: and he was ^c driven from the sons of men; and his heart was made like the beasts, and his dwelling <i>was</i> with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; ^d till he knew that the most high God ruled</p> <p>22 in the kingdom of men, and <i>that</i> he appointeth over it whomsoever he will. And thou his son, O Belshazzar, ^e hast not humbled thine heart, though thou knewest</p> <p>23 all this; ^f but hast lifted up thyself⁸ against the Lord of heaven: and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, ^g which see not, nor hear, nor know: and the God ^h in whose hand thy breath <i>is</i>, ⁱ and whose <i>are</i> all thy</p> <p>24 ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.</p>	<p>^c Nah. 2. 10. ^d ch. 2. 2; 4. 6. ^e Is. 47. 13.</p> <p>^f ch. 6. 2. ^g ch. 2. 27; 4. 7.</p> <p>^h ch. 2. 1.</p> <p>ⁱ ch. 2. 4; 3. 9. ^k ch. 2. 48; 4. 8, 9, 18.</p> <p>^l ver. 2.</p> <p>^m ch. 4. 9. ⁿ ch. 6. 3.</p> <p>^o ch. 1. 7.</p> <p>^p ch. 2. 25. ^q John 7. 1, 3, <i>Judea</i>. ^r vers. 11, 12. ^s vers. 7, 8.</p> <p>^t ver. 7.</p> <p>^u 2 Ki. 5. 16, 26. ^x ch. 2. 6. ^y ch. 2. 37, 38; 4. 17, 22, 25. ^z ch. 3. 4; Jer. 25. 9—11; 27. 5—7.</p> <p>^a ch. 4. 30—33, 37. ^b Ex. 18. 11.</p> <p>^c ch. 4. 32, etc.</p> <p>^d ch. 4. 17, 25, 34—37.</p> <p>^e 2 Chr. 33. 23; 36. 12. ^f vers. 2—4; Is. 2. 12.</p> <p>^g Ps. 115. 4—7.</p> <p>^h Ge. 2. 7; Job 12. 10. ⁱ Job 31. 4; Ps. 139. 3; Pro. 20. 24; Jer. 10. 23.</p>
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1 Evidently the characters were not known to the king or to the *magi*. Whether or not they were the ancient Hebrew characters which Daniel was able to read, is matter of conjecture.

2 If the supposition that Belshazzar was the son and associate of Nabonit be correct (see note on ver. 1), 'the third ruler in the kingdom' would be the next to him in rank.

3 See note on 1 Kings xv. 13. Some suppose 'the queen' to be Nitocris, a woman of great energy and wisdom, mentioned by Herodotus, b. i. c. 185—188.

4 Daniel appears always to have avoided connecting himself very closely with the *magi*; and he probably lost his office as their chief at the death of Nebuchadnezzar; and thus ceased to be connected with the king's court, though employed in some department of the govern-

ment (ch. viii. 27). It might therefore easily happen that Belshazzar had little or no personal knowledge of him.

5 See note on ch. iv. 8.

6 This repetition appears to be emphatic, reminding Belshazzar that his royal ancestor Nebuchadnezzar, who was eminently wise and successful, had honoured and trusted Daniel above all his other advisers.

7 Or, 'Judea.'

8 Nebuchadnezzar's punishment should not only have humbled him, but have instructed his successors. The hard-hearted rejection of this lesson, and of Him who gave it, had led to flagrant impiety, which filled up the measure of Belshazzar's sins. It is to be observed that Daniel does not call him to repent, or hold out to him any hope.

25 And this is the writing that was written, MENE, MENE, TEKEL,
 26 UPHARSIN.¹ This is the interpretation of the thing: MENE; ^k God hath
 27 numbered thy kingdom,² and finished it. TEKEL; ^l Thou art weighed in the
 28 balances,³ and art found wanting. PERES; Thy kingdom is divided,⁴ and
 given to the ^m Medes and ⁿ Persians.
 29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a
 chain of gold about his neck, and made a proclamation concerning him, ^o that he
 should be the third ruler in the kingdom.
 30 ^p In that night was Belshazzar the king of the Chaldeans slain.
 31 ^q And Darius⁵ the Median took the kingdom, being about threescore and two
 years old.

*The conspiracy of the presidents and princes against Daniel, who is cast into a den of lions,
 and is miraculously preserved.*

^k see refs. Is. 13. 1.
^l 1 Sam. 2. 6; Job 31. 6; Ps. 62. 9; Jer. 6. 30.
^m ver. 31; ch. 9. 1; Is. 13. 17; 21. 2; 45. 1, 2.
ⁿ ch. 6. 28.
^o ver. 7.
^p Is. 21. 4—9; 47. 9; Jer. 51. 11, 31, 39, 57.
^q ch. 6. 1; 9. 1.

6 IT⁶ pleased Darius to set ^r over the kingdom⁷ an hundred and twenty princes,
 2 which should be over the whole kingdom; and over these three presidents, of
 whom Daniel was first;⁸ that the princes might give accounts unto them, and
 3 the king should have no damage. Then this Daniel was preferred⁹ above the
 presidents and princes, ^s because an excellent spirit was in him; and the king
 thought to set him over the whole realm.
 4 Then the presidents and princes sought to find occasion against Daniel
 concerning the kingdom; ^t but they could find none occasion nor fault; forasmuch
 5 as he was faithful, neither was there any error or fault found in him. Then said
 these men, We shall not find any occasion against this Daniel, except we find *it*
 against him concerning the law of his God.
 6 Then these presidents and princes assembled¹⁰ together to the king, and said
 7 thus unto him, ^u King Darius, live for ever. All the presidents of the kingdom,
 the governors, and the princes, the counsellors, and the captains, ^v have con-
 sulted together to establish¹¹ a royal statute, and to make a firm decree, that
 whosoever shall ask a petition of any god or man for thirty days, save of thee,¹²
 8 O king, he shall be cast into the den of lions. Now, O king, establish the decree,
 and sign the writing, that it be not changed, according to the ^z law of the Medes
 9 and Persians, which altereth¹³ not. Wherefore king Darius signed the writing
 and the decree.
 10 Now when Daniel knew that the writing was signed, he went into his house;
 and his windows being open in his chamber¹⁴ ^a toward Jerusalem,¹⁵ ^b he kneeled
 upon his knees ^c three times a day,¹⁶ and prayed, and gave thanks before his God,
 as he did aforetime.¹⁷
 11 Then these men assembled,¹⁸ and found Daniel praying and making supplication
 12 before his God. ^d Then they came near, and spake before the king concerning
 the king's decree; Hast thou not signed a decree, that every man that shall ask

^r Est. 1. 1.
^s ch. 5. 12.
^t Ecc. 4. 4.
^u 1 Sam. 18. 11.
^v ver. 21; ch. 2. 4; Ne. 2. 3; y Ps. 59. 3.
^z vers. 12, 15; Est. 1. 19; 8. 8.
^a 1 Ki. 9. 41, 48; Ps. 5. 7; Jon. 2. 1.
^b see refs. Ps. 95. 6.
^c Ps. 55. 17; Ac. 2. 1, 2, 15; 3. 1; 10. 9.
^d ch. 3. 8.

1 'Mene, Mene;' *numbered, numbered*: 'Tekel;' *weighed*: 'Upharsin;' U and Pharsin (meaning the same as 'Peres') *divided*, but perhaps thus modified, to suggest the name of the 'Persians,' whose empire was to supersede that of Babylon. See ch. ii. 39.

2 That is, the years of its duration, implying the sub-joined clause, 'and finished it.'

3 This is a frequent metaphor, representing judicial decision. Comp. 1 Sam. ii. 3; Job xxxi. 6.

4 That is, *torn away* from thee and given to others.

5 See notes on ver. 1, and on Ezra i. 1.

6 Under the new dynasty by which the empire of Babylon was overthrown, God again shows the care which he takes of his faithful worshippers; and compels Darius, as he had forced Nebuchadnezzar, to acknowledge his supremacy. Ch. vi. relates Daniel's advancement by Darius (vers. 1—3); the plot formed against him by his envious colleagues, who practise upon the king's vanity with too great success (4—9); his constancy in devotion (10), his impeachment, and exposure to the lions (11—18); his miraculous deliverance (19—23), leading to the punishment of his accusers and the king's confession of Jehovah's power (24—27); and his prosperity in the reigns of Darius and Cyrus (28). Daniel was probably not less than eighty years of age at this time.

7 This may refer only to the kingdom of Babylon.

8 Or, 'was one.'

9 This may mean, that he 'excelled the presidents and princes.' But the probability is, that Daniel was at first appointed one of the three presidents; and then, through

his ability and faithfulness, 'was preferred' to be chief, and that Darius designed to make him prime minister of the whole empire. This awakened the jealousy of his colleagues.

10 This word, which recurs in vers. 11, 15, implies eager and even tumultuous haste.

11 That is, to advise the king to establish.

12 This impious claim to Divine honours has often been made by Pagan sovereigns, intoxicated by the possession of extensive authority and the flattery of courtiers. In the present instance, it had the sanction of the religious system of the Persians, which taught its votaries to reverence the king as the personification of Ormuzd.

13 See Esth. viii. 8, and note.

14 Rather, 'upper chamber;' an apartment used for retirement (2 Sam. xviii. 33), and therefore for prayer. See Acts i. 13; x. 9.

15 It was customary with the Jews, in prayer, to turn the face towards Jerusalem, where were the symbols of God's presence and favour towards his people. See 1 Kings viii. 30—18; Ps. v. 7; xxviii. 2; Jonah ii. 4.

16 Probably at the times mentioned in Ps. lv. 17.

17 He made no change in his religious habits on account of the king's decree, though he knew that he exposed himself to the loss of office and dignity, and even to a dreadful death. He presents an instructive example not only of constancy in God's service at all risks, but also of firm avowal of religious principle, as opposed to all subterfuge and concealment.

18 They evidently expected to find Daniel praying.

a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions?¹ The king answered and said, The thing *is* true, *e* according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, *f* which *is* of the children of the captivity of Judah, *g* regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, *h* was sore displeased with himself,² and set *his* heart on Daniel to deliver him: and he laboured³ till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that *i* the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.⁴ *k* And a stone⁵ was brought, and laid upon the mouth of the den; *l* and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music⁶ brought before him: *m* and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, *n* is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, *o* O king, live for ever.

22 *p* My God hath sent his angel, and hath *q* shut the lions' mouths, that they have not hurt me: *r* forasmuch as before him innocency⁷ was found in me; *s* and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, *t* because he believed in his God.

24 And the king commanded, *u* and they brought those men which had accused Daniel, and they cast *them* into the den of lions, *v* them, *x* their children, and their wives;⁸ and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 *y* Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. *z* I make a decree, that in every dominion of my kingdom men *a* tremble and fear before the God of Daniel;⁹ *b* for he *is* the living God, *c* and stedfast for ever, and his kingdom *that* which shall not be *d* destroyed, and his dominion *shall be even* unto the end. *e* He delivereth and rescueth, *f* and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, *g* and in the reign of *h* Cyrus the Persian.¹⁰

e ver. 8.

f ch. 1. 6; 5. 13.

g ch. 3. 12.

h so Mk. 6. 26.

i ver. 8.

k Lam. 3. 53.

l so Mt. 27. 66.

m ch. 2. 1.

n ch. 3. 15.

o ch. 2. 4.

p ch. 3. 23; Num. 20. 16; Ps. 34. 7.

q 1 Sam. 17. 37; Heb. 11. 33.

r Ps. 18. 19—21; 81. 11.

s 1 Sam. 21. 9—11.

t Ps. 37. 40; Pro. 18. 10; Is. 26. 3; Heb. 11. 33.

u Deu. 19. 19; secrefs.

Est. 7. 10; Pro. 11. 8.

x sec Deu. 24. 16; 2

Ki. 14. 6; Est. 9. 10.

y ch. 4. 1.

z ch. 3. 29.

a Ps. 99. 1; Is. 66. 2;

Jer. 10. 10.

b ch. 4. 34.

c Ps. 93. 1, 2; Mal. 3.

6; Jam. 1. 17.

d ch. 2. 44; 4. 3, 31;

7. 14, 27; 1. k. 1. 33.

e Job 35. 15; 1's. 97.

10.

f ch. 4. 2, 3; Jer. 32.

19, 20.

g ch. 1. 21.

h Ezra 1. 1, 2.

i Num. 12. 6; Am.

3. 7.

k ch. 2. 28; Ge. 15. 1.

Symbolical vision of the four beasts and the judgment.

7 IN the first year of Belshazzar¹¹ king of Babylon *i* Daniel had a dream and *h* visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

1 Daniel's enemies follow up their plot with skill and determination. They obtain an acknowledgment of the edict from the king; they represent the disregard of it as a personal insult, aggravated by Daniel's condition as a foreign captive; and, when the king hesitates, they vehemently urge the execution of the sentence.

2 Or, 'it sorely displeased him;' *i. e.* to find that he had been entrapped into issuing an edict which would deprive him of the best of his servants.

3 He tried earnestly to find some expedient, until the evening, beyond which the execution of the penalty could not be delayed.

4 The heathen believed in the interposition of the gods in behalf of their worshippers; and Darius had probably heard of the events recorded in ch. iii.

5 Such stones were generally used for closing caves and sepulchres (Josh. x. 18; John xi. 38, 39), and when fastened, were sometimes sealed (Matt. xxvii. 66). The king's seal kept Daniel's enemies, and the lords' signet his friends, from interfering.

6 The meaning of the Chaldee word here rendered

'instruments of music' has not been precisely ascertained.

7 Daniel was conscious of uprightness before God and man. His disobedience to an impious law he declares to be 'no hurt' or wrong.

8 This extension of punishment to the children and other relatives of criminals was a widely-spread ancient custom. In the Mosaic law there is a merciful provision against it, Deut. xxiv. 16.

9 It is uncertain whether Darius meant that Jehovah should be honoured as the *only* God, or only that His power and glory should be everywhere revered.

10 So called in distinction from Darius, who was a Mede. Cyrus was of Persian extraction, being of the royal Persian clan of the Achæmenidæ. Daniel certainly lived to the third year of his reign (ch. x. 1).

11 Ch. vii. contains the earliest of Daniel's visions. From the Great Sea, agitated by the four winds, he beholds four beasts arising; the last of which is a terrible monster (vers. 1—8). He sees God in heaven judging and destroying them all (9—12), and giving universal dominion to the glorified Messiah (13, 14). The anxious inquiries

2 Daniel spake and said, I saw¹ in my vision by night, and, behold, 'the four
3 winds of the heaven strove upon² the great sea.³ And four great beasts^m came
4 up¹ from the sea, diverse one from another. The first wasⁿ like a lion, and had
eagle's wings:⁵ I beheld^o till the wings thereof were plucked, and it was lifted
up from the earth, and made stand upon the feet as a man, and^p a man's heart
5 was given to it. ^qAnd, behold, another beast, a second, like to a bear,⁶ and it
raised up itself on one side, and it had three ribs in the mouth of it between
6 the teeth of it: and they said thus unto it, ^rArise, devour much flesh. After
this I beheld, and ^slo, another, like a leopard,⁷ which had upon the back of it
four wings of a fowl; the beast had also ^tfour heads; and dominion was given
7 to it. After this I saw in the night visions, and, behold, ^ua fourth beast,⁸ dreadful
and terrible, and strong exceedingly; and it had great iron teeth: it devoured
and brake in pieces, and stamped the residue with the feet of it: and it was
8 diverse from all the beasts that were before it; ^vand it had ten horns. I con-
sidered the horns, and, behold, ^wthere came up among them another little horn,
before whom there were three of the first horns plucked up by the roots: and,
behold, in this horn were eyes like the eyes^z of man,⁹ ^aand a mouth speaking
great things.
9 ^bI beheld till the thrones were cast down,¹⁰ and ^cthe Ancient of days¹¹ did sit,
^dwhose garment was white as snow,¹² and the hair of his head like the pure wool:¹³
10 his throne was like the fiery flame,¹⁴ ^eand his wheels as burning fire. ^fA fiery

^t Rev. 7. 1.
^m ch. 2. 31—40; Rev. 13. 1.
ⁿ Gen. 28. 49, 50; 2 Sam. 1. 23; Is. 5. 28, 29; Jer. 3. 7, 13; 48. 10; Eze. 17. 3; Hab. 1. 8.
^o ch. 4. 31—33.
^p Eze. 28. 2, 9.
^q ch. 2. 39; 8. 3.
^r Is. 13. 17, 18; Jer. 50. 21—32.
^s ch. 2. 39; 8. 5—7.
^t ch. 8. 8, 22.
^u vers. 19, 23; ch. 2. 49; 8. 10.
^v ver. 24; ch. 2. 41, 42; Rev. 12. 3; 13. 1.
^w vers. 20—25; ch. 8. 9—12; Rev. 13. 11—13.
^x ch. 8. 23—25; Rev. 9. 7.
^y ver. 25; Ps. 12. 3; 2 Thes. 2. 4; Rev. 13. 5.
^z ch. 2. 31, 35, 44, 45; see refs. Is. 21. 21—23; Rev. 20. 1—4.
^a vers. 13, 22; Ps. 90. 2; 102. 25; Mic. 5. 2.
^b Ps. 104. 2; 1 Tim. 6. 16; Rev. 1. 14.
^c Ps. 104. 3, 4; Eze. 1. 15, 16.
^d Ps. 50. 3; 97. 3; Is. 30. 33; 66. 15, 16.

which this vision occasions, are met by an explanation, that the four beasts signify four kingdoms, out of the last of which there arises a new dominion more oppressive than any of the preceding; but that they shall all perish, that the Messiah and his saints may reign for ever (15—28). The date of this vision is above forty years after that of Nebuchadnezzar in ch. ii.; but its subject appears to be the same. The different visions of the king and the prophet are adapted to their different characters. Nebuchadnezzar sees the strength and splendour of these kingdoms: Daniel beholds their rapacity, destructiveness, and hostility to God and his people. Taken together, they exhibit the great truth that all human power and glory must perish, if it be not subjected to God's will and service.

¹ Chaldee, 'I was seeing;' denoting continued observation.

² Chaldee, 'rushed to,' or towards.

³ This phrase is always used for the Mediterranean, which formed the western boundary of the Holy Land. And in fact all the empires here symbolized ruled over the countries near the eastern part of this sea.

⁴ As the prophet observed one of these beasts after another, they were probably successive in their origin. It has always been customary to symbolize kings and kingdoms by different animals. This is very observable in the sculptures at Nineveh, and in the coins of many nations, both ancient and modern.

⁵ The addition of the eagle's wings to the lion represents ferocious strength widely and rapidly pursuing its victims. The removal of the wings shows either the cessation of conquest or the diminution of the empire; and the change in position and nature to that of man may perhaps indicate the adoption of a milder policy. Almost all expositors refer this symbol to the kingdom of Babylon, which under Nebuchadnezzar was at first remarkable for its irresistible power, and rapid and extensive conquests; but which soon ceased to extend itself by warlike expeditions, and finally, under a succession of inefficient princes, ceased to be formidable.

⁶ The bear is remarkable for greediness and cunning; and appears here, whilst devouring its prey, to be maintaining an attitude of cautious watchfulness for a fresh victim. It aptly symbolizes the Medo-Persian kingdom, which, at the time of the vision, was watching its opportunity to seize on Babylon, and was soon to be commended to 'arise and devour,' for the fulfilment of God's purposes against that empire.

⁷ The leopard, or panther, with four wings, is an emblem of a kingdom not, at first sight, apparently large or strong, though fierce and destructive, but remarkable for the swiftness and extent of its conquests; whilst its four heads probably indicate a division of power. It therefore well agrees with the Macedonian empire under Alexander

and his successors, which rose suddenly to power, and conquered Palestine and other countries on the east of the Mediterranean. Some, however, suppose that as the 'four wings' represent extreme rapidity, so the 'four heads' represent power almost universal, extending in all directions; and they therefore understand this symbol as referring to Alexander alone.

⁸ The prophet found no resemblance between any existing animal and this terrible creature, which surpassed all the preceding in destructive energy; and he was greatly alarmed by its strange appearance with ten horns, iron teeth, and brazen claws, and by the wonderful rise, power, and pretensions of the little horn. Nor were his fears removed (ver. 28) when he learned that this also was a kingdom vastly different from its precursors, and most hostile not only to other earthly powers, but especially to the people of God; who, however, should be delivered, and their oppressor signally punished. What empire is here meant is much disputed. Most commentators hold the fourth beast (like the fourth division of the image in ch. ii.) to be the Roman empire, whose unsparring and all-subduing power is fitly represented by this symbol (see ver. 23): and some of these suppose the ten horns to be ten kingdoms, into which that empire was divided after the irruptions of the northern nations, though they differ in specifying the precise kingdoms.

⁹ A symbol of intelligence and sagacity (Ezek. i. 18).

¹⁰ Rather, 'were placed.' The preparation for judgment is described according to human mode. When Jehovah interposes as the Supreme Ruler or Judge, he is represented in Scripture as if he were attended by the pomp and state of an earthly sovereign. He now summons the four empires to his tribunal; deprives three of them of their dominion, but leaves them to languish; and punishes the fourth with death and ignominy (see Isa. lxvi. 21). This judicial proceeding goes on in heaven, whilst the beasts appear on earth; and when the last has been punished, the Son of man receives the kingdom, which, whatever be its vicissitudes, is never to pass away. It is observable, that the early spread of Christianity was contemporaneous with the decline of the Roman empire; and prophecy leads us to connect the triumphant establishment of the 'kingdom which cannot be moved' with the complete overthrow of all opposing powers.

¹¹ An expression equivalent to *the Eternal*. The Judge of these transitory monarchies is He whose dominion is 'from everlasting to everlasting.'

¹² The royal robe of the Hebrew sovereign was white (see Sol. Song v. 14, and note); perhaps indicating purity and honour.

¹³ The whiteness, not of age, but of brilliant light.

¹⁴ Compare Ezek. i. 4—26, and notes.

stream¹ issued and came forth from before him: ^g thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: ^h the judgment was set, and the books were opened. I beheld then because of ⁱ the voice of the great words which the horn spake: ^k I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning ^l the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, ^m one like the Son of man came with the clouds of heaven,² and came to ⁿ the Ancient of days, and they brought him near before him. ^o And there was given him dominion, and glory, and a kingdom, that all ^p people, nations, and languages, should serve him: his dominion *is* ^q an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 I Daniel ^r was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. I came near unto ^s one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. ^t These great beasts, which are four, *are* four kings, ^u which shall arise out of the earth. But ^v the saints of the Most High³ shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of ^w the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass; ^x which devoured, brake in pieces, and stamped the residue with his feet; ^y and of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; ^z even of that horn that had eyes, and a mouth that spake very great things,⁴ whose look *was* more stout than his fellows. I beheld, ^a and the same horn made war with the saints, and prevailed against them; ^b until the Ancient of days came, ^c and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be ^d the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. ^e And the ten horns out of this kingdom *are* ten kings *that* shall arise: ^f and another⁴ shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. ^g And he shall speak *great* words against the Most High, and shall ^h wear out the saints of the Most High, and ⁱ think to change times and laws:⁵ and ^k they⁶ shall be given into his hand ^l until a time and times and the dividing of time.⁷ ^m But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. And the ⁿ kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the

^g see refs. Deu. 33. 2; 1 K1. 22. 19; Heb. 12. 22.
^h Rev. 20. 4, 11—13.
ⁱ vers. 8, 25.
^k vers. 26; ch. 8. 25; 2 Thes. 2. 8; Rev. 19. 20.
^l vers. 4—6.

^m Is. 9. 6; 26. 21; Eze. 1. 26; Mt. 13. 41; 24. 30; 26. 64; Rev. 1. 7, 13; 14. 14.

ⁿ ver. 9.

^o Ps. 2. 6—8; 8. 6; 110. 1, 2; Mt. 11. 27; 28. 18; John 3. 35; 1 Cor. 15. 27; Eph. 1. 22; Phil. 2. 9—11; Rev. 14. 17; 19. 1, 2.
^p ch. 3. 4; Ps. 72. 17; Rev. 11. 15.

^q ver. 27; ch. 2. 44; Ps. 145. 13; Is. 9. 7; Mic. 4. 7; Lk. 1. 33; John 12. 34; Heb. 12. 28.

^r ver. 28.

^s ver. 10; ch. 8. 13—16.

^t vers. 3, 4; ch. 8. 19—22.

^u vers. 22, 27; Ps. 45. 16; Is. 60. 12—14; Mt. 25. 34; 2 Tim. 2. 11, 12; Rev. 2. 26, 27; 3. 21; 20. 4.

^x ver. 7.

^y ver. 8.

^z ver. 25.

^a ch. 8. 12, 24; 11. 31; Rev. 11. 7—9; 13. 5—7; 17. 6, 14; 19. 19.

^b see refs. vers. 9—11.

^c ver. 18; see refs. Is. 25. 8; Mt. 19. 28; 1 Cor. 6. 2; Rev. 1. 6; 5. 10; 20. 4.

^d ver. 7; ch. 2. 40.

^e vers. 7, 8, 20; Rev. 12. 3; 17. 3, 12.

^f ver. 8; 2 Thes. 2. 3—10; 1 Tim. 4. 1—3.

^g see refs. ver. 8; Is. 37. 23; ch. 11. 28, 39, 31, 36; Rev. 13. 5, 6.

^h Rev. 6. 9, 10; 17. 6; 18. 24.

ⁱ ch. 2. 21; 11. 31, 36, 37; 2 Thes. 2. 4; 1 Tim. 4. 1—3; Rev. 13. 15—17.

^k Rev. 13. 7.

^l ch. 12. 7; Rev. 11. 2, 3; 12. 6, 14; 13. 5.

^m vers. 10, 22; 2 Thes. 2. 8.

ⁿ vers. 14, 18, 22.

1 Compare Heb. xii. 29; Rev. iv. 5.

2 A symbol of his exaltation to glory. Compare Matt. xxiv. 30; Rev. i. 7; xiv. 14.

3 The spiritual influence of the gospel being spoken of as the kingdom of the Messiah, or the kingdom of heaven, which is to be extended over the whole earth, the 'saints,' or people of God, are represented as possessing the world, and reigning with Christ over it. Comp. Isa. lx., and notes.

4 Namely, the little horn, vers. 8, 11, 20.

5 That is, interfering with the seasons of worship and the ordinances of religion. This has been repeatedly the practice of the oppressors of God's people.

6 That is, the saints of the Most High.

7 The plural, 'times,' may probably mean *two* times; thus the whole will be three times and a half, which most likely is three years and a half. A large class of commentators consider the little horn to mean the Papacy, which grew up among the kingdoms into which the Roman empire was divided; and they take the three times and a half as signifying 1260 years, the commencement of which they date from the establishment of the temporal power of the popes. They understand the 'eyes' and 'mouth' (ver. 8) as referring to the far-seeing policy and blasphemous pretensions of the Roman church, and they apply 'the war against the saints' to the cruel persecutions with which it has always assailed those who reject its supremacy. But some take a different view of the whole of this portion of the prophecy. Those who regard the 'leopard' (ver. 6) as being Alexander of Macedon alone, suppose the fourth beast to signify those kingdoms

which arose after his death; they find the ten kings in various Syrian and Egyptian princes, who held or claimed the sovereignty over Palestine before the rise of Antiochus Epiphanes; and they consider the little horn to represent that impious oppressor of God's ancient people, who interrupted the worship of the temple for three years and a half. Others again take the fourth beast, with his ten horns (ver. 7), to be symbols of the different forms of Roman government, which were superseded by the rising power of the Cæsars, who did not venture to assume the title of king, but raised that of emperor above it; and who claimed and received Divine honours. Under them the true Israel suffered severely during the first three centuries of the Christian church; and they inflicted dreadful punishment upon God's ancient people by the destruction of Jerusalem in September A. D. 70, exactly three years and a half after Vespasian's march into Galilee, in the spring of A. D. 67: whilst from nearly the same time began the irruptions of Germans and Parthians, who finally overthrew that mighty empire. These events may be taken to be a partial fulfilment of this prophecy, and to them its numerical details may be particularly applied: at the same time they should be themselves regarded as representing further sufferings of the church, and other judgments on its oppressors, which history records in the past, or which the future may disclose. Another class of commentators, however, are of opinion that the ten kingdoms are still future, and that they shall be succeeded by a tyrannical and atheistic king, who will oppress the saints for three years and a half.

saints of the Most High, ^o whose kingdom is an everlasting kingdom, ^p and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, ^q my cogitations much troubled me, and my countenance changed in me: but I ^r kept the matter in my heart.

Symbolical vision of the ram and the he-goat; and its interpretation.

8 IN¹ the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me ^s at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at ^t Shushan² in the palace,³ which is in the province of ^u Elam;⁴ and I saw in a vision. and I was by the river of Ulai.⁵ Then I lifted up mine eyes, and saw, and, behold, there stood before the river ^x a ram which had *two* horns: and the *two* horns were high: but ^y one was higher than the other, and the higher came up last.⁶ I saw the ram pushing westward, and northward, and southward;⁷ so that no beasts might stand before him, neither was there any that could deliver out of his hand; ^z but he did according to his will, and became great.

5 And as I was considering, behold, ^a an he goat⁸ came from the west⁹ on the face of the whole earth, and touched not the ground:¹⁰ and the goat had ^b a notable horn between his eyes. And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was ^c moved with choler against him,¹¹ and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up ^d four notable ones toward the four winds of heaven.¹² ^e And out of one of them came forth a little horn,¹³ which waxed exceeding great, ^f toward the south,¹⁴ and toward the east,¹⁵ and toward the ^g pleasant land.¹⁶ ^h And it waxed great, even to [or, against] ⁱ the host of heaven;¹⁷ and ^k it cast down some of the host and of the stars to the ground, and ^l stamped upon them. Yea, ^m he magnified himself even to [or, against] ⁿ the prince of the host, ^o and by him¹⁸ ^p the daily sacrifice was taken away, and the place of his sanctuary was cast down. And ^q an host was given him against the daily sacrifice by reason of transgression, and it cast down ^r the truth to the ground; and it ^s practised, and prospered.¹⁹

^o ch. 2. 41; Is. 9. 7; Lk. 1. 33; John 12. 31; Rev. 11. 15, 17.
^p Ps. 2. 6—12; Is. 69. 12; Zec. 14. 9; Rev. 19. 6, 13, 15, 16.
^q ver. 15; ch. 8. 27; 10. 8, 16.
^r Lk. 2. 19, 51.

^s ch. 7. 1.

^t Est. 1. 2.
^u Is. 21. 2.

^x ver. 20; ch. 2. 39; 7. 5.
^y ch. 5. 31; Ezra 1. 2; Is. 13. 17; Jer. 51. 11.

^z ch. 5. 19; 11. 3, 16, 36.
^a ver. 21; ch. 2. 32, 39; 7. 6.

^b ver. 21.

^c ch. 11. 11.
^d ver. 22; ch. 7. 6; 11. 4.

^e vers. 23, 24; ch. 7. 8; 11. 21.

^f ch. 11. 25.
^g ch. 11. 16, 41, 45; Ps. 48. 2; 106. 21; Eze. 20. 6, 15.

^h vers. 24, 25; ch. 11. 24.

ⁱ so Is. 14. 13.

^k Rev. 12. 4.

^l ch. 7. 7.

^m ver. 25; ch. 11. 36; Jer. 48. 26, 42; 2 Thes. 2. 4.

ⁿ Jos. 5. 14; Heb. 2. 10; Rev. 17. 11.

^o ver. 12; ch. 11. 31; 12. 11.

^p Ex. 29. 38; Num. 28. 3; Eze. 46. 13.
^q ch. 11. 31—35.
^r Ps. 25. 5; 26. 3; 86. 11; 119. 43, 112, 151; Is. 59. 11.
^s ver. 1; ch. 11. 29, 36; Rev. 13. 11—17.

1 Whilst the Babylonian empire is hastening to its fall (ver. 1), Daniel is transported in vision to the capital of the nation by which it is to be overthrown (2); and there beholds a ram, representing the Medo-Persian kingdom (3, 4), and a goat, symbolizing the Græco-Macedonian power under its first head, the 'great horn,' subduing the ram (5—7). Upon the removal of this horn, four spring up, signifying the four monarchies into which his vast empire was divided (8); and from one of these arises a little horn, which becomes exceedingly great, insults God, persecutes his people, and profanes his temple (9—12). The prophet hears the duration of his tyranny declared; and by Divine command he is instructed in the meaning of the vision (13—26). After this he falls sick for some days, but at length returns to his ordinary duties (27).

2 See note on Neh. i. 1.

3 Of the Persian kings.

4 'Elam' is often put for Persia. When this book was completed (ch. i. 21), Elam was a 'province' of the vast empire of Cyrus.

5 The Eukens, or Choaspes, on the banks of which Susa stood. It is now called Kerah, or Kurasi.

6 The Median kingdom was the older, but the Persian became the more mighty, and swallowed up the other.

7 The Persians pushed their conquests chiefly in these directions; compr. extending, in the west, Babylonia, Mesopotamia, Syria, Asia Minor; in the north, Colchis, Armenia, Iberia, and the regions round the Caspian Sea; and, in the south, Palestine, Egypt, Ethiopia, and Libya.

8 The goat is said to have been the national emblem of Macedonia. His 'notable (or, conspicuous) horn' is Alexander (ver. 21).

9 That is, from Europe.

10 Alexander's conquests were both extensive and extraordinarily rapid, being completed within twelve years.

11 The Greeks were eager to revenge themselves upon the Persians as their ancient foes, who had made repeated and formidable efforts to subdue them.

12 After some years of contest among Alexander's successors, Cassander obtained the western or European provinces; Lysimachus the northern, on the shores of the Euxine; Seleucus the eastern, including Persia, Babylon, Syria, etc.; and Ptolemy Egypt and the rest of Africa, with Palestine, which, however, was the subject of frequent warfare between the two kingdoms of Syria and Egypt.

13 This 'little horn' is generally thought to be Antiochus Epiphanes; who sprang from one of the four kingdoms into which Alexander's empire was divided, being a successor of Seleucus. But other interpretations are given of it, respecting which see note on ver. 26.

14 Antiochus conquered Egypt 170 B. C. (1 Macc. i. 17—20).

15 Persia, whither he went (1 Macc. iii. 29—37) to replenish his treasury.

16 Rather, 'the glorious land,' *i. e.* Palestine: see ch. xi. 16, 41; Ezek. xx. 6, 15. Comp. 1 Macc. i. 21, 24.

17 The 'host of heaven' and 'the stars' probably represent the leaders of the Jews, especially the priests. Antiochus, having gained possession of Jerusalem, committed the most cruel and wanton excesses. See 1 Macc. i. 21—61; 2 Macc. ix. 4.

18 Rather, 'from him,' *i. e.* from the Prince of the host, who is God himself, the Head of the theocracy. Antiochus took away His sacrifices, and desolated His sanctuary.

19 Rather, 'And the host shall be given up, in addition to the perpetual sacrifice, through wickedness; and it (the horn) shall cast down truth to the ground; and it shall do and prosper.' The Jewish leaders were 'given up' to death, and the true worship of the temple was suspended by the 'astonishing' wickedness of Antiochus.

13 Then I heard 'one saint¹ speaking, and another saint said unto that certain saint which spake, How long shall be^u the vision² concerning the daily sacrifice, and the transgression of desolation,³ to give both the sanctuary and the host to be trodden under foot? And he said unto me, ^v Unto two thousand and three hundred days;⁴ then shall the sanctuary be cleansed.⁵

15 And it came to pass, when I, (even I Daniel,) had seen the vision, and sought for the meaning, then, behold, there stood before me^a as the appearance of a man.⁶ And I heard a man's voice^b between the banks of Ulai, which called, and said, 'Gabriel,^d make this man to understand the vision. So he came near where I stood: and when he came, I was afraid,⁷ and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end⁸ shall be the vision. ^f Now as he was speaking with me, I was in a deep sleep on my face toward the ground: ^g but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: ^h for at the time appointed the end shall be.⁹

20 'The ram which thou sawest having two horns are the kings of Media and Persia. ^k And the rough goat is the king of Grecia:¹⁰ and the great horn that is between his eyes^l is the first king.¹¹ ^m Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.¹² And in the latter time of their kingdom,¹³ when the transgressors are come to the full,¹⁴ a kingⁿ of fierce countenance, and understanding dark sentences,¹⁵ shall stand up. And his power shall be mighty,^p but not by his own power:¹⁶ and he shall destroy wonderfully,^q and shall prosper, and practise,¹⁷ and shall destroy the mighty and the holy people.¹⁸ And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace¹⁹ shall destroy many: he shall also stand up against the Prince of princes;²⁰ but he shall be broken without hand.²¹ ^v And the vision of the evening and the morning²² which was told is true: wherefore shut thou up the vision;²³ for it shall be for many days.

t ch. 4. 13; 12. 6; 1 Pet. 1. 12.

u vers. 11, 12.

x ch. 9. 27; 11. 31; 12. 11; Mt. 24. 15.

y ch. 12. 7, 11, 12.

z see ch. 12. 8; 1 Pet. 1. 10, 11.

a Jos. 5. 14; Eze. 1. 26.

b ver. 2; ch. 12. 6, 7.

c ch. 9. 21; Lk. 1. 19, 26.

d ch. 9. 22, 23; 10. 14.

e Eze. 1. 28; Rev. 1. 17.

f ch. 10. 9, 10; Lk. 9. 32.

g Eze. 2. 2.

h ch. 9. 26, 27; 11. 27, 35, 36; 12. 7; Hab. 2. 3.

i ver. 3; ch. 11. 1, 2.

k vers. 5—7; ch. 11. 2.

l ver. 8; ch. 11. 3.

m ver. 8; ch. 11. 4.

n vers. 9—12; Deu. 28. 50.

o ver. 6.

p Rev. 17. 12, 13, 17.

q ver. 12; ch. 11. 36.

r vers. 10, 11; see refs. ch. 7. 25.

s ch. 11. 21, 23—25.

t ver. 11; ch. 11. 36, 37.

u ver. 11; ch. 11. 36; Rev. 17. 14.

x ch. 2. 34, 35, 44; Job 34. 20; Lam. 4. 6; Ac. 12. 23; Rev. 19. 19—21.

y ch. 10. 1.

z ch. 10. 14; 12. 4, 9; Eze. 12. 27; Rev. 22. 10.

1 'Holy one,' *i. e.* angel: see Job v. 1.

2 That is, the things represented in the vision.

3 This may mean either, 'the desolating wickedness;' or, 'the astonishing (*i. e.* horrible) wickedness.'

4 Heb., 'evening morning:' comp. Gen. i. 5.

5 The sanctuary was cleansed (or vindicated) by Judas Maccabæus, December 25th, 165 B. C. (see 1 Macc. iv. 41—56; 2 Macc. x. 1—5). Taking this event as the close of this period, and reckoning back 2300 days from it, we reach the summer of 171 B. C. as the beginning of the troubles represented in the vision. In that year Menelaus, who had obtained the high priesthood from Antiochus by the promise of a bribe, robbed the temple of a portion of its treasures in order to obtain the means of paying it, and procured the murder of Onias III., the lawful high priest, who had reproved him for this sacrilege. The Jews at Jerusalem, enraged at these crimes, rose against Lysimachus, the Syrian governor, and killed him; and thus brought upon themselves the wrath of Antiochus, who desolated the city, and polluted the temple.

6 Evidently an angel in human form: see Gen. xviii. 2; and compare ch. ix. 21; Luke i. 19, where, as in ver. 16, he is named Gabriel, which means 'hero of God.'

7 See note on Gen. xv. 12, and compare ver. 18.

8 Rather, 'to the time of the end the vision' reaches or refers. By 'the time of the end' may be meant the time of the coming of Messiah, which was to finish the Jewish dispensation, and to introduce 'the last times.' But, as the persecution by Antiochus had passed away long before this, the words may perhaps be better explained by a reference to 'the last end of the indignation' in ver. 19; which seems to mean, that the season of calamity predicted in this vision, as a mark of God's indignation at the sins of the Jews, should close with the vindication of the sanctuary.

9 Or, 'for the appointed time there is an end;' these sufferings shall not be perpetual.

10 Or, 'Javan;' *i. e.* the Ionians, by which name the Greeks were mostly known in the East. 'King' is put for *kingdom*: see ch. vii. 17, compared with ch. vii. 23.

11 Alexander was the founder of the Grecian dominion over the Jewish people.

12 None of Alexander's successors equalled him in power.

13 This may mean the time which shortly preceded the absorption of these kingdoms into the Roman empire. Antiochus Epiphanes was, in fact, not independent of the rapidly extending influence of Rome.

14 When the Jews shall have reached that degree of wickedness which God cannot forbear to punish. Comp. 1 Macc. i. 12. In relation to nations, as well as individuals, God's forbearance has a limit (Gen. xv. 16; Matt. xxiii. 32; 1 Thess. ii. 16).

15 Rather, 'stratagems.' The whole reign of Antiochus was marked by a combination of cruelty and fraud.

16 This may allude to the dependence of Antiochus on the power of Rome, or to his reliance upon *craft*, rather than *force*, for success. But it may mean that God shall give him his power for the purpose of chastising the Jews.

17 See note on ver. 12.

18 Rather, 'the mighty ones, and the people of the saints;' *i. e.* the princes and the pious among the Jews.

19 Rather, 'in peace;' *i. e.* when none suspect him. Comp. Job xv. 21; ch. xi. 21, 24.

20 Against God. See note on ver. 11.

21 That is, not by human power, but by God's stroke. See 2 Macc. ix. 4, 5, etc.

22 See ver. 14, and note.

23 Having written it, seal it up, that it may be preserved (compare Jer. xxxii. 14); for the events are yet distant. The preceding notes have proceeded upon the supposition that vers. 9—12, 23—25, refer to Antiochus, which is the usual, and appears the most natural interpretation of them; though doubtless he is only to be regarded (like Edom in Isa. xxxiv., lxiii.) as a representative of the enemies of the people of God. Jerome, and others of the fathers, considered him to be a type of antichrist. But some apply this portion of the prophecy to the Roman dominion. Others understand it as referring to Mohammed and his followers, who have triumphed and reigned in the regions which formed the scene of the empire, first of Persia, and then of Alexander and his successors; and they consider this little horn to represent the great *Eastern* apostasy and spiritual tyranny, as distinguished from the *Western*, which they suppose to be represented by the little horn of the fourth beast in ch. vii. 8.

27 ^a And I Daniel fainted, and was sick *certain* days; afterward I rose up, ^b and did the king's business; and I was astonished at the vision, ^c but none understood it.

Daniel's prayer for the restoration of his people; and the Divine revelations made to him in answer thereto.

9 IN¹ the first year ^d of Darius the son of Ahasuerus, of the seed of the Medes, ² which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books² the number of the years, whereof the word of the Lord came to ^e Jeremiah the prophet, that he would accomplish seventy ³ years in the desolations of Jerusalem. ^f And I set my face³ unto the Lord God, to seek by prayer and supplications, ^g with fasting, and sackcloth, and ashes: ⁴ and I prayed⁴ unto the Lord my God, ^h and made my confession, and said,

O Lord, the great and dreadful God, keeping the covenant and mercy to ⁵ them that love him, and to them that keep his commandments; ^k we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: ⁶ neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people ⁷ of the land. O Lord, ^m righteousness *belongeth* unto thee, ⁿ but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, ^o that are near, and that are far off; through all the countries whither thou hast driven them, because of their trespass that they ⁸ have trespassed against thee. O Lord, to us *belongeth* ^p confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

⁹ To the Lord our God *belong* mercies and forgivenesses, though we have rebelled ¹⁰ against him; ^r neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, ^s all Israel have transgressed thy law, even by departing, that they might not obey thy voice. Therefore the curse is poured upon us, and the oath that *is* written in the ¹² law of Moses the servant of God, because we have sinned against him. And he hath ^t confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: ^x for under the whole heaven hath not been done as hath been done upon Jerusalem: ^y as *it is* written in the law of Moses, all this evil is come upon us. ^z Yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy ¹⁴ truth. Therefore hath the Lord ^a watched upon the evil, and brought it upon us: for ^b the Lord our God *is* righteous in all his works which he doeth: ^c for ¹⁵ we obeyed not his voice.—And now, O Lord our God, ^d that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee ¹⁶ renown, as at this day; ^e we have sinned, we have done wickedly. O Lord, ^f according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, ^h thy holy mountain: because for our sins, ⁱ and for the iniquities of our fathers, ^k Jerusalem and thy people *are become* a reproach to all ¹⁷ that are about us.—Now therefore, O our God, hear the prayer of thy servant, and his supplications, ^m and cause thy face to shine upon thy sanctuary ⁿ that is desolate, ^o for the Lord's sake. ^p O my God, incline thine ear, and hear; open thine eyes, ^q and behold our desolations, and the city ^r which is called by thy name: for we do not present our supplications before thee ^s for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive: O Lord,

¹ In this most interesting chapter, we find Daniel, guided by the prophecies of Jeremiah, looking for the speedy deliverance of Israel (vers. 1, 2), and therefore betaking himself to prayer for the fulfilment of those promises (3). His prayer contains humble confessions of personal and national guilt; with a full justification of God's severe punishments, for the violation of his laws, and the neglect of his warnings (4—14); and earnest pleading for renewed favour, on the ground of God's ancient choice of Israel and former mercies to them (15—19). Whilst he is praying, an angel is commissioned to assure him of acceptance, and to disclose to him the Divine purposes (20—23); which include the restoration of Jerusalem, the coming and the suffering of Messiah, the renewed destruction of the city and temple, and the punishment of the 'desolator' (24—27).

² That is, by the sacred books. Jeremiah had sent a letter to Babylon (ch. xxix.), in which he had been commanded expressly to foretell seventy years from the deportation of Jeconiah as the duration of the captivity

of Judah (Jer. xxix. 10). It cannot be doubted that Daniel was well acquainted with this letter, if not with the whole volume of Jeremiah's prophecies. And both his reverence for God's word, and his interest in the destinies of his nation, would combine to fix his thoughts upon this prediction, which now appeared to be so near its accomplishment.

³ This probably means, toward Jerusalem: see note on ch. vi. 10. Daniel well knew that the mercy which God promised to His people must be sought by humiliation and prayer (Ezek. xxxvi. 37).

⁴ In this 'effectual fervent prayer,' the prophet thoroughly identifies himself with his people; humbling himself most deeply for their sins, whilst he pleads earnestly for national mercies. The short ejaculations so often repeated show the strength of his feelings. The whole prayer is a model for private as well as public confession and supplication, especially when the interests of the church call for particular intercession on the part of God's people.

ⁿ ch. 7. 28; 10. 8, 16.
^b ch. 8. 2, 3.
^c see ver. 16.

^d ch. 1. 21; 5. 31; 6. 28.

^e 2 Chr. 36. 21; Jer. 25. 11, 12; 29. 10.

^f ch. 6. 10; Ne. 1. 4; Jer. 23. 12, 13; Jam. 4. 8—10.

^g see refs. Ezra 8. 21; Ne. 9. 1, 2; Est. 4. 1—3, 16; 1. k. 2. 37.

^h Le. 26. 40—42.

ⁱ Ex. 20. 6; 34. 6, 7; Deu. 7. 9; Ne. 1. 5; 9. 32.

^k ver. 15; 1 Ki. 8. 47—50; Ne. 1. 6, 7; 9. 33, 34; Ps. 106. 6; 1s. 61. 5—7; Jer. 14. 7.

^l ver. 10; 2 Chr. 36. 13, 16; 1s. 20. 10, 11; Jer. 6. 16, 17.

^m Deu. 32. 4; see refs. Ne. 9. 33.

ⁿ Ezra 9. 6, 7; Ps. 44. 15.

^o Deu. 4. 27.

^q see refs. Ex. 31. 6, 7; Ne. 9. 17, 31; Ps. 130. 4, 7.

^r ver. 6.

^s 2 Ki. 17. 19—23; 1s. 1. 4—6; Jer. 8. 5; 10. 33, 34; Ps. 106. 6; 1s. 61. 5—7; Jer. 14. 7.

^t Le. 26. 14, etc.; Deu. 27. 15—26; 28. 15, etc.; 29. 20, etc.; 30. 17, 18; 31. 17, etc.; 32. 19, etc.

^u 1s. 44. 26; Lam. 2. 17; Zec. 1. 6.

^x see refs. Lam. 1. 12; Eze. 5. 9; Am. 3. 2.

^y ver. 11; Le. 26. 14, etc.; Deu. 28. 15; 1s. 42. 9; Lam. 2. 17.

^z 1s. 9. 13; Jer. 2. 30; 5. 3; Hos. 7. 7, 10.

^a Jer. 31. 28; 41. 27.

^b ver. 7; Ne. 9. 33.

^c ver. 10.

^d Ex. 6. 1, 6; 32. 11; 1 Ki. 8. 51; Ne. 1. 10; Jer. 32. 20—23.

^e Ex. 9. 16; 14. 18; Ne. 9. 10; Jer. 32. 20.

^f ver. 5.

^g 1 Sam. 12. 7; Ps. 31. 1; 71. 2; Mic. 6. 4, 5.

^h ver. 20; Ps. 87. 1—3; Zec. 8. 3.

ⁱ Ex. 20. 5.

^k 1 Ki. 9. 7—9; Jer. 24. 9; Lam. 2. 15, 16.

^l Ps. 41. 13, 14; 73. 4.

^m see refs. Num. 6. 25. n Lam. 5. 18.

ⁿ ver. 19; John 16. 24.

^o 2 Ki. 15. 16; 1s. 37. 17.

^p Ex. 3. 7; Ps. 80. 14, etc.

^q Jer. 25. 29.

^r 1s. 61. 6; Eze. 36. 32.

harken and do; ' defer not, " for thine own sake, O my God: x for thy city and thy people are called by thy name.

20 ^y And whiles I was speaking, ¹ and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God

21 ^z for the holy mountain of my God; yea, whiles I *was* speaking in prayer, even the man ^a Gabriel, ² whom I had seen in the vision at the beginning, being caused to fly swiftly, ³ ^b touched me ^c about the time of the evening oblation. ⁴

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come

23 forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and ^d I am come to show *thee*; (^e for thou art greatly beloved:) therefore ^f understand the matter, and consider the vision.

24 ^g Seventy weeks ⁵ are determined upon ⁶ thy people and upon thy holy city, to finish [*or*, to restrain] the transgression, ⁷ ^h and to make an end of sins, ⁱ and to make reconciliation for iniquity, ^j and to bring in everlasting righteousness,

25 and to seal up the vision and prophecy, ^k and to anoint ^m the Most Holy. " Know therefore and understand, *that* ^o from the going forth of the commandment to restore and to build [*or*, to build again^p] Jerusalem ⁸ unto ^q the Messiah ^r the Prince ⁹ shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall [*or*, ditch], ^s even in troublous times [*Heb.* in strait of

26 times]. And after threescore and two weeks ' shall Messiah be cut off, " but not for himself: ¹⁰ and ^x the people of the prince that shall come ^y shall destroy the city ^z and the sanctuary; ¹¹ " and the end thereof ¹² shall be ^b with a flood, and

27 unto the end of the war desolations are determined. ¹³ And he shall confirm ^c the covenant ¹⁴ with ^d many for one week: and in the midst of the week ^e he shall cause the sacrifice and the oblation to cease, and for the overspreading of

t Ps. 41. 23—26; 74. 9—11.
 u Ps. 79. 9, 10; 102. 15, 16.
 x ver. 18; 1s. 63. 19; Jer. 25. 29.
 y ch. 10. 12; Ps. 32. 5; 145. 18; 1s. 65. 24.
 z ver. 16.
 a ch. 8. 16.
 b ch. 8. 18; 10. 10, 16.
 c 1 Ki. 18. 36; Mt. 27. 46.
 d ch. 10. 12.
 e ch. 10. 11, 19; Ge. 18. 17; Ps. 25. 12; John 15. 15; 21. 20.
 f Mt. 24. 15.
 g Le. 25. 8; Num. 14. 34; Eze. 4. 6.
 h Lam. 4. 22; Col. 2. 14; Heb. 9. 26.
 i Le. 8. 15; 1s. 53. 10; Ro. 5. 10; 2 Cor. 5. 18—20.
 k 1s. 53. 11; Jer. 23. 5, 6; Ro. 3. 21, 22; 2 Cor. 5. 21; Phil. 3. 9; Heb. 9. 12; Rev. 14. 6.
 l Ps. 2. 6; 45. 7; 1s. 63. 1; Lk. 1. 35; John 1. 41; 3. 34; Heb. 1. 8, 9; 9. 11.
 m Lk. 1. 35; Ac. 3. 14. n ver. 23; Mt. 24. 15.
 o Ezra 1. 24; 6. 1—15; 7. 1, etc.; Ne. 2. 1—8.
 p 2 Sam. 15. 25; Ps. 71. 20.
 q John 1. 41; 4. 25.
 r ch. 8. 11, 25; 1s. 55. 4; Mic. 5. 2; Rev. 1. 5.
 s Ne. 4. 8, 16—18; 6. 15; t see refs. 1s. 53. 8; c Mt. 27. 51; Heb. 10. 4—22.

Mk. 9. 12; Lk. 24. 26, 46. u 1 Pet. 2. 21; 3. 18. x Mt. 22. 7. y Lk. 19. 44. z Mt. 23. 38; 24. 2. a Mt. 24. 6, 14. b ch. 11. 10, 22; 1s. 8. 7, 8; Nah. 1. 8. c 1s. 42. 6; 55. 3; Jer. 31. 31; Eze. 16. 60—63. d 1s. 53. 11; Mt. 26. 28; Ro. 5. 15, 19; 15. 8, 9; Heb. 9. 15—20. e Mt. 27. 51; Heb. 10. 4—22.

1 This is an encouraging instance of God's readiness to answer prayer. Comp. Ps. xxxiv. 4; lxxv. 2.

2 See note on ch. viii. 16.

3 Rather, 'being hastened swiftly.'

4 About three o'clock in the afternoon.

5 Or, 'seventy sevens.' Daniel's prayer was founded on the promise respecting the 'seventy years' (Jer. xxix. 10); the answer makes known a period of 'seven times seventy,' or 490 years.

6 'Are decreed respecting thy people,' etc.; *i. e.* as the period in which these predictions regarding thy people shall be fulfilled.

7 Some commentators apply this verse to the restoration of the people, and the rebuilding of the city, after the exile in Babylon; but most regard it as referring to the coming and work of Messiah. It is not, however, easy to give with certainty the meaning of each clause. Perhaps the best translation is, 'to shut up the transgression, and to seal up the sins; and to expiate iniquity, and to bring in everlasting righteousness; and to seal up vision and prophet, and to anoint the holy of holies.' That is, within this period the sins of thy people shall come to the full; the great work by which sin shall be expiated and man be saved shall be accomplished; prophecy shall have obtained its fulfilment, and the true temple of God shall be consecrated. Whether this temple is Christ (John ii. 19, 21), or the church (Eph. ii. 21), or heaven, where the great High Priest ministers (Heb. ix. 24), it is not easy, nor perhaps important to decide.

8 Though Cyrus had been foretold as the rebuilder of Jerusalem (Isa. xlv. 28), yet the period here spoken of cannot be reckoned either from his decree, or from its subsequent confirmation by Darius Hystaspis; for this reckoning would not bring us to any historical event of importance. But in the reign of Artaxerxes, there were two different decrees, one given to Ezra (Ezra vii. 12), and the other to Nehemiah (Neh. ii. 8). The chronology of this reign is not perfectly settled; but, upon any supposition, a period of 'seven sevens,' or 49 years, reckoned from one of these decrees, includes the building of the city and its defences 'in straitness of times,' and brings us to the close of Nehemiah's administration in 405 B. C.: see Neh. iii.—vi.; xii. 27, and note; xiii. 6, and note. And another period of 'sixty-two sevens,' or 434 years, reaches to A. D. 29, the time of our Lord's suffering.

9 Rather, 'an Anointed One, a Prince.' The temple

and city were rebuilt; but for many ages there was no prince of the royal house anointed as king of Israel. The first lawful claimant of this title was Jesus; and his claim was made the legal ground of his crucifixion (Matt. xxvii. 11, 28, 29, 37; Luke xxiii. 2; John xix. 12—15); but was evidently acknowledged by God, who raised him from the dead (Rom. i. 3, 4).

10 Or, 'and nothing for him.' As the subject is the restoration of the anointed royalty and its cutting off, the meaning may be either that the Jewish people shall utterly disown His sovereignty (John i. 11), or that he shall have no heir or successor, or perhaps no help or deliverance (Matt. xxvii. 42; John xvi. 32).

11 The application of this passage to the destruction of Jerusalem by the Romans under Titus, is not only probable in itself, but appears to be sanctioned by our Lord's quotation from the next verse in Matt. xxiv. 15.

12 Heb., 'his end;' either the end which the prince will bring on the city and sanctuary, or the end or completion of this prophecy.

13 Rather, 'and unto the end [will be] war, a determined measure of desolations.' See Matt. xxiv. 21, 22; Luke xxi. 22—24.

14 Rather, 'a covenant.' This verse refers to the history of the one 'seven' of years which completes the 'seventy sevens.' But the application of it is attended with great difficulties. Some think that the sixty-two sevens closed with the commencement of our Lord's public ministry; and that the event here foretold as occurring in the midst of this seven is the death of our Lord (which took place about 3½ years after his first public appearance), when, by the offering of himself, he caused sacrifice to cease, and ratified the covenant of peace. But to this view it is objected that the other 3½ years which must be added, do not bring the whole 490 years to an end at any remarkable epoch; for the 'consummation' did not arrive for many years. Others suppose that the coming of the desolating nation was to precede the commencement of this last period; and they think that this 'seven' was occupied with the war which led to the fall of Jerusalem, 'in the midst' of which the sacrifice was to cease, the rest being spent in completing the subjugation of the country by the Romans. A third class of expositors regard this period as entirely future. And a fourth put it in the middle of the 62 sevens, applying it to the tyranny and overthrow of Antiochus. Perhaps the second is the best interpretation.

abominations he shall make it desolate,¹ even until the consummation,^h and that determined shall be poured upon the desolate² [or, upon the desolator].

Daniel's vision of the angel, with the revelations communicated by him.

- 10 IN³ the third year of Cyrus⁴ king of Persia a thing was revealed unto Daniel,ⁱ whose name was called Belteshazzar; ^k and the thing was true,^l but the time appointed was long:⁵ and ^m he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks
- 2 [Heb. weeks of days]. I ate no pleasant bread, neither came flesh nor wine in my mouth, ⁿ neither did I anoint myself at all, till three whole weeks were fulfilled.
- 4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is ^o Hiddekel;⁶ then ^p I lifted up mine eyes, and looked, and, ^q behold, a certain man⁷ clothed in linen,⁸ whose loins were ^r girded with
- 6 ^s fine gold of Uphaz:⁹ his body also was ^t like the beryl,¹⁰ and his face ^u as the appearance of lightning, ^x and his eyes as lamps of fire, and his arms ^y and his feet like in colour to polished brass, ^z and the voice of his words like the voice of a multitude.¹¹
- 7 And I Daniel ^a alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.
- 8 Therefore I was left alone, and saw this great vision,^b and there remained no strength in me:¹² for my ^c comeliness was turned in me into corruption,¹³ and I retained
- 9 no strength. Yet heard I the voice of his words: ^d and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.
- 10 ^e And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.¹⁴ And he said unto me, O Daniel, ^f a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.
- 12 Then said he unto me, ^g Fear not, Daniel: ^h for from the first day that thou didst set thine heart to understand,¹⁵ and to chasten thyself before thy God, ⁱ thy words were heard, and I am come for thy words. ^j But the prince of the kingdom of Persia¹⁶ withstood me one and twenty days: but, lo, ^m Michael, one of the

^f Mt. 24. 15; Mk. 13. 11; Lk. 21. 20.
^g see ch. 11. 36; Is. 10. 22; 23; 28. 22; Lk. 21. 24; Ro. 11. 26.
^h Is. 26. 14, etc.; Deu. 29. 18, etc.

ⁱ ch. 1. 7.
^k ch. 8. 26; Rev. 19. 9.
^l ver. 11; ch. 12. 4.
^m ch. 1. 17; 8. 16.

ⁿ Mt. 6. 17.

^o Ge. 2. 11.
^p Jos. 5. 13; Rev. 1. 13—15.
^q ch. 12. 6, 7.
^r Rev. 1. 13—15; 15. 6.
^s Jer. 10. 9.
^t Eze. 1. 16.
^u Eze. 1. 14.
^x Rev. 1. 14; 19. 12.
^y Eze. 1. 7; Rev. 1. 15.
^z Eze. 1. 21; Rev. 1. 15.

^a 2 Ki. 6. 17; Ac. 9. 7.

^b ch. 8. 27.

^c ch. 7. 28.

^d ch. 8. 18.

^e ch. 9. 21; Jer. 1. 9;
Rev. 1. 17.
^f ch. 9. 23.

^g Rev. 1. 17.
^h ch. 9. 20—23.
ⁱ Le. 16. 29.
^k ch. 9. 3, 4; Ac. 10. 4.
^l ver. 20; Ezra 1. 4—6, 21.
^m ver. 21; ch. 12. 1; Jude 9; Rev. 12. 7.

1 Rather, 'and over (or because of) the wing of abominations [shall be] a desolation.' The 'wing' is supposed by some to be a pinnacle of the temple, which should be profaned by the presence of idols; by others it is referred to the eagles of the Roman army, which are called 'abominations' because they were worshipped by the soldiers.

2 If this rendering is correct, the prophecy ends with the destruction of Jerusalem. But if the last word be translated 'desolator,' then it intimates that this future enemy of Israel, after being used by God as the instrument of his justice, shall himself be punished. Comp. Isa. x. 7, and note.

3 Chapters x.—xii. contain one prophetic vision. The prophet, after fasting for three weeks (ch. x. 1—3), beholds an angel, whose appearance he describes (4—6). He is overwhelmed with terror; which the angel gradually dispels (7—19), and then communicates many particulars respecting the people of God (20, 21; xi. 1—45; xii. 1—3), bidding Daniel carefully to preserve the whole (xii. 4). The prophet hears the duration of these events; and is taught the practical bearing of the prophecy, and cheered with assurance of his own safety and happiness (5—13).

4 See note on ch. i. 21. This vision appears to have followed a fast of three weeks (see vers. 2, 3), with which the prophet had begun the year, probably on account of the condition of his people, whose efforts to rebuild their temple were for a time successfully opposed by their enemies. See Ezra iv. 5.

5 Rather, 'the warfare great:' see note on Job vii. 1. This may mean that the vision related to a severe conflict; or that it occasioned Daniel great distress of mind (vers. 8—17), before he could listen to the message and understand it. In the latter case the suffering would help to convince him that the vision was 'true.'

6 The Tigris. Daniel had probably now ceased to reside at court, and taken up his abode among some of his people, near this river.

7 See note on ch. viii. 15.

8 White linen was an emblem of purity (Rev. vii. 14;

xix. 8), and was therefore appointed to be worn by the seven (Lev. vi. 10; Ezek. xlv. 17, 18). Hence the seven ministers of God's punitive justice appear clothed in it (Rev. xv. 6).

9 See note on Jer. x. 9. Girdles in the East are richly decorated with gold and jewels. See notes on Sol. Song vii. 2; and compare with the whole description Rev. i. 13—16.

10 See note on Ezek. i. 16.

11 That is, terribly loud. This made Daniel's companions flee in alarm.

12 See notes on Gen. xv. 12; ch. viii. 17; and compare Rev. i. 17. Man in his present state, unless Divinely strengthened (vers. 10, 16), is unable to endure such supernatural displays of glory and power.

13 The bright looks of health were changed for the paleness of death.

14 Rather, 'which placed me tottering upon my knees and the palms of my hands.' So great was Daniel's alarm, that, though thus supported, he trembled.

15 These words are probably intended to connect the present vision with his former prayers (ch. ix.), as well as his recent fast. In all he had but one object, the honour of God in Israel's prosperity. And his perseverance in prayer obtained for him these fuller and brighter disclosures, which contain far more encouragement than the preceding.

16 The interference of Michael, here called 'one of the chief princes' and prince of Israel (ver. 21), and elsewhere 'the archangel' (Jude 9), appears to lead to the conclusion that 'the prince of Persia' and 'the prince of Grecia' represent superhuman beings acting as patrons of those nations, and devoted to their particular interests. Most commentators suppose this passage to contain an intimation of the existence of tutelary angels, good and bad: but some regard it as a figurative representation of the Divine government, by a mode of speaking derived from the provincial satrapies of the Persian monarch. Compare 1 Kings xxii. 19; Job i. 6, and notes.

chief princes,¹ came to help me; and I remained there with the kings of Persia.²
 14 Now I am come to make thee understand what shall befall thy people³ in the latter days:⁴ for yet the vision is for many days.
 15 And when he had spoken such words unto me,⁵ I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men⁶ touched my lips.⁷ Then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision⁸ my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord⁹ talk with this my lord? for as for me, straightway¹⁰ there remained no strength in me, neither is there breath left in me.
 18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,¹¹ and said, O man greatly beloved,¹² fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.
 20 Then said he, Knowest thou wherefore I come unto thee? and now¹³ will I return¹⁴ to fight¹⁵ with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.¹⁶ But I will show thee that which is noted in the scripture of truth.¹⁷ And *there is none* that holdeth with me in these things¹⁸
 11¹⁹ but Michael your prince. Also I²⁰ in the first year of²¹ Darius the Mede,²² even I, stood to confirm and to strengthen him.²³
 2 And now will I show thee the truth. Behold, there shall stand up yet three kings²⁴ in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.
 3 And²⁵ a mighty king shall stand up, that shall rule with great dominion, and
 4²⁶ do according to his will. And when he shall stand up,²⁷ his kingdom shall be broken,²⁸ and shall be divided toward the four winds of heaven; and not to his posterity,²⁹ nor according to his dominion³⁰ which he ruled: for his kingdom shall be plucked up,³¹ even for others beside those.³²
 5 And³³ the king of the south³⁴ shall be strong, and *one* of his princes;³⁵ and he shall be strong above him, and have dominion; his dominion shall be a great
 6 dominion. And in the end of years³⁶ they shall join themselves together; for the king's daughter of the south shall come to³⁷ the king of the north to make an agreement:³⁸ but she shall not retain the power of the arm;³⁹ neither shall he⁴⁰ stand, nor his arm: but she shall be given up, and they that brought her,

n ch. 2. 28; Ge. 49. 1.

o ver. 1; ch. 8. 26;

Hab. 2. 3.

p ver. 9; ch. 8. 18.

q ver. 5; ch. 8. 15.

r ver. 10; Is. 6. 7; Jer.

1. 9.

s vers. 8, 9.

t Rev. 1. 17.

u ver. 11; ch. 9. 23.

v Judg. 6. 23.

x ver. 13; Is. 37. 36.

y ch. 7. 6; 8. 5—8, 21;

11. 2—4.

z ver. 13; Jude 9;

Rev. 12. 7.

a ch. 9. 1.

b ch. 5. 31.

c ch. 7. 6; 8. 5—8, 21.

d vers. 16, 36; ch. 8. 4.

e Ps. 37. 35, 36; 49. 6

—12.

f ch. 7. 6; 8. 8, 22;

Ps. 39. 6.

g ch. 8. 22.

h vers. 8, 9, 11, 14, 25,

40.

i vers. 7, 13, 15, 40.

¹ That is, of the angels. 'Michael' (meaning, *Who like God?*) always appears as the leader and patron either of ancient Israel (as here and in ver. 21; ch. xii. 1; and Jude 9); or of the true Israel (as in Rev. xiii. 7). He is supposed by some to be the Son of God; but is more probably one of the highest created spirits. Compare Rom. viii. 38; 1 Thess. iv. 16; Rev. viii. 2.

² Some render this clause, 'Then obtained I the victory with the kings of Persia.' It is clear, however, that the contest was not yet ended (ver. 20).

³ This may mean, in future times.

⁴ Probably the angel who had spoken to him before, and who speaks again (ver. 18). He appears now as a man, without majesty and that splendour which had appalled the prophet.

⁵ See notes on Isa. vi. 6, 7.

⁶ That is, 'I'; an expression of humility.

⁷ As soon as he had made the promised discoveries, which occupy chapters xi., xii.

⁸ The patron of 'Javan' or Greece (see ch. viii. 21) will need the same vigilance, as he is not friendly to the interests of Israel (ver. 21).

⁹ A figure for the unalterable and certain decrees of God. Comp. Ps. cxxxix. 16.

¹⁰ Rather, 'and there is not one strengthening himself with me against these,' etc. This clearly teaches the prophet not to trust in the apparently favourable dispositions of princes or dynasties, but to look to God alone for the protection of his people.

¹¹ See note on Ezra i. 1.

¹² This may apply to Darius, whose good feeling towards Daniel (ch. vi. 3) and the Jews, had required to be confirmed; or to Michael, in which case it forcibly represents the importance of all those agencies which God employs for the deliverance of his people.

¹³ The three being Cambyses, Smerdis, and Darius Hystaspis; and the fourth Xerxes, who invaded Greece with a vast army (Herod. b. vii., viii., ix.), and thus led

to the overthrow of the Persian empire by the 'mighty king,' Alexander (ver. 3).

¹⁴ See ch. viii. 8, and note.

¹⁵ None of Alexander's successors obtained an empire so extensive as his.

¹⁶ By his death, which brought to an end the kingdom which he founded and sustained.

¹⁷ Some apply this to the numerous smaller kingdoms which arose soon after Alexander's death, beside the four greater ones. But it more probably refers to 'his posterity,' who not only did not inherit his vast empire, but did not retain even a single province.

¹⁸ This seems to be the kingdom of Egypt under the Ptolemies, which lay south of Palestine, and was one of the most powerful of the monarchies which arose out of the division of Alexander's empire. The Jewish people, lying between this kingdom and that of the Seleucidae in Syria on the north, were subject for a long period to one or the other, and suffered alternately from each.

¹⁹ This probably means, either one of Alexander's princes, or one of Ptolemy's. Seleucus Nicator, who founded the kingdom of Syria, had been a governor under Ptolemy; and his kingdom became by far the largest and mightiest of the new monarchies, comprising all the eastern provinces of the empire.

²⁰ That is, after some time. The prophecy appears to pass on to the time of Ptolemy Philadelphus and Antiochus Theos. In order to end the wars between these kingdoms, Ptolemy gave his daughter Berenice in marriage to Antiochus; who for this purpose divorced his wife Laodice, and excluded her children from the succession. But Antiochus soon afterwards restored Laodice; who then poisoned him, that her son Seleucus Callinicus might reign. By the order of Seleucus, Berenice was put to death.

²¹ To make things 'straight'; *i. e.* to make peace.

²² That is, her *strength*, or influence.

²³ That is, the king of the south and his power.

7 and he that begat her,¹ and he that strengthened her in *these* times. But out of a branch of her roots² shall *one* stand up in his estate [*or*, in his place, *or*, office^k], which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north. So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons³ shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and he stirred up [*or*, then shall he be stirred up again], *even* to his fortress.⁴ And the king of the south shall ⁿ be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; ^o but the multitude shall be given into his hand. And when he hath taken away the multitude,⁵ ^p his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. For ^q the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers⁶ of thy people shall exalt themselves, to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities [*Heb.* the city of munitions]: and the arms of the south ^r shall not withstand, neither his chosen people, neither *shall there be* any strength to withstand. But he that cometh against him ^s shall do according to his own will, and ^t none shall stand before him: and he shall stand in the glorious [*or*, goodly^u] land, which by his hand shall be consumed.⁷ He shall also ^x set his face to enter with the strength of his whole kingdom, and upright ones⁸ with him; thus shall he do: and he shall give him the daughter of women, corrupting her:⁹ but she shall not stand *on his side*, ^y neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach ^z he shall cause *it* to turn upon him.¹⁰ Then he shall turn his face toward the fort¹¹ of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate [*or*, in his ^b place¹²], a raiser of taxes *in* the glory of the kingdom [*Heb.* one that causeth an exactor to pass over]: but

k ver. 20.

l vers. 22, 40; ch. 9. 26; Is. 8. 8.

m ver. 7.

n ch. 8. 7.

o 1 Ki. 20. 13; Ecc. 9. 11.

p ch. 5. 20; Pro. 16. 18.

q vers. 6, 7.

r ver. 6; Pro. 21. 30, 31.

s vers. 3, 36; ch. 8. 4, 7.

t Jos. 1. 5.

u vers. 41, 45; ch. 8. 9.

x 2 Chr. 20. 3.

y ch. 9. 26.

z Judg. 1. 7; Hos. 12. 14.

a Job 20. 8; Ps. 37. 36; Eze. 26. 21.

b ver. 7.

1 Some, by a slight change, render it 'her child,' who in fact was put to death with her. But, as the text stands, it refers to her father; whose death, though not violent, was the beginning of her downfall.

2 One who sprang from the same root as Berenice. Her brother Ptolemy Euergetes avenged her death, by slaying Laodice, and overrunning Syria and Cilicia with an army, taking the 'fortresses,' and carrying off an enormous booty. See Polybius, l. 5.

3 The sons of the king of Syria were Seleucus Ceraunus (who soon died), and Antiochus the Great, who then carried on the war alone. Vers. 10—19 appear to contain the prophetic history of Antiochus. He took Coele-Syria and Palestine, but was defeated before Raphia by Ptolemy Philopator (11); who, elated by his victory, failed to push his advantage (12), so that Antiochus, fourteen years afterwards, regained the country (13), during the minority of Ptolemy Epiphanes. Being aided by other enemies of the young king, and by a party among the Jews (14), he took Sidon, defeated the choicest Egyptian troops (15), obtained complete possession of Palestine (16), and hoped to get Egypt under his control by means of a marriage between Ptolemy and his daughter Cleopatra (17). But this princess took her husband's part; and the Roman general Scipio soon stripped Antiochus of his conquests in the Grecian isles, and covered his arms with disgrace (18). At last he perished in an attempt to plunder a temple at Elymais (19).

4 Perhaps put collectively for 'fortresses;' or referring to the fortress of Raphia, on the borders of Egypt.

5 Or, 'and the multitude (i. e. of the Egyptian army) shall be elated.'

6 Or, 'the violent.' This marks disapprobation of their conduct; which, though it led to the fulfilment of prophecy, failed to realize their hopes of obtaining independence.

7 Rather, 'and it shall be *altogether* in his hand.' Comp. Gen. xviii. 21.

8 If this rendering is correct, the name is merely a designation of the Jews. But some translate the passage, 'and he shall make treaties with him.'

9 This may either mean Cleopatra, whom her father instructed to betray the interests of her husband; or it may be rendered 'destroying it,' i. e. Egypt, the government of which Antiochus subjected to his own interests.

10 Rather, 'and a general shall cause his reproach against him to cease, beside that he shall turn his reproach upon himself.' Antiochus dishonoured the Roman arms by invading their allies; Scipio not only wiped off that disgrace, but inflicted upon Antiochus one more severe.

11 Rather, 'fortresses.'

12 That is, as his successor. A brief reference is made to Seleucus Philopator, who was poisoned after a short reign, chiefly distinguished by the taxes which he imposed for the purpose of paying tribute to the Romans (ver. 20); and then the prophecy appears to describe at length the reign of Antiochus Epiphanes. This despicable man obtained the throne by fraud (21), carried on war successfully against Ptolemy Philometor in violation of solemn treaties (22), entered Egypt stealthily with a small army, and subdued and plundered the country, defeating his enemy by craft and treachery (23—27); then returning through Judea, he commenced hostilities against the Jews and their religion (28). Attacking Egypt again, he was compelled by the Romans to retire, and vented his rage upon the Jews, being aided by some apostates (29, 30). By his general Apollonius, he interdicted the sacrifices, and placed the statue of Jupiter in the sanctuary; he gained a party among the Jews, but only aroused the faithful to greater zeal in teaching the people, and in suffering for the truth; so that, though

21 within few days he shall be destroyed, neither in anger, nor in battle. And in his estate [*or*, in his place] ^c shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain

22 the kingdom by flatteries. ^d And with the arms of a flood¹ shall they be overflowed from before him, and shall be broken; ^e yea, also the prince of the covenant.²

23 ^f And after the league *made* with him ^g he shall work deceitfully: for he shall

24 come up, and shall become strong with a small people. ^h He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the

25 strong holds, even for a time. ⁱ And he shall stir up his power and his courage against the king of the south with a great army. And the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not

26 stand: for they shall forecast devices against him; yea, ^k they that feed of the portion of his meat shall destroy him, and his army shall ^l overflow: and many

27 shall fall down slain. And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table;³ ^m but it shall not prosper:⁴ for ⁿ yet the

28 end *shall be* at the time appointed.⁵ Then shall he return into his land with great riches; and ^o his heart *shall be* against the holy covenant; and he shall do

29 *exploits*,⁶ and return to his own land. ^p At the time appointed he shall return, and come toward the south; ^q but it shall not be as the former, ^r or as the

30 latter.⁷ ^s For the ships of 'Chittim⁸ shall come against him: therefore he shall be grieved,⁹ and return, and have indignation ^u against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And¹⁰ ^x arms shall stand on his part,¹¹ ^y and they shall pollute the sanctuary of strength, and shall take away the daily *saerifice*, ^z and they shall place the abomination that maketh desolate.¹² And such as do wickedly against the covenant

32 ^a shall he corrupt by flatteries. But ^b the people that do know their God¹³ shall be strong, and ^c do *exploits*. ^d And they that understand among the people shall instruct many: ^e yet they shall fall by the sword, and by flame, by captivity, and

34 by spoil, *many* days. Now when they shall fall, they shall be holpen with a little

35 help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, ^f to try them, and to purge, and to make *them* white,¹⁴

^g *even* to the time of the end: ^h because *it is* yet for a time appointed.

36 And the king ⁱ shall do according to his will;¹⁵ and he shall ^k exalt himself, and magnify himself above every god, and shall speak marvellous things ^l against the God of gods, and shall prosper ^m till the indignation be accomplished: ⁿ for that

c ch. 7. 8; 8. 9, 23, 25.

d ver. 10.

e ch. 8. 10, 11, 25.

f fulfilled cir. 171.

g ch. 8. 25.

h Pro. 17. 8; 19. 6.

i fulfilled cir. 170.

k Ps. 41. 9.

l vers. 10, 22.

m Pro. 19. 21.

n vers. 29, 35, 40; ch. 8. 19.

o vers. 22, 30—32; ch. 8. 24.

p fulfilled cir. 169; see ver. 27.

q ver. 23.

r ver. 25.

s fulfilled cir. 168.

t Num. 21. 24; Jer. 2. 10.

u ver. 28.

x ch. 8. 24, 25; Rev. 17. 12—14.

y ch. 8. 11—13; 9. 27.

z ch. 12. 11; Mt. 24. 15.

a Pro. 26. 28.

b 1 Chr. 28. 9; Ps. 9. 10.

c ver. 28; Mal. 4. 2, 3.

d ch. 12. 3, 4, 10; Is. 32. 3, 4; Mal. 2. 7; Mt. 28. 20.

e Mt. 24. 9; John 16. 2; Heb. 11. 31—37;

Rev. 1. 9; 6. 9.

f ch. 12. 10; see refs. Deu. 8. 2, 3; Rev. 2. 10.

g ver. 40; ch. 8. 17, 19.

h ver. 29.

i vers. 3, 16.

k see refs. ch. 7. 8, 25.

l ch. 8. 11, 24, 25.

m ch. 8. 19; 9. 27; 12. 7.

n Job 23. 13, 14; Ps. 33. 10, 11; Is. 46. 10, 11.

few in number, and hindered by faithless adherents and by their own weakness, they endured till the end of the appointed time of trial (31—35). His arbitrary impiety is then displayed (36—39), and the circumstances of his last wars and death are foretold (40—45). Some expositors, however, do not agree in applying vers. 31—45 to Antiochus; but consider that there is here a transition to other subjects, respecting which see note 10 below.

1 That is, by hosts of armed men. Comp. Isa. viii. 8.

2 Or, 'a prince of treaty;' *i. e.* bound to him by treaty.

3 Each party aiming to deceive the other by an appearance of friendship.

4 This perhaps refers to the scheme of Antiochus to obtain possession of the whole of Egypt; in which Ptolemy, from the hope of advantage to himself, or to his country, concurred. But this was not accomplished. Antiochus left Egypt, and attacked Jerusalem.

5 All these intrigues shall not accomplish the objects of the kings, but in God's time they shall subserve His purposes.

6 Rather, 'He shall accomplish his purpose.' Antiochus took Jerusalem, and ravaged it, and entered and polluted the temple (2 Macc. v. 15—21; 1 Macc. i. 21—28).

7 Rather, 'but it shall not be as the former, so also the latter' time; *i. e.* the latter invasion shall not be successful like the former.

8 See note on Numb. xxiv. 24. Ptolemy obtained the aid of the Romans, who imperiously required Antiochus to retire from Egypt.

9 Or, 'disheartened;' *i. e.* afraid.

10 Many expositors apply the remainder of the prophecy to later events. They interpret ver. 31 as a prediction of

the destruction of Jerusalem by Titus; and vers. 32—35 as foretelling the state of the church till the rise of 'the wilful king' (ver. 36). Some think this king to be the papacy. Others take it to mean Mahomet and his successors, who have reigned over these Eastern regions as military and religious sovereigns; and they regard vers. 40—45 as having reference to events still future. Others think the whole of this portion to refer to the future, and expect a personal Antichrist, at once infidel and superstitious. It has been stated (see note on ch. viii. 26) that Jerome and other ancient commentators regarded Antiochus as a type of Antichrist; and perhaps the correct opinion is, that that cruel persecutor of the Jews is here primarily spoken of, but that he is introduced as representing other worldly powers which set themselves against 'the Israel of God.' See notes on Ezek. xxxviii. 1, 2.

11 'And arms (*i. e.* forces, vers. 6, 11) from him shall stand up, and shall profane the sanctuary, the fortress,' etc. The temple itself was fortified, as well as the city.

12 Compare 1 Macc. i. 57.

13 This probably refers to Mattathias and his sons and followers, the history of whose labours and sufferings is found in 1 Maccabees. See also sketch of the history of the Jews between the Old and New Testaments, at the end of the Old Testament.

14 'To make trial among them, and to purify and to make white' (or clean). Suffering tends both to test and to sanctify; and when it has fulfilled its design, its 'end' may be looked for with cheerfulness.

15 The Romans checked the ambitious projects of Antiochus, but not his arbitrary despotism; so that he interfered with the religion as well as the civil rights of his subjects.

37 that is determined shall be done.¹ Neither shall he regard the God of his fathers,² nor the desire of women,³ nor regard any god: for he shall magnify himself above all. But in his estate⁴ shall he honour the god of forces:⁵ and a god whom his fathers knew not shall he honour with gold, and silver, and precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.⁶

40 And at the time of the end⁷ shall the king of the south push at him: and the king of the north shall come against him⁸ like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.⁹ He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans⁸ and the Ethiopians shall be^a at his steps.⁹ But tidings out of^b the east and out of the north¹⁰ shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces¹¹ between the seas¹² in^d the glorious holy mountain; yet he shall come to his end, and none shall help him.

12 And at that time¹³ shall Michael¹⁴ stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.¹⁵ And many of them that sleep in the dust of the earth shall¹⁶ awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

o 1 Tim. 4. 3.
p Is. 11. 13; 2 Thes. 2. 1.

q Is. 44. 9.
r ver. 35.
s Is. 21. 1; Zec. 9. 14.
t Eze. 38. 4, 15; Rev. 9. 16.

u vers. 10, 22.
v ver. 45.
w ver. 16.

x Is. 11. 14; Jer. 48. 47; 49. 6.

a Ex. 11. 8; Judg. 4. 10.

b Rev. 16. 12; 19. 19—21.

c Zec. 14. 8.
d vers. 16, 41; Ps. 48. 2; 2 Thes. 2. 4.

e 2 Thes. 2. 8; Rev. 19. 19—21.

f ch. 11. 45.
g ch. 10. 13.

h ch. 9. 25; 10. 21.

i Is. 26. 29, 31; Jer. 39. 7; Mt. 21. 21; Rev. 16. 17—21.

k Is. 11. 11, etc; 27. 12, 13; Hos. 5. 4, 5; Ro. 11. 26.

l see refs. Ex. 32. 32; Eze. 13. 9; Lk. 10. 20.

m Job 19. 25—27; Is. 26. 19; Hos. 13. 14; John 11. 23—26; Rev. 20. 12.

n Mt. 25. 46; John 5. 28, 29; Ac. 24. 15.

o Is. 66. 24; Ro. 9. 21.
p ch. 11. 33, 35; Pro. 11. 30; Mt. 24. 45.

q Pro. 4. 18; Mt. 13. 43.
r Lk. 1. 16, 17; Jam. 5. 19, 20.

s 1 Cor. 15. 40—42; 1 Thes. 2. 19, 20.

1 See ver. 35, and note.

2 Men are commonly held to that worship which was observed by their ancestors; but Antiochus was under none of the restraints by which men are usually influenced. See note on ver. 36; Jer. ii. 10, 11; Mic. iv. 5. It was Jupiter Capitolinus, and not, as might have been expected, the god of his fathers, whose image he placed in the temple at Jerusalem. The language here used appears intended to denote great infidelity and impiety.

3 That is, the object of their desire. Some refer this to their children, and understand it as a charge of cruelty against the tyrant; others to the Messiah, comparing Hag. ii. 7. But it may refer to an idol, 'the queen of heaven,' to whose worship the Syrian women were devoted: see Jer. vii. 18; xlv. 17, and notes. The Græco-Syrian monarchs had adopted the Eastern deities, Baal and Ashtoreth; but Antiochus regarded not 'the god of his fathers,' nor 'any god,' even 'the God of gods;' but aimed to establish the worship of the Roman Jupiter.

4 Or, 'in his stead;' i. e. instead of another god.

5 Or, 'of fortresses.' Some suppose this to be a Syrian deity which Antiochus obtruded upon the Jews; and others a personification of force or power, which alone the tyrant honoured. But it probably means Jupiter Capitolinus, whose worship Antiochus introduced from Rome and enforced in Syria, and even in Judea, where he placed his statue and altar in the temple. See Livy, lxii. 6; xli. 20; 1 Macc. i. 39. 62.

6 Or, 'and he does [his will] to fenced fortresses with a strange god; whoever acknowledges him he will greatly honour, and cause them to rule over many, and will divide the land for a reward.' Regarding his foreign god as the author of his successes, he will honour those who worship it.

7 This is apparently the end either of this tyrant's reign, or of these appointed trials; and these nearly coincide. In the imperfect histories that we have of Antiochus there is no account of another war with Egypt; but Porphyry asserts the circumstantial agreement of all this description with the facts of the history, and Jerome quotes his assertion without questioning it. Some regard vers. 40—45 as a summary of the events of his reign, viewed in relation to its close.

8 The Libyans were almost always connected with Egypt

by subjection or alliance: see 2 Chron. xii. 3, and note.

9 That is, they shall follow him as his subjects.

10 The Parthians on the east (Tacit. Hist. v. 8) and the Armenians on the north (Appian, 45) assailed the dominions of Antiochus, and compelled him to return (1 Macc. iii. 27—37).

11 The royal tents. Oriental princes, even in war, went forth in great state, with a vast retinue, and often with their wives and concubines, and all the appliances of luxury. The military stations of Antiochus would be the residence of his court, and would doubtless be distinguished by state and splendour.

12 Some think 'the seas' to mean the Caspian Sea and the Persian Gulf, where Antiochus is said to have attempted to plunder a 'holy' place in Elymais. But the clause may be better rendered, 'between the seas and the beautiful holy mountain' (i. e. between the Mediterranean and Jerusalem); where he probably halted on his way to the north, and whence he despatched Lysias with a large force to oppose the Maccabees. Soon after this, the vexation caused by his various difficulties brought on, or aggravated, a painful disease, of which he died.

13 When God's people are oppressed, their guardian shall interpose; but in the efforts for their freedom there shall be a struggle and suffering of unexampled severity. Yet there shall be a glorious deliverance and resurrection, in which those who were their faithful leaders and teachers in their time of depression shall have the highest honour (vers. 1—3). For use in that time this vision is to be preserved (1).

14 See notes on ch. x. 13.

15 The book of the Divine purposes (ch. x. 21).

16 These words undoubtedly refer to the final resurrection of the just and the unjust; but it is a question whether that event forms part of the prophetic announcement, or is alluded to only as an illustration of a national revival, as in Isa. xxvi. 19; Ezek. xxxvii. 1—14 (on which see notes). The former view is taken by those who apply the latter part of the prophecy to the future; the latter by those who refer the whole to the time of Antiochus. If Antiochus be a representative of the enemies of the church, these verses will apply to its resuscitation after it had appeared to be extinct, and to the final glory of the faithful and the shame of apostates.

- 4 'But thou, O Daniel, "shut up the words, and seal the book,¹ *even* to ^x the time of the end: many shall run to and fro,² and knowledge shall be increased.
- 5 Then I Daniel looked, and, behold, there stood other two,³ the one on this side of the bank ^y of the river, and the other on that side of the bank of the river.
- 6 And *one* said to ^z the man clothed in linen, which *was* upon the waters of the river, ^a How long *shall it be* to the end of these wonders? And I heard the man clothed in linen, which *was* upon the waters of the river, when he ^b held up his right hand and his left hand unto heaven, and swore⁴ by him ^c that liveth for ever ^d that *it shall be* for a time, times, and an half;⁵ ^e and when he shall have accomplished to scatter the power of ^f the holy people,⁶ all these *things* shall be finished.
- 8 And I heard, but I understood not.⁷ Then said I, O my Lord, what *shall be* the end of these *things*? And he said, ^g Go thy way,⁸ Daniel: for the words
- 9 *are* closed up and sealed ^h till the time of the end. ⁱ Many shall be purified, and made white, and tried; ^k but the wicked shall do wickedly: and none of the
- 11 wicked shall understand; but ^l the wise⁹ shall understand. And from the time ^m that the daily *sacrifice* shall be taken away,¹⁰ ⁿ and the abomination that maketh desolate set up, *there shall be* ^o a thousand two hundred and ninety days.
- 12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five
- 13 and thirty days.¹¹ But ^p go thou thy way till the end *be*: ^q for thou shalt rest, ^r and stand in thy lot at the end of the days.¹²

^l ver. 9; ch. 8. 26.
^u Rev. 10. 4; 22. 10.
^x ver. 9; ch. 10. 1.
^y ch. 10. 4.
^z ch. 10. 5, 6.
^a ch. 8. 13.
^b Ge. 14. 22; Deu. 32. 19; Eze. 20. 5; Rev. 10. 5, 6.
^c ch. 4. 34; Jer. 4. 2.
^d ch. 7. 25; 11. 13; Rev. 12. 14.
^e Lk. 21. 24; Rev. 10. 7.
^f ch. 8. 24.
^g ver. 13.
^h ver. 4; ch. 8. 26; Rev. 10. 4.
ⁱ ch. 11. 35; Zec. 13. 9.
^k 1 Sam. 21. 13; Eze. 47. 11; Hos. 14. 9; Rev. 9. 20; 22. 11.
^l ch. 11. 33, 35; Ps. 107. 43; John 7. 17; 8. 47; 18. 37.
^m ch. 8. 11; 11. 31.
ⁿ see refs. ch. 8. 13.
^o ver. 7; see refs. ch. 7. 25.
^p ver. 9.
^q Is. 57. 1, 2; Rev. 14. 13.
^r Ps. 1. 5; Lk. 21. 36.

1 See note on ch. viii. 26.

2 This perhaps refers primarily to the extensive diffusion of religious truth by the Jewish people before the coming of Christ. If these prophecies may be applied to the times of the gospel, this passage may intimate that zealous missionary effort will distinguish that period of the church which precedes its highest glory.

3 That is, two angels.

4 These solemnities of asseveration indicate at once the importance and the certainty of the announcement.

5 See notes on ch. vii. 24—28.

6 When for 'a time, times, and half a time' the power of God's people has been broken, then this vision shall be completed. Such was the case under the persecutions of Antiochus. But some think that this refers to a future period: see note on ch. xi. 31.

7 As these prophecies have been so variously interpreted, notwithstanding all the light of subsequent events and revelations, it is not surprising that they were mysterious to Daniel.

8 Make no further inquiry; the prophetic communica-

tion is now completed. Look rather to the practical end of all, the purifying and instructing of those who are willing to learn.

9 Humble and sincere piety is the best preparative for understanding Divine truth. See John vii. 17.

10 It is clear from these words that some forcible interruption of the temple-service is the date from which the 1290 days begin. This period is supposed by some to be the space of time between the issuing of the command of Antiochus to rifle and pollute the temple, and the restoration of its sacred rites by Judas Maccabeus. Others think that these 'days' signify *years*, and apply the predictions to the papacy, or to Mahomedanism.

11 A further addition is here made of 45 days; closing with a happy consummation, in which he who shall reach it will be blessed, for the long struggle shall have passed completely away.

12 With this cheering assurance of his personal acceptance and everlasting safety and happiness, the prophet is dismissed from the contemplation of the destinies of the people of God.

HOSEA.

THE book of Hosea and the eleven which follow were anciently collected together, under the title of 'The Book of the Twelve Prophets.' These were called the *minor* or lesser prophets, simply because their writings were shorter than those of the other four. They are not placed in chronological order; but Hosea stands first, probably because his book is the longest of those which were written before the captivity. Nine of them prophesied *before* the exile; three *after* the Jews returned from Babylon; and some of the former were as early, or earlier, than the prophet Isaiah.

Hosea is supposed to have been a native and inhabitant of the kingdom of *Israel*. He prophesied during the turbulent reigns of the last six or seven of its kings, *viz.* from Jeroboam II. to Hoshea; a period of about sixty years. He was contemporary with Isaiah, Joel, Micah, and Amos; and, like the last, directed his prophecies chiefly to the kingdom of the ten tribes, whom he addressed by the names of 'Israel' and 'Ephraim.'

When Hosea's ministry began, the kingdom of Israel was apparently strong and wealthy, under the vigorous and successful government of Jeroboam II.; but it rapidly passed into a state of anarchy and ruin. Four successive

kings were assassinated by conspirators; and one military chief after another took possession of the throne.

The moral and religious condition of the Israelites at this time was very corrupt. Every description of crime prevailed (ch. iv. 2). The kings and princes were murderers and profligates (ch. vii. 3—7); the idolatrous priests had spread their shameful festivals and their deceitful oracles all over the land (ch. iv. 12—14; xiii. 2); the great parties in the State resorted to help sometimes to Assyria, at other times to Egypt (2 Kings xv. 19; xvii. 4), while the whole nation relied entirely upon an arm of flesh (ch. v. 13; vii. 8—12; viii. 9, 10; x. 13, etc.): worldly and sinful objects were pursued with the same eagerness by Ephraim as by Canaan (ch. xii. 7, 8); a listless security blinded all minds (ch. v. 5; xiii. 6) giving place in the moment of danger to a repentance merely of the lips (ch. vii. 16); and, what was the root of all the other evils, God and his word were forgotten (ch. iv. 1—6; viii. 12).

Considering the long period through which the ministry of Hosea extended, it may appear surprising that his prophetic writings are comprised within so small a compass. But it must be remembered, that there is no

reason to suppose that this or any other of the prophetic books contains all the Divine messages of the prophets whose names they bear. Such portions only of their inspired communications are recorded as the Holy Spirit saw fit to preserve for the benefit of their own and of future ages.

The language of Hosea is to us obscure and difficult to be understood. His style is very concise, sententious, and abrupt, abounding with figures and metaphors, which are often much intermixed; and the transitions from one subject and one figure to another are frequent and sudden. But some parts of his prophecies are peculiarly pathetic, animated, and sublime. The particular occasions on which they were delivered are not specified; nor are they in themselves very obvious from any internal evidence. The most probable inferences that can be drawn on this point will be found in the notes.

The principal subjects of this, as of most of the other prophetic books, are God's choice of the Hebrews from among the nations, that he might make with them an everlasting covenant; the chastisements which they brought upon themselves by their rebellions, ending in

their captivity and temporary rejection; the mercy to be manifested in their wonderful deliverance; and the blessings which God designed to bestow upon them and upon the whole world in future times.

The book may be divided into two parts, comprising, I. Symbolical representations (ch. i.—iii.); and, II. Prophetic discourses (ch. iv.—xiv.)

I. The first part gives a figurative representation of the past, present, and future history of the people of God. It describes their privileges, their shameful infidelity to God, their chastisement and rejection, the conversion of the Gentiles, and the future repentance and restoration of Israel. These three chapters are an abridgment of the whole book: and the gracious promises which they contain, and which are not noticed in the seven following chapters, reappear in the eleventh, and close the book.

II. In the second part, containing several prophetic discourses delivered at different times, the things which have been before revealed under a symbolical form are further illustrated and enforced. It begins with rebukes and threatenings, which present to view in the foreground approaching calamities; but by degrees the horizon becomes clear, and the glory of the latter time shines forth with unclouded lustre.

God reproves the shameful idolatry of the Israelites: but gives them hope of mercy.

- 1 THE word of the LORD that came unto Hosea, the son of Beeri, ^a in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.
- 2 THE beginning of the word of the LORD by Hosea. And ¹ the LORD said to Hosea, ^b Go, take unto thee a wife of whoredoms and children of whoredoms: ² for ^c the land hath committed great whoredom, *departing* from the LORD.
- 3 So he went and took Gomer the daughter of Diblaim; ³ which conceived, and
- 4 bare him a son. And the LORD said unto him, Call his name Jezreel; ⁴ for yet a little *while*, ^d and I will avenge the blood of Jezreel ⁵ upon the house of Jehu,
- 5 ^e and will cause to cease the kingdom of the house of Israel. *And it shall come to pass at that day, that I will break the bow* ⁶ of Israel in ^f the valley of Jezreel.
- 6 And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah [*i. e.* Not having obtained mercy]: ^h for I will no more
- 7 have mercy upon the house of Israel; but I will utterly take them away. ⁱ But I will have mercy upon the house of Judah, ^k and will save them by the LORD their God, and ^l will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

^a Is. 1. 1; Am. 1. 1; Mic. 1. 1.

^b so ch. 3. 1; Is. 20. 2, 3; Jer. 13. 1—11.
^c Gen. 31. 16; see refs. 2 Ki. 9. 22; Ps. 73. 27; Jer. 2. 13; Eze. 23. 3, etc.

^d 2 Ki. 10. 7—11; 15. 10—12.
^e 2 Ki. 15. 10, 12.
^f 2 Ki. 15. 29.
^g Jos. 17. 16.

^h 2 Ki. 17. 6—23.

ⁱ ch. 11. 12; 2 Ki. 19. 30—35.

^k Zec. 1. 6; 9. 9, 10.

^l Ps. 33. 16; 44. 3—6.

¹ To expose the idolatrous excesses of the Israelites, the prophet is ordered to take to wife an unchaste woman (see next note); and, in token of God's intention to avenge the blood shed by Jehu and others in Jezreel, to call the first child she should bear by the name of that place (vers. 2—5). To two subsequent children he is commanded to give names expressive of God's alienation from the people, and of his purpose to reject them (6—9). Yet the time will come when God will restore the people to the enjoyment of his favour, with its attendant blessings (10, 11; ii. 1).

² This expression probably refers to the character of the woman, whose children were consequently spurious. But it may also mean that the children became as depraved as their mother. The intention clearly is to exhibit in the strongest light the unfaithfulness of the people of Israel to the covenant of Jehovah. See Pref. to Sol. Song. But it has been much questioned whether all this is a parable, or a description of a vision, or a narrative of actual occurrences. That the prophets did sometimes perform actions which were intended to make their instructions more impressive is certain. But there are very serious difficulties in so understanding this passage. As Calvin well observes, such an act as is here described would tend to make the prophet contemptible in the eyes of those whom he was sent to instruct. It is evident also that the whole would require such a length of time as greatly to weaken, if not entirely to destroy, the designed effect. It appears, therefore, better to suppose that this was either a parable, or (which is more probable) a prophetic vision.

³ The names 'Gomer' signifying *consummation*, and

'Diblaim' meaning *cakes of preserved figs* (which were deemed a luxury in the East), are probably chosen to intimate the consummate wickedness of the people, and their devotedness to the sensual gratifications which accompanied the practice of idolatry.

⁴ The name 'Jezreel' appears to be selected partly on account of the historical associations connected with the city (see next note); and partly because of its etymological meaning, 'God will sow.' It may thus be both symbolical (vers. 4, 5) and prophetic (ch. ii. 23).

⁵ Jezreel was a royal residence in the great plain of Jezreel, and at the head of the valley which bears the same name. See ver. 5, and note on 1 Sam. xxviii. 4. The city was implicated in the murder of Naboth and his sons (1 Kings xxi.), and the punishment of Ahab in his posterity (2 Kings ix. 21—37; x. 11) by Jehu; who shall now in his turn be punished in his descendants, for he acted not from a desire to serve and honour God, but solely under the promptings of a selfish ambition, as he showed by maintaining Jeroboam's image-worship. This threatening was uttered during the reign of Jeroboam II. (the grandson of Jehu); and it was executed in the days of his son. See 2 Kings xv. 10—12. After that time, there was no regular succession of kings, but alternate anarchy and military usurpation.

⁶ Perhaps referring to the defeat of Saul in this neighbourhood, recorded in 1 Sam. xxxi.: see note on 2 Sam. i. 17. Some have supposed that the Assyrians defeated Hoshea in the valley of Jezreel before they besieged Samaria. But we have no record of such an event.

8, 9 Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said *God*, Call his name Lo-ammi [*i. e.* Not my people]: for ye *are* not my
10 people, and I will not be your *God*.¹ Yet ^m the number of the children of Israel shall be as the sand of the sea,² which cannot be measured nor numbered; ⁿ and it shall come to pass, *that* in the place where [*or*, instead of that] it was said unto them, ^o Ye *are* not my people, *there* it shall be said unto them, *Ye are* ^p the
11 sons of the living *God*.³ ^q Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head,⁴ and they shall
2 come up⁵ out of the land: ^r for great *shall be* the day of Jezreel.⁶ ^s Say ye⁷ unto your brethren, Ammi [*i. e.* My people]; and to your sisters, Ruhamah [*i. e.* Having obtained mercy].

God pleads with and threatens his people; but promises to pardon them.

2 'PLEAD⁸ with your mother,⁹ plead:

For¹⁰ ^u she *is* not my wife,—neither *am* I her husband:

Let her therefore put away her ^x whoredoms out of her sight,¹¹

And her adulteries from between her breasts;

3 Lest ^y I strip her naked,—and set her as in the day that she was ^z born,

And make her ^a as a wilderness, and set her like a dry land,

And slay her with ^b thirst.¹²

4 ^c And I will not have mercy upon her children;

For they *be* the ^d children of whoredoms.¹³

5 ^e For their mother hath played the harlot:

She that conceived them ^f hath done shamefully.

For she said, ^g I will go after my lovers,¹⁴

^h That give *me* my bread and my water,

My wool and my flax, mine oil and my drink.

6 Therefore, behold, ⁱ I will hedge up thy way with thorns,

And make a wall, that she shall not find her paths.¹⁵

7 And ^k she shall follow after her lovers, but she shall not overtake them;

And she shall seek them, but shall not find *them*.

Then shall she say, ^l I will go and return to my ^m first husband;

ⁿ For then *was it* better with me than now.

8 For she did not ^o know that ^p I gave her corn, and wine, and oil,

And multiplied her silver and gold,—^q *which* they prepared for Baal.¹⁶

9 Therefore will I return, and ^r take away my corn in the time thereof,

And my wine in the season thereof,¹⁷

And will recover [*or*, take away] my wool and my flax,

Given to cover her nakedness.

^m see refs. Ge. 13. 16, 32. 12; Ro. 9. 27, 28. ⁿ Ro. 9. 25, 26.

^o ch. 2. 23; 1 Pet. 2. 9, 10.

^p John 1. 12; 2 Cor. 6. 18; 1 John 3. 1, 2.

^q Is. 11. 12, 13; Jer. 3. 18, 19; Eze. 34. 23, 24; 37. 16—24; Mic. 2. 12, 13.

^r Ps. 22. 27—30; 110. 3; Ro. 11. 15.

^s ch. 1. 9—11.

^t Is. 58. 1; Jer. 2. 2.

^u Is. 50. 1; Jer. 3. 6—8.

^x Jer. 3. 1, 13; Eze. 16. 25.

^y ver. 10; Jer. 13. 22, 25; Eze. 16. 37—39.

^z Eze. 16. 4—8.

^a Is. 32. 13, 14; Jer. 4. 26; Eze. 19. 13.

^b Am. 8. 11—13.

^c ch. 1. 6; Is. 27. 11; Jer. 16. 5.

^d ch. 1. 2; John 8. 41.

^e ver. 2; ch. 4. 12—15; Is. 1. 21; Jer. 3. 1, 6—9; Eze. 16. 15, 16, etc.

^f ch. 9. 10.

^g ver. 13; Is. 57. 7, 8; Eze. 23. 16, 17, 40—44.

^h vers. 8, 12; Jer. 44. 17.

ⁱ see refs. Job 3. 23.

^k ch. 5. 13; Is. 30. 2, 3, 16; Jer. 2. 36.

^l ch. 5. 15; 6. 1, 2; Jer. 3. 22—25; Lam. 3. 40—42; Lk. 15. 18.

^m Jer. 2. 2; Eze. 16. 8.

ⁿ Deu. 8. 15, 16; 32. 10—14; Ne. 9. 25.

^o Is. 1. 3.

^p ver. 5; Eze. 16. 16—19.

^q ch. 8. 4.

^r ver. 3.

1 This denunciation is more severe than the preceding, and imports the disowning of the people. See 2 Kings xvii. 18.

2 An allusion to the promises in Gen. xxii. 17; xxxii. 12; showing that, though Israel is cut off from the ancient covenant as a *nation*, that covenant in its deep spiritual significance shall be fulfilled.

3 The apostle Paul (Rom. ix. 25, 26) applies this passage to the whole body of the faithful, both Jews and Gentiles. Thus, though the Israelite has lost his national pre-eminence, all the blessings of the gospel are still within his reach, and he shall share them with the Gentiles. See note on Isa. xlii. 6.

4 Thankfully choosing as their King the Messiah whom God has appointed for them, and under his care regaining the happiness of God's people.

5 This may allude to the coming up of the Israelites out of the land of Egypt, or to their return from Babylon, regarded as representative of higher blessings. See Isa. xxxv. 1; xlix. 1; lv. 4, 12, and notes.

6 That is, memorable and illustrious shall be the season of God's sowing to produce a harvest 'which cannot be measured or numbered,' of those who, 'having obtained mercy,' are 'the sons of the living God' (ch. ii. 1).

7 They are permitted and invited to claim the privileges which these new names imply.

8 In further application of the symbolical instruction of the previous chapter, God addresses his people in the character of an injured husband. He complains of their multiplied unfaithfulnesses, exposes the vanity of the hopes which had seduced them from him, as well as the

shameless nature of their defection (vers. 2—5); threatens them with severe chastisement in order to reclaim them (6—13); and finally shows the greatness of his love to them, by promising to cure their waywardness, and to reinstate them in their privileges (14—23). Comp. Ezek. xvi., xxiii.

9 'Mother' here, and in ch. iv. 5, may signify the Israelitish community, the individual members of which might be regarded as her children. Those who are alive to the sin and danger of the nation are called upon to join the prophet in his efforts to arouse and reform it.

10 By her base conduct she has forfeited her right to the name and advantages of a wife.

11 Rather, 'from her face;' alluding to the shamelessness with which Israel had sinned.

12 Lest I reduce her to a state of utter destitution and misery. Some think that this refers to the state of the Israelites in Egypt.

13 See note on ver. 2.

14 The idols which I have worshipped. So infatuated had the Israelites become, as to ascribe their prosperity or adversity to these divinities. Comp. Jer. xlv. 17—19.

15 The 'thorns' and the 'wall' represent the restraints and sufferings by which God mercifully checks the fatal pursuit of sin.

16 Or, 'made into the [image of] Baal;' as in Isa. xlv. 17. The very gifts which Jehovah bestowed upon his people they devoted to their idols.

17 Just when she is most confidently counting upon these things as her own (see ver. 5), I will make her feel that they are mine by taking them away.

- 10 And now ^s will I discover her lewdness in the sight of her lovers,¹
And none shall deliver her out of mine hand.
- 11 'I will also cause all her mirth to cease,
Her ^u feast days, her new moons, and her sabbaths,²—and all her solemn feasts.
- 12 And I will destroy her vines and her fig trees,
^v Whereof she hath said, These *are* my rewards—that my lovers have given me:
And ^y I will make them a forest, and the beasts of the field shall eat them.
- 13 And ^z I will visit upon her ^a the days of Baalim,³
Wherein ^b she burned incense to them,
And she ^c decked herself with her earrings and her jewels,
And ^d she went after her lovers,—^e and forgot me, saith the LORD.
- 14 ^f Therefore,⁴ behold, ^g I will allure her,
And ^h bring her into the wilderness,⁵—ⁱ and speak comfortably unto her.
- 15 ^k And I will give her her vineyards from thence,
And ^l the valley of Achor ^m for a door of hope:
And she shall sing⁶ there, as in ⁿ the days of her youth,
And ^o as in the day when she came up out of the land of Egypt.
- 16 And it shall be at that day, saith the LORD,
That thou shalt call me Ishi [*i. e.* My husband];
And shalt call me no more Baali⁷ [*i. e.* My lord].
- 17 For ^p I will take away the names of Baalim out of her mouth,
^q And they shall no more be remembered by their name.
- 18 And ^r in that day will I make a ^s covenant for them—with the beasts of the field,
And with the fowls of heaven,—and *with* the creeping things of the ground:
And ^t I will break the bow and the sword and the battle out of the earth,
And will make them to ^u lie down safely.
- 19 And ^v I will betroth⁸ thee unto me ^y for ever;
Yea, I will betroth thee unto me in righteousness, and in judgment,
And in lovingkindness, and in mercies.
- 20 I will even betroth thee unto me in faithfulness:
And ^z thou shalt know the LORD.⁹
- 21 And it shall come to pass in that day,—^a I will hear, saith the LORD,
I will hear the heavens,—and they shall hear the earth;¹⁰
- 22 And the earth shall hear the corn, and the wine, and the oil;
^b And they shall hear Jezreel.
- 23 And ^c I will sow her unto me in the earth;
^d And I will have mercy upon her that had not obtained mercy;
And I ^e will say to *them which were* not my people, Thou *art* my people;
And they shall say, ^f *Thou art* my God.
- The sin of Israel, and God's discipline and forgiveness.*
- 3** THEN¹¹ said the LORD unto me, ^g Go yet, love a woman beloved of her

- ^s Eze. 16. 37; 23. 29.
- ^t ch. 9. 1—5; Jer. 7. 31; Am. 8. 10.
- ^u 1 Ki. 12. 32; Is. 1. 13, 14; Am. 5. 21; 8. 5.
- ^v ver. 5.
- ^y Ps. 80. 12, 13; Is. 5. 5, 6; 29. 17; Jer. 26. 18.
- ^z ch. 9. 7—10.
- ^a ch. 13. 1; 1 Ki. 16. 31, 32.
- ^b Jer. 7. 9; 11. 13.
- ^c Eze. 23. 40—42.
- ^d ver. 5.
- ^e Jer. 2. 32; Eze. 23. 35.
- ^f Is. 30. 18; Jer. 16. 14.
- ^g S. Song 1. 4; John 6. 44; 12. 32.
- ^h Eze. 20. 10, 35, 36.
- ⁱ Is. 35. 3, 4; 51. 3; Jer. 3. 12—24; Am. 9. 11—15.
- ^k Deu. 30. 3—5; Is. 65. 21; Am. 9. 14.
- ^l Jos. 7. 26; Is. 65. 10.
- ^m Lam. 3. 21; Eze. 37. 11—14.
- ⁿ see refs. Jer. 2. 2; Eze. 16. 8, 22, 60.
- ^o Ex. 15. 1—21.
- ^p see refs. Ex. 23. 13.
- ^q Jer. 10. 11.
- ^r see refs. Is. 2. 11.
- ^s Job 5. 23; see refs. Eze. 34. 25.
- ^t Ps. 46. 9; Is. 2. 4; Eze. 39. 9, 10; Zec. 9. 10.
- ^u Le. 26. 5, 6; see refs. Jer. 23. 6.
- ^v see refs. Is. 54. 5.
- ^y Is. 51. 8—10; Jer. 32. 38—41; Joel 3. 20.
- ^z Jer. 21. 7; 31. 33, 34; John 17. 3.
- ^a Is. 65. 24; Zec. 8. 12; 13. 9.
- ^b ch. 1. 4, 11.
- ^c Jer. 31. 27; Zec. 10. 9; Jam. 1. 1; 1 Pet. 1. 1.
- ^d ch. 1. 6; Ro. 11. 30—32; 1 Pet. 2. 9, 10.
- ^e ch. 1. 10; Zec. 2. 11; 13. 9; Ro. 9. 25, 26; 1 Pet. 2. 10.
- ^f Zec. 8. 22, 23; Mal. 1. 11; Ro. 3. 29; 1 Thes. 1. 9, 10.
- ^g ch. 1. 2.

1 The idols are represented as witnessing the disgrace of their worshippers, without being able to relieve them.

2 The yearly, monthly, and weekly festivals were designed to be seasons of holy joy; but the people had deprived them of their sacredness, and had turned them into occasions of sinful pleasure; and now God will deprive them of their joyfulness.

3 That is, the days of the *worship* of Baalim, as opposed to the festivals of Divine appointment (ver. 11).

4 This word seems to refer to vers. 6, 9. As my people have sinned against me, *therefore* I will first check them, then correct them, and lastly will draw them by my long-suffering mercy back to myself.

5 As the wanderings of Israel in the wilderness, and the occurrences at Ai and Achor, however painful, had been in reality a most merciful preparation for the conquest and possession of Canaan, so shall the chastenings just mentioned be a preparation for the enjoyment of the spiritual blessings of the new covenant which God will make with his people. Comp. Deut. viii. 2—6; Josh. vii. viii. 1, 2.

6 Literally, 'shall answer;' gratefully responding to God's kindness. Many regard this as alluding to the song of the Hebrews at the Red Sea: see Exod. xv. 21, and note.

7 The term 'Baal,' in its common use, signified 'lord,' and was usually applied to the husband by the wife. See 1 Pet. iii. 6. But this name had been so connected

with idolatrous worship, that God refuses any more to be called by the title.

8 Treating her not as a justly divorced wife, but as a chaste virgin.

9 The meaning probably is, Thou shalt learn by thy own experience that I am, as my name Jehovah implies, unchanging and faithful. See notes on Exod. iii. 14; vi. 3.

10 'All creation' has groaned under the curse caused by Israel's sin (ver. 9; comp. Rom. viii. 22); but now, by a beautiful figure, each link in the chain of natural agencies is personified as calling for vivifying power to that which is above it, and the highest, 'the heavens,' as invoking Jehovah. And they no longer ask in vain for the blessing needful to fertility; for He who alone possesses the power will now bless his repentant people. The highest natural causes are but instruments by which the supreme First Cause works out his designs; and all are subordinated by him to the purposes of his moral government.

11 The image of a woman with adulterous propensities, whom the prophet is commanded to love and retain in his household (vers. 1—3), is employed to represent the condition of the Israelites; who, though alienated in heart from God, shall nevertheless remain, for a long season, untainted with actual idolatry (4); and be at length, through his long-suffering mercy, converted to his service (5). This also, like ch. i., is probably either a parable or a prophetic vision: see note on ch. i. 2.

^h friend,¹ yet an adulteress, ⁱ according to the love of the LORD toward the children of Israel, who look to other gods, ^k and love flagons of wine.² So 'I bought her to me for fifteen *pieces* of silver, and *for* ^m an homer of barley,³ and an half homer of barley. And I said unto her, Thou shalt ⁿ abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days ^o without a king, and without a prince,⁴ ^p and without a sacrifice, and without an image [*or*, statue^q], and without an ^r ephod,⁵ and *without* ^s teraphim.⁶ Afterward shall the children of Israel return and ^t seek the LORD their God, and ^u David⁷ their king; ^x and shall fear the LORD and his goodness, in the ^y latter days.

The ignorance and heinous wickedness of the people.

4 HEAR⁸ the word of the LORD, ye children of Israel:

For the LORD hath a ^z controversy with the inhabitants of the land, Because *there is* ^a no truth, nor mercy, nor ^b knowledge of God in the land.

2 By swearing, and lying,—and killing, and stealing, and committing adultery, They break out,⁹—^c and blood toucheth blood.

3 Therefore ^d shall the land mourn,¹⁰ And ^e every one that dwelleth therein shall languish, ^f With the beasts of the field, and with the fowls of heaven; Yea, the fishes of the sea also shall be taken away.

4 Yet ^g let no man strive, nor reprove another:¹¹ For thy people *are* as they ^h that strive with the priest.

5 Therefore shalt thou fall ⁱ in the day, ^k And the prophet also shall fall with thee in the night,¹² And I will destroy ^l thy mother.

6 ^m My people are destroyed for lack of knowledge:

ⁿ Because thou hast rejected knowledge,¹³

^o I will also reject thee, that thou shalt be no priest to me:

Seeing thou hast forgotten the law of thy God,—I will also forget thy children.

7 ^p As they were increased, so they sinned against me:

^q Therefore will I change their glory into shame:

8 ^r They eat up the sin¹⁴ of my people,—and they set their heart on their iniquity.

9 And there shall be, ^s like people, like priest:¹⁵

And I will punish them for their ways,—and reward them their doings.

10 For ^t they shall eat, and not have enough:

They shall commit whoredom, ^u and shall not increase:

^h Jer. 3. 20.
ⁱ ch. 11. 8; Jer. 3. 1—4. 12—14.
^k ch. 4. 11; 7. 5; Am. 2. 8; 6. 6.
^l Ge. 31. 41; 31. 12.
^m Le. 27. 16.
ⁿ Deu. 21. 13.

^o ch. 10. 3.
^p Dan. 8. 11—13; 12. 11.
^q Is. 19. 19.
^r Ex. 28. 4, 6.
^s Ge. 31. 19; Judg. 17. 5.
^t ch. 5. 6; Jer. 31. 10; 50. 4, 5.
^u Jer. 30. 9; Eze. 34. 23, 24; 37. 22, 24.
^x Jer. 33. 9.
^y Num. 24. 14; Is. 2. 2; Jer. 30. 19—24; Eze. 38. 8, 16; Dan. 2. 28; Mic. 4. 1.
^z ch. 12. 2; Is. 1. 18; 3. 13, 14; Jer. 25. 31; Mic. 6. 2.
^a Is. 59. 13—15; Mic. 7. 2—5.
^b Jer. 4. 22; 5. 4.
^c Lam. 4. 13—15.
^d Is. 24. 4—12; Jer. 4. 27, 28; 12. 4; Am. 5. 16; 8. 8—10.
^e Zeph. 1. 3.
^f Jer. 4. 25.
^g Am. 5. 13; 6. 10; Mt. 7. 3—6.
^h Deu. 17. 12.

ⁱ see Jer. 6. 4, 5; 15. 8.
^k Jer. 8. 10—12; Ezra 13. 9—16; Mic. 3. 5—7.
^l ch. 2. 2.

^m ver. 12; Is. 3. 12; see refs. 5. 13.
ⁿ Is. 28. 7; Jer. 2. 8; 8. 8, 9; Mal. 2. 7, 8.
^o Zec. 11. 8, 9, 17; Mal. 2. 1—3, 9.

^p ch. 13. 6.

^q 1 Sam. 2. 30; Mal. 2. 9; Phil. 3. 19.
^r Le. 6. 26; 7. 6, 7.
^s Is. 24. 2; Jer. 5. 31.

^t Le. 26. 26; Mic. 6. 14; Hag. 1. 6; Mal. 2. 1, 2.
^u ch. 9. 11—17.

1 This may mean, 'beloved by a paramour;' but probably the word 'friend' is here used for *husband*; because she was not to enjoy at present all the rights of a wife, though she was still the object of his unalterable affection.

2 Rather, 'raisin-cakes.' See notes on ch. i. 3, and on Isa. xvi. 7.

3 See note on Gen. xxix. 18. The price appears to have been paid half in money and half in corn; and thus the whole amount is equal to the value of a slave. See Exod. xxi. 32; Zech. xi. 12, 13. This suggests the degraded condition of Israel at the time when God interposes for his restoration.

4 That is, There shall be among them no kind of civil government: they shall be like a mutilated body without a head.

5 See Exod. xxviii. 6, and note.

6 See note on Gen. xxxi. 19. The whole verse describes a period during which the Israelites would have no political independence, no legitimate sacrifices or priest, and no idolatrous statue or deity. Such was their state during some of their earlier captivities, and such it has been during the long period which has elapsed since the last destruction of their temple. For eighteen centuries they have been separated from idolaters, and have professedly belonged to Jehovah, though they have not been acknowledged by Him.

7 The house of David was appointed by Jehovah as his vicegerents, so that revolt from its authority was like a renunciation of God, and had led to Jeroboam's image-worship: it was also the representative of the King-Messiah, to whose just and benignant rule all must submit who would serve Jehovah acceptably, and enjoy

his favour. This Israel shall do 'in the latter days.' See Jer. xxx. 9, and note.

8 The prophet now drops the allegory of the preceding chapters, making only casual allusions to it; and points out, in plain words, the sins, errors, and dangers of the people. Ch. iv. begins with accusations and threatenings on account of the corruption of the nation (vers. 1—5); and then charges the evil upon the priests, who had forsaken the knowledge of God, and had led the people into idolatry, superstition, and licentiousness (6—10), till they were so stupefied and debased in profligacy (11—14) as to be unfit associates for their brethren of Judah, and ripe for punishment (15—19). The chapter vividly depicts the state of Israel during the anarchy which followed the death of Jeroboam II., when 'blood touched blood' (ver. 2).

9 They burst forth as a torrent; and bloodshed is incessant.

10 See note on ch. ii. 21.

11 That is, Reproof and rebuke will be thrown away upon them; for they have reached the highest pitch of lawlessness and impiety. See Deut. xvii. 8—12, and note.

12 By day and by night the common people, the prophets, yea, the whole nation (see ch. ii. 4), shall feel my anger.

13 This is addressed to the priests of Israel. They have rejected the knowledge of Jehovah, and he refuses to acknowledge them as his priests.

14 Probably, 'the sin-offering.' These false priests earnestly upheld the wicked image-worship of the people for the sake of their own profit.

15 The one shall share the fate of the other. See Isa. xxiv. 2.

- Because ^x they have left off to take heed to the LORD.
- 11 Whoredom and wine and new wine ^y take away the heart.¹
- 12 My people ask counsel at their ^z stocks,—and ^a their staff² declareth unto them :
For ^b the spirit of whoredoms hath caused *them* to err,
And they have ^c gone a whoring from under their God.
- 13 ^d They sacrifice upon the tops of the mountains,—and burn incense upon the hills,
Under oaks and poplars and elms ;³—because the shadow thereof *is* good :
^e Therefore your daughters shall commit whoredom,
And your spouses shall commit adultery.⁴
- 14 I will not punish your daughters when they commit whoredom,
Nor your spouses when they commit adultery :
For themselves are separated with whores,—and they sacrifice with harlots :
Therefore the people *that* ^f doth not understand shall fall.
- 15 Though ^g thou, Israel, play the harlot,—^h yet let not Judah offend ;⁵
ⁱ And come not ye unto Gilgal,⁶—neither go ye up to ^k Beth-aven,
^l Nor swear, The LORD liveth.⁷
- 16 For Israel ^m slideth back as a backsliding heifer :⁸
Now the LORD will feed them as a lamb in a large place.⁹
- 17 ⁿ Ephraim¹⁰ *is* joined to idols ;—^o let him alone.¹¹
- 18 ^p Their drink is sour :¹²—they have committed whoredom continually :
^q Her ^r rulers [*Heb.* shields] *with* shame do love, Give ye.
- 19 ^s The wind hath bound her up in her wings,
And ^t they shall be ashamed because of their sacrifices.

The princes and priests of Israel and Judah reprov'd, and invited to repent.

- 5 HEAR¹³ ye this, ^u O priests ;—and hearken, ye house of Israel ;
And give ye ear, O house of the king ;—for judgment *is* toward you,
Because ^v ye have been a snare upon ^x Mizpah,—and a net spread upon Tabor.¹⁴
- 2 And the revolvers are ^y profound to make slaughter,
Though I *have been* a rebuker of them all.¹⁵
- 3 ^z I know ^a Ephraim,—and Israel is not hid from me :
For now, O Ephraim, ^b thou committest whoredom,—and Israel is defiled.
- 4 They will not frame their doings¹⁶ to turn unto their God :
For ^c the spirit of whoredoms *is* in the midst of them,
And they have not known the LORD.
- 5 And ^d the pride of Israel doth testify to his face :¹⁷

^x 2 Chr. 24. 17, 18 ; Zeph. 1. 6.
^y sec refs. Pro. 20. 1 ; 23. 27—35 ; Ecc. 7. 7 ; Is. 5. 12.
^z Jer. 2. 27 ; Hab. 2. 19.
^a Eze. 21. 21.
^b ch. 5. 4 ; Is. 41. 18—20.
^c ch. 9. 1 ; Den. 31. 16 ; Ps. 73. 27.
^d sec refs. Is. 1. 29 ; Jer. 3. 6, 13 ; Ezek. 20. 28.
^e Am. 7. 17 ; Ro. 1. 28.

^f vers. 1, 6.

^g sec Jer. 3. 6—10.
^h sec ch. 11. 12 ; 2 Ki. 17. 18, 19 ; Jer. 3. 10, 11.
ⁱ ch. 9. 15 ; 12. 11 ; Am. 4. 1 ; 5. 5.
^k ch. 10. 5 ; 1 Ki. 12. 28, 29.
^l Jer. 5. 2 ; Eze. 20. 39 ; Am. 8. 11 ; Zeph. 1. 5.
^m sec refs. Jer. 2. 19 ; 3. 6 ; 7. 21 ; 8. 5 ; Zec. 7. 11.
ⁿ ch. 11. 2 ; 12. 1 ; 13. 2.
^o ver. 4 ; Ge. 6. 3 ; Ps. 81. 2 ; Mt. 15. 14.
^p Den. 32. 32, 33 ; Is. 1. 21, 22 ; Jer. 2. 21.
^q sec Ex. 23. 8 ; Am. 5. 12 ; Mic. 3. 11 ; 7. 3.
^r Ps. 47. 9, shields.
^s Jer. 4. 11, 12 ; 51. 1 ; Zec. 5. 9—11.
^t ch. 10. 6 ; Is. 1. 29 ; Jer. 2. 26.
^u ch. 4. 6—8.
^v ch. 6. 9 ; 9. 8 ; Mic. 7. 2.
^x Judg. 11. 29.
^y ch. 9. 15 ; Is. 29. 15.

^z Am. 3. 2 ; Heb. 4. 13.
^a Is. 7. 5, 8, 9, 17.
^b ch. 4. 17 ; Eze. 23. 5, etc.

^c ch. 4. 12.

^d ch. 7. 19 ; Pro. 30. 13 ; Is. 9. 9, 10.

1 See Prov. ii. 19 ; xxiii. 29—35, and notes. These are the causes of that stupidity which leads Israel to take a stick for his god, and a stick for his prophet (ver. 12).

2 Referring probably to a mode of divination by a rod, called Rhabdomaney. It seems to have resembled divination by arrows, mentioned in Ezek. xxi. 21.

3 Rather, 'terebinth's.'

4 These words appear to be used in this place literally, not figuratively. The idolatrous worship to which the Israelites were prone was connected with the most disgusting licentiousness. Comp. Judg. ii. 13, and note.

5 To make his appeals more impressive, the prophet enjoins Judah to have nothing to do with the debased sister-kingdom. How difficult it is for those to remain uncontaminated who seek friendly intercourse with the wicked appears from the history of Jehoshaphat and Ahab. See note on 1 Kings xxii. 2.

6 The sacred associations connected with Gilgal and Bethel in the history of the Israelites (Gen. xxviii. 10—22 ; xxxv. 1—7 ; 1 Sam. x. 3, 8 ; xi. 14, 15 ; xv. 21, 33), seem to have led to the establishment of false worship there. Hence the prophets denounce these places (see ch. ix. 15 ; xii. 11 ; Amos iv. 4, 5) ; and, instead of calling the latter 'Bethel,' *the house of God*, they transfer to it the name of a neighbouring village, Beth-aven, *the house of vanity*, referring to the unprofitableness of sin.

7 Comp. Deut. x. 20. The sin of the Israelites was greatly aggravated by their profession of reverence for Jehovah, while they persevered in idolatry. They thus added hypocrisy to impiety. Comp. Zeph. i. 5.

8 Rather, 'Israel is stubborn, as a stubborn heifer ;' as in Deut. xxi. 18.

9 They wish to range at large ; they shall do so, unprotected.

10 Ephraim, as the leading tribe, gives its name to the kingdom of Israel. See note on title to Psa. lxxviii.

11 Some take this to be a command to the prophets to take no further pains to reclaim the Israelites, because their wickedness is incorrigible. But it is most probably a warning to Judah against taking part in the sins of Ephraim. See ver. 15, and note.

12 Rather, 'Their carousal is over, they commit whoredom (*i. e.* they turn from wine to lewdness) ; her shields (or rulers) desperately love shame. Therefore the wind binds her (the nation) in its wings (*i. e.* to carry it away), and they shall be ashamed,' etc.

13 The priests and princes of Judah, as well as Israel, are reprov'd for their inveterate wickedness (vers. 1—7), and threatened with speedy punishment, which their Assyrian protector shall not be able to avert (8—14) ; for God will withdraw his favour from them till they penitently return to him (15 ; vi. 1—3). This chapter evidently belongs to a time when idolatry prevailed in Judah as well as in Israel, and when Assyria was looked to as a helper ; and all this agrees with the reign of Ahaz. See 2 Kings xvi. 7.

14 Mizpah of Gilead and Tabor, being well-wooded hills which afforded covert to game, are appropriately introduced as places for setting snares and nets. These 'snares' and 'nets' represent the seductions to idolatry of the kings and priests of Israel. See 1 Kings xii. 26—33.

15 Or, 'And the apostates have deepened (*i. e.* increased) slaughter, and I [will increase] punishment to them all.' The 'slaughter' may be either that of *sacrifices* or of *murder*.

16 That is, They will not apply their endeavours to turn.

17 Some render this, 'And the glory of Israel is brought low before him ; yea, Israel and Ephraim shall fall,' etc.

- Therefore shall Israel and Ephraim fall in their iniquity;
Judah also shall fall with them.
- 6 ^e They shall go with their flocks and with their herds, to seek the LORD;¹
But they shall not find *him*;—he hath withdrawn himself from them.
- 7 They have ^f dealt treacherously against the LORD:
For they have begotten strange² children:
Now shall ^g a month³ devour them with their portions.
- 8 ^h Blow ye the cornet in Gibeah,—and the trumpet⁴ in Ramah:
ⁱ Cry aloud at ^k Beth-aven,—^l after⁵ thee, O Benjamin.
- 9 ^m Ephraim shall be desolate in the day of rebuke:
Among the tribes of Israel have I made known that which shall surely be.
- 10 The princes of Judah were like them that ⁿ remove the bound:⁶
Therefore I will pour out my wrath upon them ^o like water.
- 11 Ephraim *is* ^p oppressed—and broken in judgment,
Because he willingly walked after ^q the commandment.⁷
- 12 Therefore *will* I be unto Ephraim ^r as a moth,
And to the house of Judah ^s as rottenness⁸ [*or*, a worm].
- 13 When Ephraim saw his sickness,—and Judah *saw* his ^t wound,
Then went Ephraim ^u to the Assyrian,⁹—^x and sent to king Jareb.¹⁰
^y Yet could he not heal you,—nor cure you of your wound:
- 14 For ^z I *will* be unto Ephraim as a lion,—and as a young lion to the house of Judah:
^a I, *even* I, will tear and go away;—I will take away, and none shall rescue *him*.
- 15 I will go *and* return to ^b my place,¹¹
Till ^c they acknowledge their offence, and seek my face:
^d In their affliction they will seek me early.
- 6 ^e Come, and let us return unto the LORD:
For ^f he hath torn, and ^g he will heal us;—he hath smitten, and he will bind us up.
- 2 ^h After two days¹² will he revive us:
In the third day he will raise us up,—and we shall live in his sight.¹³
- 3 ⁱ Then shall we know, ^k *if* we follow on to know the LORD:
His going forth is prepared ^l as the morning;¹⁴
And ^m he shall come unto us ⁿ as the rain,
As the latter *and* former rain unto the earth.
- Israel's inconstancy, formality, and impiety.*
- 4 ^o O EPHRAIM,¹⁵ what shall I do unto thee?
O Judah, what shall I do unto thee?
For your goodness *is* ^p as a morning cloud,¹⁶—and as the early dew it goeth away.
- 5 Therefore have I hewed¹⁷ *them* ^q by the prophets;
I have slain them by ^r the words of my mouth:
And thy¹⁸ judgments *are* as the light *that* goeth forth.

- ^e Ex. 10. 9; Pro. 1. 28; 15. 8; 1s. 1. 15; Jer. 11. 11; Eze. 8. 18; Mic. 3. 4; John 7. 34.
- ^f ch. 6. 7; Is. 48. 8; Jer. 3. 20; 5. 11; Mal. 2. 11.
- ^g Eze. 12. 28; Zec. 11. 8.
- ^h ch. 8. 1; Jer. 4. 5; 6. 1; Joel 2. 1.
- ⁱ 1s. 10. 30.
- ^k ch. 4. 15; Jos. 7. 2.
- ^l Judg. 5. 14.
- ^m ch. 8. 8; 9. 11—17.
- ⁿ Deu. 19. 14; 27. 17.
- ^o Ps. 88. 17.
- ^p Deu. 28. 33.
- ^q 1 Ki. 12. 26—33; Mic. 6. 16.
- ^r Job 13. 28; 1s. 50. 9.
- ^s Pro. 12. 4.
- ^t Jer. 30. 12; Mic. 1. 9.
- ^u ch. 7. 11; 12. 1; 2 Ki. 15. 19, 29; 16. 7.
- ^x ch. 10. 6.
- ^y 2 Chr. 28. 20, 21; Jer. 30. 15.
- ^z ch. 13. 7, 8; Job 10. 16; Lam. 3. 10.
- ^a Ps. 50. 22.
- ^b Ex. 25. 21, 22.
- ^c ch. 14. 1—3; Le. 26. 40—42; Jer. 29. 12—14; Eze. 6. 9; 20. 43; 36. 31.
- ^d Ps. 50. 15; 78. 34; 1s. 26. 9, 16.
- ^e ch. 5. 15.
- ^f ch. 5. 12—14; see refs. Deu. 32. 39.
- ^g Jer. 30. 17.
- ^h ch. 13. 14; Ps. 30. 4, 5; Eze. 37. 11—13; Hab. 2. 3; 1 Cor. 15. 4; Jam. 1. 3, 4.
- ⁱ ch. 2. 20; Is. 54. 13; Jer. 24. 7; 31. 34.
- ^k Pro. 2. 1—5, 9; Mk. 4. 26—32; John 8. 12; Ac. 17. 11, 12; Phil. 1. 6; 3. 13—15.
- ^l 2 Sam. 23. 4; Mal. 4. 2.
- ^m ch. 14. 5; Deu. 11. 13, 14; Ps. 72. 6.
- ⁿ Job 29. 23.
- ^o ch. 11. 8; Is. 5. 3, 4.
- ^p ch. 13. 3; Ps. 106. 13.
- ^q Is. 58. 1; Jer. 1. 10, 18; 5. 14.
- ^r Jer. 23. 29; Heb. 4. 12.

1 To entreat his help in their trouble.

2 *Spurious* children. See ch. i. 2; ii. 4.

3 Perhaps put for 'new moon'; the meaning of the clause being that their hypocritical feasts shall be their ruin. Or the word 'month' may signify a very short space of time: see next verse. The 'portions' may be either their possessions or their idols. Comp. Psa. xvi. 5.

4 That is, 'Sound an alarm.'

5 Or, '[the enemy] is behind thee, O Benjamin.'

6 That is, they are grasping and fraudulent. See Deut. xix. 14, and note.

7 'The commandment' is, perhaps, the institution of image-worship by Jeroboam, which the people readily adopted (see 1 Kings xii. 28—32); or the 'statutes of Omri' (see 1 Kings xvi. 25, and note). But the old versions appear to have had different readings; some rendering the word 'vanity,' and others 'filthiness.'

8 I will gradually consume them.

9 This refers to the vassalage to the Assyrian king, which both Israel and Judah promised in the hope of gaining his protection. See 2 Kings xv. 19; xvi. 7.

10 Some translate this, 'the warlike' or 'the contentious king'; others think it is a symbolical name for *Assyria*, like 'Rahab' for Egypt.

11 God's withdrawal involves the deprivation of that all-sufficient protection and aid which his presence implies. The prophet refers, probably, to the approaching exile, when the people would lose the usual tokens of God's favour; and he declares that, when that dis-

cipline shall have had its due effect, leading them to return to God, it shall end in renewed prosperity (ch. vi. 1—3).

12 That is, after a very brief period. The number 'two' is sometimes used indefinitely for *a few*. See 1 Kings xvii. 12; Isa. vii. 21.

13 As they had been, like the prey of a lion, torn and slain under God's wrath (see ch. v. 14); so, under his favour, they shall be 'healed and revived.'

14 Or, 'And we shall know, we shall know; let us follow on (*i. e.* eagerly strive) to know Jehovah; [for] like the dawn his coming forth is fixed,' etc.; *i. e.* it is as certain as the cheering dawn and the fertilizing rain (see Gen. viii. 22), and therefore we cannot be disappointed.

15 The people of Israel are charged with inconstancy and formality in religion (vers. 4—7), and their sacred cities are described as strongholds of impiety and wickedness (8—10); nor is Judah free from the guilt (11). The allusion in ver. 8 to the bloodshed of the Gileadites suggests a reference to the events related in 2 Kings xv. 25, and seems to fix the date in Pekah's reign.

16 During the dry season in Palestine, the clouds usually vanish by nine or ten o'clock, and the sky becomes quite clear.

17 I have threatened them severely. Comp. Isa. xi. 4; Heb. iv. 12.

18 This is addressed to the people. The judgments denounced against thee (see ch. v. 1) go forth as the light, to be seen and understood by all.

- 6 For I desired 'mercy, and not sacrifice;¹
And the 'knowledge of God more than burnt offerings.
7 But they "like men² 'x have transgressed the covenant:
There 'y have they dealt treacherously against me.
8 'z Gilead is a city of them that work iniquity,—and is polluted³ with blood.
9 And as troops of robbers wait for a man,
So 'a the company of priests murder in the way by consent,⁴
For they commit lewdness.
10 I have seen 'b an horrible thing in the house of Israel:
There⁵ is 'c the whoredom of Ephraim,—Israel is defiled.
11 Also, O Judah, 'd he hath set an harvest⁶ for thee.

The corruptions of the court and people reprov'd and threatened.

- 'WHEN⁷ I returned the captivity of my people,
7 'When I would have healed Israel,⁸
Then 's the iniquity of Ephraim was discovered,—and 'h the wickedness of Samaria.
For 'i they commit falsehood;
And the thief cometh in,—and 'k the troop of robbers spoileth without.
2 And they consider not in their hearts that I 'remember all their wickedness:
Now 'm their own doings have beset them about;⁹—they are 'n before my face.
3 They make the king glad with their wickedness,
And the princes 'o with their lies.
4 'p They are all adulterers,—'q as an oven heated by the baker,
Who ceaseth from raising, after he hath kneaded the dough,—until¹⁰ it be leavened.
5 'r In the day¹¹ of our king, the princes have 's made him sick with bottles¹² of wine;
He stretched out his hand with scorners.
6 For 't they have made ready their heart 'u like an oven,¹³—whiles they lie in wait:
Their baker sleepeth all the night;—in the morning it burneth as a flaming fire.
7 They are all hot as an oven,—and have 'x devoured their judges;
'y All their kings 'z are fallen:¹⁴—'a there is none among them that calleth unto me.
8 Ephraim, he 'b hath mixed himself among the people;
Ephraim is 'c a cake not turned.¹⁵
9 'd Strangers¹⁶ have devoured his strength—and he knoweth it not;
Yea, gray hairs¹⁷ are here and there upon him—yet he knoweth not.
10 And the 'e pride of Israel testifieth to his face:¹⁸

' 1 Sam. 15. 22; Psa. 50. 8—23; Pro. 21. 3; Is. 1. 11—17; Jer. 7. 22, 23; Am. 5. 21—24; Mic. 6. 6—8; Mt. 9. 13; 12. 7; Heb. 10. 6—9.
t Jer. 22. 16; John 17. 3; 1 John 2. 3, 4; 3. 6.
u Ge. 3. 6; Job 31. 33. x ch. 8. 1; Is. 24. 5; Jer. 31. 22.
y ch. 5. 7.
z ch. 12. 11.
a ch. 5. 1, 2; Jer. 11. 9; Eze. 22. 25.
b Jer. 5. 30; 23. 11.
c ch. 4. 11—14, 17, 18; 5. 3, 4.
d Jer. 51. 33; Joel 3. 13; Rev. 11. 15.

e see refs. Job 42. 10; Ps. 126. 1.
f see 2 Ki. 14. 26, 27; Mt. 23. 37.
g ch. 4. 17; 6. 8—10.
h ch. 8. 5.
i ch. 5. 1; 11. 12; Jer. 9. 2—6.
k ch. 6. 9.
l Jer. 17. 1; Am. 8. 7; Rev. 20. 12, 13.
m Num. 32. 23; Ps. 9. 16; see refs. Pro. 5. 22.
n see refs. Job 34. 21; Ps. 90. 3.
o Ro. 1. 32.
p ch. 4. 2, 12; Jer. 9. 2.
q vers. 6, 7.

r see Ge. 40. 20; Mt. 14. 6.
s see refs. Pro. 20. 1.
t Pro. 4. 16; Mic. 2. 1.
u ver. 4.

x 1 Ki. 15. 28; 16. 9—11.
y ch. 8. 4.
z 2 Ki. 15. 8—15, 23—30.
a Is. 9. 13; 61. 7.
b Ezra 9. 1, 2; Ps. 106. 35.
c 1 Ki. 18. 21; Mt. 6. 21; Rev. 3. 15, 16.
d ch. 8. 7.
e ch. 5. 5.

1 The most exact observance of Divine ordinances is only acceptable to God when it honestly expresses the feelings of intelligent piety. See refs., and especially the quotation of this passage by our Lord in Matt. ix. 13; xii. 7.

2 Perhaps, 'like Adam:' comp. Rom. v. 14. If 'like men' is the correct rendering, the meaning probably is, like other men 'they have transgressed my covenant (as if they had no advantages from it); there (i. e. in respect to the covenant from which they derive their blessings) they act falsely to me.'

3 Rather, 'tracked with blood.' This was probably Ramoth-Gilead, the chief city of the district; which, though a priests' city, and one of the cities of refuge, had become notorious for idolatry and bloodshed. See 2 Kings xv. 25. The natural inference is, 'If Gilead is thus corrupt, what must other cities be!'

4 Rather, 'in the way to Shechem;' which was another city of refuge. It is probable that the privilege of sanctuary had been abused, so that these cities had become nests of banditti.

5 That is, even in these priestly cities.

6 A harvest, probably, of punishment.

7 The efforts which have been made to restore and heal the Israelites have served only to show the force of their disease (ver. 1). Chief among their sins is their falsehood and treachery (1, 2), especially towards their kings, to those lusts they pander whilst they plot against them (3—7). Another sin for which they are reprov'd and threatened is their foolish love of foreign alliances, particularly with Egypt (8—16). This seems to fix the date of the prophecy in the reign of Hoshea: see 2 Kings xvii. 4. But some think that the allusions to the conspiracies among the courtiers, in vers. 1—7, point rather to the times of anarchy preceding this reign.

8 Or, 'When I would bring back the captivity of my

people, when I would heal Israel, then the iniquity,' etc.

9 The meaning seems to be, that their evil doings stand up as witnesses around them to condemn them.

10 That is, only for a little while, until the dough is leavened. The Israelites would not brook more than the very slightest interruption to their licentiousness. See 2 Pet. ii. 14. Some, however, apply the words to the intensity of their licentious desires.

11 Such as a birthday or coronation-day, celebrated with riotous excess.

12 Or, 'the heat (or fever) of wine; [so that] he held out his hand with mockers.' On some ancient sculptures are found representations of those who drank together, holding out their cups to each other.

13 The point of comparison appears to be the treachery of the courtiers. As no signs of the heat of an oven appear when the door is closed, so do the princes (see ver. 5) hide their machinations till they are ready to destroy their king.

14 Zechariah was slain by Shallum, Shallum by Menahem, Pekahiah by Pekah, and Pekah by Hoshea; and of all of them it is recorded that they 'did that which was evil in the sight of the Lord.'

15 This figure appears to denote the inconsistency of the Israelites in connecting themselves with heathen nations. As a cake not turned in baking would be half bread and half dough, so their religion was a confused mixture of Gentile superstitions and of something that resembled true worship.

16 Their heathen allies rendered them no help, whilst they drained the resources of the country, and withdrew the people from Jehovah their strength.

17 There is perhaps an allusion to the premature old age and decay which follow a youth spent in luxury and intemperance.

18 See note on ch. v. 5.

- And ^f they do not return to the LORD their God,—nor seek him for all this.
- 11 ^g Ephraim also is like a silly dove without heart :¹
^h They call to Egypt, they go to Assyria.
- 12 When they shall go, ⁱ I will spread my net upon them ;
^k I will bring them down as the fowls of the heaven ;
 I will chastise them,—^l as their congregation hath heard.²
- 13 Woe unto them ! for they have fled from me :
 Destruction unto them ! because they have transgressed against me :
 Though ^m I have redeemed them,—yet ⁿ they have spoken lies against me.
- 14 ^o And they have not cried unto me with their heart,
^p When they howled upon their beds :³
^q They assemble themselves⁴ for corn and wine,—and they rebel against me.
- 15 ^r Though I have bound⁵ and strengthened their arms,
 Yet do they imagine mischief against me.
- 16 ^s They return, but ^t not to the Most High : ^u they are like a deceitful bow :
 Their princes shall fall by the sword for the ^v rage⁶ of their tongue :
 This shall be their derision ^w in the land of Egypt.

The approaching punishment of the people.

- 8 SET⁷ ^y the trumpet to thy mouth.
 He shall come ^z as an eagle against ^a the house of the LORD,⁸
 Because ^b they have transgressed my covenant,—and trespassed against my law.
- 2 ^c Israel shall cry unto me, My God, ^d we know thee.⁹
- 3 Israel hath cast off *the thing that is good* :—^e the enemy shall pursue him.
- 4 ^f They have set up kings, but not by me :
 They have made princes, and I knew it not :¹⁰
^g Of their silver and their gold have they made them idols,
^h That they may be cut off.
- 5 ⁱ Thy calf, O Samaria, hath cast *thee* off ;—^k mine anger is kindled against them :
^l How long will it be ere they attain to innocency ?
- 6 For ^m from Israel was it also :¹¹—ⁿ the workman made it ;
 Therefore it is not God :
 But ^o the calf of Samaria shall be broken in pieces.¹²
- 7 For ^p they have sown the wind,—and they shall reap the whirlwind :
^q It hath no stalk :—the bud shall yield no meal :
 If so be it yield, ^r the strangers shall swallow it up.
- 8 ^s Israel is swallowed up :
 Now shall they be ^t among the Gentiles—^u as a vessel wherein is no pleasure.
- 9 For ^v they are gone up to Assyria,—^w a wild ass alone by himself :¹³
 Ephraim ^x hath hired lovers.¹⁴
- 10 Yea, though they have hired among the nations, now ^a will I gather them,
 And they shall sorrow ^b a little ^c for the burden of ^d the king of princes.¹⁵

^f Is. 9. 13; Jer. 8. 5.

^g ch. 11. 11.

^h see refs. ch. 5. 13; 9. 3; 2 Ki. 17. 4; 18. 30. 1—6.

ⁱ Eze. 12. 13.

^k Ecc. 9. 12.

^l Le. 26. 14, etc.; Deu. 28. 15, etc.; 2 Ki. 17. 13, 18; Jer. 44. 4.

^m Deu. 15. 15; Ne. 1. 10; Mic. 6. 4.

ⁿ Is. 59. 13; Mal. 3. 13—15.

^o Job 35. 9, 10; Ps. 78. 36; Jer. 3. 10; Zec. 7. 5.

^p Is. 52. 5.

^q ch. 3. 1; Mic. 2. 11.

^r 2 Ki. 11. 26, 27; Ps. 106. 43—45.

^s ch. 11. 7; Jer. 3. 10.

^t ver. 14.

^u Ps. 78. 57.

^v Ps. 73. 9; Is. 3. 8.

^w ch. 9. 3, 6; Eze. 23. 32; 36. 20.

^y ch. 5. 8.

^z Deu. 28. 49; Jer. 4. 13; Hab. 1. 8.

^a see ch. 9. 15; Num. 12. 7; Heb. 3. 2, 6.

^b ch. 6. 7.

^c ch. 5. 15; Ps. 78. 34—37; Is. 48. 1, 2.

^d Tit. 1. 16.

^e Lam. 4. 19.

^f 1 Ki. 12. 16—20; 2 Ki. 15. 10—30; *Shallum, Menahem, Pekahiah.*

^g ch. 2. 8; 13. 2; 1 Ki. 12. 28; 16. 31.

^h ch. 13. 9; 1 Ki. 13. 34; Jer. 44. 7, 8.

ⁱ 1 Ki. 12. 26—29.

^k Deu. 32. 22.

^l Jer. 4. 14; 13. 27.

^m Ex. 32. 2—6; Ps. 106. 19, 20.

ⁿ see refs. Ps. 115. 4—8.

^o ch. 10. 2, 5, 6.

^p see refs. Job 4. 8.

^q Is. 17. 11; Jer. 12. 13.

^r ch. 7. 9; Deu. 28. 33.

^s 2 Ki. 17. 1—6.

^t Le. 26. 33.

^u see refs. Jer. 22. 28.

^x see refs. ch. 5. 13.

^y Job 39. 5—8; Jer. 2. 24.

^z Is. 30. 6; Eze. 16. 33, 34.

^a ch. 10. 10; Eze. 16. 37; 23. 9.

^b Hag. 2. 6.

^c 2 Ki. 15. 19, 20; 17. 3.

^d Is. 10. 8; 36. 13; Eze. 26. 7; Dan. 2. 37.

1 That is, without understanding: see note on ch. iv. 11. As the dove in its alarm often rushes into the danger which it fears, so the Israelites foolishly court those foreign alliances which will ruin them.

2 By the public warnings of the prophets.

3 Their cry was only that of fear and anguish, not that of penitence and confession. Comp. Psa. xxxii. 3, 4.

4 That is, to pray to their *idols*. Some follow the Septuagint, in reading, 'they cut themselves,' *i. e.* in invoking their gods: see 1 Kings xviii. 28.

5 Or, 'admonished them.' Whether God chastised or strengthened them, they neglected Him for their idols.

6 Or, 'insolence.' As a punishment for this they shall be made a laughing-stock to their allies and defenders.

7 The approach of a conqueror is foretold who shall subdue the kingdom. The invader is close at hand to punish Israel for their sins (vers. 1—3), in setting up their own kings and idols, which they shall find to be useless (4—8); in seeking foreign alliances, which shall bring oppression upon them (9, 10); and in multiplying altars and fortresses, which God will destroy (11—14). As the first attack of the Assyrian king was impending, and Judah was building fortresses, the chapter seems to agree best as to time with the reigns of Menahem and Uzziah. Comp. 2 Kings xv. 19; 2 Chron. xxvi. 6—15.

8 The brevity of the language expresses the nearness of the danger: 'To thy mouth the trumpet! Like an

eagle to the house of Jehovah!' 'The house of Jehovah' probably means his land and people.

9 Rather, 'To me they will cry, My God; we [thine] Israel know thee. Israel hath rejected good,' etc. The people use their covenant name of 'Israel' as an appeal to God; but he disowns them on account of their sins. Only those who have the character of God's people may claim their privileges.

10 That is, without consulting me. In the establishment of a separate kingdom, and in their choice of kings, they have had no regard to my will; they have joined idolatry with rebellion, and shall therefore 'be cut off.'

11 Perhaps referring to vers. 2, 3. Israel, who claims covenant-relation to Jehovah, has made a calf which is no God.

12 Or, 'shall be flames;' *i. e.* shall be burnt.

13 The point of comparison in the 'wild ass' is its untractableness and waywardness, which lead it to forsake the haunts of other animals.

14 Sending presents to foreign nations to obtain their alliance.

15 Or, 'Yea, since they have given hire among the nations, now will I gather them (*i. e.* the nations), and they (*i. e.* the nations) shall shortly begin from the burden of the King of princes.' The king of Assyria (see note on Isa. x. 8), whom they have hired to help them, shall be their first oppressor, and that very quickly; but this shall be only the beginning of their sufferings.

- 11 Because Ephraim hath made 'many¹ altars to sin,
Altars shall be unto him to sin.
12 I have written to him / the great things of my law ;
⁵ But they were counted as a strange thing.
13 ⁴ They sacrifice flesh for the sacrifices of mine offerings, and eat it ;
¹ But the LORD accepteth them not ;
⁴ Now will he remember their iniquity, and visit their sins :
¹ They shall return to Egypt.
14 ^m For Israel hath forgotten ⁿ his Maker, and ^o buildeth temples ;²
And ^p Judah hath multiplied fenced cities :
But ^q I will send a fire upon his cities,—and it shall devour the palaces thereof.

The aggravated sins of Israel, and their fatal consequences.

- 9 REJOICE³ not, O Israel, for joy, as other people :
For thou ^r hast gone a whoring from thy God,
Thou hast loved a ^s reward upon every cornfloor.⁴
2 'The floor and the winepress shall not feed them,
And the new wine shall fail in her.⁵
3 ^u They shall not dwell in ^v the LORD's land ;
^v But Ephraim shall return to Egypt,
And ^z they shall eat unclean things ^a in Assyria.⁶
4 ^b They shall not offer wine offerings to the LORD,
^c Neither shall they be pleasing unto him :
⁴ Their sacrifices shall be unto them as the bread of mourners ;⁷
All that eat thereof shall be polluted :
For their bread ^e for their soul⁸ shall not come into the house of the LORD.
5 What will ye do in / the solemn day,—and in the day of the feast of the LORD ?
6 For, lo, ^f they are gone because of destruction :
^h Egypt shall gather them up,⁹ ⁱ Memphis shall bury them :
The pleasant places for their silver,¹⁰ ^j nettles shall possess them :
Thorns shall be in their tabernacles.
7 The days of visitation are come,—the days of recompence are come ;
Israel shall know it:—^k the prophet is a fool,—the spiritual man¹¹ is ^l mad,
For the multitude of thine iniquity, and the great hatred.
8 The ^m watchman¹² of Ephraim was with my God :
ⁿ But the prophet is a snare of a fowler in all his ways,
And hatred in [or, against] the house of his God.
9 ^o They have deeply corrupted themselves,—as in the days of ^p Gibeah :
⁴ Therefore he will remember their iniquity,—he will visit their sins.
10 ^r I found Israel like grapes¹³ in the wilderness ;
I saw your fathers, as ^s the firstripe in the fig tree ^t at her first time :
But they went to ^u Baal-peor,—and ^v separated themselves ^w unto that shame ;

e ch. 12. 11.
f Deu. 4. 6—8; 6. 1; Ps. 119. 18; 147. 19, 20; Eze. 20. 11, 12.
g 2 Ki. 17. 15, 16; Ne. 9. 26; 1s. 30. 9.
h Jer. 7. 21; Zec. 7. 6.
i see refs. ch. 5. 6; 9. 4; Jer. 21. 27; Jer. 14. 10, 12; Am. 5. 27.
k ch. 9. 9; Eze. 32. 31; Am. 8. 7.
l ch. 7. 16; 9. 3, 6; 11. 5; Deu. 28. 68.
m ch. 13. 6; Deu. 32. 18; Jer. 2. 32.
n 1s. 29. 23; 43. 21; Eph. 2. 10.
o 1 Ki. 12. 31; 16. 31, 32.
p 2 Chr. 26. 10; 27. 4.
q 2 Ki. 18. 13; 1s. 42. 25; Jer. 17. 27; Am. 2. 5.
r ch. 4. 12; 5. 4, 7.
s ch. 2. 12; Jer. 41. 17.
t ch. 2. 9, 12; 1s. 24. 7—12; Am. 4. 6—9.
u Deu. 4. 26, 27.
v Le. 25. 23; Jer. 2. 7; 16. 18.
w ch. 8. 13; 11. 5.
x Eze. 4. 13; Dan. 1. 8.
y ch. 11. 11; 2 Ki. 17. 6.
z ch. 3. 4; Joel 1. 13.
a ch. 8. 13; Jer. 6. 20.
b Deu. 26. 14; Eze. 24. 17, 22.
c Ex. 40. 23; Le. 17. 11; Num. 4. 7.
d ch. 2. 11.
e Deu. 28. 63, 64.
f ver. 3; ch. 7. 16.
g 1s. 19. 13.
h ch. 10. 8; 1s. 5. 6; 32. 13; 34. 13.
i Jer. 23. 16, 17; Lam. 2. 14; Eze. 13. 3, etc.; Mic. 2. 11; Zeph. 3. 4.
j see 2 Ki. 9. 11.
k Jer. 6. 17; 31. 6; Eze. 3. 17; 33. 7.
l ch. 5. 1; Lam. 2. 14.
m ch. 10. 9; 1s. 31. 6.
n see Judg. ch. 19.
o ch. 8. 13.
p ch. 11. 1; Ex. 19. 4—6; Jer. 2. 2; 31. 2.
q 1s. 28. 4; Mic. 7. 1.
r see ch. 2. 15.
s Num. 25. 3; Ps. 106. 28.
t ch. 4. 14.
u see Judg. 6. 32; Jer. 11. 13.

1 This sin was expressly prohibited in Deut. xii. 13, 14, with the threat that those who committed it should be left to serve idols in a foreign land: see Deut. iv. 28. As they disregard God's law (ver. 12), He disregards their sufferings, and will punish them with a bondage like that which their forefathers endured in Egypt (13). See ch. ix. 3.

2 Perhaps 'palaces,' as in 1 Kings xxi. 1; Dan. i. 4.

3 The chief subject of chapters ix., x. is, the bitterness of the captivity awaiting the Israelites, caused by their unfaithfulness to God and his worship, and the delusions of the false prophets (vers. 1—9). They have sinned away God's love to them, and must now be rejected, and their children be destroyed (10—17): the blessings which they have abused, and the idols which they have trusted, shall be alike taken away (x. 1—6). Yet their present sufferings, though severe, if rightly used, may lead to righteousness and piety; but if not, they will be speedily followed by terrible ruin both to king and people (7—15). The allusions in the prophecy seem to suit best the time of Hoshea.

4 The meaning may be, Thou hast loved to see thy floor full, and hast attributed thy plenty to thy idols, rejoicing before them at the ingathering of thy corn. Compare ch. ii. 12; Jer. xlv. 17.

5 Or, 'shall deceive her,' i. e. the nation; it shall disappoint their expectations.

6 As they have preferred unclean things in their own

holy land, they shall soon be forced to eat them in a foreign land.

7 See note on Ezek. xxiv. 17.

8 Rather, 'Their bread shall be for their soul (i. e. for themselves only); it shall not come into the house of the Lord.' They withheld God's offerings when they had abundance: now they shall have but little, and that little not fit to offer; so that they shall be unable to keep their festivals (ver. 5).

9 For burial; i. e. they shall die in Egypt.

10 Or, 'that which is desirable of their silver things; decorations, utensils, or perhaps money. These shall be buried in the earth, and nettles shall grow over them.'

11 That is, the man who professed to be inspired. Israel has believed his own false prophets rather than God; now by the 'visitation' (or chastening) to which he is to be subjected for his iniquity and great hostility to God, he shall learn that those men were fools and madmen.

12 Rather, 'Ephraim looks out (i. e. for help) from my God.' The false prophets have taught him to expect this even whilst cherishing his hatred to the service of Jehovah; so that his crimes have equalled the atrocities related in Judg. xix. (ver. 9).

13 Israel was at first as acceptable to me as grapes are to a traveller in the desert, or as the earliest figs are to the eater: see note on Jer. xxiv. 2. But the people soon gave themselves up to idolatry and licentiousness. See Numb. xxv. 1—5, and notes.

- ^z And *their* abominations were according as they loved.¹
- 11 *As for* Ephraim, their glory shall fly away like a bird,
From the birth, and from the womb, and from the conception.²
- 12 ^a Though they bring up their children,
Yet ^b will I bereave them, *that there shall not be a man left*:
Yea, ^c woe also to them when I ^d depart from them!
- 13 Ephraim, ^e as I saw Tyrus, *is* planted in a pleasant place:³
^f But Ephraim shall bring forth his children to the murderer.
- 14 Give them, O LORD:—what wilt thou give?
Give them ^g a miscarrying womb and dry breasts.⁴
- 15 All their wickedness ^h *is* in Gilgal:⁵—for there ⁱ I hated them:
^k For the wickedness of their doings, I will drive them out of mine house,⁶
I will love them no more:—^l all their princes *are* revolvers.
- 16 Ephraim is smitten, ^m their root is dried up,—they shall bear no fruit:
Yea, though they bring forth,—yet will I slay *even* the beloved *fruit* of their womb.
- 17 My God will cast them away,—because they did not hearken unto him:
And they shall be ⁿ wanderers among the nations.
- 10 ISRAEL *is* ^o an empty ⁷ vine,—he bringeth forth fruit ^p unto himself:
According to the multitude of his fruit, ^q he hath increased the altars;
According to the goodness of his land, ^r they have made goodly images.
- 2 Their heart is ^s divided;—now shall they be found faulty:⁸
He shall break down their altars,—he shall spoil their images.
- 3 ^t For now they shall say,—We have no king, because we feared not the LORD;
What then should a king do to us?⁹
- 4 They have spoken words,—^u swearing falsely in making a covenant:
Thus judgment springeth up ^x as hemlock¹⁰ in the furrows of the field.
- 5 The inhabitants of Samaria shall fear, because of ^y the calves of ^z Beth-aven:
For the people thereof shall mourn over it,
And ^a the priests thereof *that* rejoiced¹¹ on it,
^b For the glory thereof,—because it is departed from it.
- 6 ^c It shall be also carried unto Assyria—*for* a present to ^d king Jareb:
Ephraim ^e shall receive shame,—and Israel shall be ashamed ^f of his own counsel.
- 7 ^g *As for* Samaria, her king is cut off—as the foam¹² upon the water.
- 8 ^h The high places also of Aven,¹³ ⁱ the sin of Israel, shall be destroyed:
^k The thorn and the thistle shall come up on their altars;
^l And they shall say to the mountains, Cover us;¹⁴—and to the hills, Fall on us.
- 9 ^m O Israel, thou hast sinned from the days of Gibeah:—there they stood:¹⁵
ⁿ The battle in Gibeah against the children of iniquity did not overtake them.
- 10 ^o *It is* in my desire that I should chastise them;
And ^p the people shall be gathered against them,
When they shall bind themselves in their two furrows.¹⁶
- 11 And Ephraim *is as* ^q an heifer *that is* taught, ^r and loveth to tread out *the corn*;
^s But I passed over upon her fair neck:—I will make Ephraim to ride;¹⁷
Judah shall plow,—and Jacob shall break his clods.

^z Ps. 81. 12; Eze. 20. 8; Am. 4. 5.

^a Job 27. 14.

^b Deu. 28. 41, 62; Jer. 15. 7.

^c ch. 5. 6; Deu. 31. 17; 2 Ki. 17. 18.

^d see 1 Sam. 28. 15, 16. ^e see Eze. ch. 26 to ch. 28.

^f ver. 16; ch. 10. 14; 13. 16; 2 Ki. 15. 16.

^g Lk. 23. 29.

^h see refs. ch. 4. 15.

ⁱ Le. 26. 30; Eze. 23. 18.

^k ch. 1. 6; 1 Ki. 9. 7—9; Jer. 3. 8; 11. 15.

^l Is. 1. 23.

^m vers. 11—13; Is. 5. 24.

ⁿ Deu. 28. 64, 65.

^o Nah. 2. 2.

^p Zec. 7. 5, 6.

^q ch. 8. 11; 12. 11.

^r ch. 8. 4.

^s see refs. ch. 7. 8;

1 John 2. 15.

^t ver. 7; ch. 3. 4; 11. 5; Mic. 4. 9.

^u ch. 6. 7.

^x see Deu. 29. 18; Is.

59. 13—15; Am. 5.

7; 6. 12; Ac. 8. 23;

Heb. 12. 15.

^y ch. 8. 5, 6; 1 Ki. 12.

28—32.

^z ch. 4. 15.

^a 2 Ki. 23. 5; Zeph. 1. 4.

^b ch. 9. 11; 1 Sam. 4.

21, 22.

^c ch. 8. 6.

^d ch. 5. 13.

^e see refs. ch. 4. 19.

^f ch. 11. 6.

^g vers. 3, 15; 2 Ki.

15. 30; 17. 4.

^h ch. 4. 15.

ⁱ Deu. 9. 21; 1 Ki. 12.

30.

^k ch. 9. 6.

^l Is. 2. 19; Lk. 23. 30;

Rev. 6. 16; 9. 6.

^m ch. 9. 9.

ⁿ see Judg. ch. 20.

^o Deu. 28. 63.

^p see refs. ch. 8. 1, 10;

Jer. 16. 16; Eze. 23.

46, 47.

^q ch. 4. 16; Jer. 50.

11; Mic. 4. 13.

^r ch. 2. 5; 9. 1.

^s ch. 11. 4.

1 Rather, 'And they became abominations, like their love;' *i. e.* they became as abominable as the impure gods which they loved. Such is always the result of substituting another object of reverence for Jehovah.

2 Their 'glory,' or prosperity, shall be destroyed by the failure of population; for they shall have few children, and those few shall be slain (vers. 12, 13).

3 This may mean that the situation of Ephraim was as favourable for national prosperity as that of Tyre.

4 Some suppose this to be the prophet's intercession: Rather inflict upon them barrenness, which is commonly regarded as a curse, than let them bring forth children 'for the murderer.' Comp. Luke xxiii. 29.

5 See note on ch. iv. 15.

6 Meaning probably the land of Israel. Comp. ch. viii. 1.

7 Or, 'Israel is a luxuriant vine; he maketh his fruit equal to himself;' *i. e.* putteth forth fruit according to his luxuriance. The 'luxuriance' is outward prosperity; the 'fruit' is the sins (in this case, idolatry) to which men are so prone to pervert the gifts of Providence.

8 Rather, 'now shall they be punished.'

9 Rather, 'for us.' They shall be made to acknowledge that their king cannot save them without Jehovah's help. Comp. 1 Sam. viii., and notes.

10 See note on Deut. xxix. 18. The meaning may be, either that by false evidence they pervert judgment to their mischievous purposes (comp. Amos vi. 12); or that, because of their faithless alliances with foreigners, punishment shall spring up as quickly and luxuriantly as weeds do in the field.

11 Some render this, 'And the priests shall leap (*i. e.* with fear) on account of it.' Respecting the word here rendered 'priests,' see note on 2 Kings xxiii. 5.

12 Perhaps 'as a chip;' a thing utterly powerless.

13 Probably used for Beth-aven: comp. ch. iv. 15.

14 Those who have trusted in their king and their idol, and despised Jehovah, shall be helplessly exposed to His wrath. Comp. Isa. ii. 19; Rev. vi. 15, 16.

15 Or, 'there they have stood,' or remained. The punishment of the sinners in Gibeah has not rooted out the sin from Israel, where it still remains.

16 Or, 'When I shall bind them for their two transgressions;' probably the two calves.

17 That is, I will take her away (see Job xxx. 22) from the easy work of treading corn; and, having put a yoke upon her neck, I will set her to plough and harrow. The comfort and liberty which Israel has abused shall be exchanged for servitude and suffering.

- 12 ¹ Sow to yourselves in righteousness, ¹—reap in mercy;
² Break up your fallow ground:
 For *it is* time to seek the LORD,—till he come ² and rain righteousness upon you.
- 13 ³ Ye have plowed wickedness, ye have reaped iniquity;
⁴ Ye have eaten the fruit of lies:
 Because thou didst trust in thy way,—⁵ in the multitude of thy mighty men.
- 14 ⁶ Therefore shall a tumult arise among thy people,
⁷ And all thy fortresses shall be spoiled,
 As Shalman² spoiled ⁸ Beth-arbel in the day of battle:
⁹ The mother was dashed in pieces upon *her* children.
- 15 ¹⁰ So shall Beth-el do³ unto you—because of your great wickedness:
 In a morning⁴ ⁵ shall the king of Israel utterly be cut off.

Israel's ingratitude for God's unceasing mercy; threatenings and promises.

- 11 WHEN⁵ ⁶ Israel was a child, then I loved him,
 And ⁷ called my ⁸ son out of Egypt.⁶
- 2 ¹ As they⁷ called them, so they went from them:
² They sacrificed unto Baalim,—³ and burned incense to graven images.
- 3 ⁴ I taught Ephraim also to go,⁸ taking them by their arms;
 But they knew not that ⁵ I healed them.
- 4 ⁶ I drew them with cords ⁷ of a man,⁹—with bands of love:
 And ⁸ I was to them as they that take off the yoke on their jaws,
 And ⁹ I laid meat unto them.
- 5 ¹⁰ He shall not return into the land of Egypt,¹⁰
¹¹ But the Assyrian shall be his king,—¹² because they refused to return.
- 6 And ¹³ the sword shall abide on his cities,
¹⁴ And shall consume his branches,¹¹ and devour *them*,
¹⁵ Because of their own counsels.
- 7 And my people are bent to ¹⁶ backsliding from me:
¹⁷ Though they called them to the Most High,—none at all would exalt *him*.
- 8 ¹⁸ How shall I give thee up, Ephraim?—*how* shall I deliver thee, Israel?
¹⁹ How shall I make thee as ²⁰ Admah?—*how* shall I set thee as Zeboim?¹²
²¹ Mine heart is ²² turned within me,—my repentings are kindled together.
- 9 ²³ I will not execute the fierceness of mine anger,
 I will not return to destroy Ephraim:
²⁴ For I *am* God, and not man;—²⁵ the Holy One in the midst of thee:
 And I will not enter into the city.¹³
- 10 They shall walk after the LORD:—²⁶ he shall roar like a lion:
 When he shall roar, then the children shall tremble¹⁴ ²⁷ from the west;
- 11 They shall tremble as a bird ²⁸ out of Egypt,
²⁹ And as a dove out of the land of Assyria:
³⁰ And I will place them in their houses,—saith the LORD.

¹ Pro. 11. 18; Jam. 3. 18.
² Jer. 4. 3, 4.
³ ch. 6. 3; Eze. 31. 26.
⁴ ch. 8. 7; Job 4. 8; Pro. 22. 8; Gal. 6. 7, 8.
⁵ Pro. 1. 31.
⁶ Ps. 33. 16; Ecc. 9. 11.
⁷ ch. 13. 16; Is. 32. 1—4; Am. 3. 8, 9.
⁸ Hab. 1. 10.
⁹ 2 Ki. 18. 33, 34; 19. 11—13.
¹⁰ ch. 13. 16; Nah. 3. 10.
¹¹ ver. 5; Am. 7. 9—17.
¹² vers. 3, 7.
¹³ ch. 2. 15; Deu. 7. 7, 8; Jer. 2. 2.
¹⁴ Mt. 2. 15.
¹⁵ Ex. 4. 22, 23.
¹⁶ ver. 7; 2 Ki. 17. 13—15.
¹⁷ see refs. ch. 2. 13; 13. 2.
¹⁸ 1 Ki. 12. 33; Is. 65. 7.
¹⁹ Deu. 1. 31; 32. 10—12; 1c. 16. 3.
²⁰ see refs. Ex. 15. 26. Sol. Song 1. 4; Jer. 31. 3; John 6. 44.
²¹ 2 Sam. 7. 11.
²² Le. 26. 13.
²³ ch. 2. 8; see refs. Ps. 78. 23—25.
²⁴ see ch. 7. 16; 8. 13; 9. 3.
²⁵ ch. 10. 5; 2 Ki. 17. 3—6.
²⁶ 2 Ki. 17. 13, 14; Jer. 8. 4—6.
²⁷ ch. 13. 16; Le. 26. 31, 33.
²⁸ Ps. 80. 11—16; Is. 27. 10, 11.
²⁹ see refs. ch. 4. 16. d ver. 2; ch. 7. 16.
³⁰ ch. 5. 1; Jer. 9. 7; Lam. 3. 33.
³¹ Ge. 14. 8; 19. 21, 25; Deu. 20. 23; Am. 4. 11.
³² Deu. 32. 36; Judg. 10. 16; Is. 63. 15; Jer. 31. 20.
³³ Lam. 1. 20.
³⁴ ch. 11. 4; Is. 27. 4—8; Jer. 30. 11.
³⁵ Num. 23. 19; Is. 55. 8, 9; Mal. 3. 6.
³⁶ Is. 12. 6; Eze. 37. 27, 28.
³⁷ Is. 31. 4; Joel 3. 16; Am. 1. 2.
³⁸ Zec. 8. 7.
³⁹ ch. 3. 5; Zec. 10. 10.
⁴⁰ ch. 7. 11; Is. 60. 8.
⁴¹ see refs. Eze. 28. 25, 26.

¹ Rather, 'for righteousness;' and 'according to mercy.' Prepare your neglected and hardened hearts to receive the seed which shall produce a harvest of holiness and piety, under the blessing of God, who will 'rain upon you (or perhaps 'teach you') righteousness.'

² 'Shalman' seems to be an abbreviated form of *Shalmaneser*. 'Beth-arbel' was probably a fortress which he took in his first campaign. It is identified by many with Arbela in Galilee (now Irbid). Near this place are extensive caverns, which were repeatedly fortified by the Jews. See Robinson's *Bib. Res.* iii. 279—282.

³ Your idolatrous worship at Bethel is the first cause of your sufferings.

⁴ That is, 'suddenly.'

⁵ From Israel's childhood—the very beginning of his national life—Jehovah has loved, and delivered, and enriched him; yet Israel has been ungrateful and unfaithful (vers. 1—4). God therefore must give him up to severe chastisement (5—7); yet His heart, full of Divine love, yearns over His people, and He cannot destroy them, but He will recal and restore them (8—11).

⁶ These words are quoted in Matt. ii. 15, and are applied to the childhood of the Son of God, which was partly spent in Egypt. Jehovah's fatherly love and purposes of mercy, which led Him to deliver Israel from Egypt, led Him also to protect our Lord in his infancy by sending him thither.

⁷ That is, 'the prophets,' my messengers.

⁸ Or, 'to walk;' as a child is taught.

⁹ Not by violence, but by gentleness; like one who, instead of urging his cattle to the utmost, lifts the yoke from their necks, lest it should heat and gall them, whilst he feeds them. These two metaphors beautifully express God's condescending regard to the circumstances and wants of his people.

¹⁰ This may mean, either that Israel shall not be able to obtain protection from Egypt against his Assyrian oppressor; or that he shall not again be sent to Egypt, but shall be subjected to a severer tyrant in Assyria.

¹¹ Or, 'his bars;' perhaps used figuratively (like 'shields' in ch. iv. 18) for *chiefs*.

¹² Admah and Zeboim were allies of Sodom, and involved in its destruction (Deut. xxix. 23). This address, occurring in close connection with charges of heinous and inveterate sin, shows the tenderness of Divine compassion even towards the impenitent and the backslider. Comp. Ezek. xxxiii. 11; Luke xix. 41.

¹³ The meaning may be either, 'I will not come against the city (*i. e.* the city of Samaria), as I did against Admah and Zeboim;' or, 'I will not come with wrath,' or 'terror,' as in Jer. xv. 8, on which see note.

¹⁴ Rather, 'shall flutter;' *i. e.* fly hastily; and so in the next line. Israel shall follow Jehovah obediently, and shall hasten from all quarters to enjoy their long-lost privileges; and then will God show his anger against their oppressors. See Isa. lx. 8.

God's controversy with both Israel and Judah.

- 12 ^r EPHRAIM¹ compasseth me about with lies,
And the house of Israel with deceit:
But ^s Judah yet ruleth² with God,—and is faithful with the saints.
- 12 Ephraim ^t feedeth on wind,—and followeth after the east wind.³
^u He daily increaseth lies and desolation;⁴
^x And they do make a covenant with the Assyrians,—and ^y oil is carried into Egypt.⁵
- 2 ^z The LORD hath also a controversy with Judah,
And will punish Jacob according to his ways;
According to his doings will he recompense him.
- 3 He took his brother ^a by the heel in the womb,⁶
And by his strength he ^b had power with God:
- 4 Yea, he had power over ^c the angel,⁷ and prevailed:
He wept, and ^d made supplication unto him:
He found him *in* ^e Beth-el,⁸ and there he spake with us;
- 5 ^f Even the LORD God of hosts;—the LORD⁹ is his ^g memorial.
- 6 ^h Therefore turn thou to thy God:
ⁱ Keep mercy and judgment,—and ^j wait on thy God continually.
- 7 ^k *He is* a merchant¹⁰ [*or*, Canaan^l], ^m the balances of deceit *are* in his hand:
He loveth to oppress.
- 8 And Ephraim said, ⁿ Yet I am become rich,—I have found me out substance:
In all my labours ^o they shall find none iniquity in me that *were* sin.¹¹
- 9 And ^p I *that am* the LORD thy God from the land of Egypt
^q Will yet make thee to dwell in tabernacles,¹² as in the days of the solemn feasts.
- 10 ^r I have also spoken by the prophets,—and I have multiplied ^s visions,
And used ^t similitudes, by the ministry of the prophets.
- 11 ^u *Is there* iniquity *in* Gilgal?¹³
^x Surely they are vanity:—they sacrifice bullocks in ^y Gilgal;
Yea, ^z their altars *are* as heaps¹⁴ in the furrows of the fields.
- 12 And Jacob ^a fled¹⁵ into the country of Syria,
And ^b Israel ^c served for a wife,—and for a wife he kept *sheep*.
- 13 ^d And by a prophet the LORD brought Israel out of Egypt,
And by a prophet was he preserved.
- 14 ^e Ephraim provoked *him* to anger most bitterly:
^f Therefore shall he leave his ^g blood upon him,¹⁶
^h And his ⁱ reproach shall his Lord return unto him.

^r ch. 12. 1, 7.^s 2 Ki. 18. 4—7; 2 Chr. ch. 29 to ch. 32.
^t ch. 8. 7; Job 15. 2.^u ch. 11. 12.^x see refs. ch. 5. 13; 2 Ki. 17. 4.^y Is. 30. 6, 7; 57. 9; Eze. 27. 17.^z ch. 4. 1; Mic. 6. 2.^a Ge. 25. 26; Ro. 9. 11—13.^b Ge. 32. 24—28; Jam. 5. 16—18.^c Ge. 32. 29, 30; 48. 15. 16.^d Ge. 32. 9—12.^e Ge. 28. 12—19; 35. 9—15.^f Ge. 32. 30; 35. 7.^g Ex. 3. 15.^h ch. 14. 1; Mic. 6. 8.ⁱ Lev. 19. 36.^j see refs. Ps. 27. 14; 37. 7.^k ver. 1.^l see Eze. 16. 3.^m Pro. 11. 1; Am. 8. 5.ⁿ see refs. Job 31. 24, 25, 28; Zec. 11. 5; Rev. 3. 17.^o Jer. 2. 23, 25.^p ch. 13. 4.^q Le. 23. 40—43; Ne. 8. 17; Zec. 14. 16.^r 2 Ki. 17. 13.^s Num. 12. 6.^t ch. 1. 2—5; Jer. 13. 1—14.^u ch. 5. 1; 6. 8.^x Jer. 10. 8, 15.^y see refs. ch. 4. 15.^z ch. 8. 11; 10. 1; Jer. 2. 20, 28.^a Ge. 28. 5; Deu. 26. 5.^b Ge. 32. 27, 28.^c Ge. 29. 18—28; 31. 41.^d Ex. 12. 50, 51; 13. 3; Ps. 77. 20; Is. 63. 11; Mic. 6. 4.^e 2 Ki. 17. 7—18.^f 2 Sam. 1. 16.^g see Eze. 18. 13; 24. 7, 8.^h Dan. 11. 18.ⁱ Deu. 28. 37; 1 Sam. 2. 30.

1 This section (ch. xi. 12; xii. 1—14) contains a series of contrasts between Israel's unfaithfulness and other sins, and God's ancient and long-enduring love to their ancestor and themselves, and his readiness to accept their penitence and prayers; all adapted to urge and encourage them to return to him; but showing that, if they do not return, they are worthy of punishment (xi. 12; xii. 1—6; 7—11; 12—14). Ver. 8 points to a time when the nation was still prosperous, perhaps in the reign of Jeroboam II.

2 The rendering in the text is hardly consistent with ch. xii. 2. The clause is more correctly translated thus: 'And Judah still wandereth (see note on Jer. ii. 31) with respect to God, and to the Most Holy, the Faithful One.' The faithlessness of Israel stands in marked contrast to the faithfulness of Jehovah.

3 Which is not merely unprofitable, but noxious and destructive. See Gen. xii. 6.

4 Rather, 'violence.'

5 As a present to obtain the aid of the Egyptians. Oil was one of the most valuable productions of Canaan, and a profitable article of exportation.

6 This incident seems to be alluded to as showing before the birth of their ancestor God's purpose to give the nation superior power. Comp. Rom. ix. 11—13. God's special love to his chosen people, and his readiness to hear and answer their humble and penitent prayers, are here connected with the sacred associations of the four names, 'Jacob,' 'Israel,' 'Bethel,' and 'Jehovah.'

7 See note, Gen. xxxii. 24. The 'weeping and supplication' may refer to Jacob's prayers in Gen. xxxii. 9—11; 24—30.

8 This refers to the promises both in Gen. xxviii. 10—22, and in Gen. xxxv. 9, 14; which were given,

says the prophet, not only to Jacob, but to 'us.'

9 Rather, 'Jehovah.' See Exod. vi. 3, and note.

10 He is not *Israel*, a successful wrestler with God; but *Canaan*, a deceitful trafficker like those whom he was commissioned to expel from the land.

11 That is, 'none that involves me in guilt.' See Zech. xi. 5. Men are prone to harden themselves in impenitence by the false notion that God regards them with favour, because they are successful in their sinful courses. Comp. Deut. xxix. 19.

12 Rather, 'Yet I, Jehovah, am thy God from the land of Egypt: I will yet make thee dwell in tents,' etc. Some understand this as a threatening: As thou hast forgotten my former mercies, and made light of prophetic warnings and parables, I will bring thee again into that wilderness-state which thy feast of tabernacles commemorates. Others take it as a promise: Sinful as thou hast been, yet, if thou wilt repent and listen to the multiplied teachings and warnings of my prophets, I will repeat the deliverance which thy festival commemorates. Others again regard it as a representation of God's forbearance in allowing them, notwithstanding their sins, still to keep the joyful festivals.

13 Such an interrogation is equivalent to a strong assertion. 'Gilgal' and 'Gilgal' probably represent all the tribes on the two sides of the Jordan, and are particularly specified with reference to ch. iv. 15; vi. 8.

14 That is, 'as numerous as *heaps* of stones.'

15 Vers. 12, 13 show how God had raised the Hebrew nation from a low condition to great prosperity, and had faithfully kept his promises to them; thus rendering their ingratitude the more criminal.

16 That is, the guilt of bloodshed, whether by murder or by human sacrifice, shall lie upon him.

The sin and punishment of Israel; calls to repentance; and encouraging promises.

- 13 ^k WHEN¹ Ephraim spake trembling, he exalted himself in Israel;²
 But ^l when he offended in Baal,³ he died.
 2 And now they sin more and more,
 And ^m have made them molten images of their silver,
 And idols according to their own understanding,
 All of it the work of the craftsmen:
 They say of them,—Let the men that sacrifice ⁿ kiss⁴ the calves.
 3 Therefore they shall be ^o as the morning cloud,
 And as the early dew that passeth away,
^p As the chaff *that* is driven with the whirlwind out of the floor,
 And as the smoke out of the chimney.⁵
 4 Yet ^q I *am* the LORD thy God from the land of Egypt,
 And thou shalt know no god but me:—for ^r *there is* no saviour beside me.
 5 ^s I did know⁶ thee in the wilderness,—^t in the land of great drought.
 6 ^u According to their pasture, so were they filled;⁷
 They were filled, and their heart was exalted;—therefore ^v have they forgotten me.
 7 Therefore ^w I will be unto them as a lion:
 As ^x a leopard by the way will I observe *them*:
 8 I will meet them ^y as a bear *that is* bereaved of *her* whelps,
 And will rend the caul⁸ of their heart,
 And there will I devour them like a lion:—the wild beast shall tear them.
 9 O Israel, ^z thou hast destroyed thyself,—^a but in me *is* thine help.
 10 I will be ^b thy king:—^c where *is any other* that may save thee in all thy cities?⁹
 And thy judges of whom ^d thou saidst,—Give me a king and princes?
 11 ^e I gave thee a king in mine anger,—and took *him* away in my wrath.¹⁰
 12 ^f The iniquity of Ephraim *is* bound up;¹¹—his sin *is* hid.
 13 ^g The sorrows of a travailing woman shall come upon him:—he *is* ^h an unwise son;¹²
 For he should not ⁱ stay long in *the place of* the breaking forth of children.
 14 ^j I will ransom them from the power of the grave;
 I will redeem them from death:
^k O death, I will be¹³ thy plagues;—O grave, I will be thy destruction:
^l Repentance¹⁴ shall be hid from mine eyes.
 15 Though ^m he be fruitful¹⁵ among *his* brethren,
ⁿ An east wind shall come,—the wind of the LORD shall come up from the wilderness,
 And ^o his spring shall become dry,—and his fountain shall be dried up:
^p He¹⁶ shall spoil the treasure of all pleasant vessels.
 16 ^q Samaria shall become desolate;—^r for she hath rebelled against her God:
^s They shall fall by the sword:—their infants shall be dashed in pieces,
 And their women with child shall be ripped up.
 14 O Israel, ^t return unto the LORD thy God;
^u For thou hast fallen by thine iniquity.
 2 ^v Take with you words, and turn to the LORD:

^k see 1 Sam. 15. 17; 1s. 66. 2; Lk. 14. 11.
^l ch. 11. 2; 1 Ki. 16. 29—33; 1s. 18; 2 Ki. 17. 16—18.

^m ch. 2. 8; 8. 4.

ⁿ 1 Ki. 19. 18.

^o ch. 6. 4.

^p Ps. 1. 4; Dan. 2. 35.
^q ch. 12. 9; Ex. 20. 2;
 Ps. 81. 9, 10; 1s. 43. 11.

^r 1s. 43. 11—13; 45. 21.
^s Deu. 2. 7; 32. 10.

^t Deu. 8. 15; 32. 10.
^u ch. 10. 1; Deu. 8. 12,
 14; 32. 13—15; Ne.
 9. 25, 26, 35.

^v ch. 8. 14; Deu. 32.
 18; Jer. 2. 32.

^w ch. 5. 14; Lam. 3. 10.

^x Jer. 5. 6.

^y 2 Sam. 17. 8; Pro.

17. 12.

^z ch. 14. 1; Pro. 6. 32;

8. 36; 1s. 3. 9; Jer.

2. 17, 19; Mal. 1. 9;

Ro. 6. 23.

^a ver. 4.

^b 1s. 33. 22; 43. 15

^c ver. 4; ch. 10. 3;

Deu. 32. 37—39; Jer.

2. 28.

^d 1 Sam. 8. 5, 19, 20.

^e ch. 10. 3; 1 Sam. 8

7—9; 10. 19; 15. 22,

23; 16. 1.

^f Deu. 32. 31; Job 14.

17.

^g 1s. 13. 8; Jer. 39. 6.

^h Pro. 22. 3.

ⁱ 2 Ki. 19. 3; 2 Cor. 6.

2; Heb. 2. 3; 3. 7, 8.

^j ch. 6. 2; 1s. 25. 8;

Eze. 37. 11—14.

^k 1 Cor. 15. 21, 22, 52—

57; Phil. 3. 21; Rev.

21. 4.

^l see refs. Num. 23. 19;

Jer. 15. 6.

^m see Ge. 41. 52; 48.

19; Deu. 33. 17.

ⁿ ch. 4. 19; Jer. 4. 11,

12; Eze. 17. 10; 19.

12.

^o ch. 9. 11—16; Job 18.

16—19.

^p Nah. 2. 9.

^q fulfilled, cir. 721.

^r 2 Ki. 17. 6; 18. 9—12;

Am. 3. 9—15; Mic.

1. 4—8.

^s ch. 10. 11, 15; 2 Ki.

8. 12; 15. 16; 1s. 13.

16; Am. 1. 13; Nah.

3. 10.

^t ch. 12. 6; 2 Chr. 30.

6—9; Joel 2. 13.

^u ch. 13. 9; Lam. 5.

16.

^v Job 31. 31, 32.

1 In chapters xiii., xiv. the connection between the sins and the sufferings of the people is forcibly shown (vers. 1—8); and the willingness of Jehovah to rule and save them is declared, all, alas! frustrated by their wilfulness and obstinacy (9—16). Yet for these backsliders, if they will penitently turn from their sins (xiv. 1—3), there is mercy and a rich and abundant blessing (4—8); which, however, is only to be realized by a wise obedience to Jehovah's will (9).

2 This clause is very obscure. Some render it, 'When Ephraim spake, there was trembling; he exalted himself in Israel;' and they apply it to the predominance of that tribe. Others translate the verse, 'When Ephraim uttered perversity, then he bore his sin in Israel; and he incurred guilt in reference to Baal, and died.'

3 By introducing the worship of Baal.

4 See note on Job xxxi. 27. This verse appears to refer to the establishment of the calf-worship by Jeroboam. Having made their images, they say, Let those who wish to perform religious service worship the calf instead of going to Jerusalem. See 1 Kings xii. 28.

5 Or, 'the opening' in the wall; through which the smoke might make its escape.

6 I regarded thee with favour.

7 The meaning is, 'According as they were fed, they

were also satiated.' Compare Deut. xxxii. 13—15.

8 The pericardium, or membrane which contains the heart. The phrase means, I will tear the vitals.

9 Rather, 'Where is thy king now, that he may save thee in all thy cities?'

10 Some suppose this to refer to the first establishment of kingly government under Saul (see 1 Sam. viii. 7—9); but it is better to apply it to the frequently changing dynasties, all of which were a curse to the nation, and were successively removed by God for their sins.

11 See Job xiv. 17, and note.

12 This unusual metaphor represents the extreme folly of the impenitent Israelites, who brought themselves into imminent peril by delaying to comply with God's design in laying upon them their sufferings.

13 Many slightly alter the Hebrew pointing, and render (as in ver. 10), 'Where is thy plague, O death? Where is thy destruction, O grave?' Comp. 1 Cor. xv. 55. The words intimate Jehovah's power and readiness to restore the nation to life if they repent. Comp. Isa. xxvi. 19; Ezek. xxxvii. 13, and notes.

14 Meaning either, 'My purposes are unchangeable;' or, 'I see no repentance in them.'

15 Alluding to the name 'Ephraim;' see Gen. xli. 52.

16 That is, the invading enemy.

Say unto him,—^a Take away all iniquity, and receive *us* graciously:
So will we render the ^b calves of our lips.¹

3 ^c Asshur shall not save us;—^d we will not ride upon horses:

^e Neither will we say any more to the work of our hands, *Ye are our gods*:²

^f For in thee the fatherless³ findeth mercy.

4 I will heal ^g their backsliding,—I will love them ^h freely:
For mine anger is turned away from him.

5 I will be as ⁱ the dew unto Israel:
He shall grow as the lily,—^k and cast forth his roots as Lebanon.

6 His branches shall spread,
And ^l his beauty shall be as the olive tree,—and ^m his smell as Lebanon.

7 ⁿ They that dwell under his shadow shall return;
They shall revive *as* the corn,—^o and grow as the vine:
The scent thereof *shall be* as the wine of Lebanon.⁴

8 Ephraim *shall say*, ^p What have I to do any more with idols?

^q I have heard *him*, and observed him:

I am like a green fir tree.—^r From me is thy fruit found.

9 ^s Who *is* wise,—and he shall understand these *things*?

Prudent,—and he shall know them?

For ^t the ways of the LORD *are* right,—^u and the just shall walk in them:⁵

^v But the transgressors shall fall therein.

a 2 Sam. 24. 10; Job 7. 21; Ps. 51. 2—10; Mic. 7. 19; Zec. 3. 4; Tit. 2. 14; Heb. 10. 4; 1 John 1. 7.
b Ps. 69. 30, 31; Heb. 13. 15.
c ch. 5. 13; 8. 9; 12. 1; Ps. 146. 3; Jer. 31. 18, etc.
d see refs. Deu. 17. 16; Ps. 33. 17; 1s. 30. 2, 16.
e ver. 8; ch. 2. 17; 1s. 1. 29; 2. 20; Eze. 37. 23; Mic. 5. 14.
f see refs. Ps. 10. 14.
g ch. 11. 7; Ex. 15. 26; 1s. 57. 18; Jer. 3. 22; 5. 6; 14. 7.
h Deu. 7. 7, 8; Eph. 1. 6; 2. 4—9; 2 Tim. 1. 9.
i see refs. Deu. 32. 2; Pro. 19. 12; 1s. 18. 4.
k Ps. 72. 16; 92. 12.
l Ps. 52. 8; 128. 3.
m Ge. 27. 27; S. Song 4. 11.
n Ps. 91. 1.
o Zec. 8. 12.
p vers. 2, 3.
q Job 33. 27; Jer. 31. 18—20; Lk. 15. 20.
r ch. 13. 9; John 15. 1—8; Phil. 2. 13; Jam. 1. 17.
s Ps. 107. 43; Jer. 9. 12; Dan. 12. 10; John 8. 47; 18. 37.

¹ see refs. Ge. 13. 25; Pro. 10. 29; Lk. 2. 31; 2 Cor. 2. 16; 1 Pet. 2. 7, 8.

^u see refs. Ps. 81. 5, 7.

^v Lk. 7. 23; John 9. 39; Ro. 9. 32, 33.

1 That is, the sacrifices of thanksgiving with our lips.
2 Renouncing their three chief sins: see refs.
3 The Israelites in exile were like orphans and outcasts, whom God alone could save.
4 Lebanon has long been celebrated for the excellence of its wines; and the neighbourhood still retains its

ancient fame. These varied images, depicting beauty, strength, fragrance, and usefulness, show the blessed results of God's restoring grace.

5 The plainest Divine instructions, and the most urgent Divine appeals, will profit those only who prayerfully study God's word, and obediently follow his will.

JOEL.

WE have no account in the Bible of the personal history of Joel. It is inferred from his writings that he lived in Judah, and prophesied to the people of that kingdom, probably not later than the reign of Uzziah, which extended from 810 B. C. to 758 B. C.: for, when he mentions the enemies of his country, he names the Phœnicians, Philistines, Idumeans, and Egyptians (ch. iii. 4, 19); but makes no reference to the Assyrians and Babylonians; as he probably would have done had those two empires been already formidable to the Jews. And the whole book indicates, that at the period of his ministry the people of Judah had not fallen into that extreme depravity which in later times drew down upon them such heavy

chastisements. Joel must therefore be considered as one of the earliest of the prophets whose writings we possess.

The style of Joel is remarkably clear and elegant. He is distinguished for the vividness and animation of his descriptions, the perfect regularity of his parallelisms, and the easy flow of his sentences.

The prophecy first describes present and approaching visitations upon Judah (ch. i., ii. 1—27), and then predicts the outpouring of the Holy Spirit under the gospel dispensation, the infliction of God's judgments on his enemies, and the ultimate peace, purity, and prosperity of the church (ch. ii. 28—32, iii.)

Predictions of coming judgments, and exhortations to repentance and prayer.

1 THE¹ WORD OF THE LORD THAT CAME TO JOEL THE SON OF PETHUEL.

2 HEAR this, ye old men,—and give ear, all ye inhabitants of the land.

^a Hath this been in your days,—or even in the days of your fathers?

3 ^b Tell ye your children of it,—and *let* your children *tell* their children,
And their children another generation.

^a ch. 2. 2.

^b Ps. 73. 4.

1 In this first section (ch. i., ii. 1—27), the prophet describes vast swarms of locusts, whose destructive ravages have caused universal lamentation throughout the land (vers. 1—10), especially to the husbandmen (11, 12), and to the priests through the failure of offerings (13, 14). This is to be closely followed by a drought, which shall involve both man and beast in misery (15—20). But a still more terrible visitation is coming—a mighty host of invincible locust-warriors, led by Jehovah himself, to destroy in the city as well as the fields (ii. 1—11). Let the people, therefore, all unite in beseeching God to avert or remove the threatened plague (12—17); and then he will pity and relieve them, restoring to

them his bounties, and calling forth their praise and confidence (18—27). It has been debated whether this description is to be understood literally of either a past or a future plague of locusts, or figuratively as signifying the Assyrian and Chaldean invaders from the north. It seems most probable that Joel was an eye-witness of the ravages which he so graphically describes, and that he refers to the locusts and the drought as the forerunners and representatives of future chastisements which would be much more severe; including indeed the Assyrian and Chaldean invasions, but extending further than these. And accordingly he passes on immediately to the days of Messiah and the future church.

- 4 ^c That which the palmerworm ¹—hath left hath the locust eaten ;
And that which the locust hath left—hath ^d the cankerworm eaten ;
And that which the cankerworm hath left—hath ^e the caterpillar eaten.
- 5 Awake, ² ye drunkards, and weep ;—and howl, all ye drinkers of wine,
Because of the new wine ;—^f for it is cut off from your mouth.
- 6 For ^g a nation is come up upon ^h my land,—strong, and without number,
ⁱ Whose teeth *are* the teeth of a lion,—and he hath the cheek teeth of a great lion. ³
- 7 He hath ^k laid my vine waste,—and barked ⁴ my fig tree :
He hath made it clean bare, and cast *it* away ;—the branches thereof are made white.
- 8 ^l Lament ⁵ like a virgin girded with sackcloth for ^m the husband of her youth.
- 9 ⁿ The meat offering and the drink offering—is cut off from the house of the LORD ;
The priests, the LORD's ministers, mourn.
- 10 The field is wasted,—^o the land mourneth ;
For the corn is wasted :—^p the new wine is dried up,—the oil languisheth.
- 11 ^q Be ye ashamed, O ye husbandmen ;—howl, O ye vinedressers,
For the wheat and for the barley ;—^r because the harvest of the field is perished :
- 12 ^s The vine is dried up, and the fig tree languisheth ;
The pomegranate tree, the palm tree also, and the apple tree,
Even all the trees of the field, are withered :
Because ^t joy is withered away from the sons of men.
- 13 ^u Gird yourselves, ⁶ and lament, ye priests :—howl, ye ministers of the altar :
Come, ^v lie all night in sackcloth,—ye ministers of my God :
For ^w the meat offering and the drink offering
Is withholden from the house of your God.
- 14 ^x Sanctify ye a fast, call ^a a solemn assembly, ⁷
Gather the elders *and* ^b all the inhabitants of the land
Into the house of the LORD your God,—and cry unto the LORD.
- 15 ^c Alas for the day !—for ^d the day of the LORD *is* at hand,
And as a destruction from the Almighty shall it come. ⁸
- 16 ^e Is not the meat cut off before our eyes,
Yea, ^f joy and gladness from the house of our God ?
- 17 The seed is rotten under their clods,
The garners are laid desolate, the barns are broken down ;—for the corn is withered.
- 18 How do ^g the beasts groan !
The herds of cattle are perplexed,—because they have no pasture ;
Yea, the flocks of sheep are made desolate.
- 19 O LORD, ^h to thee will I cry :
For ⁱ the fire ⁹ hath devoured the pastures of the wilderness,
And the flame hath burned all the trees of the field.
- 20 The beasts of the field ^k cry ¹⁰ also unto thee :
For ^l the rivers of waters are dried up,
And the fire hath devoured the pastures of the wilderness.
- 2 ^m Blow ye the trumpet in Zion,—and ⁿ sound an alarm in my holy mountain :
Let all the inhabitants of the land tremble :
For ^o the day of the LORD cometh, for *it is* nigh at hand ;
- 2 ^p A day of darkness and of gloominess,—a day of clouds and of thick darkness, ¹¹
^q As the morning spread upon the mountains :—^r a great people and a strong ;
^s There hath not been ever the like,—neither shall be any more after it,

^c ch. 2. 25 ; Deu. 25. 38 ; Am. 4. 9.
^d Nah. 3. 15—17.
^e Is. 33. 4.

^f Is. 32. 10—12.

^g so ch. 2. 2—11, 25 ;
Pro 30. 25—27.

^h Is. 32. 13 ; see refs.
Hos. 9. 3.

ⁱ Rev. 9. 8.
^k ver. 12 ; Is. 5. 6.

^l Is. 22. 12 ; Jer. 9. 17—19.

^m Pro. 2. 17 ; Jer. 3. 4.
ⁿ vers. 13, 16 ; ch. 2.

^o vers. 17—20 ; Le. 26. 20 ; Jer. 12. 11 ; 14. 2—6.

^p ver. 12 ; Is. 24. 7 ;
Hos. 9. 2.

^q Jer. 14. 3, 4.
^r Is. 17. 11 ; Jer. 9. 12.

^s ver. 10.

^t ver. 16 ; Is. 16. 10 ;
24. 11 ; Jer. 48. 33 ;
see Ps. 4. 7 ; Is. 9. 3.

^u ver. 8 ; Jer. 4. 8.

^x 2 Sam. 12. 16.

^y ver. 9.

^z ch. 2. 15, 16 ; 2 Chr. 20. 3, 4.

^a Le. 23. 36.
^b 2 Chr. 20. 13.

^c ch. 2. 2 ; Jer. 30. 7.

^d ch. 2. 1 ; Is. 2. 12 ;
13. 6—13 ; see refs.
26. 21.

^e vers. 5—9 ; Am. 4. 6, 7.

^f ver. 12 ; see Deu. 12. 6, 7 ; 16. 11, 14, 15.

^g 1 Ki. 18. 5 ; Jer. 14. 5, 6 ; Hos. 4. 3.

^h Ps. 50. 15 ; Mic. 7. 7.

ⁱ ch. 2. 3 ; Jer. 9. 10 ;
Am. 7. 4.

^k see refs. Job 38. 41 ;
Ps. 104. 21 ; 145. 15.

^l 1 Ki. 17. 7 ; 18. 5.

^m ver. 15 ; Jer. 4. 5.

ⁿ Num. 10. 1—9 ; Ps. 87. 1 ; Dan. 9. 16.

^o ch. 1. 15 ; see refs.
Is. 26. 21 ; Obad. 15 ;
Zeph. 1. 14, 15.

^p Is. 5. 30 ; Am. 5. 18—20.

^q Am. 4. 13.

^r vers. 5, 11, 25 ; ch. 1. 6.

^s ch. 1. 2 ; Ex. 10. 6, 14.

1 The four words translated 'palmerworm,' 'locust,' 'cankerworm,' and 'caterpillar,' are supposed to refer to the locust, either in its different stages of existence or its various species. They appear to mean respectively the *gnawing*, the *swarming* or *burking*, the *licking*, and the *consuming* insect ; all expressive of its destructiveness.

2 The calamity will particularly affect those who are given to excess in drinking, and who will thus be deprived of those enjoyments which they most value.

3 Rather, 'lioness.' The invasion of a country by a swarm of locusts is a fearful calamity. They sometimes cover the earth for several miles ; and, wherever they spread, the verdure of the country entirely disappears, the corn is consumed, and the trees and plants are stripped of their leaves, and the rind is peeled from the young shoots.

4 Rather, 'broken' by their strong mandibles, or by

the numbers which settle upon it. The next clause mentions the stripping off of the bark, which lays bare the white wood.

5 The land (mentioned in ver. 6) is here addressed.

6 That is, with sackcloth.

7 Among the Jews a public assembly appears commonly to have been connected with a general fast, for the purpose of making united confession and prayer.

8 Comp. Isa. xiii. 6, and note. It is probable that both prophets used a well-known phrase.

9 This may be a figure for scorching drought, or it may refer to the actual kindling of the herbage through extreme heat.

10 Rather, 'pant ;' as in Psa. xlii. 1.

11 Here, as in ch. i. 4, four nearly synonymous words are used to depict this terrible visitation, the darkness of which shall spread as irresistibly and widely as the morning light does over all the land.

- Even* to the years of many generations.
- 3 ' A fire devoureth before them ;—and behind them a flame burneth :
The land *is* as ^u the garden of Eden before them,
^r And behind them a desolate wilderness ;—yea, and nothing shall escape them.
- 4 ^y The appearance of them *is* as the appearance of horses ;¹
And as horsemen, so shall they run.
- 5 ^z Like the noise of chariots on the tops of mountains shall they leap,
Like the noise of a flame of fire that devoureth the stubble,
^a As a strong people set in battle array.²
- 6 Before their face the people shall be much pained :
^b All faces shall gather blackness.
- 7 ^c They shall run like mighty men ;—they shall climb the wall like men of war ;
And they shall march every one on his ways,
And they shall not break their ranks :³
- 8 Neither shall one thrust another ;—they shall walk every one in his path :
And *when* they fall upon the sword, they shall not be wounded.
- 9 They shall run to and fro in the city ;
They shall run upon the wall,—they shall climb up upon the houses ;
They shall ^d enter in at the windows ^e like a thief.
- 10 ^f The earth shall quake before them ;—the heavens shall tremble :
^g The sun and the moon shall be dark,—and the stars shall withdraw their shining ;
- 11 ^h And the LORD shall utter his voice before ⁱ his army :
For his camp *is* very great :—^k for *he is* strong that executeth his word :
For the ^l day of the LORD *is* great and very terrible ;—and ^m who can abide it ?
- 12 Therefore also now, saith the LORD,
ⁿ Turn ye *even* to me with all your heart,
And ^o with fasting, ^p and with weeping, and with mourning :
- 13 And ^q rend your heart, and not ^r your garments,⁴
And turn unto the LORD your God :—for he *is* ^s gracious and merciful,
^t Slow to anger, and of great kindness,—^u and repenteth him of the evil.
- 14 ^x Who knoweth *if* he will return and repent,—and leave ^y a blessing behind him ;
Even ^z a meat offering⁵ and a drink offering unto the LORD your God ?
- 15 ^a Blow the trumpet in Zion,—^b sanctify a fast,—call a solemn assembly :
- 16 Gather the people, ^c sanctify the congregation,—^d assemble the elders,
^e Gather the children, and those that suck the breasts :
^f Let the bridegroom go forth of his chamber,—and the bride out of her closet.⁶
- 17 Let the priests, the ministers of the LORD, weep ^g between the porch and the altar,⁷
^h And let them say, ⁱ Spare thy people, O LORD,
And give not thine heritage to reproach,—that the heathen should rule over them :
^k Wherefore should they say among the people,—Where *is* their God ?
- 18 Then will the LORD ^l be jealous for his land,—^m and pity his people.
- 19 Yea, the LORD will answer and say unto his people,
Behold, I will send you ⁿ corn, and wine, and oil,
And ye shall be satisfied therewith :
And I will no more make you a reproach among the heathen :
- 20 But ^o I will remove far off from you ^p the northern *army*,⁸
And will drive him into a land barren and desolate,
With his face ^q toward the east sea,⁹—and his hinder part ^r toward the utmost sea,¹⁰
^s And his stink¹¹ shall come up,—and his ill savour shall come up,
Because he hath done great things.¹²

¹ Locusts have heads much resembling those of horses, so that they are called by the Italians *cavalette*, or *little horses*.

² Making their arms clash, in eagerness to fight. The loud noise made by locusts, both in flying and in feeding, has been noticed by many travellers.

³ They shall advance in a dense and unbroken phalanx. See Prov. xxx. 27.

⁴ Those whom calamity drives to God for relief need to be admonished that their repentance must be thoroughly hearty.

⁵ Removing the visitation which had caused these offerings to cease. See ch. i. 9. The uncertainty which the prophet implies respecting the removal of the chastisement indicates the greatness of the sin, which might require the continuance of severe discipline.

⁶ Those who would commonly be excused from appearing

in public congregations should now come forth. See Deut. xxiv. 5.

⁷ That is, in the priests' court, between the altar of burnt-offering and the holy place.

⁸ Coming into Palestine (as locusts sometimes do) from Syria. But as this is not the quarter from which they usually come, the promise seems to point to the removal of the northern invaders : see note on ch. i. 1.

⁹ That is, the Dead Sea.

¹⁰ Rather, 'the hinder (*i. e.* the western) sea;' the Mediterranean.

¹¹ Referring to the putrid heaps of dead locusts. The sudden destruction of the vast army of Sennacherib, when Hezekiah and his people had humbled themselves before God, may be regarded as one fulfilment of this promise.

¹² He hath dealt proudly. But God will be exalted over him (ver. 21).

- 21 'Fear not, O land; be glad and rejoice:—for the LORD will do great things.
 22 Be not afraid, ye beasts of the field:—for ^x the pastures of the wilderness do spring:
 For the tree beareth her fruit,—the fig tree and the vine do yield their strength.
 23 Be glad then, ye children of Zion,—and ^y rejoice in the LORD your God:
 For he hath given you the former rain moderately,¹
 And he ^z will cause to come down for you ^a the rain,
 The former rain, and the latter rain in the first month.
 24 And the floors shall be full of wheat,—and the fats shall overflow with wine and oil.
 25 And I will restore to you the years ^b that the locust hath eaten,
 The cankerworm, and the caterpillar, and the palmerworm,
^c My great army which I sent among you.
 26 And ye shall ^d eat in plenty, and be satisfied,
 And praise the name of the LORD your God,
 That hath dealt wondrously with you:—^e and my people shall never be ashamed.
 27 ^f And ye shall know that I *am* ^g in the midst of Israel,
 And *that* ^h I *am* the LORD your God, and none else:
 And my people shall never be ashamed.

Promises of great blessings to the church; and threatenings against her enemies.

- 28 ⁱ AND² it shall come to pass afterward,
 That I ^k will pour out³ my spirit upon all flesh;
^l And your sons and ^m your daughters shall prophesy,
 Your old men shall dream dreams,—your young men shall see visions.
 29 And also upon ⁿ the servants and upon the handmaids⁴
 In those days, will I pour out my spirit.
 30 And ^o I will show wonders in the heavens and in the earth,
 Blood, and fire, and pillars of smoke.
 31 ^p The sun shall be turned into darkness,—and the moon into blood,⁵
^q Before the great and the terrible day of the LORD come.
 32 And it shall come to pass,
 That ^r whosoever shall call on the name of the LORD shall be delivered:
 For ^s in mount Zion and in Jerusalem shall be deliverance,⁶
 As the LORD hath said,—and in ^t the remnant whom the LORD shall call.
3 For, behold, ^u in those days, and in that time,
 When I shall bring again the captivity of Judah and Jerusalem,
^v I will also gather all nations,
 And will bring them down into ^w the valley of Jehoshaphat,⁷
 And ^x will plead with them there—for my people and *for* my heritage Israel,
 Whom they have scattered among the nations,—and parted my land.
^y And they have ^z cast lots for my people;—and have given a boy for an harlot,
 And sold a girl for wine,⁸—that they might drink.

¹ see refs. Is. 61. 10; 62. 4, 5.
^a ch. i. 18—20.
^x see ch. i. 19; Zec. 8. 12.
^y Is. 41. 16; 61. 10; Hab. 3. 18; Zec. 10. 7.
^z Le. 26. 4; Deu. 11. 11; 28. 12; Hos. 6. 3.
^a Jam. 5. 7.
^b ch. i. 4.
^c vers. 2—11.
^d Le. 26. 5, 26; 1st 22. 26; Mic. 6. 11.
^e Is. 49. 23.
^f ch. 3. 17.
^g Le. 26. 11, 12; Eze. 37. 26—28.
^h Is. 45. 5, 21, 22; Eze. 39. 22, 28.
ⁱ Is. 41. 3; 66. 23; Eze. 39. 29; Ac. 2. 16—18.
^k Zec. 12. 10; John 7. 39.
^l Is. 51. 13.
^m Ac. 21. 9.
ⁿ 1 Cor. 12. 13; Gal. 3. 28; Col. 3. 11.
^o Mt. 24. 29; Mk. 13. 24; Lk. 21. 11, 25, 26; Ac. 2. 19, 20.
^p ver. 10; ch. 3. 1, 15; Is. 13. 9, 10; Mt. 24. 29; Mk. 13. 21; Lk. 21. 25; Rev. 6. 12.
^q see refs. Is. 24. 21—23; Zeph. i. 14—16; Nah. 4. 5.
^r Ps. 18. 3; Ac. 2. 21; Ro. 10. 12—14.
^s Is. 46. 13; 59. 20, 21; see refs. 62. 11, 12; Obad. 17, 21; Ro. 11. 26.
^t Is. 10. 22; 11. 11, 16; Jer. 31. 7; Mic. 4. 7; 5. 3, 7, 8; Ro. 9. 27; 11. 5, 7.
^u Jer. 30. 3; Eze. 38. 14; 39. 25, 28, 29.
^x see refs. Is. 24. 22; Zeph. 3. 8; Zec. 14. 2—4.
^y ver. 12; 2 Chr. 20. 26; Eze. 39. 11.
^z Is. 66. 16; Eze. 38. 22.
^a Obad. 11; Nah. 3. 10.

¹ Rather, 'for he giveth you the former rain in just or due measure.' Many render the clause, 'he giveth you the Teacher of righteousness;' and understand it as referring personally to the Messiah. But the latter clause shows that this is a promise of restoration and of future gospel blessings, taking its peculiar form from the drought mentioned in ch. i. 15—20.

² The prophet, having directed the hopes of his readers to the days of Messiah, now describes the abundant outpouring of the Holy Spirit in supernatural gifts and sanctifying grace by which those times are to be distinguished (vers. 28, 29), as well as the terrible convulsions by which that blessed era is to be introduced (30—32). For then the enemies of God and of his church shall be judged and recompensed (iii. 1—8), all their united powers shall be overthrown, and their multitudes destroyed by the wrath of Zion's God (9—16, 19); whilst Jerusalem shall be cleansed, enriched, abundantly blessed, and made a blessing (17, 18, 20, 21). Some have restricted the application of some of these predictions to certain portions of Jewish history; but it is far more in accordance with the connection, and with the other prophetic writings, to regard them as referring to the conflicts and the ultimate triumph of the church, and to the destruction of all the powers which are hostile to the kingdom of the Redeemer. Comp. Isa. xxiv.—xxvii., and notes. On the quotation and use of ch. ii. 28—32 by the apostle Peter, see Acts ii. 16—21, and notes.

³ This evidently means an effusion far larger than at

any former period. God's Spirit had been with his church from the beginning; but his influences had not been so largely communicated as they were to be after the manifestation of the Saviour, when his supernatural gifts, as well as his sanctifying grace, should be bestowed.

⁴ The most despised classes in society shall participate in these Divine influences.

⁵ The time of mercy to the church will be a time of vengeance upon the impenitent. Thus the first extensive diffusion of the gospel and the overthrow of the Jewish nation were contemporaneous.

⁶ Rather, 'shall be the escaped;' referring to those who 'call upon the name of Jehovah,' and are 'saved.'

⁷ This name has been affixed by Jewish tradition to the valley of the Kidron, between Jerusalem and the Mount of Olives. But some suppose it to be the valley in which Jehovah destroyed the combined hosts of the Ammonites, Moabites, etc., when arrayed against Jehoshaphat, and which, in 2 Chron. xx. 26, is called 'the valley of Berachah.' It is probable that this place and event are alluded to here, but only as representing the final destruction of all the worldly powers which oppose God's kingdom. Hence the king's name 'Jehoshaphat' (signifying *God judges*) is substituted for 'Berachah' (*blessing*).

⁸ Making a boy the price of a harlot's company, and a girl the price of a draught of wine. No language could more forcibly express the reckless and contemptuous way in which their oppressors had treated them.

- 4 Yea, and what have ye to do with me,¹ ^b O Tyre, and Zidon,
And all the coasts of Palestine?
^c Will ye render me a recompence?—And if ye recompense me,
Swiftly *and* speedily will I return your recompence upon your own head;
- 5 Because ye have taken ^d my silver and my gold,
And have carried into your temples my goodly ^e pleasant things:²
- 6 The children also of Judah and the children of Jerusalem ^f have ye sold unto the
Grecians,
That ye might remove them far from their border.
- 7 Behold, ^g I will raise them out of the place whither ye have sold them,
And will return your recompence upon your own head:
- 8 And ^h I will sell your sons and your daughters
Into the hand of the children of Judah,
And they shall sell them to the ⁱ Sabeans,³ to a people ^k far off:
For the LORD hath spoken *it*.
- 9 ^l Proclaim ye this among the Gentiles;
Prepare war, wake up the mighty men,
Let all the men of war draw near; let them come up:
- 10 ^m Beat your plowshares into swords,—and your pruninghooks into spears:⁴
ⁿ Let the weak say, I *am* strong.
- 11 ^o Assemble⁵ yourselves, and come, all ye heathen,
And gather yourselves together round about:
Thither cause ^p thy mighty ones⁶ to come down, O LORD.
- 12 Let the heathen be wakened, ^q and come up—to the valley of Jehoshaphat:
For there will I sit to ^r judge all the heathen round about.
- 13 ^s Put ye in the sickle, for ^t the harvest⁷ is ripe:
Come, get you down; for the ^u press is full,—the fats overflow;
For their wickedness *is* great.
- 14 ^v Multitudes, multitudes—in ^w the valley of decision⁸ [*or*, threshing]:
For ^x the day of the LORD *is* near in the valley of decision.
- 15 The ^y sun and the moon shall be darkened,
And the stars shall withdraw their shining.
- 16 The LORD also shall ^z roar out of Zion,—and utter his voice from Jerusalem;
And ^a the heavens and the earth shall shake.
^a But the LORD *will be* the hope of his people,
And ^b the strength of the children of Israel.
- 17 So ^c shall ye know that I *am* the LORD your God
Dwelling in Zion, ^d my holy mountain.
Then shall ^e Jerusalem be holy,
And there shall no ^f strangers pass through her any more.
- 18 And it shall come to pass in that day,
That the mountains shall ^g drop down new wine,—and the hills shall flow with milk,
^h And all the rivers of Judah shall flow with waters,
And ⁱ a fountain shall come forth of the house of the LORD,
And shall water ^j the valley of Shittim.⁹
- 19 ^k Egypt shall be a desolation,—and ^l Edom shall be a desolate wilderness,
^m For the violence¹⁰ *against* the children of Judah,
Because they have shed innocent blood in their land.
- 20 But Judah shall dwell ⁿ for ever,—and Jerusalem from generation to generation.
- 21 For I will ^o cleanse their blood *that* I have not cleansed:
^p For the LORD dwelleth in Zion.

^b Am. 1. 6—10.
^c Eze. 25. 12—17.
^d Dan. 5. 2.
^e Dan. 11. 38.
^f Den. 28. 32, 68; Eze. 27. 13.
^g Is. 43. 5, 6; 49. 12; Jer. 23. 8; Zec. 10. 6—10.
^h Is. 14. 1, 2; 60. 14.
ⁱ Eze. 23. 42.
^k Jer. 6. 20.
^l see Is. 8. 9, 10; 31. 1; Jer. 46. 3, 4; Eze. 38. 7.
^m see Is. 2. 4; Mic. 4. 3.
ⁿ Zec. 12. 8.
^o ver. 2; Mic. 4. 12.
^p Ps. 103. 20; see refs. Is. 10. 31; 13. 3.
^q ver. 2.
^r Ps. 96. 13; 98. 9; 110. 5, 6; Is. 2. 4; 3. 13; Mic. 4. 3; Rev. 19. 11.
^s Mt. 13. 39; Rev. 14. 15, 18.
^t Jer. 51. 33; Hos. 6. 11.
^u see refs. Is. 63. 3; Lam. 1. 15; Rev. 14. 17—20.
^v Is. 31. 2—8; Eze. 39. 8—20.
^w ver. 2.
^x ch. 2. 1.
^y ch. 2. 10, 31.
^z see refs. ch. 2. 11; and Is. 24. 18; 42. 13.
^a ch. 2. 10; Hag. 2. 6.
^b see refs. Ps. 18. 2; Is. 51. 5, 6, 16.
^c see refs. 1 Sam. 15. 20; Zec. 10. 6, 12.
^d ver. 21; ch. 3. 2, 27; see refs. Is. 33. 20—22.
^e Dan. 11. 45; Obad. 16; Zec. 8. 3.
^f see refs. Is. 4. 3; Jer. 31. 23.
^g Is. 35. 8; 52. 1; Nah. 1. 15; Zec. 14. 21; Rev. 21. 27.
^h Job 29. 6; Am. 9. 13, 14.
ⁱ Is. 30. 25; 41. 17, 18.
^j Ps. 46. 4; Eze. 47. 1; Zec. 14. 8; Rev. 22. 1.
^k Num. 25. 1.
^l Is. 19. 1, etc.; Zec. 10. 10, 11.
^m see refs. Jer. 49. 17.
ⁿ Ps. 137. 7; Jer. 51. 35; Am. 1. 11; Obad. 10—16.
^o Eze. 37. 25; Am. 9. 15.
^p Is. 4. 4; Eze. 36. 25, 29.
^q ver. 17; Eze. 48. 35; Rev. 21. 3.

1 Or, 'What are ye [doing] to me?' What injury have I done to you that you treat my people as if you had something to retaliate? If you do so, I will avenge them upon you. The Phœnicians are mentioned because they appear to have been always ready to take advantage of the depression of the Israelites: see Ezek. xxvi. 2.

2 These may be part of the spoils of the temple. But it is more likely that God speaks of the possessions of his people as his own. Comp. Zech. ii. 8; Matt. xxv. 40.

3 See Job i. 15, and note on Isa. xiv. 14.

4 The result of the establishment of Messiah's kingdom is just the reverse of this: see Isa. ii. 1—4, and notes. But the introduction of it into a sinful world excites the most deadly hostility of man, which calls for the judgments of God. See Matt. x. 34.

5 Rather, 'hasten.'

6 The ministers of thy vengeance.

7 See note on Hos. vi. 11.

8 See note on ver. 2.

9 The Moabite plains near the mouth of the Jordan: see ref. Perhaps 'Shittim' is mentioned because it was the scene of Moab's temptation and of Israel's sin and punishment (comp. Mic. vi. 5). And these words may be designed to intimate that the church shall no more be polluted by the world, but shall diffuse a purifying influence over the most degraded sinners.

10 The Egyptians, as the earliest oppressors of Israel; and the Edomites, who cherished their hostility to the last, and showed it especially at the fall of Jerusalem (see Psa. cxxxvii. 7), are repeatedly brought forward by the prophets as representatives of the most inveterate enemies of the church. See Isa. lii. 9; lxiii. 1.

AMOS.

As the prophet Amos fulfilled his ministry in the reigns of Uzziah and of Jeroboam II. (ch. i. 1), he must have been contemporary with Hosea; and, like him, he was sent to the ten tribes (ch. vii. 10—13). He did not, however, belong to the kingdom of Israel; but was an inhabitant, and probably a native, of Tekoa, a city south of Jerusalem, on the borders of the vast open pastures of the hill country of Judah.

He was by profession a shepherd, and a husbandman (ch. vii. 14), 'not a prophet, or a prophet's son' (*i. e.* not trained to that office); but he was called, by an irresistible Divine commission (ch. iii. 8; vii. 15), to prophesy to Israel. To this fact he alludes, when Amaziah, the idolatrous priest in Bethel, charged him with conspiring against Jeroboam. His previous occupation ought to have removed all suspicion of political connection with the house of David; whilst it illustrates the sovereignty and wisdom of Him who selects his ministers from the tents of the shepherd, as well as from the palace of the monarch, adapting each for the duties to which he is appointed.

The style of Amos is simple, but by no means deficient in picturesque beauty. His manner of life may be traced in his original and striking illustrations, which are taken mostly from rural employments, and are painted with the life and freshness of nature. His knowledge of the events of remote antiquity (ch. ix. 7), and of others more recent,

not elsewhere recorded (ch. vi. 2), the regular course of his thoughts, and the correctness of his language, all tend to show that the responsible and often dangerous (ch. iii. 12) occupation of a shepherd was still as favourable to mental culture as it had been in the days of Moses and David.

The people of the kingdom of Israel were now rapidly filling up the measure of their sins. The mission of Amos was therefore mainly one of warning and threatening. He rebukes, among other things, the corruption of their manners, which kept pace with their prosperity: he charges the great men with partiality as judges, and violence towards the poor: and he foretells, as a punishment from God, the captivity of the ten tribes in a foreign country; which was accomplished about sixty years afterwards, when Shalmaneser, the king of Assyria, overthrew the kingdom. But, beyond this calamity, the prophet is commissioned to foretell new things in the distant future, and to assure the people that God will not utterly destroy the house of Israel; but, after sifting and cleansing it among the nations, will raise it again to more than its former glory and happiness, in the kingdom of the Messiah (ch. vii.—ix.) One of these cheering intimations of future blessings is quoted by the apostle James (Acts xv. 16, 17), to show that the favour in reserve for the Jews will be extended to all the nations of the earth.

Divine judgments on surrounding heathen nations, and on Judah and Israel.

- 1 THE¹ words of Amos, ^a who was among the herdmen² of ^b Tekoa,³ which he saw concerning Israel, ^c in the days of Uzziah king of Judah, and in the days of ^d Jeroboam, the son of Joash king of Israel, two years before the ^e earthquake.⁴
- 2 And he said,
The LORD will ^f roar⁵ from Zion,—and utter his voice from Jerusalem:
And the habitations⁶ of the shepherds shall mourn,
And the top of ^g Carmel⁷ shall wither.
- 3 Thus saith the LORD;—For three transgressions of ^h Damascus, ⁱ and for four,⁸
I will not turn away⁹ *the punishment* thereof;
^k Because they have threshed Gilead¹⁰ with threshing instruments of iron.
- 4 ^l But I will send a fire into the house of ^m Hazael,
Which shall devour the palaces of ⁿ Ben-hadad.
- 5 I will break also the ^o bar¹¹ of Damascus,

^a ch. 7. 14; 1 Ki. 19. 19.
^b 2 Sam. 11. 2; 2 Chr. 20. 20; Jer. 6. 1.
^c Is. 1. 1; Hos. 1. 1; Mic. 1. 1.
^d ch. 7. 9—11.
^e Zec. 14. 5.
^f see refs. Joel 2. 11.
^g 1 Sam. 25. 2; 1s. 33. 9.
^h see refs. Is. 7. 8; Jer. 49. 23; Zec. 9. 1.
ⁱ ver. 6, etc.
^k 2 Ki. 10. 32, 33; 13. 7.
^l vers. 7, 10, 12; ch. 2. 2, 5; Jer. 17. 27; 49. 27.
^m 1 Ki. 19. 15.
ⁿ 1 Ki. 20. 1.
^o 1s. 43. 14; Jer. 50. 36; 51. 30; Lam. 2. 9; Nah. 3. 13.

¹ Chapters i., ii. denounce Divine judgments, first on the heathen nations around Israel, and then on Judah and Israel themselves. Fire, captivity, and sword shall depopulate Damascus (ch. i. 3—5), Philistia (6—8), Tyre (9, 10), Edom (11, 12), Ammon (13—15), and Moab (ii. 1—3), as a punishment for their extreme cruelty to Israel, and to others whom they have oppressed; they shall also ravage Judah (4, 5) for its faithlessness and idolatry; but they shall fall with peculiar severity upon Israel, on whose sins and punishments the prophet dwells at length. He exposes their oppressive treatment of the poor, their bold and obscene idolatry (6—8), and their attempts to corrupt God's servants (12); reminds them that the ancient and long-continued favours and instructions which they have received from God add to these sins the guilt of ingratitude (9—11), and warns them of their speedy overthrow (13—16).

² More properly, *shepherds* or *sheep-breeders*.

³ Now Tekoa, situated on an elevated hill six miles south of Bethlehem. In its vicinity were extensive tracts of pasture-land, called 'the wilderness of Tekoa' (2 Chron. xx. 20), which still supports a vast number of flocks.

⁴ As Jeroboam II. died in the fifteenth year of Uzziah's reign, this earthquake could not have happened later

than the seventeenth year of Uzziah. Palestine is subject to such convulsions; but this was doubtless peculiarly awful, so that it was distinguished and remembered as 'the earthquake,' and is alluded to long afterwards in Zech. xiv. 5.

⁵ As the metaphors of Amos are mostly of a pastoral character, this probably refers to the roar of the lion rather than the shout of the warrior. See ch. iii. 8.

⁶ Or, 'pastures;' as in Psa. xxiii. 2.

⁷ This is probably 'Carmel by the sea' (see Isa. xxxv. 2; Jer. xlvi. 18), which has always been celebrated for the luxuriance of its woods and herbage.

⁸ Because of its *multiplied* or *repeated* transgressions. This expression is repeated at the commencement of each of the following denunciations; and then one offence on the part of each of the guilty nations is specified as being peculiarly aggravated. See note on Prov. vi. 16.

⁹ Or, 'I will not reverse it;' *i. e.* the decree of punishment.

¹⁰ 'Gilead' here signifies the tribes east of the Jordan. See 2 Kings x. 32; xiii. 3, 7, where both Hazael and his son Ben-hadad are mentioned, and their cruel oppression is described as 'threshing.'

¹¹ That is, the fortifications.

<p>And cut off the inhabitant from the plain of Aven¹ [<i>or</i>, Bikath-aven], And him that holdeth the sceptre from the house of Eden² [<i>or</i>, Beth-eden]: And ^p the people of Syria shall go into captivity ^q unto Kir,³—saith the LORD.</p> <p>6 Thus saith the LORD;—For three transgressions of ^r Gaza,⁴ and for four, I will not turn away <i>the punishment</i> thereof; Because they ^s carried away captive the whole⁵ captivity, 'To deliver <i>them</i> up to Edom.</p> <p>7 "But I will send a fire on the wall of Gaza,—which shall devour the palaces thereof:</p> <p>8 And I will cut off the inhabitant ^x from Ashdod, And him that holdeth the sceptre from Ashkelon, And I will ^y turn mine hand against Ekron: And ^z the remnant of the Philistines shall perish,—saith the Lord God.</p> <p>9 Thus saith the LORD;—For three transgressions of ^a Tyrus, and for four, I will not turn away <i>the punishment</i> thereof; ^b Because they delivered up the whole captivity to Edom, And remembered not ^c the brotherly covenant.⁶</p> <p>10 ^d But I will send a fire on the wall of Tyrus, Which shall devour the palaces thereof.</p> <p>11 Thus saith the LORD;—For three transgressions of ^e Edom,⁷ and for four, I will not turn away <i>the punishment</i> thereof; Because he did pursue ^f his brother ^g with the sword,—and did cast off all pity, ^h And his anger did tear perpetually,—and he kept his wrath for ever.</p> <p>12 But ⁱ I will send a fire upon Teman,—which shall devour the palaces of Bozrah.⁸</p> <p>13 Thus saith the LORD; For three transgressions of ^k the children of Ammon, and for four, I will not turn away <i>the punishment</i> thereof; Because they have ^l ripped up the women with child of Gilead,⁹ ^m That they might enlarge their border.</p> <p>14 But I will kindle a fire in the wall of ⁿ Rabbah,¹⁰ And it shall devour the palaces thereof, ^o With shouting in the day of battle,—with a tempest in the day of the whirlwind:</p> <p>15 And ^p their king shall go into captivity, He and his princes together,—saith the LORD.</p> <p>2 Thus saith the LORD;—For three transgressions of ^q Moab, and for four, I will not turn away <i>the punishment</i> thereof; Because he ^r burned the bones¹¹ of the king of Edom into lime.</p> <p>2 But I will send a fire¹² upon Moab,—and it shall devour the palaces of ^s Kiriath: And Moab shall die with tumult, 'With shouting, <i>and</i> with the sound of the trumpet:</p> <p>3 And I will cut off ^u the judge from the midst thereof, And will slay all the princes thereof with him,—saith the LORD.</p> <p>4 Thus saith the LORD;—For three transgressions of ^x Judah, and for four, I will not turn away <i>the punishment</i> thereof; ^y Because they have despised the law of the LORD, And have not kept his commandments, And ^z their lies¹³ caused them to err,—^a after the which their fathers have walked.</p> <p>5 ^b But I will send a fire upon Judah,—and it shall devour the palaces of Jerusalem.</p>	<p>^p fulfilled, 2 Ki. 16. 9. q ch. 9. 7.</p> <p>^r 1 Sam. 6. 17; 2 Chr. 28. 18; Is. 14. 29—31; Jer. 47. 4, 5; Eze. 25. 15; Zeph. 2. 4.</p> <p>^s 2 Chr. 21. 16, 17; Joel 3. 6.</p> <p>^t ver. 9; Eze. 35. 5.</p> <p>^u Jer. 47. 1.</p> <p>^x Jer. 25. 20; Zeph. 2. 4; Zec. 9. 5, 6.</p> <p>^y Ps. 81. 14.</p> <p>^z Jer. 47. 4; Eze. 25. 15, 16; Zeph. 2. 4—7.</p> <p>^a see refs. Is. 23. 1; Joel 3. 4, 5.</p> <p>^b ver. 6.</p> <p>^c 2 Sam. 5. 11; 1 Ki. 5. 1; 9. 11—14.</p> <p>^d vers. 4, 7, etc.</p> <p>^e Is. 21. 11; 34. 5; Jer. 49. 7—22; Eze. 25. 12—14; 35. 2, etc.; Joel 3. 19; Obad. 1, etc.; Mal. 1. 4.</p> <p>^f Ge. 27. 40, 41; Num. 20. 14—21; Deu. 23. 7; Mal. 1. 2.</p> <p>^g 2 Chr. 28. 17; Obad. 10—14.</p> <p>^h Eze. 25. 5.</p> <p>ⁱ Obad. 9, 10.</p> <p>^k Jer. 49. 1—6; Eze. 25. 2; Zeph. 2. 9.</p> <p>^l Hos. 13. 16.</p> <p>^m Jer. 49. 1; Eze. 35. 1.</p> <p>ⁿ Deu. 3. 11, <i>Rabbath</i>; 2 Sam. 12. 26; Jer. 49. 2; Eze. 25. 5.</p> <p>^o ch. 2. 2; Ps. 83. 15; Is. 30. 30.</p> <p>^p Jer. 49. 3.</p> <p>^q Is. ch. 15 and 16; Jer. ch. 48; Eze. 25. 8; Zeph. 2. 8.</p> <p>^r 2 Ki. 3. 27.</p> <p>^s Jer. 48. 24, 41.</p> <p>^t ch. 1. 14.</p> <p>^u Num. 24. 17; Jer. 48. 7, 25.</p> <p>^x Jer. 9. 25, 26; Hos. 5. 12, 13.</p> <p>^y Le. 26. 14, 15; 2 Ki. 17. 19; 2 Chr. 36. 14—17; Ne. 1. 7; Dan. 9. 11.</p> <p>^z Is. 23. 15; Jer. 16. 19, 20; Ro. 1. 25.</p> <p>^a Eze. 20. 13, 16, 18, 24, 30.</p> <p>^b Jer. 17. 27; Hos. 8. 14.</p>
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1 As 'Aven,' or 'On,' is the Egyptian name for the city of the sun, Heliopolis (see Gen. xli. 45; Ezek. xxx. 17), this may refer to the Syrian Heliopolis, the celebrated city of Baalbek, which lay in the Bukáa or valley between Lebanon and Hermon. Or it may mean 'the valley of vanity;' *i. e.* of idolatry. See note on Hos. iv. 15.

2 'Beth-eden,' *the house of pleasure*, is probably the name of a royal residence in the mountains of Lebanon, called by Ptolemy (v. 15) 'Paradise.'

3 See note on 2 Kings xvi. 9.

4 Gaza was the most important city of the Philistines. The old site has long been forsaken, but the modern town is still large and populous. The other ancient Philistine cities are now small villages; and the site of Gath is not known. See note on Isa. xiv. 29.

5 Rather, 'a full captivity;' *i. e.* they swept off all that were within their reach. This is probably the invasion which is recorded in 2 Chron. xxi. 16, 17.

6 The covenant which had subsisted between David and Solomon, and the king of Tyre. See 2 Sam. v. 11; 1 Kings v. 12; ix. 11.

7 See notes on 2 Sam. viii. 13; 2 Chron. xx. 1; Isa. xxxiv. 1.

8 See notes on Jer. xlix. 7; Isa. xxxiv. 6.

9 The Ammonites aimed utterly to exterminate the Israelites, that they might extend their own territory.

10 See note on Jer. xlix. 2.

11 According to an uncertain tradition preserved by Jerome, these were the bones of the king of Edom who was allied with Jehoshaphat and Jehoram (2 Kings iii. 9). The disinterment was an act of cold-blooded revenge. Although this crime was committed not against Israel, but against Edom, it was not therefore overlooked.

12 The instrument of his revenge shall be the means of his punishment.

13 Probably 'idols;' see note on Psa. xxxi. 6.

- 6 Thus saith the LORD;—For three transgressions of ^c Israel, and for four,
I will not turn away *the punishment* thereof;
Because ^d they sold the righteous for silver,—and the poor for a pair of shoes;¹
- 7 ^e That pant after² the dust of the earth on the head of the poor,
And ^f turn aside the way of the meek:
^g And a man and his father will go in unto the *same* maid,
^h To profane my holy name.³
- 8 And they lay *themselves* down⁴ upon clothes ⁱ laid to pledge—^k by every altar,
And ^l they drink the wine of the condemned—in the house of their god.
- 9 Yet destroyed I the ^m Amorite⁵ before them,
ⁿ Whose height *was* like the height of the cedars,—and he *was* strong as the oaks;
Yet I ^o destroyed his fruit from above,—and his roots from beneath.
- 10 Also ^p I brought you up from the land of Egypt,
And ^q led you forty years through the wilderness,
^r To possess the land of the Amorite.
- 11 And I raised up of your sons for prophets,—and of your young men for ^s Nazarites.⁶
^t *Is it not even thus, O ye children of Israel?*—saith the LORD.
- 12 But ye gave the Nazarites wine to drink;
And commanded the prophets,—^u saying, Prophecy not.
- 13 ^v Behold, I am pressed⁷ under you,—as a cart is pressed *that is full of sheaves*.
- 14 ^w Therefore the flight shall perish from the swift,
And the strong shall not strengthen his force,
^x Neither shall the mighty deliver himself:
15 Neither shall he stand that handleth the bow;
And *he that is swift of foot shall not deliver himself*:
^y Neither shall he that rideth the horse deliver himself.
- 16 And *he that is courageous among the mighty*
Shall flee away naked⁸ in that day,—saith the LORD.

The peculiar privileges and responsibility of Israel; warnings of punishment.

- 3 HEAR⁹ this word that the LORD hath spoken against you, O children of Israel,
Against the whole family which I brought up from the land of Egypt, saying,
- 2 ^b You only have I known of all the families of the earth:
^c Therefore¹⁰ I will punish you for all your iniquities.
- 3 Can two walk together,—except they be agreed?
4 Will a lion roar¹¹ in the forest,—when he hath no prey?
Will a young lion cry out of his den,—if he have taken nothing?
5 Can a bird fall in a snare upon the earth,—where no gin *is* for him?
Shall *one* take up a snare from the earth,—and have taken nothing at all?
6 Shall a trumpet be blown in the city,—and the people not be afraid?¹²
^d Shall there be evil¹³ in a city,—and the LORD hath not done *it*?
7 Surely the Lord God will do nothing,
But ^e he revealeth his secret unto his servants the prophets.¹⁴

^c 2 Ki. 17. 7—18; Hos. 4. 1, 2, 11—14.

^d ch. 5. 11, 12; 8. 4—6; Is. 23. 21.

^e ch. 4. 1; 1 Ki. 21. 4; Mic. 2. 2, 9.

^f ch. 5. 12; Ex. 23. 6; Is. 10. 2.

^g Eze. 22. 11.

^h Le. 20. 3; 2 Sam. 12. 14; Eze. 36. 20; Ro. 2. 24.

ⁱ see refs. Ex. 22. 26, 27.

^k Is. 57. 7; Eze. 23. 41; 1 Cor. 8. 10; 10. 21.

^l Hos. 4. 8.

^m Num. 21. 21—25; Deu. 2. 24—33; Jos. 24. 8.

ⁿ Num. 13. 28, 29, 32, 33; Deu. 1. 28.

^o Jos. 11. 21, 22; Is. 5. 24; Mal. 4. 1.

^p Ex. 12. 51; Eze. 20. 10; Mic. 6. 4.

^q Num. 11. 31; Deu. 2. 7; 8. 2.

^r Deu. 1. 20, 21, 39.

^s Num. 6. 2, etc.; Judg. 13. 5.

^t Is. 5. 3, 4.

^u see refs. Is. 30. 10.

^v see refs. Is. 1. 14; Eze. 16. 43.

^w ch. 9. 1—3; Job 11. 20; Jer. 9. 23.

^x Ps. 33. 16.

^y Ps. 33. 17.

^b Ex. 19. 5, 6; Deu. 7. 6; 10. 15; Ps. 147. 19, 20; Is. 63. 19.

^c see Dan. 9. 12; Mt. 11. 22; Lk. 12. 47; Ro. 2. 9; Heb. 12. 5—8; 1 Pet. 4. 17.

^d Is. 14. 21—27; 45. 7.

^e Ge. 6. 13; see refs. Is. 17; Dan. 9. 22—27.

1 Rather, 'sandals;' mere soles fastened by thongs; things of the smallest value. Compare Ezek. xiii. 19. The word 'sold' is to be understood here in the sense of selling *into slavery*, which was frequently done. See Lev. xxv. 39; 2 Kings iv. 1.

2 The meaning probably is, that they grudge the poor the very dust that they put on their heads as a mark of mourning.

3 Sin on the part of God's professed people is peculiarly dishonouring, and therefore displeasing to Him. It is not unlikely that, as the Israelites professed to honour Jehovah in their image-worship, they even pretended to do so in the obscene practices which they joined with it.

4 They not only appropriated to their own use the garments which had been pledged (see Exod. xxii. 6), and the fines which had been levied; but to this injustice they added the impiety of using these things at their idol-feasts.

5 See note on Gen. xv. 16.

6 See note on Numb. vi. 2.

7 Rather, 'Behold, I will press you down,' etc. (*i. e.* I will overpower you with punishment), 'and flight shall fail,' etc.

8 That is, the bravest shall throw off his armour and flee.

9 The people of Israel are reminded of the responsibility resulting from their peculiar privileges (vers. 1, 2), and then, by a series of pungent and suggestive questions, they are taught that they cannot expect God's friendship while they oppose his will (3), that he does not threaten, nor will they suffer, without cause (4, 5), and that they may well fear when God requires his servants to warn them (6—8). And their heathen neighbours are called to observe and bear witness to their disorders and their punishment (9—15).

10 Those must expect to be punished with peculiar severity who, having enjoyed remarkable Divine favours and advantages, have sinned against stronger obligations, and set a more injurious example than others.

11 The lion roars when eager for his prey, or exulting over it. He does not roar without cause; so God does not threaten and punish where there is no sin.

12 It was no vain alarm which the prophets were sounding in the ears of their countrymen; and, whoever might be the instruments, God was the author of the chastisement.

13 The word 'evil' here means *calamity*, as in Gen. xix. 19.

14 Before God inflicts his strokes, he mercifully warns men by his prophets, whose words may well excite alarm, for they are uttered under his impulse.

- 8 *f* The lion hath roared, who will not fear?
The Lord God hath spoken, *g* who can but prophesy?
- 9 Publish in the palaces at Ashdod,—and in the palaces in the land of Egypt,
And say, Assemble yourselves upon the mountains of Samaria,
h And behold the great tumults ¹ in the midst thereof,
And the oppressed [*ov*, oppressions] in the midst thereof.
- 10 For they ² know not to do right,—saith the LORD,
Who store up violence and robbery in their palaces.
- 11 Therefore thus saith the Lord God;
i An adversary *there shall be* even round about the land;
And he shall bring down thy strength from thee,
And thy palaces shall be spoiled. ²
- 12 Thus saith the LORD;
As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear;
So shall the children of Israel be taken out ³
That dwell in Samaria in the corner of a bed,—and in Damascus *in* a couch. ⁴
- 13 Hear ye, and testify in ⁵ the house of Jacob,—saith the Lord God, the God of hosts,
14 That in the day that I shall visit the transgressions of Israel upon him,
h I will also visit the altars of Beth-el: ⁶
And ⁷ the horns of the altar shall be cut off,—and fall to the ground.
- 15 And I will smite ^m the winter house with ⁿ the summer house;
And ^o the houses of ivory shall perish,
And the great houses shall have an end,—saith the LORD.
- Reproofs of the nobles and of the people, for oppression, idolatry, and impenitence.*
- 4 HEAR ⁷ this word, ye ^p kine of Bashan, ⁸—that *are* in the mountain of Samaria,
Which oppress the poor, which crush the needy,
Which say to their masters,—⁷ Bring, and let us drink.
- 2 ^r The Lord God hath sworn by his holiness, ⁹
That, lo, the days shall come upon you,
That he will take you away ^s with hooks,—and your posterity with fishhooks.
- 3 And ^t ye shall go out at the breaches,—^u every *cov* at that *which* is before her;
And ye shall cast *them* into the ^x palace,—saith the LORD. ¹⁰
- 4 ^v Come to Beth-el, and transgress;—at ^z Gilgal multiply transgression;
And ^a bring your sacrifices every morning,—^b and your tithes after three years: ¹¹
- 5 ^c And offer a sacrifice of thanksgiving with leaven, ¹²
And proclaim *and* publish ^d the free offerings:
^e For this liketh you, O ye children of Israel,—saith the Lord God.
- 6 And I also have given you cleanness of teeth, ¹³ in all your cities,
And ^f want of bread in all your places.
^g Yet have ye not returned unto me,—saith the LORD.
- 7 And also ^h I have withholden the rain from you,
When *there were* yet three months ¹⁴ to the harvest:
ⁱ And I caused it to rain upon one city,
And caused it not to rain upon another city:
One piece was rained upon,—and the piece whereupon it rained not withered.

f ch. 1. 2.*g* Jer. 20. 9; Ac. 4. 20;
5. 20, 29; 1 Cor. 9.
16.*h* Deu. 29. 24—28; Jer.
22. 8, 9.*i* Jer. 4. 22.*j* ch. 6. 14; 2 Ki. 17.
3—6; 18. 9—11.*k* Hos. 10. 5—8.*l* Ex. 27. 2.*m* Jer. 36. 22.*n* Judg. 3. 20.*o* 1 Ki. 22. 39.*p* Ps. 22. 12; Jer. 50.
11; Eze. 39. 18.*q* Joel 3. 3.*r* Ps. 89. 35.*s* Is. 37. 29; Jer. 16.
16; Hab. 1. 15.*t* 2 Ki. 25. 4; Eze. 12.
5, 12.*u* ver. 1.*x* 2 Ki. 7. 7, 8, 15;
Zeph. 1. 18.*y* Eze. 20. 39; Mt. 23.
32.*z* ch. 5. 5; Hos. 4. 15;
9. 15; 12. 11.*a* Num. 28. 3, 4.*b* Deu. 14. 28.*c* Le. 7. 12, 13; 23. 17.*d* Le. 22. 18, 21; Deu.
12. 6.*e* Ps. 81. 12.*f* Le. 26. 26; 1 Ki. 18.
2; 2 Ki. 8. 1.*g* vers. 8—11; Is. 9.
13; 26. 11; Jer. 5. 3;

11ag. 2. 17.

h Le. 26. 19, 20; 1 Ki.
8. 35; Jer. 11. 4.*i* see Ex. 8. 22.

1 The disorders connected with acts of oppression.

2 For the fulfilment of this, see 2 Kings xvii. 5, 6.

3 The shepherd was expected to make good any loss that occurred in his flock, unless he could prove that the animal had been torn by a wild beast, by producing some fragment as evidence of the fact (Exod. xxii. 10—13). In allusion to this custom, the prophet says that no more than the mere fragments of God's flock shall be left to show how they have been devoured.

4 According to the present Hebrew vowel-points, this should be translated, 'in the corner (*i. e.* the place of honour) of a sofa, and in the damask of a couch,' referring to the luxurious habits of the people.

5 Rather, 'against the house of Jacob.'

6 As idolatry has been the parent of other crimes, so it shall be punished with them.

7 The nobles are charged with oppression and threatened with exile (vers. 1—3); and all the people are charged with superstitious will-worship (4, 5), for which they have already suffered famine, drought, blight, pestilence, and the destruction of some of their cities; but as all these judgments have failed to reform them (6—11), destruction, like that of Egypt or of Sodom, must follow (12, 13).

8 See note on Psa. xxii. 12. In this passage, masculine and feminine forms are intermingled, to designate the effeminaey and tyranny of the courtiers and companions of the king of Israel (compare Hos. vii. 5), who is called 'their master,' as they are called 'kine,' or cows, of Bashan.

9 That Divine excellence which their sin had outraged is here engaged to vindicate itself. God's holiness must be hostile to the sinner.

10 Perhaps the best rendering of this verse is, 'And at the breaches (of your walls) ye shall go forth, each straight before her; and ye shall throw yourselves down from the citadel, saith Jehovah.' The figure is derived from the headlong rushing of frightened cattle.

11 See Deut. xiv. 28, and note. This seems to mean, You may maintain your worship carefully, but you only provoke me; for I have forbidden your calf-worship, and have chosen Jerusalem, not Beth-el, for my sanctuary.

12 See Lev. vii. 13, and note.

13 This is the same as 'want of bread.'

14 The 'latter rain,' which falls in Palestine about February, is necessary for the growth of the corn: see note on Deut. xi. 14. This was not yet absolutely withheld, but was very partial.

- 8 So two *or* three cities wandered unto one city, to drink water ;
But they were not satisfied :—^k yet have ye not returned unto me,—saith the LORD.
- 9 ^l I have smitten you with blasting and mildew :
When your gardens and your vineyards
And your fig trees and your olive trees increased,
^m The palmerworm devoured *them* :
Yet have ye not returned unto me,—saith the LORD.
- 10 I have sent among you the pestilence ⁿ after the manner of Egypt :¹
Your young men have I slain with the sword,—^o and have taken away your horses ;
And I have made ^p the stink of your camps to come up unto your nostrils :
^q Yet have ye not returned unto me,—saith the LORD.
- 11 I have overthrown *some* of you,—as God overthrew ^r Sodom and Gomorrah,²
^s And ye were as a firebrand plucked out of the burning :
^t Yet have ye not returned unto me,—saith the LORD.
- 12 Therefore ^u thus³ will I do unto thee, O Israel :
And because I will do this unto thee,—^x prepare to meet thy God, O Israel.
- 13 For, lo, he that formeth the mountains,—and createth the wind,
^y And declareth unto man what *is* his thought,
^z That maketh the morning darkness,
^a And treadeth upon the high places of the earth,
^b The LORD, The God of hosts, *is* his name.⁴

Lamentations over Israel; warnings and exhortations.

- 5 HEAR⁵ ye this word which I ^c take up against⁶ you,
Even a lamentation, O house of Israel.
- 2 ^d The virgin of Israel ^e is fallen ;—she shall no more rise :
She is forsaken upon her land ;—*there is none to raise her up.*
- 3 For thus saith the Lord God ;
^f The city that went out⁷ *by* a thousand—shall leave an hundred,
And that which went forth *by* an hundred—shall leave ten,—to the house of Israel.
- 4 For thus saith the LORD unto the house of Israel,
^g Seek ye me, ^h and ye shall live :
- 5 But seek not ⁱ Beth-el,—nor enter into Gilgal,—and pass not to ^k Beer-sheba :⁸
For Gilgal shall surely go into captivity,—and ^l Beth-el shall come to nought.
- 6 ^m Seek the LORD, and ye shall live ;
Lest he break out like fire in ⁿ the house of Joseph,⁹
And devour *it*, ^o and *there be none to quench it* in Beth-el.
- 7 Ye who ^p turn judgment to wormwood,—and leave off righteousness in the earth,¹⁰
- 8 ^q Seek *him* that maketh the ^r seven stars¹¹ and Orion,
^s And turneth the shadow of death into the morning,
^t And maketh the day dark with night :
That ^u calleth for the waters of the sea,
And poureth them out upon the face of the earth :—^v The LORD *is* his name :
- 9 That strengtheneth the spoiled against the strong,
So that the spoiled shall come against the fortress.¹²
- 10 ^w They hate him that rebuketh¹³ ^x *in* the gate,
And they ^y abhor him that speaketh uprightly.
- 11 Forasmuch therefore ^z as your treading *is* upon the poor,
And ye take from him burdens¹⁴ of wheat :
^a Ye have built houses of hewn stone,—but ye shall not dwell in them ;
Ye have planted pleasant vineyards,—but ye shall not drink wine of them.

^k vers. 6, 10, 11.

^l Ge. 41. 6 ; Deu. 28. 22 ; Hag. 2. 17.

^m Joel 1. 4 ; 2. 25.

ⁿ Ex. 9. 3–6 ; 12. 29, 30 ; Le. 26. 25 ; Deu. 28. 27, 67 ; Ps. 78. 50.

^o 2 Ki. 13. 7.

^p Jer. 16. 4.

^q ver. 6.

^r Ge. 19. 24, 25 ; Is. 13. 19 ; Jer. 49. 18.

^s Zec. 3. 2 ; Jude 23.

^t ver. 6.

^u vers. 2, 3 ; ch. 2. 14–16.

^x see Eze. 13. 5 ; 22. 39 ; Mt. 5. 25 ; 24. 41 ; Lk. 14. 31, 32 ;

Jam. 4. 8, 10.

^y Ps. 139. 2 ; Dan. 2. 28 ; Mt. 9. 4.

^z ch. 5. 8 ; 8. 9 ; Jer. 13. 16.

^a Deu. 32. 13 ; 33. 29 ;

Mic. 1. 3.

^b ch. 5. 8 ; 9. 6 ; Is. 47. 4 ; Jer. 10. 16.

^c Jer. 7. 29 ; Eze. 19. 1 ; 27. 2.

^d Is. 37. 22 ; Jer. 14. 17.

^e 2 Ki. 15. 29 ; Hos. 14. 1.

^f Deu. 28. 62.

^g ver. 6 ; 2 Chr. 15. 2 ;

Jer. 29. 12, 13.

^h Ps. 69. 32 ; Is. 53. 3.

ⁱ ch. 4. 1.

^k ch. 8. 11.

^l Hos. 4. 15 ; 10. 8.

^m ver. 1 ; Eze. 33. 11.

ⁿ Ge. 48. 8–20 ; Jos. 18. 5.

^o Jer. 4. 4.

^p ch. 6. 12 ; Hos. 10. 4.

^q Job 9. 9 ; 38. 31.

^r Job 12. 22.

^s ch. 1. 13 ; Ps. 104. 20.

^t ch. 9. 6 ; Ge. 7. 11–21 ; Job 38. 34.

^u ch. 4. 13.

^v ch. 7. 10–17 ; Is. 29. 21.

^w Ps. 69. 4.

^x 1 Ki. 22. 8.

^y ch. 4. 1.

^z Deu. 28. 30, 38, 39.

¹ That is, as I formerly did to the Egyptians. See refs.

² This refers to some awful catastrophe, not noticed elsewhere, by which some of the cities of Israel were burnt, whilst others narrowly escaped, like a brand plucked from the fire. Comp. Zech. iii. 2 ; 1 Cor. iii. 15.

³ As I have done to Egypt and Sodom, and have threatened (Deut. xxviii.), and have already begun, to deal with thee.

⁴ Israel's God is almighty, omniscient, and supreme. How awful for the ungodly to be summoned to meet Him !

⁵ Lamenting the approaching desolation of Israel (vers. 1–3), the prophet calls upon them to seek not their idols but Jehovah (1–6). His power is opposed to unrighteousness (7–9) such as they have practised (10–13), and from which they must turn to God if they would escape his anger (14–17).

⁶ Or, 'over you,' as a funeral lamentation.

⁷ Probably to war. The population of a city was

reckoned by the number of warriors it could send out.

⁸ A city of Judah (1 Kings xix. 3), on its southern frontier. From this passage and ch. viii. 14, it appears to have been at this time a place of idolatrous resort.

⁹ The kingdom of Ephraim, or the ten tribes.

¹⁰ Rather, 'and who cast righteousness down to the ground.'

¹¹ The Pleiades : see notes on Job ix. 9 ; xxxviii. 31.

¹² Rather, 'That flasheth forth destruction upon the strong ; and destruction cometh upon the fortress.' The power of the Almighty Creator is put forth to destroy the stronghold of the sinner.

¹³ This may mean the prophets, who uttered their rebukes 'in the gate,' the most frequented part of the city ; or it may be rendered, 'him that contendeth in the gate,' referring to those who brought these men to public trial. Comp. ver. 12, and Isa. xxix. 21.

¹⁴ Or, 'presents ;' *i. e.* bribes.

- 12 For ^c I know your manifold transgressions—and your mighty sins.
^d They afflict the just,—they take a bribe,
 And they ^e turn aside the poor ^f in the gate *from their right*.
- 13 Therefore ^g the prudent shall keep silence¹ in that time;—for it is ^h an evil time.
- 14 ⁱ Seek good, and not evil, that ye may live:
 And so the LORD, the God of hosts, shall be with you,—^k as ye have spoken.
- 15 ^l Hate the evil, and love the good,—and establish judgment in the gate.
^m It may be that the LORD God of hosts will be gracious
 Unto ⁿ the remnant of Joseph.
- 16 Therefore the LORD, the God of hosts, the Lord, saith thus;
^o Wailing *shall be* in all streets;
 And they shall say in all the highways, Alas! alas!
 And they shall call the husbandman to mourning,
 And ^p such as are skilful of lamentation² to wailing.
- 17 And ^q in all vineyards *shall be* wailing:
 For ^r I will pass through thee,—saith the LORD.

False security exposed and reprov'd.

- 18 ^s WOE³ unto you that desire the day of the LORD!⁴
 To what end *is* it for you?—^t The day of the LORD *is* darkness, and not light.
- 19 ^u As if a man did flee from a lion,—and a bear met him;
 Or went into the house, and leaned his hand on the wall,
 And a serpent bit him.⁵
- 20 *Shall* not the day of the LORD *be* darkness, and not light?
 Even very dark, and no brightness in it?
- 21 ^v I hate, I despise your feast days,⁶
 And ^w I will not smell in your solemn assemblies.
- 22 ^x Though ye offer me burnt offerings and your meat offerings,
 I will not accept *them*:
 Neither will I regard the peace offerings of your fat beasts.
- 23 Take thou away from me the noise of thy songs;
 For I will not hear the melody of ^y thy viols.
- 24 ^z But let judgment run down as waters,—and righteousness as a mighty stream.
- 25 ^a Have ye offered unto me sacrifices and offerings
 In the wilderness forty years, O house of Israel?
- 26 But ye have borne⁷ the tabernacle ^b of your Moloch
 And Chiun your images, the star of your god,⁸—which ye made to yourselves.
- 27 Therefore will I cause you to go into captivity ^c beyond Damascus,⁹
 Saith the LORD, ^d whose name *is* The God of hosts.
- 6** Woe ^e to them *that are* at ease in Zion,—and trust in ^f the mountain of Samaria,
 Which are named¹⁰ ^g chief of the nations,—to whom the house of Israel came!
- 2 ^h Pass ye unto ⁱ Calneh,¹¹ and see;—and from thence go ye to ^j Hamath¹² the great:

- ^c Deu. 31. 21.
^d ch. 2. 6.
^e ch. 2. 7; Is. 29. 21.
^f ver. 10.
^g ch. 6. 10.
^h Ecc. 9. 12; Mic. 2. 3.
ⁱ Is. 1. 16, 17.
^k Mic. 3. 11.
^l Ps. 34. 14; 97. 10;
 Ro. 12. 9.
^m Ex. 32. 30; 2 Ki. 19.
 4; Joel 2. 14.
ⁿ ver. 6.
^o ch. 8. 10.
^p Jer. 9. 17.
^q Hos. 9. 2.
^r Ex. 12. 12; Is. 16. 10;
 Nah. 1. 12.
^s Is. 5. 19; Jer. 17. 15;
 Eze. 12. 22, 27; 2 Pet.
 3. 4.
^t Jer. 30. 7; Joel 1. 15;
 2. 2; Zeph. 1. 15.
^u Is. 24. 17, 18; Jer.
 48. 41.
^v Pro. 21. 27; Is. 1. 11
 —16; Jer. 6. 20; Hos.
 8. 13.
^w Le. 26. 31.
^x Ps. 50. 8—13; Is. 66.
 3; Mic. 6. 6, 7.
^y ch. 6. 5.
^z ver. 15; Hos. 6. 6;
 Mic. 6. 8.
^a see Le. 17. 7; Deu.
 32. 17; Jos. 24. 14;
 Is. 43. 23; Eze. 20. 8,
 16, 24; Ac. 7. 42, 43.
^b Le. 18. 21; 1 Ki. 11.
 33, *Milcom*.
^c 2 Ki. 15. 29; 17. 6.
^d ch. 4. 13.
^e Jer. 48. 11; Lk. 6.
 24, 25.
^f ch. 4. 1; 1 Ki. 16. 24.
^g Ex. 19. 5, 6.
^h Jer. 2. 10.
ⁱ Is. 10. 9, *Calno*.
^j 2 Ki. 18. 34.

¹ In such a time, the wise and pious can only wait in silence for God's interposition to check the overwhelming power of public and private wickedness.

² See Eccles. xii. 5; Jer. ix. 17, and notes.

³ Two grounds of false confidence are here exposed; namely, first, God's expected interposition, which however would be to punish rather than to bless a people so faithless to Him (vers. 18—27); and, secondly, the strength of the two capitals of Israel and Judah, which encouraged the inhabitants, notwithstanding the fall of other cities, in luxurious security and disregard of the sufferings of the rest of the country (ch. vi. 1—6). For these reasons, they and their cities shall be the chief sufferers by pestilence and earthquake (7—11), that they may learn how unprofitable is their sin, and how unavailing their strength in the time of God's chastisements (12—14).

⁴ 'The day of the Lord' may be either *the day of his anger*, which these men boldly despise, as if they said, 'Let him do his worst;' or, more probably, *the day of his interposition*; which they thought must be to them, as Israelites, a time of blessing; but which, because they were faithless to his covenant, would bring to them only darkness and misery. Such was Christ's first coming, and such will be the day of his second appearing.

⁵ Proverbial expressions representing men as finding destruction where they hoped to find safety.

⁶ See Isa. i. 10—15, and notes.

⁷ Rather, 'Did ye offer unto me, etc., and (yet, *i. e.* at the same time) ye bore,' etc. The Israelites are accused of having, from the earliest periods of their history, mixed superstitious practices with a professed attention to the ritual observances of the Mosaic law.

⁸ This is rendered by some, 'Ye carried the shrine of your king, and the pillar of your images, the star of your gods.' The heathen were accustomed to make portable shrines; and several of the deities of Nineveh are represented as being carried on the shoulders of men, each deity having a star over its head. Those who adopt the rendering of the text suppose 'Chiun' to be the planet Saturn, of which they think Remphan to be the Egyptian name. The text is quoted in Acts vii. 43 nearly according to the Septuagint version.

⁹ Even to Babylon. See Acts vii. 43, and note.

¹⁰ Rather, 'the distinguished men of the chief of the nations;' *i. e.* the princes of the two kingdoms of Israel and Judah, who, trusting in the strength of their capitals, set the people, who looked up to them, an example of confident ease and recklessness of Divine warnings. The same epithets are applied by Isaiah (Isa. xxxii. 9, 11) to the luxurious women of Israel.

¹¹ Or, *Calno* (Isa. x. 9), probably Ctesiphon; situated opposite Seleucia, and for a time the capital of the Parthians.

¹² See notes on Numb. xiii. 21; 2 Sam. viii. 9.

Then go down to ⁿ Gath¹ of the Philistines :
^o *Be they* better than these kingdoms?—or their border greater than your border?²
 3 Ye that ^p put far away the ^q evil day,³
^r And cause ^t the seat of violence⁴ to come near ;
 4 That lie upon beds of ^u ivory,—and stretch themselves upon their couches,
^v And eat the lambs out of the flock.—and the calves out of the midst of the stall ;
 5 ^w That chant to the sound of the viol,
 And invent to themselves instruments of music, ^x like David ;⁵
 6 That drink wine in bowls,—and anoint themselves with the chief ointments :
^y But they are not grieved for the affliction of ^z Joseph.
 7 Therefore now shall they go captive with the first that go captive,
 And ^a the banquet⁶ of them that stretched themselves shall be removed.
 8 ^a The Lord God hath sworn by himself,—saith his Lord the God of hosts,
^b I abhor ^c the excellency of Jacob,⁷ ^d and hate his palaces :
^e Therefore will I deliver up the city with all that is therein.
 9 And it shall come to pass, ^f if there remain ten men in one house,
 That they shall die.
 10 And a man's uncle shall take him up, and he that burneth⁸ him,
 To bring out the bones out of the house,
 And shall say unto him that *is* by the sides of the house,
Is there yet any with thee?—and he shall say, No.
 Then shall he say, ^g Hold thy tongue :
^h For we may not make mention of the name of the LORD.⁹
 11 For, behold, ⁱ the LORD commandeth,
^k And he will smite the great house with breaches,—and the little house with clefts.
 12 Shall horses run upon the rock?—will *one* plow *there* with oxen?¹⁰
 For ^l ye have turned judgment into gall,
 And the fruit of righteousness into hemlock :
 13 Ye ^m which rejoice in a thing of nought ;
 Which say, Have we not taken to us horns¹¹ by our own strength?
 14 But, behold, ⁿ I will raise up against you a nation, O house of Israel,
 Saith the LORD the God of hosts;—and they shall afflict you
 From the ^o entering in of Hemath—unto the river of the wilderness.¹²
Symbolical visions representing approaching Divine judgments for the sins of the people.
 7 ^p THUS¹³ hath the Lord God showed unto me ; and, behold, he formed grass-
 hoppers¹⁴ in the beginning of the shooting up of the latter growth ; and, lo, *it was*
 2 the latter growth after the king's mowings.¹⁵ And it came to pass, *that* when
 they had made an end of eating the grass of the land, then I said,

ⁿ 2 Chr. 26. 6.
^o Is. 37. 12, 13 ; Nah. 3. 8.
^p Ecc. 8. 11 ; Is. 47. 7 ; Eze. 12. 27.
^q ch. 5. 18 ; 9. 10.
^r ver. 12 ; ch. 5. 12.
^s Ps. 91. 20.
^t ch. 3. 15.
^u Is. 22. 13.
^v Job 21. 11, 12 ; Is. 5. 12.
^w 1 Chr. 23. 5.
^x Ge. 37. 25 ; Ro. 12. 15 ; 1 Cor. 12. 26.
^y ch. 5. 6.
^z ver. 4 ; Nah. 1. 10.
^a Jer. 51. 14 ; Heb. 6. 13, 17.
^b Ps. 78. 59.
^c ch. 8. 7 ; Ps. 47. 4 ; Eze. 24. 21.
^d ch. 3. 11 ; Lam. 2. 5
^e see 2 Ki. 17. 5, 6 ; Mic. 1. 6, 7.
^f ch. 5. 3.
^g ch. 5. 13.
^h ch. 8. 3.
ⁱ Is. 55. 11.
^k ch. 3. 15 ; Zec. 14. 2.
^l ch. 5. 7 ; Jer. 5. 3 ; Hos. 10. 4 ; Zec. 7. 11, 12.
^m Jer. 9. 23.
ⁿ 2 Ki. 15. 29 ; 17. 6 ; Jer. 5. 15.
^o Num. 31. 8 ; 1 Ki. 8. 65.
^p vers. 4, 7 ; Jer. 21. 1.

1 Gath was one of the principal cities of the Philistines, the residence of Goliath. Uzziah, in whose reign Amos prophesied, took it and destroyed its wall (2 Chron. xxvi. 5), and probably also the entire city, as it is not mentioned in ch. i. 6—8.
 2 Of the various explanations given to this question the most probable is, See how these mighty cities are humbled and reduced, and learn to fear my judgments.
 3 Banishing all fear of the threatened punishment, men hold fast to their iniquities.
 4 The judgment-seat, where injustice was practised.
 5 Cultivating merely for their own diversion an art which David consecrated to the service of God. The word here rendered 'bowls' (ver. 6) is everywhere else applied to the capacious vessels used in the sanctuary. These men were not only voluptuous, but profane.
 6 Rather, 'and the shouting of those that recline (on couches) shall depart.' Having been chief in sin, they shall be chief in punishment.
 7 See note on Psa. xlvii. 4 ; and Ezek. xxiv. 21.
 8 Or, 'A man's uncle, even he who burneth him, shall take him up,' etc. This probably means that the mortality will be so great as to throw the care of the dead upon their more distant relatives ; who, to prevent infection, will burn the bodies instead of burying them.
 9 Or, 'Be silent ; for [it is not a time] to mention the name of the Lord.' The meaning is not very obvious, but perhaps it is this : that one of the household, confined to the chamber by the disease, says that he is the sole survivor ; and he is told that it is of no use now to call upon God, for his case is hopeless.

10 You cannot reasonably expect to profit by injustice.
 11 That is, *power*. The strength in which you trust and rejoice for success is 'nought,' when opposed to the agents of my justice.
 12 Rather, 'the stream of the Arabah ;' *i. e.* the Jordan-valley. As this is probably the boundary mentioned in 2 Kings xiv. 25, it is either the Kidron, or some stream falling into the northern part of the Dead Sea.
 13 Chapters vii., viii., ix. 1—10 contain a series of symbolical visions indicating progressive Divine judgments. The first (ch. vii. 1—3) and the second (4—6) predict devastation ; against which Amos pleads with some success. The third foreshows the destruction of the idol-temples and of the royal house (7—9). Upon delivering this vision, the prophet is, by a perversion of his words, charged with treason ; but he defends himself, and foretells the punishment of his accuser (10—17). The fourth vision shows the ripeness of the people for the judgments which are at hand (viii. 1—3) ; and is followed by a catalogue of their crimes, with their retributions (4—14). In the fifth, the Divine Judge appears at the idolatrous altar, whence their other sins had originated, and decrees the destruction of the idol-temple and of its votaries ; declaring that all attempts at escape are hopeless, for their Judge is the omnipotent and omnipresent Creator, who has cast off this rebellious people, and will let none escape, whilst he will take care that none of his servants shall perish (ix. 1—10).
 14 Rather, 'locusts.'
 15 'The king's mowings,' or *croppings*, may refer either to the exaction by the monarch of the first growth of the

^o O Lord GOD, forgive, I beseech thee :
^r By whom shall Jacob arise?—^s for he *is* small.¹
 3 'The LORD repented for this:—It shall not be, saith the LORD.
 4 " Thus hath the Lord GOD showed unto me ; and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.²
 5 Then said I,—O Lord GOD, ^x cease, I beseech thee :
 By whom shall Jacob arise?—for he *is* small.
 6 ^y The LORD repented for this:—This also shall not be, saith the Lord GOD.
 7 ^z Thus he showed me : and, behold, the Lord stood upon a wall *made* by a
 8 plumbline, with a plumbline in his hand. And the LORD said unto me, Amos,
 what seest thou ? And I said, A plumbline. Then said the Lord,
 Behold, ^a I will set a plumbline in the midst of my people Israel :³
^b I will not again pass by them any more :
 9 ^c And the high places of Isaac shall be desolate,
 And the sanctuaries⁴ of Israel shall be laid waste ;
 And ^d I will rise against the house of Jeroboam with the sword.
 10 Then Amaziah ^e the priest of Beth-el sent to ^f Jeroboam king of Israel, saying,
 Amos hath conspired against thee in the midst of the house of Israel : the land
 11 is ^g not able to bear all his words. For thus Amos saith, ^h Jeroboam shall die by
 the sword, and ⁱ Israel shall surely be led away captive out of their own land.
 12 Also Amaziah said unto Amos, ^k O thou seer, ^l go, flee thee away into the land
 13 of Judah, and there eat bread,⁵ and prophesy there : but ^m prophesy not again
 any more at Beth-el : ⁿ for it *is* the king's chapel,⁶ and it *is* the king's court.
 14 Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I ^o a
 prophet's son ;⁷ ^p but I *was* an herdman, and a gatherer⁸ of sycomore fruit :
 15 and the LORD took me as I followed the flock, and the LORD said unto me, Go,
 16 prophesy unto my people Israel. Now therefore hear thou the word of the LORD :
^q Thou sayest, Prophesy not against Israel, and ^r drop not *thy word* against the
 17 house of Isaac. ^s Therefore thus saith the LORD ;
 ' Thy wife shall be an harlot in the city,
 And thy sons and thy daughters shall fall by the sword,
 And thy land shall be divided by line ;⁹—and thou shalt die in a polluted¹⁰ land :
 " And Israel shall surely go into captivity forth of his land.
 8 ^x Thus hath the Lord GOD showed unto me ; and behold a basket of summer
 2 fruit.¹¹ And he said, Amos, what seest thou ? And I said, A basket of summer
 fruit. Then said the LORD unto me,
^y The end is come upon my people of Israel ;
^z I will not again pass by them any more.
 3 And ^a the songs of the temple¹² shall be howlings in that day, saith the Lord GOD :
 There shall be many dead bodies in every place ;
^b They shall cast *them* forth with silence.¹³
 4 Hear this, O ye that ^c swallow up the needy,
 Even to make the poor of the land to fail,
 5 Saying, When will the new moon ^d be gone,—that we may sell corn ?
 And ^e the sabbath,—that we may set forth wheat,
^f Making the ephah small, and the shekel great,¹⁴

^q Ex. 32. 11, 12 ; Jer. 14. 7 ; Dan. 9. 10 ; Jam. 5. 16.
^r ver. 5 ; Is. 51. 19.
^s see Jer. 30. 19 ; 42. 2.
^t ver. 6 ; see refs. Deu. 32. 36 ; Hos. 11. 8 ; Jon. 3. 10 ; Jam. 5. 16.
^u ver. 1.
^x ver. 2 ; Ps. 85. 4.

^y ver. 3.

^z ver. 1.

^a see 2 Ki. 21. 13 ; Is. 28. 17 ; 34. 11 ; Lam. 2. 8 ; Eze. 40. 3 ; Zec. 2. 1, 2.
^b ch. 8. 2 ; Eze. 7. 2—9 ; Mic. 7. 18.
^c Beer-sheba, ch. 5. 5 ; 8. 14 ; Ge. 26. 23 ; 46. 1 ; see Le. 26. 30, 31 ; Is. 65. 7.
^d fulfilled, 2 Ki. 15. 8—10.
^e 1 Ki. 12. 31, 32.
^f 2 Ki. 11. 23, 24.
^g Jer. 18. 18 ; Ac. 7. 51.
^h ver. 9 ; Ps. 56. 5 ; Mt. 26. 51.
ⁱ ch. 6. 7, 8.
^k see 1 Sam. 9. 9.
^l Mt. 8. 34.
^m ch. 2. 12.
ⁿ 1 Ki. 12. 29, 32 ; 13. 1.
^o 1 Ki. 20. 35 ; 2 Ki. 2. 5 ; 4. 38 ; 6. 1.
^p ch. 1. 1 ; Zec. 13. 5.

^q ver. 13 ; Is. 30. 10.
^r see refs. Eze. 20. 46.
^s see Jer. 20. 6 ; 28. 12, 16 ; 29. 21, 25, 31, 32.
^t Is. 13. 16 ; Lam. 5. 11 ; Hos. 4. 13 ; Zec. 14. 2.

^u ver. 11.

^x ch. 7. 1.

^y Jer. 1. 12 ; Eze. 7. 2, 3.
^z ch. 7. 8.

^a ch. 5. 23 ; Zec. 11. 1—3.

^b ch. 6. 9, 10.

^c ch. 5. 11, 12 ; Ps. 14. 4 ; Pro. 30. 14.

^d Mal. 1. 13.
^e see Ex. 20. 8—10 ; Ne. 13. 15, 16.

^f Le. 19. 36 ; Deu. 25. 13—16 ; Pro. 11. 1 ; Mic. 6. 10, 11.

grass for his own cattle (see 1 Sam. viii. 14) ; or to the invasions of the Syrian kings (2 Kings xiii. 3—7). If locusts destroyed the after-crop, there was no hope of any grass till the summer was passed.

¹ Rather, 'Who is Jacob that he should stand?' *i. e.* How can a nation already brought so low by thy judgments endure any more? And so in ver. 5.

² Rather, 'the part;' *i. e.* the other part; the dry land in opposition to the deep. The 'fire' denotes a heavier judgment than the 'locusts.'

³ The application of the line and plummet to a completed building implies that its correctness and stability are being tested, and that, if found faulty or dangerous, it will be taken down. This symbol therefore represents God's trial of a people, which often results in their condemnation. Comp. Isa. xxviii. 17 ; 2 Kings xxi. 13.

⁴ Their idol-temples.

⁵ Gain thy living by prophesying there. The idolatrous priest apparently regards Amos as merely a hireling, like himself, doing his work for the maintenance which the king gave him.

⁶ Rather, 'the king's sanctuary.' As Bethel was frequented by the kings of Israel for their idolatrous worship, it had also a royal residence.

⁷ That is, I was not a disciple of the prophets. See note on 1 Sam. x. 12.

⁸ Perhaps, 'scraper;' alluding to the practice of scraping or making incisions in the sycomore fruit, to promote its maturity. As this fruit was common and insipid, and was eaten chiefly by the poor, it is likely that Amos was in a humble station.

⁹ Divided among the victorious enemies.

¹⁰ A foreign heathen land, where the worship of Jehovah was altogether unknown.

¹¹ That is, fruit fully ripe, which soon rots ; representing Israel as ripe for judgment. Compare Rev. xiv. 15, 18.

¹² Rather, 'palace.'

¹³ Without the usual wailings, either for fear of the enemy, or because none were left to mourn.

¹⁴ By diminishing the measure they gave, and at the same time increasing the weight by which the money

And ^g falsifying the balances by deceit?
 6 That we may buy the poor¹ for ^h silver,—and the needy for a pair of shoes;
 Yea, and sell the refuse of the wheat?
 7 The Lord hath sworn by ⁱ the excellency of Jacob,²
 Surely ^k I will never forget any of their works.
 8 ^l Shall not the land tremble for this,—and every one mourn that dwelleth therein?
 And it shall rise up wholly as a flood;
 And it shall be cast out and drowned,^{3—m} as *by* the flood of Egypt.
 9 And it shall come to pass in that day,—saith the Lord God,
ⁿ That I will cause the sun⁴ to go down at noon,
 And I will darken the earth in the clear day:
 10 ^o And I will turn your feasts into mourning,—and all your songs into lamentation;
^p And I will bring up sackcloth upon all loins,—and baldness upon every head;
^q And I will make it as the mourning of an only son,
 And the end thereof as a bitter day.
 11 Behold, the days come, saith the Lord God,—that I will send a famine in the land,
 Not a famine of bread, nor a thirst for water,
 But ^r of hearing the words of the Lord:⁵
 12 And they shall wander from sea to sea,⁶
 And from the north even to the east, they shall run to and fro
 To seek the word of the Lord,—and shall not find it.
 13 In that day shall the fair virgins and young men faint for thirst.
 14 They that ^s swear by ^t the sin of Samaria,⁷—and say, Thy god, O Dan, liveth;⁸
 And, The ^u manner ^x of Beer-sheba liveth;
 Even they shall fall, and never rise up again.
 9 ^v I saw the Lord standing upon ^z the altar:⁹ and he said,
 Smite the lintel of the door, that the posts may shake:
 And ^a cut them in the head, all of them;¹⁰
 And I will slay the last of them with the sword:
^b He that fleeth of them shall not flee away,
 And he that escapeth of them shall not be delivered.
 2 ^c Though they dig into hell,¹¹—thence shall mine hand take them;
^d Though they climb up to heaven,—thence will I bring them down:
 3 And ^e though they hide themselves in the top of Carmel,¹²
 I will search and take them out thence;
 And though they be hid from my sight in the bottom of the sea,
 Thence will I command the serpent, and he shall bite them:
 4 And though they go into captivity before their enemies,
^f Thence will I command the sword, and it shall slay them:¹³
 And ^g I will set mine eyes upon them for evil,—and not for good.
 5 And the Lord God of hosts *is* he that toucheth¹⁴ the land, and it shall ^h melt,
ⁱ And all that dwell therein shall mourn:
 And it shall rise up wholly like a flood;
 And shall be drowned, as *by* the flood of Egypt.¹⁵

^g Hos. 12. 7.
^h ch. 2. 6; Ne. 5. 1—5.
ⁱ ch. 6. 8.
^k see refs. Hos. 7. 2; 8. 13; 9. 9.
^l Hos. 4. 3.
^m ch. 9. 5; Is. 8. 7, 8.
ⁿ ch. 4. 13; Job 5. 14; Is. 13. 10; 59. 9, 10; Jer. 15. 9; Mic. 3. 6.
^o ver. 3.
^p Is. 15. 2, 3; Jer. 48. 37; Eze. 7. 18; 27. 31.
^q Jer. 6. 26; Zec. 12. 10.
^r 1 Sam. 3. 1; Ps. 71. 9; Eze. 7. 26; Mic. 3. 6.
^s Hos. 4. 15.
^t Deu. 9. 21; 1 Ki. 12. 28, 29; Hos. 8. 5.
^u Heb. way; see Ac. 9. 2; Is. 25; 19. 9, 23; 21. 14.
^v ch. 5. 5.
^w Is. 6. 1.
^x ch. 3. 14.
^y Ps. 68. 21; Hab. 3. 13.
^z ch. 2. 11, 15.
^a see refs. Job 11. 8.
^b Job 20. 6; Is. 14. 13—16; Jer. 49. 16; 51. 53; Obad. 4.
^c Job 34. 22; Jer. 23. 23, 24.
^d Le. 26. 33, 36—39; Deu. 28. 65; Eze. 5. 12.
^e Le. 17. 10; Jer. 41. 11.
^f Ps. 144. 5; Mic. 1. 3, 1.
^g ch. 8. 8.

was reckoned, they were guilty of a double fraud: see refs. The spirit of covetousness leads men to rob both God and man.

1 That is, reduce them to bondage. See note on ch. ii. 6.

2 See note on Psa. xlvii. 4.

3 This may mean, 'overflowed,' as Egypt is by the inundations of the Nile; or the passage may be rendered, 'and shall subside, as the river of Egypt' does, when its flood is exhausted.

4 Your prosperity shall be suddenly eclipsed by the deepest and darkest sorrow (ver. 10). Comp. Jer. xv. 9.

5 Those who despise God's faithful messengers shall have none to guide and comfort them in perplexity and distress.

6 The Dead Sea lay south, and the Great Sea west, of the kingdom of Israel; and the north and east are added in the next line. The whole verse intimates that in no quarter shall they find Divine help and guidance.

7 This peculiar designation of the golden calf, founded on the words of Deut. ix. 21, shows the aggravation of their crime, as being a repetition of that which had brought upon their ancestors severe punishment.

8 That is, 'As thy god liveth;' a formula of swearing (see 1 Sam. xx. 3). 'The manner of Beer-sheba' is an

elliptical phrase for the idol whose worship was practised there. See ch. v. 5.

9 Many suppose this to be the altar at Jerusalem. But the reference of this series of visions to the northern kingdom, and the mention of their idolatries in the preceding verses, render it not improbable that this was the altar in 'the king's sanctuary' at Beth-el (ch. vii. 13). Already had Jehovah smitten Jeroboam's altar there (1 Kings xiii. 5); and he now appears, to demolish utterly the idol-temple and destroy its worshippers.

10 Rather, 'Smite the capital, and the thresholds shall shake, and smite them upon the head of all of them,' etc. Bring down the temple upon the heads of those who worship in it: comp. Judg. xvi. 22—30.

11 Heb., 'Sheol;' the state or place of the dead. See note on Job xi. 8.

12 Carmel was well adapted for concealment, not only on account of its woods and copses, but because of its numerous caves, of which there are four hundred in one part of the mountain. See note on ch. i. 2.

13 Captivity is commonly the alternative of slaughter, but here it only leads to it.

14 The least token of God's displeasure is sufficient to put the whole frame of nature out of order.

15 See note on ch. viii. 8.

- 6 *It is he that buildeth his ^k stories in the heaven,
And hath founded his troop in the earth; ^l
He that ^t calleth for the waters of the sea,
And poureth them out upon the face of the earth:—^m The LORD is his name.*
- 7 *Are ye not as children of the Ethiopians ⁿ unto me,
O children of Israel? saith the LORD.
^o Have not I brought up Israel out of the land of Egypt?
And the ^p Philistines from ^q Caphtor,—and the Syrians from ^r Kir?*
- 8 *Behold, ^s the eyes of the Lord God are upon the sinful kingdom,
And I ^t will destroy it from off the face of the earth;
Saying that I will not utterly destroy the house of Jacob,—saith the LORD.*
- 9 *For, lo, I will command,—^u and I will sift the house of Israel among all nations,
Like as *corn* is sifted in a sieve;—yet shall not the least grain ^v fall upon the earth.*
- 10 *All the sinners of my people shall die by the sword,
^w Which say, The evil shall not overtake nor prevent us.*
- Promises of restoration and blessedness.*
- 11 *^x IN ^y that day will I ^z raise up the tabernacle of David that is fallen,
And close up the breaches thereof;
And I will raise up his ruins,—and I will build ^{aa} it as in the days of old:*
- 12 *^{ab} That they may possess the remnant of ^{ac} Edom, ^{ad}
And of all the heathen, which are called by my name,
Saith the LORD that doeth this.*
- 13 *Behold, ^{ae} the days come, saith the LORD,
That the plowman shall overtake the reaper,
And the treader of grapes him that soweth seed; ^{af}
^{ag} And the mountains shall drop ^{ah} sweet wine,—and all the hills shall melt.*
- 14 *^{ai} And I will bring again the captivity of my people of Israel,
And ^{aj} they shall build the waste cities, and inhabit *them*;
And they ^{ak} shall plant vineyards, and drink the wine thereof;
They shall also make gardens, and eat the fruit of them.*
- 15 *And I will plant them upon their land,
And ^{al} they shall no more be pulled up out of their land which I have given them,
Saith the LORD thy God.*

- ^k Ps. 101. 3, 13.
^l ch. 5. 8
^m ch. 4. 13.
ⁿ ch. 2. 10.
^o Jer. 47. 4.
^p Gen. 2. 23; Jer. 47. 4.
^q ch. 1. 5; 2 Ki. 16. 9.
^r ver. 4; Ps. 11. 4—6;
Pro. 15. 3.
^s Jer. 5. 10; 30. 11;
31. 35, 36; Joel 2. 32;
Obad. 16, 17.
^t Le. 26. 33.
^u ch. 6. 3; Ecc. 8. 11.
^x Ac. 15. 16, 17.
^y Jer. 23. 5, 6; 30. 9;
Eze. 21. 25—27.
^z Is. 63. 11; Jer. 46. 26.
^{aa} Is. 11. 14; Obad. 19.
^{ab} Num. 21. 18.
^{ac} Le. 26. 5; Eze. 35.
35.
^{ad} Joel 3. 18.
^{ae} Jer. 30. 3, 18
^{af} see refs. Is. 58. 12;
65. 21; Eze. 36. 33—
36.
^{ag} Is. 62. 8, 9.
^{ah} Is. 60. 21; Jer. 21.
6; 32. 41; Eze. 34.
28; Joel 3. 20.

1 Or, 'He who buildeth in the heavens his upper-chambers, and his vault' (or perhaps 'his massive base') 'on the earth, he foundeth it.'

2 By your sins you have forfeited your privileges as 'sons of Israel,' and are become sons of Cushites, a race known of old for enmity to God. See Gen. x. 8, 9. Your deliverance from Egypt is therefore no longer a pledge of further favours, but it only resembles the ordinary migrations of other tribes. Respecting 'Caphtor' and 'Kir,' see notes on Jer. xlvii. 4, and 2 Kings xvi. 9.

3 Not one sinner shall escape, nor one faithful Israelite perish. This shall be fully evident at the last judgment.

4 Like the other prophets, Amos is instructed to cheer God's faithful people with the prospect of Messiah's days, when the house and kingdom of David shall be restored

in surpassing glory (ver. 11), and his former subjects and enemies shall yield a cheerful homage (12). Then shall the ancient promises be fulfilled in the abundant and eternal blessedness of God's people (13—15). Comp. Isa. xi., xxxv., lx., and notes.

5 The Edomites had been subjects, but were now, as ever, the bitterest enemies of Israel. Yet these, with other 'heathen,' are to be blessed through Him who fills the throne of David. The apostle James partially quotes this prophecy from the Septuagint (Acts xv. 15—17) expressly to show that the blessings of the covenant of mercy were to be extended to the Gentile world.

6 In consequence of the abundance of the harvest: see Lev. xxvi. 5.

7 Vineyards were generally planted on the hill-sides.

OBADIAH.

THE date of Obadiah's ministry is uncertain; but it was probably between the destruction of Jerusalem by the Chaldeans, in the year 588 B. C., and the conquest of Idumea by Nebuchadnezzar, which took place about five years afterwards. At this time Edom was an independent nation, priding itself upon its mountain fastnesses and the wisdom for which it was proverbial.

The jealousy which had existed between the two brothers, Esau and Jacob, was perpetuated among their posterity. The Edomites unkindly refused the Israelites a passage through their territory (Numb. xx. 14—21). They also joined zealously in the great confederacies

formed against David, until they were for a time completely subdued by him (2 Sam. viii. 14). They were among the first to revolt in the latter days of Solomon; but, though they made many attempts to regain their independence, they did not succeed till the time of Jehoram (2 Chron. xxi. 10). From that period they were among the bitterest of Israel's enemies: sometimes, indeed, conquered, as by Amaziah and Uzziah (2 Kings xiv. 7; 2 Chron. xxvi. 2), but always ready to renew the conflict; and, when the whole race of Jacob was humbled, triumphing maliciously in its fall (Psa. cxxxvii. 7). So bitter and persevering was their hostility that they are often

introduced by the prophets as representing the earthly powers that oppose God and his kingdom (Isa. xxxiv., lxiii.; Ezek. xxxv.)

Such aggravated and obstinate wickedness could not pass unpunished; and Obadiah was commanded to announce to the Edomites their ruin, and to give as the reason for it, not only their pride and presumptuous confidence in their own strength and wisdom, but chiefly their bitter enmity to the people of God.

But the chosen race themselves had just been carried

into captivity; the holy land was deserted; and the chastisement denounced against the Edomites might therefore appear not to differ from that which had already been inflicted upon the seed of Jacob. The prophet, however, goes on to declare that Edom shall be as though it had never been, and shall be swallowed up for ever: while Israel shall rise again from her present fall; shall repossess not only her own land, but also Philistia and Edom; and shall finally rejoice in the holy reign of the promised Messiah.

The sins and punishment of Edom; and the future restoration and happiness of Israel.

1 THE¹ VISION OF OBADIAH.

Thus saith the Lord God^a concerning Edom;²

^bWe³ have heard a rumour from the Lord,
And an ambassador⁴ is sent among the heathen,
Arise ye, and let us rise up⁵ against her in battle.

2 Behold, I have made thee small among the heathen:—thou art greatly despised.

3 The pride of thine heart hath deceived thee,
Thou that dwellest in the clefts^c of the rock,—whose habitation is high;
^dThat saith in his heart,—Who shall bring me down to the ground?

4 ^eThough thou exalt *thyself* as the eagle,
And though thou^f set thy nest among the stars,
Thence will I bring thee down, saith the Lord.

5 If^g thieves came to thee,—if robbers by night, (how art thou cut off!⁶)
Would they not have stolen till they had enough?

If the grapegatherers came to thee,—^hwould they not leave *some* grapes?

6 How are *the things* of Esau searched out!—*how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border:⁷

ⁱThe men that were at peace with thee have deceived thee,
And prevailed against thee;⁸

*They that eat thy bread have laid a wound under thee:*⁹

^k*There is none understanding in him.*¹⁰

8 ^lShall I not in that day, saith the Lord,—even destroy the wise *men* out of Edom,
And understanding out of the mount of Esau?

9 And thy^m mighty *men*, Oⁿ Teman, shall be dismayed,
To the end that^o every one of^p the mount of Esau may be cut off by slaughter.

10 For *thy*^q violence against thy brother Jacob¹¹
Shame shall cover thee, and^r thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side,¹²
^sIn the day that the strangers carried away captive his forces,
And foreigners entered into his gates,—and^t cast lots upon Jerusalem,
Even thou *wast* as one of them.

12 But thou shouldst not have^u looked on^x the day¹³ of thy brother,
In the day that he became a stranger;
Neither shouldst thou have^y rejoiced over the children of Judah,
In the day of their destruction;
Neither shouldst thou have spoken proudly,¹⁴—in the day of distress.

13 Thou shouldst not have entered into the gate of my people
In the day of their calamity;

a Ps. 137. 7; Is. 21. 11; 31. 5; Eze. 25. 12—14; Joel 3. 19; Mal. 1. 3.
b see refs. Jer. 49. 14—16.

c 2 Ki. 14. 7.

d Is. 14. 13—15; Rev. 18. 7.

e Job 20. 6; Jer. 49. 16; 51. 53; Am. 9. 2.

f Hab. 2. 9.

g Jer. 49. 9, 10.

h Deut. 24. 21; Is. 17. 6; 24. 13.

i Jer. 34. 22.

k Is. 19. 11, 12.

l Job 5. 12—14; Is. 29. 11; Jer. 49. 7.

m Ps. 75. 5, 6; Jer. 49. 22; Am. 2. 16.

n Jer. 49. 7.

o Is. 34. 5—8; G3. 1—3.

p Deut. 2. 5.

q Ge. 27. 41; Num. 29. 11—21; Ps. 137. 7; Eze. 25. 12; 35. 5; Am. 1. 11.

r Jer. 49. 13, 17—20; Eze. 35. 9; Mal. 1. 4.

s 2 Ki. 24. 10—16.

t Eze. 21. 21; Joel 3. 3; Nah. 3. 10.

u Ps. 22. 17; 54. 7; 59. 10; Mic. 4. 11; 7. 10.

v Ps. 37. 13; 137. 7.

y see refs. Job 31. 29; Eze. 25. 6, 7; Mic. 7. 8.

¹ Jehovah summons the nations to his aid against the Edomites (ver. 1); for the pride they take in their inaccessible fortresses shall be humbled (2—4); their hidden treasures shall all be carried off (5, 6); their allies, neighbours, and vassals shall disappoint, deceive, and injure them, and their boasted wisdom and strength shall fail them (7—9). Their terrible doom is then connected with their cruelty to Israel in the day of his calamity (10, 11); because they exulted over his sufferings, joined in spoiling his country, and treacherously slew his fugitives (12—14): therefore their turn to suffer is come, and their punishment shall have no termination (15, 16). But Israel shall be fully restored, shall triumph over Edom, and shall be blessed in the reign of Jehovah (17—21).

² Edom, or Idumea, was the territory of the descendants of Esau (see Gen. xxv. 30; xxxvi. 8), who drove out the Horim and took possession of Mount Seir, the mountainous tract south of the Dead Sea, between the valley of the Arabah (now El-ghor) and the eastern desert. On its capital Sela, see 2 Kings xiv. 7; Jer. xlix. 16, and notes.

³ The prophet speaks in the name of his countrymen.

⁴ Or, 'messenger,' to summon them to God's work.

⁵ God himself will arise, and lead them on.

⁶ That is, utterly stripped; nothing is left.

⁷ Or, 'have sent thee to the frontier;' refusing to receive the messengers whom thou hast sent to ask for help.

⁸ Taking the conqueror's side; a retribution for Edom's conduct towards Israel (ver. 11).

⁹ That is, 'have given thee a secret blow.' But many substitute 'snare' for 'wound.'

¹⁰ That is, in Edom. See note on Jer. xlix. 7.

¹¹ The word 'brother' is inserted to aggravate the sin of the Edomites, to whom the Hebrews had been instructed to show peculiar kindness (Deut. xxiii. 7). Enmity between nearly related nations has in it the guilt of fratricide.

¹² That is, on the enemy's side.

¹³ Or, 'Look not (*i. e.* with pleasure) on the [evil] day of thy brother,' etc.

¹⁴ See note on Psa. cxxxvii. 7.

- Yea, thou shouldest not have looked on their affliction
 In the day of their calamity,
 Nor have laid *hands* on their substance—in the day of their calamity ;
- 14 Neither shouldest thou have stood in the crossway,¹
 To cut off those of his that did escape ;
 Neither shouldest thou have delivered up [*or*, shut up²] those of his
 That did remain in the day of distress.
- 15 ^a For the day of the LORD *is* near upon all the heathen :²
^b As thou hast done, it shall be done unto thee :
 Thy reward shall return upon thine own head.
- 16 ^c For as ye have drunk³ upon my holy mountain,
 So shall all the heathen drink continually,
^d Yea, they shall drink, and they shall swallow down,
 And they shall be as though they had not been.
- 17 ^e But upon mount Zion ^f shall be deliverance,—and ^g there shall be holiness ;⁴
 And the house of Jacob ^h shall possess their possessions.
- 18 And the house of Jacob ⁱ shall be a fire,—and the house of Joseph a flame,
 And the house of Esau for stubble,
 And they shall kindle in them, and devour them ;
^k And there shall not be *any* remaining of the house of Esau ;
 For the LORD hath spoken *it*.
- 19 And *they of* the south⁵ ^l shall possess the mount of Esau ;
^m And *they of* the plain the Philistines :
ⁿ And they shall possess the fields of Ephraim,—and the fields of Samaria :
 And Benjamin *shall possess* Gilead.
- 20 And ^o the captivity of this host⁶ of the children of Israel
Shall possess that of the Canaanites,—*even* ^p unto Zarephath ;
 And the captivity of Jerusalem, which *is* in Sepharad,⁷
^q Shall possess the cities of the south.
- 21 And ^r saviours⁸ shall come up on mount Zion—to judge the mount of Esau ;
 And the ^s kingdom shall be the LORD's.

^c Ps. 31. 8.

^a Jer. 25. 15—29 ; 49. 12 ; Eze. 30. 3 ; Joel 3. 11—14.

^b Judg. 1. 7 ; Eze. 35. 15 ; Hab. 2. 8.

^c Is. 51. 22, 23 ; Jer. 49. 12 ; Joel 3. 17 ; 1 Pet. 4. 17.

^d Is. 29. 7, 8 ; 49. 25, 26 ; Jer. 25. 15, 16, 27—29.

^e Joel 2. 32.

^f Am. 9. 8.

^g Joel 3. 17.

^h Is. 14. 1, 2.

ⁱ Is. 10. 17 ; Zec. 12. 6.

^k vers. 9, 10, 16.

^l ver. 9 ; Am. 9. 12.

^m Is. 11. 13, 14 ; Zeph. 2. 7.

ⁿ Eze. 36. 6—12, 28.

^o Jer. 3. 18 ; Eze. 36. 12, 13.

^p 1 Ki. 17. 9, 10.

^q Jer. 13. 19 ; 32. 41.

^r Judg. 2. 16 ; 3. 9 ; 2 Ki. 13. 5 ; 1 Tim. 4. 16 ; Jam. 5. 20.

^s Ps. 2. 6—9 ; see refs. 22. 28 ; Dan. 2. 44 ; 7. 14, 27 ; Lk. 1. 33 ; Rev. 11. 15 ; 19. 6.

¹ Perhaps 'the ravine,' or narrow pass.

² When God chastises his own people, the time for punishing others must be very near : see 1 Pet. iv. 17, 18.

³ These words are probably addressed, by a sudden apostrophe, to the Jews. Great as were their sufferings, those of the nations which had attacked them shall not only be far greater, but shall be *destructive* ; whilst Judah (it is implied) shall be restored. But some understand the whole as applying to Edom.

⁴ This may refer to the temple and its services, from which Jerusalem was called *the Holy City* (now El-kuds, *the holy*). And the following verse may allude to the conquest of Edom by the Jews in the times of the Maccabees. But it may also represent the spiritual holiness of the church of God, which makes it the enemy of the ungodly. Comp. Isa. lx. 21 ; lxiii. 1.

⁵ That is, the southern part of Palestine. The 'plain' is the low district on the west of Judah, near the cities of the Philistines. This prediction figuratively represents the *extension* of the church.

⁶ The exiles of the ten tribes were very numerous ; their deportation from their own land having been more complete than that of Judah. They are to spread northwards. On Zarephath, see note on 1 Kings xvii. 9.

⁷ An unknown district where some of the Jewish exiles were then located. Recent discoveries appear to support Jerome's rendering (which he derived from his Hebrew teacher) *the Bosphorus*.

⁸ Or, 'deliverers.' All who deliver God's people are 'judges' of his enemies. But Isaiah points more distinctly to the Messiah in this twofold character : see Isa. lxiii. 1—5, and notes.

JONAH.

JONAH was a native of Gath-hepher in Galilee. He is mentioned, in 2 Kings xiv. 25, as having predicted the extension of the kingdom of Israel to its former boundaries ; which was accomplished by means of the valour and prudence of Jeroboam II. He is supposed to have lived during that reign ; or perhaps at an earlier period, about the time of Jehoahaz. In either case he is the most ancient of the prophets whose writings we possess ; and may have been a contemporary, and as some think, a disciple of Elisha.

This book, with the exception of the prayer in ch. ii., is a simple narrative, apparently extracted from a larger volume ; for it begins with the word 'and,' and terminates abruptly. It relates that Jonah, being sent on a mission to Nineveh, attempts to flee to Tarshish ; but is overtaken

by a storm, is cast into the sea, and is swallowed by a great fish, in whose belly he continues for three days (ch. i.), when, earnestly praying to God, he is wonderfully delivered (ch. ii.) At the renewed command of God he goes to Nineveh, and announces its destruction ; upon which the Ninevites, believing his words, fast, pray, repent, and are graciously spared (ch. iii.) Jonah is vexed at the Divine forbearance, and wishes for death. Leaving the city, he is sheltered by a gourd, which, however, shortly withers ; and Jonah, manifesting great impatience, is taught, through his concern about the gourd, the propriety of God's mercy to Nineveh (ch. iv.)

That this book is a strictly historical narrative, to be understood according to its plain literal import, and not

allegorically, as some have argued, is evident, not only from the plain meaning of the language employed, but also from the manner in which the ministry of Jonah, and the main facts of his history, are referred to by our Lord (Matt. xii. 39—41; xvi. 4; Luke xi. 29, 30), who recognises his prophetic office as explicitly as he does that of Elijah, Isaiah, and Daniel; speaks of his being in the belly of the fish as a real miracle; grounds upon it as a fact the certainty of a future analogous event in his own history; and after mentioning the prophet's preaching at Nineveh, and the repentance of the inhabitants, declares respecting himself, 'Behold, a greater than Jonah is here.'

This history is probably the source from which have been derived the traditions anciently current in the Levant respecting the deliverance of persons who had been exposed to sea-monsters.

The whole narrative presents the most striking contrast between the long-suffering mercy of God, and the rebellion and impatience of his servant: and further, between the readiness with which the Ninevites repented, at the preaching of a prophet who visited them as a stranger, and the manner in which the Israelites treated the servants of Jehovah, who lived and laboured amongst them. And these events would serve to teach them that the Divine regards and compassion were not confined to them alone, but were extended to men of all nations.

But the great object of this book, and its place in the whole system of the Bible, can be understood only as it is regarded in connection with the rest of prophetic revelation: see Pref. to Prophetic Books, p. 721. For Jonah was a kind of link between the earlier and the later prophets. Like the former, he delivered oral promises of temporary mercies, and of these little is preserved. But he is closely connected with his successors, by this fragmentary portion which has been handed down to us; and which contains an intimation of God's gracious purposes to raise up among the Israelites, however opposed this might be to their views, the instruments for extending his mercy to other nations; to fit them for this work by needful chastisements; to give them a success among the heathen far greater than among their own people; and in the end so to vindicate all his doings that they should be constrained, instead of murmuring, to adore the riches of His power and wisdom: see Rom. ch. xi. And as if to direct attention to this chief object of the prophet's mission, God was pleased to arrange certain circumstantial coincidences between this pioneer of the more permanent and extended portion of Old Testament prophecy, and the Divine Author of our faith. See Matt. xii. 39—42; xvi. 4.

It is probable that the book was composed by Jonah himself. If so, it affords satisfactory evidence that he had a due sense of the faults which he here unshrinkingly displays for the warning and instruction of others.

Jonah being commanded to go to Nineveh attempts to flee to Tarshish, is cast into the sea, and is miraculously preserved.

1 NOW the word of the LORD came unto ^aJonah the son of Amittai, saying,
2 Arise, go to ^bNineveh,¹ that ^cgreat city, and cry against it; for ^dtheir wicked-
3 ness is come up before me. But ^eJonah ^frose up to flee unto Tarshish³ from the
presence of the LORD,⁴ and went down to ^gJoppa;⁵ and he found a ship going to
^hTarshish: so he paid the fare thereof, and went down into it, to go with them
unto Tarshish ⁱfrom the presence of the LORD.

4 But ^jthe LORD sent out a great wind into the sea, and there was a mighty
5 tempest in the sea, so that the ship was like to be broken. Then the mariners
were afraid, and cried every man unto his god,⁶ and ^kcast forth the wares⁷ that
were in the ship into the sea, to lighten *it* of them. But Jonah was gone down
6 ^linto the sides⁸ of the ship; and he lay, and was fast asleep. So the shipmaster
came to him, and said unto him, What meanest thou, O sleeper? arise, ^mcall
upon thy God, ⁿif so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us ^ocast lots, that we may
know ^pfor whose cause⁹ this evil is upon us. So they cast lots, ^qand the lot
8 fell upon Jonah.¹⁰ Then said they unto him, ^rTell us, we pray thee, for whose ¹¹
cause this evil is upon us: What is thine occupation? and whence comest thou?
9 what is thy country? and of what people *art* thou? And he said unto them, I
am ^san Hebrew; and I fear the LORD [*or*, JEHOVAH], the God of heaven, ^twhich
hath made the sea and the dry *land*.

10 Then were the men exceedingly afraid,¹² and said unto him, Why hast thou

a 2 Ki. 14. 25; called,
Mt. 12. 39, *Jonah*.
b Ge. 10. 11, 12; 2 Ki.
19. 36; Nah. 1. 1;
ch. 2; ch. 3; Zeph.
2. 13—15.
c ch. 3. 2, 3; 4. 11.
d Ge. 18. 20, 21; Ezra
9. 6; Jam. 5. 4; Rev.
18. 5.
e ch. 4. 2.
f Jos. 19. 46; 2 Chr. 2.
16; Ac. 9. 36.
g 1 Ki. 10. 22.
h Ge. 3. 8; 4. 16; Job
1. 12; 2. 7; Ps. 130.
7—12.
i Ps. 107. 24, 25.
j Job 2. 4; Ac. 27. 18,
19, 38.
k 1 Sam. 21. 3.
l Ps. 107. 28.
m Joel 2. 11.

n see refs. Num. 26.
55; Jos. 7. 14, 16;
1 Sam. 10. 20, 21;
14. 41, 42; Ps. 22. 18;
Ac. 1. 26.
o Jos. 7. 10—13; 1 Sam.
11. 38, 39; Ac. 28. 4.
q Num. 32. 33; Jos. 7.
18.
r Jos. 7. 19; 1 Sam. 14.
43.
s Ge. 11. 13.
t Ps. 146. 6; Ac. 17.
24.

¹ Nineveh, the ancient capital of the Assyrian empire, lay on the eastern bank of the Tigris, opposite to the site of the modern town of Mosul. It might well be called a 'great city;' for it was 'three days' journey,' or about sixty miles (see ch. iii. 3) in circuit, and contained 600,000 people, with 'much cattle,' for which large open spaces were reserved. As the capital of a large empire, and a great *entrepôt* of commerce between the East and the West, it became extremely wealthy and luxurious. It was besieged and taken, according to some historians, by Arbaces the Mede about 776 B. C., and by Cyaxares and Nabopolassar about 606 B. C.; after which it never regained its imperial power.

² There is nothing strange in Jonah's reluctance to undertake a mission to a distant heathen city, which appeared likely to expose him to great peril both from the king and from the people. Moses (Exod. iv.), and even the bold Elijah (1 Kings xix.), had shrunk from similar dangers; and there are few of God's servants who have not quailed before smaller difficulties. He alleges, however, an additional reason in ch. iv. 2, on which see note.

³ See note on 1 Kings x. 22.

⁴ Or, 'from before Jehovah.' Jonah, like other men under the power of wrong feelings, seems to have forgotten the omnipresence of God. See Psa. cxxxix. 7—12.

⁵ Joppa (now Yaffa) lies on the east coast of the Mediterranean, at ten hours' distance from Jerusalem, of which, though an insecure harbour, it was for a long time the only seaport. See 2 Chron. ii. 16; Ezra iii. 7.

⁶ This was probably a Phœnician vessel, manned by sailors of various nations, who worshipped different idols.

⁷ Perhaps, 'tackle.'

⁸ Rather, 'into the inner parts.'

⁹ It was anciently a prevalent belief that extraordinary calamities were visitations for special guilt. See Preface to Job, and refs.

¹⁰ See notes on Josh. vii. 14, and Prov. xvi. 33.

¹¹ The sailors were unwilling to condemn Jonah without a personal confession.

¹² They were alarmed by this proof of the omniscience of God, and of the ease with which he could discover and reach any who were seeking to shun him.

done this? For the men knew that he fled from the presence of the LORD,
11 because he had told them. Then said they unto him, What shall we do unto
thee, that the sea may be calm unto us? For the sea wrought, and was tem-
12 pestuous.¹ And he said unto them, "Take me up, and cast me forth into the
sea; so shall the sea be calm unto you: ^x for I know that for my sake this great
tempest *is* upon you.

13 Nevertheless the men rowed hard to bring *it* to the land; ^y but they could not:
14 for the sea wrought, and was tempestuous against them. Wherefore they cried
unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not
perish for this man's life, and ^z lay not upon us innocent blood: for thou, O LORD,
15 ^a hast done as it pleased thee.² ^b So they took up Jonah, and cast him forth
16 into the sea: ^c and the sea ceased from her raging. Then the men ^d feared the
LORD exceedingly; ^e and offered a sacrifice unto the LORD, and made vows.
17 Now the LORD had prepared a great fish⁴ to swallow up Jonah. And ^f Jonah
was in the belly of the fish three days and three nights.

Jonah's prayer, thanksgiving, and deliverance.

2 THEN⁵ Jonah prayed unto the LORD his God out of the fish's belly, and said,

2 I ^g cried by reason of mine affliction unto the LORD,—^h and he heard me;
ⁱ Out of the belly of ^k hell⁶ cried I,—*and* thou heardest my voice.

3 ^l For thou hadst cast me into the deep,—in the midst of the seas;
And the floods compassed me about:

^m All thy billows and thy waves passed over me.

4 ⁿ Then I said,—I am cast out of thy sight;⁷

Yet I will look again ^o toward thy holy temple.

5 The ^p waters compassed me about, *even* to the soul:

The depth closed me round about,—the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains;⁸

The earth with her bars *was* about me⁹ for ever:

Yet hast thou brought up my life ^q from corruption [*or*, the pit],—O LORD my God.

7 When my soul fainted within me—^r I remembered the LORD:

^s And my prayer came in unto thee,—into thine holy temple.

8 They that observe ^t lying vanities¹⁰ forsake their own merey.

9 But I will ^u sacrifice unto thee with the voice of thanksgiving;

^x I will pay *that* that I have vowed.—^y Salvation *is* of the LORD.

10 And the LORD ^z spake unto the fish, and it vomited out Jonah upon the dry land.

Jonah's second mission to Nineveh; and the repentance of the people.

3 AND¹¹ the word of the LORD came unto Jonah the second time, saying, Arise,
go unto Nineveh, that great city, and ^a preach unto it the preaching that I bid

3 thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD.

4 Now Nineveh was an exceeding great¹² city, of three days' journey. And
Jonah began to enter into the city a day's journey,¹³ and ^b he cried, and said, Yet
forty days, and Nineveh shall be overthrown.

^u 2 Sam. 24. 17; John
11. 50.
^x Jos. 7. 20, 21.

^y Pro. 21. 30.

^z Deu. 21. 8.

^a Ps. 115. 3.

^b Jos. 7. 24—26.

^c Ps. 89. 9; Lk. 8. 24.

^d Mk. 4. 41; Ac. 5. 11.

^e 2 Ki. 5. 17.

^f Mt. 12. 40; 16. 4;

Lk. 11. 30.

^g Ps. 31. 6; 120. 1;

130. 1; 142. 1; Lam.

3. 55, 56.

^h Ps. 65. 2.

ⁱ Ps. 116. 3.

^k Ps. 16. 10; Is. 14. 9.

^l ch. 1. 12—16; Ps.

88. 6.

^m Ps. 42. 7.

ⁿ Ps. 31. 22.

^o 1 Ki. 8. 33; Ps. 5. 7;

Dan. 6. 10.

^p Ps. 69. 4; Lam. 3. 54.

^q Ps. 16. 10; Is. 38. 17.

^r Ps. 42. 5; Lam. 3. 21

—26.

^s 2 Chr. 30. 27; Ps.

18. 6.

^t 2 Ki. 17. 15; Ps. 31.

6; Jer. 2. 13; 10. 8,

14; 16. 19.

^u Ps. 50. 14, 23; 116.

17, 18; Hos. 14. 2;

Heb. 13. 15.

^v Ecc. 5. 4, 5.

^w Ps. 3. 8; 68. 26.

^x ch. 1. 17.

^a Jer. 1. 17.

^b see Deu. 18. 22.

1 Or, 'grew more and more tempestuous.'

2 That is, Do not punish us as murderers of an innocent man; for we are only following the indications of thy will.

3 Under the overpowering conviction of Jehovah's justice and power, which were shown both in raising and in so suddenly quelling the storm. These foreign sailors appear in favourable contrast to the erring prophet, in respect to both humanity and reverence.

4 That there are fishes in the Mediterranean capable of swallowing a man whole has been fully proved by credible testimony. But the event is clearly related as a miraculous Divine interposition: and, though God is not said to have 'created,' but to have 'appointed' a fish, it is not necessary to inquire further of what kind it was. It was doubtless fit for the purpose. It may, however, be remarked that there is nothing in the Hebrew of this passage, or in the Greek of Matthew or Luke, to show that it was 'a whale,' as some have supposed.

5 This brief summary of Jonah's supplications in his living prison shows the reality of his penitence and faith. It also indicates the use which God's people may make of the Psalms in their distresses: for every verse contains a passage found in some of the Psalms (comp. ver. 2 and Ps. cxx. 1; 3 and xlii. 7; 4 and xxxi. 22; 5 and lxix. 1; 6 and ciii. 4; 7 and cxlii. 3; 8 and xxxi. 6;

9 and iii. 8); and in almost every case it is probable that the prophet adopted the psalmist's words, which were already familiar to him, as the fittest expression of his own anxieties and hopes. See Pref. to Psalms, p. 562.

6 Heb., 'Sheol;' the place of the dead; here used metaphorically, to denote the prophet's desperate condition.

7 That is, from thy *notice* and *care*. He who had attempted to flee from God's presence now feels how necessary to his life and happiness is the compassionate regard of that Divine Providence which watches over all; and he would gladly avail himself of the hopes founded upon the sacrifices offered in Jehovah's temple.

8 Or, 'clefts of the mountains;' probably a figure for inaccessible recesses.

9 Or, 'behind me;' as if he were shut out for ever from light and freedom.

10 See note on Ps. xxxi. 6.

11 The new commission which Jonah now receives appears to be, as to himself, more comprehensive, requiring him to declare anything which God pleases; and, as to the Ninevites, more distinctly significant of impending danger (ver. 4).

12 Literally, 'great to God.' See note on Gen. x. 9.

13 As far as he could go in a day whilst proclaiming his message. See note on ch. i. 2.

5 So the people of Nineveh ^cbelieved God,¹ and ^dproclaimed a fast, and put on
6 sackcloth, from the greatest of them even to the least of them. For word came
unto the king² of Nineveh, and he arose from his throne, and he laid his robe
7 from him, and covered *him* with sackcloth, ^eand sat in ashes. ^fAnd he caused
it to be proclaimed and published through Nineveh by the decree of the king
and his nobles, saying, Let neither man nor beast,³ herd nor flock, taste any
8 thing:⁴ let them not feed, nor drink water: but let man and beast be covered
with sackcloth, and cry mightily unto God: yea, ^glet them turn every one from
9 his evil way,⁵ and from ^hthe violence⁶ that is in their hands. ⁱWho can tell
if God will turn and repent, and turn away from his fierce anger, that we
perish not?
10 ^kAnd God saw their works, that they turned from their evil way; ^land God
repented⁷ of the evil that he had said that he would do unto them; and he
did *it* not.

Jonah's discontent, and God's reproofs.

4 ^mBUT it displeased⁸ Jonah exceedingly, ⁿand he was very angry. And he
2 prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying,
when I was yet in my country? Therefore I ^ofled before unto Tarshish:⁹ for I
knew that thou *art* a ^pgracious God, and merciful, slow to anger, and of great
3 kindness, and ^qrepentest thee of the evil. ^rTherefore now, O LORD, take, I
beseech thee, my life¹⁰ from me; for ^s*it* is better for me to die than to live.
4 Then said the LORD, Doest thou well to be angry?¹¹
5 So Jonah went¹² out of the city, and sat on the east side of the city, and there
made him a booth, and sat under it in the shadow, till he might see what would
6 become of the city. And the LORD God prepared a gourd,¹³ and made *it* to come
up over Jonah, that it might be a shadow over his head, to deliver him from his
grief. So Jonah was exceeding glad of the gourd.
7 But God prepared a worm when the morning rose the next day, and it smote
8 the gourd that it withered. And it came to pass, when the sun did arise, that
God prepared a vehement east wind;¹⁴ and the sun beat upon the head of Jonah,
that he fainted, and wished in himself to die, and said, *It is better for me to
die than to live.*
9 And God said to Jonah, Doest thou well to be angry for the gourd? And he
said, I do well to be angry, *even* unto death.¹⁵
10 Then said the LORD, Thou hast had pity on the gourd, for the which thou
hast not laboured, neither madest it grow; which came up in a night, and
11 perished in a night: and should not I spare Nineveh, ^tthat great city, wherein
are more than sixscore thousand persons ^uthat cannot discern between their right
hand¹⁶ and their left hand; and *also* much ^vcattle?

^c Mt. 12. 11; Lk. 11. 32.
^d Ezra 8. 21.

^e Job 2. 9.
^f 2 Chr. 20. 3; Joel 2.
15.

^g Is. 58. 6.

^h Is. 59. 6.
ⁱ see refs. Joel 2. 14.

^k 1 Ki. 21. 29; Job 33.
27, 28.
^l Jer. 18. 8; Am. 7.
3, 6.

^m Mt. 20. 15.
ⁿ 1 Ki. 19. 4.

^o ch. 1. 3.

^p see refs. Ex. 34. 6, 7.

^q ch. 3. 10; Ex. 32. 14;
Joel 2. 13.

^r Num. 11. 15; 1 Ki.
19. 4; Job 6. 8, 9;
Jer. 20. 14—18.

^s ver. 8.

^t ver. 3.

^u ch. 1. 2; 3. 2, 3.

^v Deu. 1. 39.

^w Ps. 36. 6; 145. 8, 9.

1 Although the Ninevites might have heard of the wonders which God had wrought for the Jews, and perhaps also of Jonah's remarkable personal history, and might thus be induced to listen to him; yet that which chiefly urged them to regard his message was a sense of their own guilt. And this we must attribute to a Divine influence, granted in mercy to them, and perhaps also that their penitence might rebuke the more strongly the stubbornness of the Israelites, and might lead them to repentance. Thus our Lord (Matt. xii. 41) reproaches the Jews of his own day with being less open to impression than the Ninevites.

2 It is not as yet ascertained who this king was.

3 This was not uncommon among ancient nations; who upon such occasions not only put away the decorated trappings of their horses, but made them and other animals literally to fast.

4 The Orientals, when fasting, abstained from all food until the evening. See 2 Sam. i. 12.

5 If outward acts of humiliation are to be acceptable to God, they must be accompanied with the putting away of cherished sin.

6 That is, 'the rapacity.' In a great city many vices prevail; but this may be mentioned as being at the time the most predominant.

7 See note on Gen. vi. 6.

8 Both the verbs here used are sometimes applied to grief rather than to anger (see Neh. ii. 3; 1 Sam. xv. 11); yet it can hardly be doubted that both these feelings had place in Jonah's heart.

9 Jonah's want of sympathy with God's sparing mercy

is commonly ascribed to a selfish regard to his own safety and reputation, or to a strong national exclusiveness which made him unwilling that the doom of a heathen city should be averted. Some, however, think that he feared lest his own people should abuse this Divine forbearance to encourage themselves in sin, and thus bring upon themselves the destruction with which they had been threatened.

10 If the supposition mentioned in the preceding note be correct, Jonah may have wished to die that he might not witness the obstinacy and doom of God's people. Elijah also had wished to die when all his efforts for Israel's reformation were apparently frustrated. See 1 Kings xix. 9—18, and notes.

11 Rather, according to the Hebrew idiom, 'Art thou exceedingly vexed?'

12 Apparently before the forty days had expired. Had he remained in the city, and fulfilled his ministry of repentance, the reformation of the Ninevites might have been more thorough and lasting.

13 This plant, in Hebrew 'kikayon,' is probably the *ricinus communis*, or *palma christi*; a broad-leaved plant, rapid both in its growth and in its decay, but now apparently made to grow with extraordinary quickness, for Jonah's shelter.

14 Dry and scorching.

15 Rather, 'I am exceedingly vexed, even to death.'

16 That is, children of a tender age, incapable of personal transgression. Reckoning these, according to the usual calculation, as a fifth part of the population, the city would contain 600,000 inhabitants.

MICAH.

MICAH was a native of Mareshah or Moresheth, a town of Judah near Gath. The date of his ministry is distinctly attested by Jeremiah (ch. xxvi. 18). He appears to have been commissioned soon after Hosea, Amos, and Isaiah had begun their ministry, about 750 B. C., to repeat the reproofs, warnings, and pleadings which they had addressed to both Israel and Judah, and to reveal God's

purposes of mercy toward his people, and the happiness and glory of the church, under the reign of Messiah. His book should be compared throughout with the writings of these prophets.

Micah has much of the poetic beauty of Isaiah, and of the vigour of Hosea: but his style is occasionally obscure, through his conciseness and sudden transitions.

Impending judgments upon Samaria and upon Jerusalem.

- 1 THE¹ word of the LORD that came to ^a Micah the Morasthite² in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, ^b which he saw³ concerning Samaria and Jerusalem.
- 2 ^c HEAR, all ye people; ^{4—d} hearken, O earth, and all that therein is: And let the Lord God ^e be witness against you,—the Lord from ^f his holy temple.
- 3 For, behold, ^g the LORD cometh forth out of his ^h place, And will come down, and tread upon the ⁱ high places of the earth.
- 4 And ^j the mountains shall be molten under him,—and the valleys shall be cleft, As wax before the fire,—and as the waters *that are* poured down a steep place.
- 5 ^k For the transgression of Jacob is all this,—and for the sins of the house of Israel. What is the transgression of Jacob?—^l is it not Samaria? And what *are* the high places of Judah?—^m are they not Jerusalem?⁵
- 6 Therefore I will make Samaria ⁿ as an heap of the field, And as plantings of a vineyard:⁶ And I will pour down the stones thereof into the valley, And I will ^o discover the foundations thereof.
- 7 ^p And all the graven images thereof shall be beaten to pieces, And all the ^q hires thereof shall be burned with the fire, And all the idols thereof will I lay desolate: For she gathered *it* of the hire of an harlot,⁷ And they shall return to the hire of an harlot.
- 8 Therefore ^r I will wail and howl,—^s I will go stripped and naked:⁸ ^t I will make a wailing like the dragons,—and mourning as the owls.⁹
- 9 For ^u her wound is incurable;—for ^x it is come unto Judah; ^y He¹⁰ is come unto the gate¹¹ of my people, *even* to Jerusalem.
- 10 ^z Declare ye *it* not at Gath,—weep ye not at all:¹² In the house of ^a Aphrah ^b roll thyself in the dust.
- 11 ^c Pass ye away, thou inhabitant of Saphir, having thy ^d shame naked: The inhabitant of Zaanan came not forth In the mourning of Beth-ezel, he shall receive of you his standing.¹³
- 12 For the inhabitant of Maroth waited carefully¹⁴ ^e for good: But ^f evil came down from the LORD—unto the gate of Jerusalem.

^a Jer. 26. 18.

^b Am. 1. 1.

^c 1 Ki. 22. 28.

^d Deu. 32. 1; Is. 1. 2.

^e Ps. 50. 7; Mal. 3. 5.

^f Ps. 11. 4; Jon. 2. 7;

Hab. 2. 20.

^g Ps. 50. 3; Is. 26. 21.

^h Ps. 115. 3.

ⁱ Deu. 32. 13; 33. 29;

Am. 4. 13.

^j see refs. Judg. 5. 5;

Is. 64. 1—3; Am. 9.

5; Hab. 3. 6, 10.

^k 2 Ki. 17. 7—23; Jer.

2. 17, 19.

^l 1 Ki. 12. 32; Hos. 7. 1.

^m 2 Ki. 16. 3, 4; Jer.

32. 35.

ⁿ ch. 3. 12; 2 Ki. 19.

25; Hos. 13. 16.

^o Eze. 13. 14; Mt. 24. 2.

^p Le. 26. 39; Is. 27. 9;

Hos. 8. 6.

^q Hos. 2. 5, 12.

^r Is. 21. 3; 22. 4; Jer.

4. 19.

^s Is. 20. 2—4.

^t Job 30. 29; Ps. 102. 6.

^u Is. 1. 5, 6; Jer. 30.

11—15.

^v 2 Ki. 18. 9—13; Is.

8. 7, 8.

^y ver. 12; 2 Chr. 32. 1;

Is. 10. 28—32.

^z 2 Sam. 1. 20.

^a Jos. 18. 23.

^b Job 2. 8; Jer. 6. 26.

^c Jer. 48. 6.

^d see ver. 8; Is. 20. 4;

47. 2, 3; Jer. 13. 22;

Nab. 3. 5.

^e Is. 59. 9—11; Jer. 8.

15.

^f ver. 9; Is. 45. 7; Am.

3. 6.

¹ Micah, whose commission includes both Israel and Judah (ver. 1), in God's name summons all nations to witness the judgment which he passes (2—4), first upon Samaria and then upon Jerusalem (5—9). He then graphically describes the terror and sufferings of some of the towns and fortresses of Judah (10—16).

² Micah is called a 'Morasthite,' probably, as being a native of Moresheth-Gath, a village in the west of Judah, near Eleutheropolis.

³ *Vision*, being one mode of revelation, is sometimes used generally for any kind of prophetic inspiration.

⁴ Jehovah, as Lord and Judge of the whole earth, summons all nations (for all are deeply interested in the matter) to hear his testimony and sentence against Israel, whom he immediately addresses. This description of Jehovah's judicial terrors resembles Nah. i. 2—6.

⁵ The national sins of the two kingdoms are traced to their respective capitals; which, instead of being centres of holy influence, were only sources of corruption.

⁶ By the stones of its buildings being used to form terraces for the growth of the vine on its hill-sides. See notes on 1 Kings xvi. 24; Isa. xxviii. 1.

⁷ The Israelites had regarded their possessions as the gifts of their false gods (comp. Hos. ii. 5; Jer. xlv. 17); and God will treat them accordingly.

⁸ Without the outer garment: see Isa. xx. 2, and note.

⁹ Rather, 'as the ostriches;' which often make a loud moaning by night.

¹⁰ That is, 'the enemy.' The prophet sees him entering Judah (ver. 9), attacking its northerly towns and villages, destroying Jerusalem (10—12), and passing on to places in the south of Judah (13—15).

¹¹ That is, their chief place of concourse.

¹² Or, as many render, 'In Accho, weep ye not.' As in ver. 2 there is an allusion to the threats of an earlier prophet against Ahab (see 1 Kings xxii. 28), so is there here to David's lament over Saul and Jonathan (2 Sam. i. 20). This indicates a triumph of Israel's enemies over the kingdom and family of David similar to that of the Philistines over the kingdom of Saul. Throughout this passage the verbs are adapted to the meanings and sounds of the proper names; giving by this paronomasia, which cannot be transferred to an English translation, a peculiar emphasis to the denunciation.

¹³ Rather, 'The mourning of Beth-ezel takes from you his standing;' *i. e.* keeps him from standing beside you to help you; for 'Ezel' means 'by the side of.' In both places the people are themselves in such distress that they can give no help.

¹⁴ Rather, 'is in anguish, anxiously longing for good.'

- 13 O thou inhabitant of ^ε Lachish, ^h bind the chariot to the swift beast :
(She is the beginning¹ of the sin to the daughter of Zion :)
For the transgressions of Israel were found in thee.
- 14 Therefore shalt thou ⁱ give presents² to Moresheth-gath :
^k The houses of ^l Achzib [*i. e.* a lie] shall be a lie³ to the kings of Israel.
- 15 Yet will I bring ^m an heir⁴ unto thee, O inhabitant of ⁿ Mareshah :
He shall come unto ^o Adullam, the glory of Israel.⁵
- 16 Make thee ^p bald, and poll thee, for thy ^q delicate children ;
Enlarge thy baldness as the eagle ;⁶—^r for they are gone into captivity from thee.
The sins which have caused the desolation of Jerusalem ; promises of future restoration.
- 2 WOE⁷ to them ^s that devise iniquity,—and ^t work evil upon their beds !⁸
When the morning is light, they practise it,
Because ^u it is in the power of their hand.
- 2 And they covet ^x fields, and take *them* by violence ;
And houses, and take *them* away :
So they oppress a man and his house,—even a man and his heritage.⁹
- 3 Therefore thus saith the LORD ;
Behold, against ^y this family ^z do I devise an evil,
^a From which ye shall not remove your necks ;
Neither shall ye go haughtily :—^b for this time is evil.¹⁰
- 4 In that day shall *one* ^c take up a parable against you,
And ^d lament with a doleful lamentation,
And say, We be utterly spoiled :—^e he hath changed the portion of my people :
How hath he removed *it* from me !—Turning away¹¹ he hath divided our fields.
- 5 Therefore thou shalt have none that shall ^f cast a cord by lot¹²
In the congregation of the LORD.
- 6 ^g Prophecy ye not, ^h say they to them that prophesy :
‘They shall not prophesy to them,—that they shall not take shame.’¹³
- 7 O thou that art named the house of Jacob,
^k Is the spirit of the LORD straitened ?—*are* these his doings ?
^l Do not my words do good to him that walketh uprightly ?¹⁴
- 8 Even of late¹⁵ my people is risen up as an enemy :
^m Ye pull off the robe with the garment¹⁶
From them that pass by securely as men averse from war.
- 9 The women of my people ⁿ have ye east out from their pleasant houses ;
From their children have ye taken away my glory¹⁷ for ever.
- 10 Arise ye, and ^o depart ;—for this is not *your* ^p rest :
Because it is ^q polluted, it shall destroy *you*,—even with a sore destruction.
- 11 If a man ^r walking in the spirit and falsehood do lie,
Saying, I will prophesy unto thee of wine and of strong drink ;¹⁸
^s He shall even be the prophet of this people.

^ε 2 Ki. 18. 14, 17 ; Is. 36. 2.
^h Ge. 19. 17 ; Jer. 1. 29.

ⁱ 2 Sam. 8. 2 ; 2 Ki. 16. 8 ; 18. 14—16.
^k Ps. 62. 9 ; 118. 8, 9.
^l Jos. 15. 41.
^m Is. 10. 5, 6.
ⁿ Jos. 15. 41.
^o 2 Chr. 11. 7, 8 ; Ne. 11. 30.
^p Job 1. 20 ; Is. 15. 2 ; 22. 12 ; Jer. 7. 29 ; 16. 6 ; 47. 5 ; 48. 37.
^q Lam. 4. 5.
^r Deu. 28. 41 ; Is. 39. 6, 7.
^s Hos. 7. 6.
^t Ps. 36. 4 ; Pro. 4. 16.
^u Ge. 31. 29 ; Deu. 28. 32.
^x Is. 5. 8 ; Jer. 22. 17.

^y Jer. 8. 3 ; Am. 3. 1, 2.
^z Jer. 18. 11 ; Lam. 2. 17.
^a Jer. 27. 12 ; Am. 2. 14—16.
^b Am. 5. 13 ; Eph. 5. 16.
^c Num. 23. 7 ; Hab. 2. 6.
^d 2 Sam. 1. 17.
^e ch. 1. 15 ; 2 Ki. 17. 23, 24.
^f Deu. 32. 8, 9 ; Jos. 18. 4—6, 10.

^g Eze. 21. 2, *drop.*
^h see refs. Is. 30. 10.
ⁱ Eze. 3. 26 ; Am. 8. 11.

^k see refs. Num. 11. 23.
^l Ps. 19. 7—11.

^m see 2 Chr. 28. 8.

ⁿ ver. 2.

^o Deu. 4. 26 ; Jos. 23. 15, 16.
^p Deu. 12. 9.
^q Le. 13. 24—28 ; Jer. 3. 2.
^r Eze. 13. 3.

^s Is. 30. 10, 11 ; Jer. 5. 31.

1 Of this fact we have no other record nor any further explanation. The city Lachish, which, like others here mentioned, was strongly fortified, appears to have suffered from both the Assyrians and the Chaldeans. See Isa. xxxvi. 1, and note ; Jer. xxxiv. 7.

2 Rather, ‘Thou shalt give a divorce ;’ *i. e.* thou shalt give her up as unable to protect her any longer.

3 All hope of aid from them shall prove vain.

4 A ‘master ;’ or, ‘possessor ;’ *i. e.* the enemy shall possess Mareshah.

5 Or, ‘The glory of Israel shall come to Adullam ;’ perhaps meaning, ‘The princes shall be reduced to the same straits into which David was formerly brought. See 1 Sam. xxii. 1, 2.’

6 That is, when it has lost its plumage ; or, ‘as the vulture,’ which has a bare head.

7 The sins which have provoked the impending judgments are denounced ; particularly the rapacity of the powerful, which led them to hate God’s faithful prophets (vers. 1—11) ; who nevertheless are commissioned to hold out promises of future restoration (12, 13).

8 Sin is here traced through three stages—the purpose, the elaboration of a plan, and the execution.

9 Their rapacity grasped the persons as well as the property of their victims. Comp. Jer. xxxiv. 8—16.

10 Or, ‘for it shall be an evil time.’

11 Or, ‘to a rebel (*i. e.* an idolater, or an enemy) he hath divided our fields.’

12 The land which was once apportioned among you

(see refs.), shall now be possessed by strangers.

13 Perhaps the best rendering of this verse is, ‘Prophecy not, [they say.] They shall prophesy. If they prophesy not thus, shame will not depart.’ Those whose sins the prophets denounce wish to restrain them ; but God will have them speak : for, if they do not, men will go on in their sins.

14 Can the spirit of prophecy speak only of evil ? Are these punishments things in which God delights ? Are they not rather the necessary consequences of your sins ? Are not his words benignant to the upright ? But my people have long resisted me (ver. 8).

15 Rather, ‘in time past.’

16 The ‘garment’ is the cloak mentioned in Exod. xxii. 26, a necessary article of dress ; the ‘robe’ is probably an ornamental addition. Comp. Josh. vii. 21. These oppressors deprived their peaceable neighbours of their common dress as well as their ornaments, and drove their females and children from their homes.

17 This may mean ‘ornaments ;’ but it seems better to understand it as referring to their inheritance, which was designed to be kept ‘for ever,’ in Canaan, God’s glorious gift to Israel (comp. ver. 2). Hence, by a righteous retribution, the oppressors are driven into exile ; for the land which their crimes have ‘polluted’ cannot be their ‘rest’ (ver. 10).

18 So corrupt had the people become, that no prophet was acceptable to them who did not sanction their voluptuous habits.

- 12 ¹ I will surely assemble, O Jacob, all of thee ;
I will surely gather the remnant of Israel ;¹
I will put them together ² as the sheep of Bozrah,²
As the flock in the midst of their fold :
³ They shall make great noise—by reason of *the multitude of men*.
- 13 ⁴ The breaker is come up before them :
⁵ They have broken up, and have passed through the gate,—and are gone out by it :
And ⁶ their king shall pass before them,—⁷ and the LORD on the head of them.
*The cruelty and rapacity of the princes and rulers, and the corruption of the false prophets ;
the destruction of Jerusalem, and its future restoration.*
- 3 AND³ I said, Hear, I pray you, O heads of Jacob,
And ye princes of the house of Israel ;⁴—⁵ *Is it not for you to know judgment ?*⁵
- 2 Who hate the good, and love the evil ;
⁶ Who pluck off their skin from off them,—and their flesh from off their bones ;
- 3 Who also ⁷ eat the flesh of my people,—and flay their skin from off them ;
And they break their bones,—and chop them in pieces, as for the pot,
And ⁸ as flesh within the caldron.⁶
- 4 Then ⁹ shall they cry unto the LORD ;—but he will not hear them :
¹⁰ He will even hide his face from them at that time,
As they have behaved themselves ill in their doings.
- 5 Thus saith the LORD,—¹¹ concerning the prophets that make my people err,
That ¹² bite with their teeth,⁷ and cry, Peace ;
And ¹³ he that putteth not into their mouths,—they even prepare war against him :
- 6 ¹⁴ Therefore night *shall be* unto you, that ye shall not have a vision ;
And it shall be dark unto you, that ye shall not divine ;
¹⁵ And the sun shall go down over the prophets,
And the day shall be dark over them.⁸
- 7 ¹⁶ Then shall the seers be ashamed,—and the diviners confounded :
Yea, they shall all ¹⁷ cover their lips ;⁹—¹⁸ for *there is* no answer of God.
- 8 But truly ¹⁹ I am full of power¹⁰ by the spirit of the LORD,
And of judgment, and of might,
²⁰ To declare unto Jacob his transgression,—and to Israel his sin.
- 9 Hear this, I pray you, ye heads of the house of Jacob,
And princes of the house of Israel,
That abhor judgment, and pervert all equity.
- 10 ²¹ They build up Zion¹¹ with ²² blood,—and Jerusalem with iniquity.
- 11 ²³ The heads thereof judge for reward,—and ²⁴ the priests thereof teach for hire,
And ²⁵ the prophets thereof divine for money :
²⁶ Yet will they lean upon the LORD,¹² and say,
Is not the LORD among us ?—²⁷ None evil can come upon us.
- 12 Therefore shall Zion for your sake be ²⁸ plowed as a field,¹³
²⁹ And Jerusalem shall become heaps,
And ³⁰ the mountain of the house as the high places of the forest.
- 4 But ³¹ in the last days¹⁴ it shall come to pass,
That the mountain of the house of the LORD

¹ ch. 4. 6, 7 ; Is. 27. 12, 13 ; Jer. 3. 18 ; Hos. 1. 11.

² Jer. 23. 3 ; 31. 10 ; Eze. 34. 11, 12.

³ Eze. 36. 37.

⁴ Ex. 33. 14 ; Is. 55. 1 ; Dan. 2. 41 ; Lk. 11. 22 ; 1 Cor. 15. 21—26, 55—57 ; Heb. 2. 14, 15 ; 6. 20.

⁵ Zec. 10. 5—7.
⁶ Is. 49. 10 ; Eze. 34. 23, 24 ; Hos. 3. 5 ; John 10. 27 ; Heb. 2. 9, 10 ; Rev. 7. 17.

⁷ Ex. 33. 14 ; Is. 52. 12.
⁸ Deu. 1. 16, 17 ; 16. 19 ; Jer. 5. 4, 5.

⁹ Ps. 53. 4 ; Is. 3. 15 ; Zeph. 3. 3.

¹⁰ Ps. 14. 4.

¹¹ Eze. 11. 3, 7.

¹² Ps. 18. 41 ; see refs. Pro. 1. 28.

¹³ Deu. 31. 17, 18.

¹⁴ Is. 9. 15, 16 ; 56. 10, 11 ; Eze. 13. 10—16 ; 22. 25.

¹⁵ ch. 2. 11 ; Is. 56. 9—12 ; Mt. 7. 15.

¹⁶ Eze. 13. 18, 19 ; Ro. 16. 18.

¹⁷ Ps. 74. 9 ; Is. 8. 20, 22 ; Jer. 13. 16 ; Eze. 13. 23 ; Zec. 13. 4.

¹⁸ Is. 29. 10 ; Am. 8. 9, 10.

¹⁹ Is. 44. 25.

²⁰ see Le. 13. 45 ; Eze. 24. 17.

²¹ Ps. 74. 9 ; Am. 8. 9, 11.

²² Job 32. 18 ; Jer. 6. 11.

²³ Is. 58. 1.

²⁴ Jer. 22. 13.

²⁵ Eze. 22. 27 ; Hab. 2. 12 ; Zeph. 3. 3.

²⁶ ch. 7. 3 ; Is. 1. 23 ; Eze. 22. 12 ; Hos. 4. 14.

²⁷ Jer. 6. 13 ; 8. 10.

²⁸ ver. 5.

²⁹ Is. 48. 2 ; Jer. 7. 4 ; Ro. 2. 17.

³⁰ Am. 9. 10.

³¹ ch. 1. 6 ; Jer. 26. 18.

¹ Ps. 79. 1.

² ch. 4. 2.

³ see parallel, Is. 2. 2—4 ; see also Eze. 17. 22, 23.

1 In this promise of a happy regathering and multiplication of Israel, and of a leader who shall 'break' their bondage, there is doubtless a reference to the restoration from Babylon, but only as a pledge of the greater salvation wrought by Christ.

2 A chief city of a district celebrated for its numerous flocks. Comp. Jer. xlviii. 24 ; 2 Kings iii. 4 ; Isa. lx. 6, 7.

3 In this section, the prophet denounces and threatens the cruel rapacity of the princes (vers. 1—4) ; the corruption and deceit of the false prophets, with which he contrasts his own inspired teachings (5—8) ; and again the injustice of the rulers, who will cause the ruin of Jerusalem (9—12). He then discloses the future happy destinies of Israel ; for when God has purged out their crimes, he will restore and elevate Zion ; granting her peace and strength, and all the glories of former days (iv. 1—8). Comp. Isa. ii.—iv., and notes.

4 Not of one kingdom only, but of both.

5 You, as rulers and magistrates, ought above all others to know and practise what is just.

6 Entirely consuming them for your own use.

7 These men predicted 'peace' to those who pampered them, but denounced calamity against those who would

not afford them the means of gratifying their appetites.

8 See note on Amos viii. 9.

9 See note on Ezek. xxiv. 17.

10 Supernatural energy, clear spiritual perception and discrimination, and strong moral courage to declare unwelcome truth, are the characteristics of a true prophet. Comp. 2 Tim. i. 7.

11 See Jer. xxii. 13 ; vi. 13 ; viii. 10, where the same charges are brought against the rulers and teachers of a later period.

12 They were so insensible of their sinfulness, that they still expected Jehovah's protection.

13 The city in all its parts, its royal castle, its houses, and its temple, shall be destroyed, and its site as depopulated as when it was partly cultivated and partly a thicket. The well-known repeated fulfilments of this prediction sufficiently attest its truth, without resorting to an uncertain Jewish tradition, that the Romans drove a plough over the site of the temple.

14 See notes on Isa. ii. 1—4. These lines were probably derived both by Isaiah and Micah from a well-known prophecy of an earlier date, which Micah quotes the more largely (see ver. 4).

- Shall be established in the top of the mountains,
And it shall be exalted above the hills;—and people shall flow unto it.
- 2 And many nations shall come, and say,
Come, and let us go up to the mountain of the LORD,
And to the house of the God of Jacob;
And he will teach us of his ways,—and we will walk in his paths:
For the law shall go forth of Zion,—and the word of the LORD from Jerusalem.
- 3 And he shall judge among many people,—and rebuke strong nations afar off;
And they shall beat their swords into ^s plowshares,
And their spears into pruninghooks:
Nation shall not lift up a sword against nation,
^h Neither shall they learn war any more.
- 4 ⁱ But they shall sit every man under his vine and under his fig tree;¹
^k And none shall make *them* afraid:
For the mouth of the LORD of hosts hath spoken it.
- 5 For ^l all people will walk every one in the name of his god,
And ^m we will walk in the name² of the LORD our God—for ever and ever.
- 6 In that day, saith the LORD,—ⁿ will I assemble her that halteth,
^o And I will gather her that is driven out,—and her that I have afflicted;
7 And I will make her that halted ^p a remnant,
And her that was cast far off a strong nation:³
And the LORD ^q shall reign over them in mount Zion,
From henceforth, even for ever.
- 8 And thou, O tower of the flock⁴ [*or*, Edar^r],—^s the stronghold of the daughter of Zion,
Unto thee shall it come,—even ^t the first dominion;⁵
The kingdom shall come to the daughter of Jerusalem.
- Predictions of suffering and deliverance; the birth of Messiah, and the blessings of his reign.*
- 9 NOW⁶ ^u why dost thou cry out aloud?
^v Is there no king in thee?—Is thy counsellor perished?
For ^w pangs have taken thee—as a woman in travail.⁷
- 10 Be in pain, and labour to bring forth, O daughter of Zion,—like a woman in travail:
For now shalt thou go forth out of the city,—and thou ^x shalt dwell in the field,
And thou shalt go *even* to Babylon;—^y there shalt thou be delivered;⁸
There the LORD shall redeem thee from the hand of thine enemies.
- 11 ^z Now also many nations are gathered against thee,
That say, Let her be defiled,⁹—and let our eye ^a look upon Zion.
- 12 But they know not¹⁰ ^b the thoughts of the LORD,
Neither understand they his counsel:
For he shall gather them ^c as the sheaves into the floor.
- 13 ^d Arise and thresh,¹¹ O daughter of Zion:
For I will make thine horn iron,—and I will make thy hoofs brass:¹²
And thou shalt ^e beat in pieces many people:
^f And I will consecrate their gain unto the LORD,
And their substance unto ^g the Lord of the whole earth.

^g Is. 2. 4; Joel 3. 10.

^h Ps. 72. 7.

ⁱ i Ki. 4. 25; Zec. 3. 10.

^k Is. 54. 14; Eze. 31. 25, 28.

^l Jer. 2. 11.

^m Zec. 10. 12.

ⁿ ch. 2. 12; Jer. 31. 8; Eze. 34. 16; Zeph. 3. 19.

^o Ps. 137. 2; Jer. 39. 17; Eze. 31. 13; 37. 21.

^p ch. 2. 12; 5. 3, 7, 8; 7. 18; Is. 6. 13.

^q Ps. 2. 6; Is. 9. 6; 24. 23; Dan. 7. 14, 27; Lk. 1. 33; Rev. 11. 15.

^r Ge. 35. 21.

^s 2 Sam. 5. 7; Is. 10. 32.

^t Num. 21. 19; Dan. 2. 41.

^u Jer. 8. 19.

^v see Hos. 10. 3; 13. 10, 11.

^w Is. 13. 8; 21. 3; Jer. 39. 6; 50. 43.

^z 2 Ki. 25. 4; 2 Chr. 33. 11.

^a ch. 7. 8—13; Is. 48. 20.

^b Is. 8. 7, 8; Lam. 2. 16.

^c ch. 7. 10; Obad. 12.

^d Is. 55. 8; Ro. 11. 33.

^e Is. 21. 10; Joel 3. 12, 13; Rev. 11. 11—20.

^f Is. 41. 15, 16; Jer. 51. 33.

^g ch. 5. 8, 9; Dan. 2. 41.

^h Jos. 6. 19; Is. 18. 7; 23. 18; 60. 6, 9.

ⁱ Zec. 4. 14; 6. 5.

¹ See note on 1 Kings iv. 25.

² As the name of God expresses his revealed perfections, so to 'walk in his name' means to act as one who reverences and trusts Him on account of them. The honour and confidence which others give to their idols we (says the prophet) will yield to Jehovah alone, in whom we shall never be disappointed.

³ I will not destroy her that was feeble, but will save a 'remnant,' and make it the germ of 'a strong nation.'

⁴ This is evidently the fortress of Zion; from which the kings of Judah, as 'shepherds' of the people, watched and succoured their flock.

⁵ Rather, 'the former dominion,' of the glorious days of David and Solomon; whose prosperous reigns represent that of Messiah. See note on Isa. lx. 1.

⁶ This section contains a triple prediction of sufferings and deliverances, which many regard as being historically successive: the first (vers. 9, 10) referring to the Babylonian exile; the second (11—13) to the Syrian and Egyptian oppressions, terminated by the triumphs of the Maccabees; and the third (ch. v. 1) to the Roman tyranny, under which Messiah shall be born. His earthly birth-place is now for the first time distinctly announced, in

contrast with his higher nature (2); and the blessings of his peaceful reign are promised (3—5). Under his rule Israel shall triumph over his most formidable enemies (5, 6), and shall grow marvellously in numbers and in power (7—9). All Israel's false confidences shall then have been removed, as well as all who have tempted or injured him (10—15). The section should be carefully compared with the prophecies of Isaiah referred to in the following notes.

⁷ This figure, with a similar application, occurs in John xvi. 20, 21.

⁸ The approaching captivity, though temporarily painful, shall have a happy termination.

⁹ Or, 'profaned.' To that which is sacred, defilement is destruction. Comp. 1 Cor. iii. 17, and note.

¹⁰ See note on Isa. x. 7. After they have fulfilled God's purpose in chastening Israel, they shall be themselves utterly destroyed.

¹¹ See notes on Isa. xxi. 10; xxviii. 28; xli. 15.

¹² The figure of an ox threshing corn is followed by a further description of the power which God will give to his people, in order that all which they thus acquire may be consecrated to Him.

- 5 Now gather thyself in troops, O daughter of troops :¹
He² hath laid siege against us :
They shall ^k smite the judge³ of Israel with a rod upon the cheek.
- 2 But thou, ^l Beth-lehem ^m Ephratah,⁴
Though thou be little⁵ ⁿ among the ^o thousands⁶ of Judah,
Yet out of thee shall he come forth unto me⁷ *that is to be* ^p ruler in Israel ;
^q Whose goings forth *have been* from of old, from everlasting.⁸
- 3 ^r Therefore will he give them up,
Until the time *that* ^s she which travaileth⁹ hath brought forth :
Then ^t the remnant of his brethren¹⁰ shall return unto the children of Israel.
- 4 And ^u he shall stand and ^v feed ^w in the strength of the LORD,
In the majesty of the name of ^x the LORD his God ;—and they ^y shall abide :
- 5 For now ^z shall he be great unto the ends of the earth ;
And this *man* ^a shall be the peace.¹¹
- When the Assyrian shall come into our land :—and when he shall tread in our palaces,
^b Then shall we raise against him seven shepherds,¹²—and eight principal men :
- 6 And they shall waste the land of Assyria¹³ with the sword,
And the land of ^c Nimrod¹⁴ in the entrances thereof.
Thus shall he ^d deliver *us* from the Assyrian,
When he cometh into our land,—and when he treadeth within our borders.
- 7 And ^e the remnant of Jacob shall be in the midst of many people
^f As a dew from the LORD,—as the showers upon the grass,¹⁵
That tarrieth not for man,—nor waiteth for the sons of men.
- 8 And the remnant of Jacob shall be among the Gentiles,
In the midst of many people—^g as a lion among the beasts of the forest,
As a young lion among the flocks of sheep :
Who, if he go through, both treadeth down, and teareth in pieces,
And none can deliver.
- 9 ^h Thine hand shall be lifted up upon thine adversaries,
And all thine enemies shall be cut off.
- 10 ⁱ And it shall come to pass in that day, saith the LORD,
That ^j I will cut off thy horses out of the midst of thee,
And I will destroy thy chariots :¹⁶
- 11 And I will cut off the cities¹⁷ of thy land,—^k and throw down all thy strong holds :
- 12 ^l And I will cut off witchcrafts out of thine hand ;
And thou shalt have no *more* ^m soothsayers :

^k Lam. 3. 30; Mt. 5. 39; 27. 30.

^l Mt. 2. 6; John 7. 42.

^m Ge. 35. 19; Ru. 4. 11.

ⁿ 1 Sam. 23. 23.

^o Ex. 18. 25.

^p Ge. 49. 10; 1 Chr. 5.

^q 2; Is. 9. 6, 7; Zec.

^r 9. 9; Lk. 1. 31—33.

^s Ps. 90. 2; Pro. 8. 22,

^t 23; John 1. 1; Rev.

^u 1. 8.

^v ch. 7. 13.

^w ch. 4. 10; Mt. 1. 21;

^x Gal. 4. 4.

^y ch. 4. 7; Is. 10. 20,

^z 21; Jer. 31. 7—9.

^a ver. 2; Is. 61. 5.

^b ch. 7. 14; see refs.

^c Is. 40. 11.

^d Ex. 23. 21.

^e John 20. 17.

^f Mt. 16. 18; 1 Pet. 1. 5.

^g Ps. 72. 8; Is. 49. 6;

^h 52. 13; Zec. 9. 10;

ⁱ Lk. 1. 32.

^j Ps. 72. 7; Is. 9. 6;

^k Zec. 9. 10; Lk. 2. 14;

^l Eph. 2. 14—17; Col.

^m 1. 20.

ⁿ Is. 59. 19; Zec. 12.

^o 6—9.

^p Ge. 10. 8—11.

^q Lk. 1. 71.

^r ver. 3.

^s Deu. 32. 2; Ps. 72. 6;

^t 110. 3; Hos. 14. 5.

^u ch. 4. 13.

^v Ps. 21. 8, 9; Is. 26.

^w 11.

^x see Is. 2. 6—22.

^y Ps. 20. 7, 8; Hos. 1.

^z 7; Zec. 9. 10.

^a Zec. 4. 6.

^b Is. 8. 19, 20.

^c Is. 2. 6.

1 An appellation of Zion, perhaps derived from the military spirit and skill shown by the people in the obstinate defence of their city.

2 That is, the enemy.

3 The term 'judge' is here used probably for *king*, on account of the paronomasia or similarity between 'judge' and 'rod' in Hebrew; but it may refer to the rulers at large, who will be treated with indignity by their conquerors.

4 See note on Psa. cxxxii. 6.

5 The littleness of Bethlehem is referred to probably as forming a link of connection between the past and the future deliverance of Israel through the fact that the 'Ruler' in each case would spring from an origin so despised; and also as clearly showing that this Divine interposition was to be in complete accordance with the rules of God's government: comp. John i. 46; 1 Cor. i. 26, 27. It is worthy of notice, that David and his successors appear to have left their ancestral town in its original insignificance.

6 Districts, probably like our *hundreds*.

7 Coming forth to show my power and fulfil my purpose. Comp. Heb. ii. 10.

8 The word rendered 'goings forth' is the noun of place or manner derived from the verb meaning to 'come forth' used in the former clause; and it indicates that the Ruler, who hereafter shall 'come forth' from Bethlehem, had already repeatedly gone forth in ancient times, 'from everlasting,' in the exercise of the same beneficent authority and power. And this clearly proves the personal pre-existence of the Messiah as the Lord of all. Comp. John i. 1—3; Col. i. 16, 17; Heb. i. 2, 3.

9 Some commentators, including Hengstenberg and Henderson, suppose this to be the mother of our Lord,

and connect the passage with the prediction in Isa. vii. 14, on which see note. Others, among whom are Calvin and Pye Smith, think that the allusion is to *the church*, which has shortly before been represented (ch. iv. 9, 10) as being in the pangs of suffering, but which shall be delivered and blessed by the coming of the Messiah, the accession of the Gentiles, and the recovery of Israel.

10 Some refer this to the return of the Jews from Babylon, which was to precede Messiah's coming; others to their restoration to the true church, which shall be one of the fruits of His work.

11 That is, 'the author of peace.' Comp. Isa. ix. 6; Eph. ii. 14.

12 'Seven' and 'eight' are used, as in Eccles. xi. 2, to signify *an abundance*—enough and more than enough. The degradation of Israel is represented by a lack of governors (see Isa. iii. 1—12), and its strength and safety by the large number of rulers and defenders.

13 The enemies who threatened Israel in the prophet's time (compare Isa. x.) represent all future foes of the people of Messiah.

14 So called because Nimrod had taken possession of it. See marginal reading of Gen. x. 11. The 'entrances' are either the mountain-passes, often called 'gates,' or the gates of their cities.

15 By a wonderful and unexpected exercise of God's power, his people shall be made numerous (comp. ver. 7 with Psa. cx. 3) and mighty (ver. 8) among the nations. Some suppose that the 'dew' and 'rain' indicate also the beneficial nature of their influence.

16 The objects of their carnal confidence. Comp. Isa. ii., xxxi., and notes.

17 Fortresses. In ver. 14, the 'cities' are probably the centres of idol-worship, such as Bethel.

- 13 Thy graven images also will I cut off;
And thy standing images out of the midst of thee;
And thou shalt no more worship the work of thine hands.
- 14 And I will pluck up thy groves¹ out of the midst of thee:
So will I destroy thy cities.
- 15 And I will execute vengeance in anger and fury upon the heathen,
Such as they have not heard.

God's controversy with Israel; the reasonableness of his requirements.

- 6 HEAR² ye now what the LORD saith;
Arise, contend thou before the mountains,³—and let the hills hear thy voice.
- 2 Hear ye, O mountains, the LORD's controversy,
And ye strong foundations of the earth:
For the LORD hath a controversy with his people,—and he will plead with Israel.
- 3 O my people, what have I done unto thee?⁴
And wherein have I wearied thee?—testify against me.
- 4 For I brought thee up out of the land of Egypt,
And redeemed thee out of the house of servants;
And I sent before thee Moses, Aaron, and Miriam.⁵
- 5 O my people, remember now what Balak king of Moab consulted,
And what Balaam the son of Beor answered him:⁶—from Shittim unto Gilgal:⁷
That ye may know the righteousness of the LORD.
- 6 Wherewith⁸ shall I come before the LORD,
And bow myself before the high God?
Shall I come before him with burnt offerings,—with calves of a year old?
- 7 Will the LORD be pleased with thousands of rams,
Or with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
The fruit of my body for the sin of my soul?⁹
- 8 He hath showed thee, O man, what is good;
And what doth the LORD require of thee,
But to do justly, and to love mercy,—and to walk humbly with thy God?¹⁰
- 9 The LORD's voice crieth unto the city,
And the man of wisdom shall see thy name:¹¹
Hear ye the rod, and who hath appointed it.
- 10 Are there yet the treasures of wickedness in the house of the wicked,
And the scant measure that is abominable?¹²
- 11 Shall I count them pure with the wicked balances,
And with the bag of deceitful weights?
- 12 For the rich men thereof are full of violence,
And the inhabitants thereof have spoken lies,
And their tongue is deceitful in their mouth.
- 13 Therefore also will I make thee sick in smiting thee,
In making thee desolate because of thy sins.
- 14 Thou shalt eat, but not be satisfied;
And thy casting down¹³ shall be in the midst of thee;

q Is. 17, 7, 8; Eze. 36, 25; Zec. 13, 2.

r Is. 2, 8.

s ver. 8; Ps. 149, 7; 2 Thes. 1, 8, 9.

t Den. 32, 1; Ps. 50, 1, 4; Is. 1, 2.

u Hos. 12, 2.

v Is. 1, 18; 5, 3, 4; 13, 26; Hos. 4, 1; 12, 2.

y Jer. 2, 5, 31.

z Ex. 12, 5; 14, 30; 29, 2; Den. 4, 20;

Am. 2, 10.

a Deu. 7, 8; 2 Sam. 7, 23.

b Ex. 15, 20, 21.

c Num. ch. 22 to ch. 25; Deu. 23, 4, 5;

Jos. 24, 9, 10; Rev. 2, 14.

d Num. 25, 1; 33, 49;

Jos. 4, 19; 5, 10.

e Judg. 5, 11; 1 Sam. 12, 7.

f 1 Sam. 15, 22; Ps. 59, 8—13; 51, 16; Is. 1, 11—19; Hos. 6, 6.

g Job 29, 6.

h Judg. 11, 31; 2 Ki. 16, 3; 21, 6; 23, 10;

Jer. 7, 31; 19, 5;

Eze. 23, 37.

i Ro. 9, 20; Jam. 2, 20.

k Den. 10, 12, 13.

l Ge. 18, 19; 1 Sam. 15, 22; Pro. 21, 3;

Is. 1, 16—19; Hos. 6, 6; 12, 6; Mt. 23, 23.

m see refs. Ge. 5, 22.

n Ps. 107, 13; Pro. 22, 3.

o Ex. 31, 5—7; Is. 39, 27.

p Job 5, 17; Jer. 11, 19, 20; Lam. 3, 30—42.

q Am. 8, 5.

r see refs. Le. 19, 35, 36; Eze. 45, 9, 10.

s Hos. 12, 7.

t Pro. 16, 11.

u Hos. 4, 1, 2.

x Jer. 9, 2—8; Hos. 7, 13.

y Le. 26, 16; Ps. 107, 17, 18.

z Le. 26, 26; Hos. 4, 10.

¹ See note on Judg. iii. 7.

² The prophet, in Jehovah's name, summons the earth to hear, whilst he pleads against Israel (vers. 1, 2), declaring the reasonableness of his requirements, and the strength of his claims upon their gratitude for his delivering, protecting, forbearing mercy (3—5). The people are then supposed to inquire what they shall offer to please him, proposing costly and even human sacrifices (6, 7); which God rejects, declaring that moral rectitude has always been his chief demand (8). He then makes proclamation of the coming punishment, and rebukes especially the sins of injustice and idolatry, on account of which it will be sent (9—16).

³ Call them to listen to this controversy between Jehovah and Israel. Comp. Deut. xxxii. 1; Isa. i. 2.

⁴ For similar expostulations, showing the reasonableness of God's commands, see Isa. xliv. 23; Jer. ii. 5, 31.

⁵ Miriam was a prophetess: see Exod. xv. 20, and note.

⁶ Being compelled to bless instead of cursing Israel.

⁷ The meaning appears to be, And remember what happened to Israel from Shittim (where you might all just have perished for your sin) to Gilgal (the head quarters

of your nation upon your first entrance into Canaan).

⁸ Such an inquiry on the part of the people proved their criminal ignorance of what God had taught them, and their tendency towards the most cruel superstitions of heathenism.

⁹ See notes on Lev. xx. 2; 2 Kings xvi. 3.

¹⁰ These things had always been insisted upon as the weightier matters of the law (see Deut. x. 12, from which these words are partly derived, and 1 Sam. xv. 22). And this was done the more emphatically when the people began to pride themselves upon their temple and their ritual, to the neglect of moral and spiritual obedience. See Isa. i. 11—15.

¹¹ Rather, 'will see (*i. e.* will regard) thy name.' When God sends a message of warning to the city, the wise will attend to it. Or, 'and wisdom is theirs who regard (or fear) thy name;' *i. e.* it is the part of wisdom to attend. Attend, then, to the rod (*i. e.* the threatened chastisement), and to Him who has appointed it.

¹² See note on Amos viii. 5.

¹³ Or, 'and depression (*i. e.* feebleness) shall be within thee;' *i. e.* thy food shall not nourish thee.

- And thou shalt take hold,¹ but shalt not deliver;
 And *that* which thou deliverest will I give up to the sword.
- 15 Thou shalt ^a sow, but thou shalt not reap;
 Thou shalt tread the olives, but thou shalt not anoint thee with oil;
 And sweet wine,² but shalt not drink wine.
- 16 For the statutes of ^b Omri³ are ^c kept,—and all the works of the house of ^d Ahab,
 And ye walk in their counsels;
 That I should make thee ^e a desolation,—and the inhabitants thereof an hissing:
 Therefore ye shall bear the ^f reproach of my people.⁴
*Judah is universally corrupt; but God is the refuge and deliverer of his people, and calls
 forth their adoring praise.*
- 7 WOE⁵ is me!⁶—for I am as when they have gathered the summer fruits,⁷
 As ^g the grape gleanings of the vintage:
There is no cluster to eat: ^h my soul desired the first ripe fruit.⁸
- 2 The ⁱ good man is perished out of the earth:
 And *there is none upright among men:*
^k They all lie in wait for blood;—^l they hunt every man his brother with a net.
- 3 That they may do evil with both hands earnestly,⁹
^m The prince asketh, ⁿ and the judge *asheth* for a reward;
 And the great man, he uttereth his mischievous desire:—so they wrap it up.¹⁰
- 4 The best of them ^o is a brier:—the most upright *is sharper* than a thorn hedge:
^p The day of thy watchmen¹¹ and thy visitation cometh;
 Now shall be their perplexity.
- 5 ^q Trust ye not¹² in a friend,—put ye not confidence in a guide:
 Keep the doors of thy mouth from her that lieth in thy bosom.
- 6 For ^r the son dishonoureth the father,—the daughter riseth up against her mother,
 The daughter-in-law against her mother-in-law;
^s A man's enemies *are* the men of his own house.
- 7 Therefore¹³ ^t I will look unto the LORD;
^u I will wait for the God of my salvation:—^x my God will hear me.
- 8 ^y Rejoice not against me, ^z O mine enemy:—^a when I fall, I shall arise;
 When I sit in darkness, ^b the LORD *shall be* a light unto me.
- 9 ^c I will bear the indignation of ^d the LORD,—because I have sinned against him,
 Until he plead my cause, and execute judgment¹⁴ for me:
^e He will bring me forth to the light,—and I shall behold his righteousness.
- 10 Then ^f she that is mine enemy shall see it,
 And ^g shame shall cover her which said unto me, ^h Where is the LORD thy God?
ⁱ Mine eyes shall behold her:
 Now shall she be trodden down ^k as the mire of the streets.
- 11 *In* the day that thy ^l walls are to be built,
In that day shall ^m the decree¹⁵ be far removed.
- 12 *In* that day *also* ⁿ he shall come even to thee from Assyria,
 And *from* the fortified cities,—and from the fortress even to the river,¹⁶
 And from sea to sea, and *from* mountain to mountain.¹⁷
- 13 Notwithstanding the land shall be desolate
 Because of them that dwell therein,—^o for the fruit of their doings.¹⁸

^a see refs. Le. 26. 20;
 Am. 5. 11; Zeph. 1.
 13; Hag. 1. 6.

^b 1 Ki. 16. 16, 25, 26,
 28.

^c Hos. 5. 11.

^d 1 Ki. 16. 30—33; 21.
 25, 26; 2 Ki. 21. 3.

^e 1 Ki. 9. 8; Jer. 18.
 15, 16; 19. 8.

^f Is. 25. 8; Jer. 51. 51;
 Lam. 5. 1; Dan. 9. 16.

^g Is. 17. 6; 21. 13.

^h Is. 28. 4; Hos. 9. 10.

ⁱ see refs. Ps. 12. 1;
 14. 1, 3.

^k Is. 59. 7.

^l Ps. 57. 6; Jer. 5. 26;
 Hab. 1. 15.

^m Hos. 4. 18.

ⁿ ch. 3. 11; Is. 1. 23.

^o 2 Sam. 23. 6, 7; Eze.
 2. 6; see Is. 55. 13.

^p Eze. 12. 23, 21.

^q Ps. 118. 8, 9; Jer. 9.
 2—6.

^r Eze. 22. 7; Mt. 10.
 21, 35, 36; Lk. 12.
 53; 21. 16; 2 Tim.
 3. 2, 3.

^s Jer. 12. 6; Obad. 7.

^t Ps. 55. 16, 17; 109.
 4; Is. 8. 17.

^u Ps. 27. 14; 37. 7.

^x Ps. 4. 2, 3.

^y Pro. 21. 17; Lam. 4.
 21; Eze. 35. 15.

^z Ps. 137. 7, 8; Jer.
 50. 11; Obad. 12.

^a Ps. 37. 24; 41. 10—
 12; Pro. 21. 16.

^b Ps. 27. 1; 112. 4; Is.
 50. 10.

^c Lam. 3. 39.

^d Le. 26. 41; Joh. 34.
 31, 32; Lam. 1. 18.

^e Job 23. 10; Ps. 37. 6.

^f ver. 8.

^g Ps. 35. 26.

^h Ps. 42. 3, 10; 79. 10;
 115. 2; Joel 2. 17.

ⁱ ch. 4. 11.

^k 2 Sam. 22. 43; Zec.
 10. 5.

^l Am. 9. 11—15.

^m Ezra 4. 12—24; Ne.
 2. 8.

ⁿ ch. 4. 1; Is. 11. 16;
 19. 23, etc.; 27. 13;
 Hos. 11. 11.

^o ch. 3. 12; Jer. 21. 14.

1 Rather, 'And thou shalt remove,' *i. e.* thyself and thy treasures, from enemies.

2 Rather, 'And [thou shalt tread out] the grape-juice; but shall not drink wine. Comp. Amos v. 11.

3 See note on 1 Kings xvi. 25.

4 Who have proved faithless to my covenant.

5 The prophet laments the universal corruption of the people (vers. 1—4), which is such that all confidence is destroyed, even between members of the same family (5, 6). He finds solace in God alone, to whom he looks with submission and hope; and he obtains a cheering assurance of renewed Divine favour when the chastisement is past (7—13). This encourages him to pray (14); and his prayer is answered by a promise of deliverance such as God accomplished for his people in Egypt, humbling and confounding their foes (15—17); upon which the prophet breaks forth in adoration of Jehovah's long-suffering and pardoning grace (18—20).

6 The prophet here speaks as the representative of the remnant of the faithful.

7 I look in vain for a godly man, as one looks in vain for fine grapes or early figs when the fruit has been gathered.

8 Rather, 'no early fig which my soul desireth.'

9 Or, 'Their hands are well prepared for evil.'

10 Or, 'they pervert it;' *i. e.* the cause which is brought before them.

11 That is, the day of calamity predicted by thy watchmen, the prophets. See Hos. ix. 7.

12 This warning forcibly shows the faithlessness of the people in all the relations of life.

13 So desperate is the depravity, that God's people can find solace only in Him and his purposes of saving mercy.

14 See note on Psa. lxxii. 3.

15 Some apply this to tyrannical and persecuting edicts (see Psa. xciv. 20); others to the authority of foreign rulers, or to enactments in favour of idolatry: comp. ch. vi. 16. But it may be rendered, 'the line shall be extended;' *i. e.* the city shall be enlarged to admit those who come from Assyria, etc. (ver. 12). The church shall be greatly extended. Comp. Isa. liv. 2.

16 Rather, 'In that day shall they come to thee from Assyria to Egypt, and from Egypt even to the river,' *i. e.* the Euphrates. Comp. Isa. xix. 18—23, and notes.

17 That is, from regions far asunder.

18 Before these blessings can be enjoyed, the people must be chastised for their sins. Comp. Isa. lvi. 9, and note.

- 14 ^p Feed thy people with thy rod,—^q the flock of thine heritage,
^r Which dwell solitarily *in* ^s the wood,¹ in the midst of Carmel:
 Let them feed *in* Bashan and ^t Gilead, as in the days of old.
- 15 " According to the days of thy coming out of the land of Egypt
 Will I show unto him marvellous *things*.
- 16 The nations ^v shall see and be confounded at all their might:²
^z They shall lay *their* hand upon *their* mouth,—their ears shall be deaf.³
- 17 They shall lick the ^y dust like a serpent,
^z They shall move out of their holes like worms of the earth:
^a They shall be afraid of the LORD our God,—and shall fear because of thee.
- 18 ^b Who *is* a God like unto thee,—that ^c pardoneth iniquity,
 And ^d passeth by the transgression of ^e the remnant of his heritage?
^f He retaineth not his anger for ever,—because he delighteth in mercy.
- 19 ^g He will turn again, he will have compassion upon us;
^h He will subdue our iniquities;
 And ⁱ thou wilt cast all their sins into the depths of the sea.
- 20 ^k Thou wilt perform the truth to Jacob,—*and* the mercy to Abraham,
^l Which thou hast sworn⁴ unto our fathers from the days of old.

- ^p ch. 5. 4; Ps. 28. 9; 80. 1; Mt. 2. 6.
^q Deu. 1. 20; 7. 6.
^r Ex. 33. 16.
^s Is. 37. 21; Jer. 50. 19.
^t Num. ch. 32.
^u Ps. 68. 22; 78. 12; Is. 11. 16; Jer. 23. 7, 8.
^v Ps. 126. 2; Is. 26. 11.
^z see refs. Job 21. 5.
^y Ge. 3. 14, 15; Ps. 72. 9; Is. 49. 23.
^z Ps. 18. 45.
^a Jer. 33. 9.
^b see refs. Ex. 15. 11.
^c see refs. Ex. 31. 6, 7; Jer. 50. 20.
^d Am. 7. 8.
^e see refs. ch. 4. 7; Joel 2. 32.
^f see refs. Jer. 3. 5, 12.
^g Deu. 30. 3; Jer. 31. 20; Lam. 3. 32.
^h Ps. 139. 8; Ro. 6. 14; 8. 2, 3, 13.
ⁱ Ps. 103. 12; 1a. 93. 17; Jer. 50. 20.
^k Lk. 1. 72, 73.
^l Ps. 105. 8—10; Jer. 33. 25, 26.

¹ In the woods of Carmel and Bashan the flocks and herds roamed at large.

² Or, 'ashamed of all their might,' which shall now be felt to be feebleness in the presence of this display of God's power.

³ Either confounded by their present calamities, or afraid to hear of new ones.

⁴ This verse is applied, with a little variation, in the inspired song of Zacharias, to Him whose herald and forerunner his infant son was to be (Luke i. 72, 73).

NAHUM.

NOTHING is known respecting Nahum but that he was of Elkosh; which some have identified with Al-kush, in Assyria, near the modern Mosul; but it was probably a village in Galilee, which is mentioned long after by Jerome. The date of this prophecy is uncertain. Some suppose that it was uttered shortly after the conquest of Egypt and Ethiopia, and the complete subjugation of the kingdom of Israel, by the Assyrians, and during the interval which elapsed between the two invasions of Judah by Sennacherib, when Jerusalem had been drained of its treasures by Hezekiah in the vain hope of turning away the fury of the conqueror (2 Kings, ch. xviii., xix). If such were its date, it was well adapted to comfort the believing Jews, by assuring them that not only should the purpose of the enemy fail and his forces be entirely destroyed, but his capital itself should be taken, and his empire overturned. But it is not unlikely that it was written after the latter portions of the book of Isaiah, as it contains some expressions which seem to be derived thence. In either case, this prophecy must have been to the believing Hebrews of that age, in some measure, what the Apocalypse was to the early Christians—a ground of assurance that the people of God should ultimately triumph in the great conflict in which they were engaged with the powers of darkness. It is also of permanent and universal value as displaying the mercy of God towards his people, and his justice towards his enemies. The prophet announces to Nineveh, and, through her, to all worldly powers which set themselves

against the people of God, that their ruin is certain, because Jehovah is a jealous and avenging God.

Nineveh, at the time when this prophecy of its destruction was uttered, was a city of vast extent and population, and the centre of the principal commerce of the world. Its wealth, however, was not altogether derived from trade. It was a 'bloody city,' 'full of lies and robbery' (ch. iii. 1). It plundered the neighbouring nations; and is compared to a family of lions, which 'fill their holes with prey and their dens with ravin' (ch. ii. 11, 12). It was also strongly fortified; its colossal walls, a hundred feet high, with their fifteen hundred towers, bidding defiance to all enemies. The doom which Jonah had pronounced had been delayed by the repentance of the people. But their repeated and aggravated sins brought upon them an irrevocable sentence; and so totally was the city destroyed, that, in the second century after Christ, not a vestige remained of it; and its very site was a matter of doubt and uncertainty until it was discovered a few years ago by Botta and Layard, who have drawn out from its long-buried ruins some monuments of the highest value, as enlarging our historical knowledge, and illustrating the truth of the prophecies and the accuracy of the narratives of Scripture.

This book is surpassed by none in elegance of language or sublimity of description. It consists of a single poem, which predicts the overthrow of the Assyrian empire, and the capture of Nineveh its capital.

God's justice and mercy manifested in the destruction of his enemies, and the deliverance of his people.

I ^a THE¹ BURDEN ^b OF NINEVEH. THE BOOK OF THE VISION OF NAHUM THE ELKOSHITE.

2 God *is* ^c jealous,² and ^d the LORD revengeth;—the LORD revengeth, and *is* ^e furious;
 The LORD will take vengeance on his adversaries,
 And he ^f reserveth *wrath* for his enemies.

- ^a see refs. Is. 13. 1.
^b see refs. Jon. 1. 2.

- ^c see refs. Ex. 20. 5.
^d see refs. Deu. 32. 35.
^e Le. 26. 28; 1a. 50. 14.
^f Ro. 2. 5, 6; 2 Pet. 2. 9.

¹ Vers. 2—8 describe a sublime manifestation of Jehovah, who is terrible in his avenging justice, but gracious and faithful to all who trust in Him. The purpose of this Divine interposition is declared to be the vindication of His glory, in the destruction of his enemies and their

gods, and the deliverance of his oppressed people (9—14).

² Indignant at the invasion of His rights. The repetition of the name JEHOVAH, and of words signifying *vengeance*, gives great force and solemnity to this sublime introduction.

- 3 The LORD *is* ^ε slow to anger, and ^h great in power,¹
ⁱ And will not at all acquit *the wicked* :
^k The LORD *hath* his way in the whirlwind and in the storm,
 And the clouds *are* the dust of his feet.
- 4 ^l He rebuketh the sea, and maketh it dry,—and drieth up all the rivers :
^m Bashan languisheth, and Carmel,—and the flower of Lebanon languisheth.
- 5 ⁿ The mountains quake at him,—and ^o the hills melt,
 And ^p the earth is burned² at his presence.
 Yea, the world, and all that dwell therein.
- 6 ^q Who can stand before his indignation ?
 And ^r who can abide in the fierceness of his anger
^s His fury is poured out like fire,—and the rocks are thrown down by him.
- 7 ^t The LORD *is* good, ^u a strong hold ^x in the day of trouble ;
 And ^y he knoweth them ^z that trust in him.
- 8 ^a But with an overrunning flood he will make an utter end of ^b the place thereof,³
 And ^c darkness shall pursue his enemies.
- 9 ^d What do ye imagine against⁴ the LORD ?
^e He will make an utter end :—affliction shall not rise up ^f the second time.
- 10 For while *they be* folden together ^g as thorns,⁵
^h And while they are drunken *as* drunkards,
ⁱ They shall be devoured as stubble fully dry.
- 11 There is *one* come out of thee,⁶
^k That imagineth evil against the LORD,—a wicked counsellor.
- 12 Thus saith the LORD ;—Though *they be* quiet,⁷ and likewise many,
 Yet thus ^l shall they be cut down,—when he shall ^m pass through.
 Though I have afflicted thee,⁸—I will afflict thee no more ;
- 13 For now will I ⁿ break his yoke from off thee,—and will burst thy bonds in sunder.
- 14 And the LORD hath given a commandment concerning thee,⁹
^o That no more of thy name be sown :
 Out of the house of thy gods will I cut off the graven image and the molten image :
^p I will make thy grave ;—for thou art vile.

The siege and capture of Nineveh foretold.

- 15 BEHOLD¹⁰ ^q upon the mountains the feet of him that bringeth good tidings,¹¹
 That publisheth peace !
 O Judah, keep thy solemn feasts,¹² perform thy vows :
 For ^r the wicked shall no more pass through thee ;—^s he is utterly cut off.
- 2 He ^t that dasheth in pieces [*or*, the disperser] is come up before thy face :¹³
^u Keep the munition, watch the way,
 Make *thy* loins strong,—fortify *thy* power mightily.
- 2 ^x For the LORD hath turned away the excellency of Jacob,
 As the excellency of Israel :¹⁴

g see refs. Psa. 103. 8.
 h Job 9. 4.
 i Num. 14. 18; Job 10. 11.
 k Job 38. 1; Ps. 18. 7, etc.; 97. 2; Hab. 3. 5, 11, 12.
 l Job 38. 11; Ps. 106. 9; Is. 50. 2; Mt. 8. 26.
 m Is. 33. 9.
 n 2 Sam. 22. 8; Ps. 68. 8; Hab. 3. 10.
 o Judg. 5. 5; Ps. 97. 5; Mic. 1. 4.
 p 2 Pet. 3. 10.
 q Ps. 76. 7; Jer. 10. 10.
 r Mal. 3. 2.
 s ver. 2; Lam. 2. 4; Rev. 16. 1.
 t 1 Chr. 18. 34; Ps. 100. 5; 136. 1; Jer. 33. 11; Lam. 3. 25.
 u see refs. Ps. 18. 1, 2.
 x see Ps. 50. 15.
 y see refs. Ps. 1. 6; 2 Tim. 2. 19.
 z 1 Chr. 5. 20; see refs. Ps. 2. 12.
 a Eze. 13. 13; Dan. 9. 26; 11. 10, 22, 40; Am. 8. 8.
 b ver. 1; ch. 2. 8.
 c Is. 8. 22; Jer. 13. 16.
 d Ps. 2. 1; Pro. 21. 30.
 e 1 Sam. 3. 12.
 f see 1 Sam. 26. 8.
 g 2 Sam. 23. 6, 7.
 h ch. 3. 11.
 i Is. 27. 4; Mal. 4. 1.
 k 2 Ki. 18. 13, 14, 30; 19. 22, 23.
 l 2 Ki. 19. 35, 37.
 m Is. 8. 8; Dan. 11. 10.
 n Is. 14. 25; Jer. 2. 20; 30. 8.
 o see Ps. 109. 13; Pro. 10. 7.
 p 2 Ki. 19. 37.
 q Is. 52. 7; Rom. 10. 15.
 r vers. 11, 12.
 s ver. 14; Is. 37. 36—38.
 t Is. 14. 6; Jer. 25. 9; 50. 23.
 u ch. 3. 14; Jer. 51. 11, 12.
 x Is. 10. 12; Jer. 25. 29.

¹ Delay of punishment is the result not of want of power, but of Divine long-suffering; and it does not involve the acquittal of the wicked, though it gives them opportunity for repentance. God's patience, therefore, must not be supposed to arise from any defect of resources.

² Or, 'heaves itself.'

³ That is, of Nineveh. To express emphatically the utter destruction of the city, its very 'place,' or site, is said to be destroyed.

⁴ If this be addressed to the Assyrians, the meaning is, that all their plots shall be vain, and that God will cut them off by a stroke which shall not need to be repeated. But it may be understood as being addressed to the Jews, and be rendered, 'What do ye think respecting Jehovah?' *i. e.* What do you imagine Jehovah's designs to be? Do you apprehend your own destruction? No, he will make an utter end of your enemies, so that you shall not suffer from them again.

⁵ This figure has been variously explained; but it probably alludes to the impenetrability of a closely planted thorn hedge, as the next represents the careless security of the drunkard. Unassailable and secure as the Assyrians may appear, they 'shall be consumed, like dry stubble, utterly.'

⁶ If the version in the text is correct, this is addressed to Nineveh, from which the Assyrian king went forth upon his expedition against Jerusalem. But it may, like the next verse, be an apostrophe to Jerusalem; and then it should be rendered, 'He hath departed from thee who

plotteth evil against Jehovah,' etc., *i. e.* Sennacherib.

⁷ Rather, 'perfect;' *i. e.* in strength. Whatever be their power and their numbers, they shall be cut down; and he (*i. e.* their mighty monarch) shall pass away.

⁸ That is, Jerusalem, or Judah.

⁹ The Assyrian; probably the monarch, as the head of the people. His race shall become extinct.

¹⁰ The prophet sees the messenger who announces the fall of the Assyrian oppressors (15). He describes the attack upon their capital, which they are challenged to defend with all their might (ii. 1), for God is about to deliver his people from them (2). He beholds the preparations for the assault (3, 4), the ineffectual defence, the storming of the city, the captivity or flight of its inhabitants, the pillage of its treasures, and the utter despair of the people (5—10); and he triumphs over the stronghold of rapacious tyranny, now desolated by Jehovah's wrath (11—13).

¹¹ See notes on Isa. xl. 9, and lii. 7.

¹² The destruction of the Assyrian invaders allowed the Israelites to resume their national festivals, and called for additional thank-offerings on their part, on account of their deliverance.

¹³ This appears to be addressed to Nineveh, against which the invader is coming.

¹⁴ Rather, 'For Jehovah restores (*i. e.* will restore) the excellency of Jacob as the excellency of Israel.' Some think that 'Jacob' and 'Israel' signify the two kingdoms into which the nation was divided. But it is more likely

- For ² the emptiers have emptied them out,—and marred their vine branches.¹
- 3 The shield of his mighty men² is made ² red,³—the valiant men *are* in scarlet :
The chariots *shall be* with flaming torches—in the day of his preparation,
And the fir trees shall be terribly shaken.⁴
- 4 The chariots shall rage in the streets,
^a They shall jostle one against another in the broad ways :
They shall seem like torches,—they shall run like the lightnings.
- 5 He shall recount⁵ his worthies :—they shall stumble in their walk ;
They shall make haste to the wall thereof,—and the defence⁶ shall be prepared.
- 6 ^b The gates of the rivers⁷ shall be opened,—and the palace shall be dissolved.
- 7 And Huzzab shall be led away captive,—she shall be brought up,
And her maids shall lead *her* as with the voice of ^c doves,
Tabering upon their breasts.⁸
- 8 But Nineveh *is* of old like a pool of water ;⁹—yet they shall flee away.
Stand, stand, *shall they cry* ;—but none shall look back.
- 9 Take ye the spoil of silver, take the spoil of gold :
For *there is* none end of the store *and* glory¹⁰—out of all the pleasant furniture.
- 10 ^d She is empty, and void, and waste :¹¹
And the ^e heart melteth, and ^f the knees smite together,
^g And much pain *is* in all loins,—and ^h the faces of them all gather blackness.
- 11 Where *is* the dwelling of ⁱ the lions,¹²—and the feedingplace of the young lions,
Where the lion, *even* the old lion, walked,
And the lion's whelp, and none made *them* afraid ?
- 12 The lion did tear in pieces enough for his whelps,—and strangled for his lionesses,
And filled his holes with prey,—and his dens with ravin.
- 13 ^k Behold, I *am* against thee, saith the LORD of hosts,
And ^l I will burn her chariots in the smoke,¹³
And the sword shall devour thy young lions :
And I will cut off ^m thy prey from the earth,
And the voice of ⁿ thy messengers¹⁴ shall no more be heard

The crimes of Nineveh, and its certain punishment.

- 3 WOE¹⁵ to the ^o bloody city!—it *is* all full of lies *and* robbery ;
The prey departeth not ;
- 2 ^p The noise of a whip, and the noise of the rattling of the wheels,
And of the prancing horses, and of the jumping chariots ;
- 3 The horseman lifteth up¹⁶ both the bright sword and the glittering spear :
And ^q *there is* a multitude of slain,—and a great number of carcases ;
And *there is* none end of *their* corpses—they stumble upon their corpses.

^y Ps. 80. 12, 13; Hos. 10. 1.
^z Is. 63. 2, 3.

^a Is. 5. 27; Jer. 46. 12.

^b Is. 45. 1, 2.

^c Is. 38. 11; 59. 11.

^d Zeph. 2. 13—15.

^e Is. 13. 7, 8.

^f Dan. 5. 6.

^g Jer. 39. 6.

^h Joel 2. 6.

ⁱ Job 4. 10, 11; Is. 5. 29; Jer. 2. 15; Eze. 19. 2—7.

^k ch. 3. 5; Eze. 29. 3;

^l 38. 3; 39. 1.

^m Ps. 46. 9.

ⁿ ver. 12.

^o 2 Kl. 18. 17, 19; 19. 9, 23.

^p see ch. 2. 3, 4; Jer. 47. 3.

^q Is. 37. 36.

that 'Jacob' is used as the original name of God's people, and 'Israel' as their covenant name. He will give to the race of Jacob all the blessings conveyed in the promises to Israel.

1 Comp. Psa. lxxx. 8—16; Isa. v. 1—7, and notes.

2 Of the army which should come against Nineveh.

3 The shields seem to have been painted, or sprinkled with blood, to render their appearance more terrible.

4 Rather, 'With fire of steel is the chariot, at the time of his preparation, and the fir-lances are brandished.' Chariots were sometimes armed with scythes, and were commonly strengthened and decorated with polished steel or brass, which flashed in the sun-light.

5 Heb., 'remember;' probably with the view of calling them to his aid. But in vain; for, through fear or weakness, 'they stumble in the ways.'

6 Rather, 'the covert;' meaning perhaps the engine called by the Romans *testudo*; a shed to protect the besiegers and their battering-ram, in attacking the wall (see Layard's *Nineveh*, ii. 366—370); or more probably, as the rest of the verse refers to the besieged, a kind of breast-work to shield them from the missiles of the enemy.

7 Some take this to be a figurative description of the invasion, and the consequent dissolution of the Assyrian empire; but it may perhaps refer to the entrance of the invaders through the river-gates, or to an inundation of the Tigris and its tributaries, of which an account, not altogether accurate, is given by Diodorus Siculus, ii. 27.

8 Or, 'And it is determined (*i. e.* by Divine decree, see ch. i. 11); she (*i. e.* the city) is stripped bare; she is carried away; her maidens moan as with the voice of doves, smiting on their breasts.'

9 Water, especially in large quantities, is a frequent emblem of abundant population and prosperity, such as Nineveh had long enjoyed. But this is now rapidly flowing away, and cannot be stopped. Comp. Hos. xiii. 15; Rev. xvii. 1, 15.

10 Or, 'There is abundance of all precious vessels.' Gold was much used by the Assyrians in their ornaments, and even in adorning their buildings; bricks and tiles of gold and silver being placed in the exterior walls of their palaces (see Layard, vol. ii. 416). The ruins of Nineveh afford evidence that the palaces were plundered before they were set on fire.

11 Or, more emphatically, 'emptiness, and a void, and a waste!'

12 Comp. Gen. xlix. 9, and note.

13 Rather, 'into smoke;' *i. e.* completely. See Psa. xxxvii. 20.

14 Such as Rabshakeh, 2 Kings xviii. 17.

15 In ch. iii. the prophet connects the punishment of Nineveh with its crimes; for bloodshed must be avenged by slaughter (1—3), and meretricious guile by public infamy (4—7). Nor can she escape; for, as the mighty No-Amon has suffered (8—10), so shall Nineveh drink the cup of wrath; her forts, her warriors, and her defences shall fall (11—13). Let her lay in provisions for the siege, and strengthen her fortifications (14); yet she shall be destroyed, her multitudes shall flee, and her princes shall perish, without remedy; whilst all nations shall exult in her fall (15—19).

16 Or, 'The horseman making [his horse] prance, and the flame of the sword and the lightning of the lance; and a multitude of the slain,' etc.

- 4 Because of the multitude of the whoredoms of the wellfavoured harlot,
^r The mistress of witchcrafts,
 That selleth nations through her whoredoms,—and families through her witchcrafts,
- 5 ^s Behold, I *am* against thee, saith the LORD of hosts;
 And ^t I will discover thy skirts upon thy face,
^u And I will show the nations thy nakedness,—and the kingdoms thy shame.
- 6 And I will cast abominable filth upon thee,—and ^x make thee vile,
 And will set thee as ^y a gazingstock.
- 7 And it shall come to pass, *that* all they that look upon thee ^z shall flee from thee.
 And say, Nineveh is laid waste:—^a who will bemoan her?
 Whence shall I seek comforters for thee?
- 8 ^b Art thou better than populous ^c No¹ [*Heb.* No-Amon],
 That was situate among the rivers,—*that had* the waters round about it,
 Whose rampart *was* the sea,—and her wall *was* from the sea?²
- 9 ^d Ethiopia and Egypt *were* her strength,—and *it was* infinite;
^e Put³ and Lubim were thy helpers.
- 10 Yet *was* she carried away,—she went into captivity:
^f Her young children also were dashed in pieces—^g at the top of all the streets:
 And they ^h cast lots for her honourable men,
 And all her great men were bound in chains.
- 11 Thou also shalt be ⁱ drunken: ⁴—^k thou shalt be hid,⁵
^l Thou also shalt seek strength because of the enemy.⁶
- 12 All thy strong holds *shall be like* ^m fig trees with the first-ripe figs:
 If they be shaken, they shall even fall into the mouth of the eater.
- 13 Behold, ⁿ thy people in the midst of thee *are* women:
^o The gates of thy land shall be set wide open unto thine enemies:
 The fire shall devour thy ^p bars.
- 14 ^q Draw thee waters for the siege,—^r fortify thy strong holds:
 Go into clay, and tread the mortar,—make strong the brickkiln.
- 15 There shall the fire devour thee;
 The sword shall cut thee off,⁷—it shall eat thee up like ^s the cankerworm.⁸
 Make thyself many as the cankerworm,—make thyself many as the locusts.
- 16 Thou hast multiplied thy merchants⁹ above the stars of heaven:
 The cankerworm spoileth, and fleeth away.
- 17 ^t Thy crowned¹⁰ *are* as the locusts,
 And thy captains as the great grasshoppers,
 Which camp in the hedges in the cold day,
 But when the sun ariseth they flee away,
 And their place is not known where they *are*.
- 18 ^u Thy shepherds slumber, O ^x king of Assyria:
 Thy nobles shall dwell *in the dust*:¹¹
 Thy people is ^y scattered upon the mountains,—and no man gathereth *them*.
- 19 *There is* ^z no healing of thy bruise,—^a thy wound is grievous:
^b All that hear the bruit¹² of thee shall clap the hands over thee:
 For ^c upon whom hath not thy wickedness¹³ passed continually?

^r Is. 47. 9, 12; Rev. 18. 2, 3.

^s ch. 2. 13.

^t Is. 47. 2, 3; Jer. 13. 22, 26; Eze. 16. 37;

^u Mic. 1. 11.

^v Hab. 2. 16.

^x Mal. 2. 9.

^y Heb. 10. 33.

^z Jer. 51. 9; Rev. 18.

^a Jer. 15. 5.

^b Am. 6. 2.

^c Jer. 46. 25, 26; Eze. 30. 14—16.

^d Is. 20. 5.

^e Ge. 10. 6; Jer. 46. 9; Eze. 27. 10; 30. 5; 38. 5.

^f Ps. 137. 9; Is. 13. 16;

^g Hos. 13. 16.

^h Lam. 2. 19.

ⁱ Joel 3. 3; Obad. 11.

^j ch. 1. 10; Ps. 75. 8;

^k Is. 29. 9; Jer. 25. 17,

^l 27; 51. 57.

^m 1 Sam. 13. 6; Is. 2.

ⁿ 10, 19.

^o ch. 2. 1.

^p Hab. 1. 10; Rev. 6.

^q 13.

^r see refs. Is. 19. 16;

^s Jer. 50. 37.

^t ch. 2. 6.

^u Ps. 147. 13; Jer. 51.

^v 30.

^w see 2 Chr. 32. 3, 4;

^x Is. 37. 25.

^y ch. 2. 1.

^z Joel 1. 4.

^u Ex. 15. 16; Ps. 76.

^v 5. 6.

^w Jer. 50. 18; Eze. 31.

^x 3, etc.

^y 1 Ki. 22. 17; Is. 13.

^z 14.

^a Jer. 30. 13—15.

^b Mic. 1. 9.

^c Job 27. 23; Is. 14. 8,

^d etc.; Lam. 2. 15;

^e Zeph. 2. 15.

^f Is. 37. 18.

¹ Comp. Isa. xx. 3; Jer. xlvi. 25, and notes. No-Amon (which was called by the Egyptians, Tapé, *i. e.* the head; and by the Greeks, Thebae) was one of the mightiest cities of the ancient world. It was celebrated even in the Homeric age for its warriors and its magnificence (Il. ix. 381—384), and still retains in the grandeur of its ruins proofs of its former splendour. Of the conquest of this city before the time of Nahum we have no record; but it is most probable that this prophecy alludes to the events predicted in Isa. xx.; where, as in this place, the captivity of the inhabitants is mentioned, but not the destruction of the city, which was not begun till a later period.

² See note on Isa. xix. 5.

³ The name of an African people, sometimes rendered Libyans. See refs., and note on Ezek. xxvii. 10.

⁴ See Psa. lxxv. 8; Isa. li. 17—23, and notes.

⁵ That is, 'thou shalt disappear.'

⁶ Rather, 'a defence from the enemy.'

⁷ Whilst the people shall fall by the sword, the buildings will be destroyed by fire; as the recently discovered ruins of Nineveh show was the fact.

⁸ Or, 'locust.' From these animals three illustrations are here derived: their devastations represent the utter

destruction of Nineveh, their vast swarms its numerous merchants and princes, and their sudden flight its strange depopulation. Comp. Joel i., and notes.

⁹ On the commerce of the Assyrians with Tyre, see Ezek. xxvii. 23, 24.

¹⁰ That is, nobles, who wore a kind of diadem. But this word, and that rendered 'captains' (comp. Jer. li. 27), are probably of Assyrian origin, and refer to military chiefs of different grades.

¹¹ Rather, 'thy nobles rest;' *i. e.* are dead. Compare 1 Kings xxii. 17.

¹² That is, 'report.' The surrounding states will express their joy at the ruin of an empire, whose extensive rule has been so cruelly oppressive.

¹³ The 'wickedness' for which Nineveh was to be punished is attested by her own sculptures, which have been recently brought to light after being buried nearly 2500 years. In these are portrayed the burning of cities, and the impalement, decapitation, and flaying alive of prisoners, besides other cruel modes of torture. See Layard's Nineveh and Babylon, p. 456. One more denunciation was uttered against this wicked city some years later by Zephaniah (ii. 13—15); and shortly afterwards the whole was fulfilled, B. C. 606.

HABAKKUK.

NOTHING is known with certainty of the parentage and life of Habakkuk. Some suppose him to have prophesied in Judah during the reign of Josiah; but from ch. i. 2—4 it appears more likely that he lived in the reigns of Manasseh and Amon, or in that of Jehoiakim.

As Nahum foretold the destruction of the *Assyrians*, who carried the ten tribes captive, so Habakkuk foretels the judgments that shall come on the *Chaldeans*, who completed the captivity of Judah and Benjamin. But with the force and sublimity of the former prophet he

unites, like Jeremiah, the personal and the pathetic. His descriptions are in the form either of a complaint, or a song of triumph, or a prayer.

This book contains two parts. Ch. i. and ii. depict the sins of the Israelites; and foretel their punishment by the Chaldeans, which shall be followed by the overthrow of these enemies. Ch. iii. is a sublime psalm, in which the prophet dwells especially upon the last subject as a new manifestation of the God of Israel.

The approaching chastisements of the Jews by the Chaldeans; and the overthrow of the conquerors.

- 1 ^aTHE¹ BURDEN WHICH HABAKKUK THE PROPHET DID SEE.
- 2 O LORD, how long shall I cry, ^band thou wilt not hear!
*Even cry out unto thee of violence, and thou wilt not save!*²
- 3 ^cWhy dost thou show me iniquity,—and cause *me* to behold grievance?
For spoiling and violence *are* before me:
And there are *that* raise up strife and contention.
- 4 Therefore the law is slacked,³—and judgment doth never go forth:
For the ^dwicked doth compass about the righteous;
Therefore wrong judgment proceedeth.
- 5 ^eBehold ye,⁴ among the heathen, ^fand regard,—and wonder marvellously:
For *I* will work a work in your days,
Which ye will not believe, though it be told *you*.
- 6 ^gFor, lo, ^hI raise up the Chaldeans,⁵ *that* bitter and hasty nation,
Which shall march through the breadth of the land,
To possess the dwellingplaces *that are* not theirs.
- 7 They *are* terrible and dreadful:
Their judgment and their dignity shall proceed of themselves.⁶
- 8 ⁱTheir horses also are swifter than the leopards,⁷
And are more fierce than the ^kevening wolves:
And their horsemen shall spread themselves,⁸
And their horsemen shall come from far;
^lThey shall fly⁹ as the eagle *that* hasteth to eat.
- 9 They shall come all for violence:—their faces shall sup up ^mas the east wind;¹⁰
And they shall gather the captivity ⁿas the sand.
- 10 And ^othey shall scoff at the kings,—and the princes *shall be* a scorn unto them:
They shall deride every strong hold;—^pfor they shall heap dust,¹¹ and take it.
- 11 Then shall *his* mind change,¹²—and he shall pass over, and offend,
^q*Imputing* this his power unto his god.
- 12 ^r*Art* thou not from everlasting,—O LORD my God, ^smine Holy One?
^t*We* shall not die.—O LORD, ^uthou hast ordained them for judgment;¹³

^a see refs. Is. 13. 1.
^b Job 19. 7; Lam. 4. 3. 8.
^c Jer. 9. 1—6; Mic. 7. 1—4.
^d Job 21. 7; Ps. 91. 3, etc.; Jer. 12. 1.
^e Is. 29. 14; Jer. 25. 15—29; Ac. 13. 41.
^f Is. 28. 22.
^g Deu. 28. 49, 50; Jer. 5. 15.
^h fulfilled, 2 Chr. 36. 6.
ⁱ Deu. 28. 49; Is. 5. 26—28.
^k Jer. 5. 6; Zeph. 3. 3.
^l Jer. 4. 13; 48. 40; 49. 22; Lam. 4. 19; Eze. 17. 3; Dan. 7. 4.
^m see refs. Eze. 17. 10.
ⁿ Judg. 7. 12.
^o 2 Ki. 24. 12; 25. 6, 7.
^p Jer. 32. 24; 33. 4; 52. 4—7.
^q Dan. 5. 4.
^r see refs. Deu. 33. 27; Ps. 93. 2; Lam. 5. 19.
^s Is. 43. 15; 49. 7.
^t Is. 27. 6—9; Jer. 5. 18; Eze. 37. 11—14.
^u 2 Ki. 19. 25; Ps. 17. 13; Is. 10. 5—7; Eze. 30. 25.

¹ The prophet complains to God that the crimes which prevail among his people are not corrected (ch. i. 2—4); and is informed that God is preparing the proud and cruel Chaldeans as his scourge (5—11). He then pleads with God, and prays that, for the sake of His unchangeable justice, these cruel and impious oppressors may not be left unpunished (12—17); and watches for a reply (ii. 1). The answer comes, with a warning against unbelief and a promise to the patient believer (2—4): it describes the rapacity of the Chaldeans, and denounces woes upon them for their covetousness, luxury, cruel oppression, and impious idolatry (5—20).

² Some regard this as an anticipation of the dreadful oppressions of the Chaldeans: but it probably represents the tyranny and disorders prevailing in the kingdom of Judah, which were recompensed by a punishment resembling the crime. See vers. 6—11.

³ The complaint is, that the Divine law has lost its power over men's minds; and that not only is judgment often delayed, but unjust judgment is pronounced.

⁴ The prophet addresses the Jews, announcing a won-

derful and fearful work of Jehovah which shall be accomplished in their own days—namely, the elevation of the Chaldean power, and its rapid and extensive conquests (vers. 6—10).

⁵ See note on Isa. xxiii. 13.

⁶ They shall be self-relying and arbitrary.

⁷ See note on Dan. vii. 6.

⁸ That is, they shall spread themselves over the country for plunder.

⁹ The length of their march shall not abate their impetuosity.

¹⁰ Rather, 'The eagerness of their faces is [as] an east wind,' which parches and destroys everything.

¹¹ Rather, 'earth;' *i. e.* mounds: see Jer. xxxii. 24.

¹² Or, 'Then their spirit will go forwards, and pass on and sin; this his might [will be] as his god.' The meaning is, that the king of Babylon will be led on by his successes to trust in his own power as if it were Divine.

¹³ That is, as the *instruments* of thy judgments for our 'correction.' Therefore thou wilt not allow them

- And, O ^x mighty God,¹ thou hast established them ^y for correction.
- 13 ^z *Thou art* of purer eyes than to behold evil,—and canst not look on iniquity:²
^a Wherefore lookest thou upon them that deal treacherously,
^b And holdest thy tongue when the wicked devoureth
The man that is more righteous³ than he?
- 14 And makest men as the fishes of the sea,
 As the creeping things, *that have* no ruler⁴ over them?
- 15 They ^c take up all of them with the angle,—^d they catch them in their net,
 And gather them in their drag.—^e Therefore they rejoice and are glad:
- 16 Therefore ^f they sacrifice unto their net,—and burn incense unto their drag;⁷
 Because by them their portion *is* fat,—and their meat plenteous.
- 17 Shall they therefore empty their net,⁶
 And not spare continually to slay the nations?
- 2 I will ^g stand upon my watch,—and set me upon the ^h tower,⁷
ⁱ And will watch to see what he will say unto me,
 And what I shall answer when I am reproved.⁸
- 2 And the LORD answered me, and said,
^k Write the vision, and make *it* plain upon tables,
 That he may ^l run⁹ that readeth it.
- 3 For ^m the vision *is* yet for an appointed time;
ⁿ But at the end it shall speak, and not lie:
 Though it tarry, ^o wait for it;—because it will ^p surely come, it will not tarry.
- 4 Behold, his soul *which* is lifted up is not upright in him:
 But the ^q just shall live by his faith.¹⁰
- 5 Yea also, because he ^r transgresseth by wine,
He is a proud man, ^s neither keepeth at home,¹¹
 Who enlargeth his desire ^t as hell,—and *is* as death, and cannot be satisfied,
 But ^u gathereth unto him all nations,—and heapeth unto him all people:
- 6 Shall not all these ^x take up a parable against him,
 And a taunting proverb against him, and say,
 Woe to him that increaseth *that which is* not his!—^y How long?
 And to him that ladeth himself with thick clay!¹²
- 7 ^z Shall they not rise up suddenly that shall bite thee,¹³
 And awake that shall vex thee,—and thou shalt be for booties unto them?
- 8 ^a Because thou hast spoiled many nations,
 All the remnant of the people shall spoil thee;
^b Because of men's blood, and *for* the violence of the land,¹⁴
 Of the city, and of all that dwell therein.
- 9 Woe to him that ^c coveteth an evil covetousness to his house,
 That he may ^d set his nest on high,
 That he may be delivered from the power of evil!¹⁵
- 10 Thou hast consulted shame to thy house by cutting off many people,
 And hast sinned *against* thy soul.
- 11 For ^e the stone shall cry out of the wall,
 And the beam out of the timber [*or*, fastening] shall answer it.¹⁶

^x Heb. *rock*; Deu. 32. 4.
^y Jer. 30. 11; 11eb. 12. 5, 6.
^z Job 15. 15; Ps. 5. 4, 5; 1 Pet. 1. 15, 16.
^a Jer. 12. 1, 2.
^b Ps. 35. 22; Is. 61. 12.

^c Jer. 16. 16; Am. 4. 2.
^d Ps. 10. 9.
^e Lam. 2. 15, 16; Eze. 35. 15.
^f ver. 11; Deu. 8. 17; Is. 10. 13—15; 37. 21, 25; Eze. 23. 3.

^g Ps. 5. 3; Is. 21. 8, 11.
^h Is. 21. 5.
ⁱ see ch. 1. 12—17; Ps. 85. 8.

^k Is. 8. 1; 30. 8; Jer. 30. 2; Rev. 1. 11.
^l Dan. 12. 4; Rev. 22. 17.
^m Dan. 10. 14; 11. 27, 35.
ⁿ Jer. 25. 12—14.
^o see refs. Ps. 27. 14; 130. 5, 6; Mic. 7. 7.
^p Lk. 18. 7, 8; Heb. 10. 37.
^q Is. 57. 13; John 3. 36; Ro. 1. 17; Gal. 2. 16; 3. 11; Heb. 10. 38.
^r see refs. Ps. 20. 1.
^s 2 Ki. 14. 10.
^t Pro. 27. 20; 30. 16; Is. 5. 8.
^u Is. 14. 16, 17; Jer. 25. 9.
^x Is. 14. 4—20; Mic. 2. 4.

^y Ps. 94. 3; Lk. 12. 20.

^z Is. 13. 1—5, 17; Jer. 51. 11.

^a Is. 33. 1; Jer. 50. 10, 37.

^b ver. 17.

^c Jer. 22. 13.

^d Num. 21. 21; Ps. 49. 11; Jer. 49. 16; Obad. 4.

^e Lk. 19. 40.

utterly to destroy us, for thou art our God, the unchangeable Jehovah.

¹ Heb., 'O Rock.' Comp. Deut. xxxii. 4.

² Or, 'grievance;' as in ver. 3.

³ Though the Jews were wicked, the Chaldeans were much more deeply sunk in crime.

⁴ No chief to guard or defend them.

⁵ The victims of the Chaldeans being called 'fishes,' the 'hook' and 'net' are the policy and power by which their conquests were effected; and to which alone, instead of to God's permission, they ascribed their success: see ver. 11, and note.

⁶ As fishermen do, in order to cast it again for a fresh draught.

⁷ As a watchman looking for help.

⁸ Rather, 'in regard to my remonstrance,' namely, that in ch. i. 12—17.

⁹ Write that which I shall reveal to thee *legibly*, that even the hasty passer-by may read it (see Isa. viii. 1); and *durably*, for a long time will elapse before it is fulfilled (ver. 3).

¹⁰ Rather, 'Behold [the man of] presumption, his soul is not right in him; but the just by his faith shall live.'

He who rejects me (whether the proud and self-sufficient Chaldean, ch. i. 11, 16; or the mistrustful Hebrew, Numb. xiv.; Isa. xxxi.) is ungodly, and displeasing to me; but he who patiently trusts my word shall be preserved by me as a righteous person. See Heb. x. 38.

¹¹ Or, 'And moreover wine is treacherous; the mighty man is proud, and cannot rest.' As in the next clause the rapacity of the Chaldeans is compared to that of death, so here their treachery appears to be likened to that of wine (Prov. xxiii. 31, 32), or their insolence to that of the drunkard (Prov. xx. 1, and note).

¹² Rather, 'with a mass of pledges.' The Chaldean, like a rapacious usurer, gathers what is 'not his.' But 'how long' shall he be suffered to do this? Shall he not 'suddenly' be punished? (ver. 7).

¹³ Rather, 'Shall not thy usurers (those who shall spoil thee as thou hast spoiled others) arise suddenly?'

¹⁴ That is, the violence which thou hast done in it.

¹⁵ From all chances of calamity.

¹⁶ By this bold personification, the very materials used in the sumptuous buildings of Babylon are described as accusing the king of the rapine by which they have been procured, and the crimes which they have witnessed.

- 12 Woe to him that buildeth a town with *f* blood,
And stablisheth a city by iniquity!
- 13 Behold, *is it* not of the LORD of hosts—*s* that the people shall labour in the very fire,¹
And the people shall weary themselves for very vanity?
- 14 For the earth shall be filled with the *h* knowledge of the glory of the LORD,²
As the waters cover the sea.
- 15 Woe unto him *i* that giveth his neighbour drink,
That puttest thy *k* bottle³ to *him*, and makest *him* drunken also,
That thou mayest *l* look on their nakedness!
- 16 Thou art filled *m* with shame for glory:
n Drink thou also, and let thy foreskin be uncovered:
The cup of the LORD's right hand shall be turned unto thee,
o And shameful spewing *shall be* on thy glory.
- 17 For the violence of *p* Lebanon⁴ shall cover thee,
And the spoil of beasts, *which* made them afraid,
q Because of men's blood, and for the violence of the land,
Of the city, and of all that dwell therein.
- 18 *r* What profiteth the graven image that the maker thereof hath graven it;
The molten image, and a *s* teacher of lies,⁵
That the maker of his work trusteth therein,—to make *t* dumb idols?
- 19 *u* Woe unto him that saith to the wood, Awake!
To the dumb stone, Arise, it shall teach!
Behold, *is* laid over with gold and silver,⁶
x And *there is* no breath at all in the midst of it.
- 20 But *y* the LORD *is* in his holy temple:—*z* let all the earth keep silence before him.⁷

Habakkuk's psalm of prayer and praise.

- 3** A PRAYER⁸ OF HABAKKUK THE PROPHET *a* UPON SHIGIONOTH.⁹
- 2 O LORD, I have heard *b* thy speech,¹⁰ *and* was afraid:
O LORD, *c* revive thy work in the midst of the years,¹¹
d In the midst of the years make known;—*e* in wrath remember mercy.
- 3 *f* God came from *s* Teman,¹²—and the Holy One from mount *h* Paran. *i* Selah.
k His glory covered the heavens,—and the earth was full of his praise.
- 4 And *his* brightness was as the light;¹³
He had horns *coming* out of his hand:—and there *was* *l* the hiding of his power.
- 5 *m* Before him went the pestilence,—and *n* burning *o* coals¹⁴ went forth at his feet.
- 6 He stood, and measured the earth:—he beheld, *p* and drove asunder the nations;¹⁵

- f* Jer. 22. 13; Eze. 21. 9; Mic. 3. 10; Nah. 3. 1.
- g* Job 5. 13, 14; Pro. 21. 30; Jer. 51. 58.
- h* Ps. 22. 27; 72. 19; Is. 11. 9; Rev. 15. 4.
- i* Jer. 51. 7.
- k* see refs. Job 21. 20; Hos. 7. 5.
- l* Ge. 9. 22.
- m* Hos. 4. 7.
- n* Jer. 25. 26—29; 51. 57.
- o* Is. 28. 7, 8.
- p* Jer. 22. 23; Eze. 17. 3, 12; Zec. 11. 1.
- q* ver. 8.
- r* see refs. Is. 42. 17; 44. 9, 10; 46. 2.
- s* Jer. 10. 8, 11, 15; Zec. 10. 2.
- t* Ps. 115. 4—8; 1 Cor. 12. 2.
- u* Ps. 97. 7; Jer. 51. 47.
- x* Ps. 135. 17.
- y* Ps. 11. 4; 115. 3.
- z* Ps. 46. 10; 76. 8, 9; Zeph. 1. 7; Zec. 2. 13.
- a* Ps. 7. title.
- b* ch. 1. 5—11.
- c* Ps. 85. 6; Is. 63. 15—19; 64. 1—4.
- d* Jer. 25. 11, 12; Dan. 9. 2.
- e* Ex. 32. 11—14; Num. 14. 10—23; Jer. 10. 21.
- f* see refs. Judg. 5. 4, 5.
- g* Jer. 49. 7.
- h* Num. 10. 12.
- i* Ps. 3. 2; 18. 11.
- k* Ex. 19. 16—20; 20. 18.
- l* Job 26. 11.
- m* Ex. 12. 29, 30; 1 Sam. 5. 9—11; Eze. 38. 22; Nah. 1. 3.
- n* Ps. 18. 8; Dan. 7. 10.
- o* Deut. 32. 24.
- p* Ps. 135. 8—12; Is. 33. 3.

1 See Jer. li. 58, and note.

2 The just and appropriate punishment of the Chaldean oppressors shall not only display the glory of a righteous and holy God, but shall prepare the way for the new manifestation of his glory in the gospel. See Isa. xi. 9; xlv. 1, and note.

3 Rather, 'Who pourest out thy heat (*i. e.* thy wrath), and makest him drunken.' Some understand this as applying literally to the well-known drunken habits of the Chaldeans; but it more probably refers to the prostration and ignominy to which they reduced the conquered nations (see Isa. li. 17, 21, 22, with notes); with perhaps a further allusion to their treacherous policy.

4 That is, 'the violence done to Lebanon.' See note on ver. 8.

5 All idols give false notions of the Deity; and lying oracles were uttered by the priests of many of them.

6 Rather, 'To the dumb stone, Arise. It teach! Behold, it is overlaid with gold and silver.' Who can imagine that such a thing can teach?

7 Idols have no 'breath,' and their pretended oracles are 'lies;' but Jehovah is present 'in his temple,' and speaks there with truth and authority.

8 This sublime psalm was evidently designed for public use. The prophet, alarmed by the approaching chastenings of his nation, which have been revealed to him, beseeches God to mingle mercy with wrath (ver. 2). He sees Jehovah again interposing, as of old, in glory like the rising sun (3, 4), in destructive power shaking the eternal hills (5, 6) and destroying his foes (7), and riding as a victor through the waters (8, 9); till all nature trembles, and the sun and moon shrink from his wrath (10, 11). But this wrath is against the oppressors of Israel, for He is come to save his people (12—15). Yet the pro-

phet's fear of coming judgments is not removed (16); but, however heavy they may be, he determines to confide in God, and thus rises to holy assurance and joyful expectation of future glory (17—19). The form and the imagery in which the destruction of the Chaldeans is here predicted, is derived in part from the records of former deliverances; and this new Divine interposition is evidently regarded chiefly as a pledge of the more glorious salvation by Christ.

9 See note on title of Ps. vii.

10 Thy revelation to me concerning the judgments which are to be executed.

11 That is, during the time of the threatened chastening, do thou repeat and 'make known' 'thy work' of 'mercy' by delivering thy people.

12 Rather, 'God will come from Teman,' etc.; *i. e.* He will renew his 'work,' interposing for Israel as He did in those ancient manifestations celebrated in Deut. xxxiii. 2; Judg. v. 4, 5; Ps. lxxviii. 7, 8. Future salvation is often announced by the prophets in terms borrowed from the past: see Isa. lii. 11, 12, and note. 'Teman' and 'Paran' (see notes on Gen. xxi. 21; Jer. xlv. 7) are put together for the desert through which the Israelites passed on their journey from Egypt to Canaan.

13 The coming of God is compared to the sun rising over the hills of Edom and Sinai, his rays (not 'horns') streaming forth, as it were, 'from his hand,' and lighting up the heavens and the earth. Yet this glorious appearance is not God himself; it is but the veil in which he wraps his omnipotence. Comp. Ps. civ. 2.

14 Rather, 'burning fever,' as in Deut. xxxii. 24, on which see note.

15 Rather, 'He stands, and shakes the earth; he looks, and agitates the nations.'

- ^q And the ^r everlasting mountains were scattered,—the perpetual hills did bow :
^s His ways *are* everlasting.¹
 7 I saw the tents of Cushan² in affliction :
 And the curtains of the land of Midian did tremble.
 8 ^t Was the LORD displeased against the rivers ?
 Was thine anger against the rivers ?—*was* thy wrath against the sea,
^u That thou didst ride upon thine horses—and thy chariots of salvation ?
 9 ^x Thy bow was made quite naked,³
 According to the oaths of the tribes, *even thy* word.⁴ Selah.
^y Thou didst cleave the earth with rivers [*or*, the rivers of the earth] :
 10 ^z The mountains saw thee, *and* they trembled :
 The overflowing of the water passed by :
^a The deep uttered his voice,—*and* ^b lifted up his hands on high.⁵
 11 ^c The sun *and* moon stood still ^d in their habitation :
 At the light of thine ^e arrows they went,—*and* at the shining of thy glittering spear.⁶
 12 ^f Thou didst march through the land in indignation,
^g Thou didst thresh the heathen in anger.
 13 ^h Thou wentest forth for the salvation of thy people,
 Even for salvation ⁱ with ⁷ thine anointed ;
^k Thou woundedst ^l the head out of the house of the wicked,
 By discovering the foundation unto the neck.⁸ Selah.
 14 Thou didst strike through with his staves⁹ the head of his villages ;
^m They came out as a whirlwind to scatter me :
ⁿ Their rejoicing *was* as to devour the poor secretly.
 15 ^o Thou didst walk through the sea with thine horses,
 Through the heap¹⁰ of great waters.
 16 ^p When I heard, my belly trembled ;¹¹—my lips quivered at the voice :
 Rottenness entered into my bones,—and I trembled in myself,
^q That I might rest in the day of trouble :
 When he cometh up unto the people, ^r he will invade them with his troops.¹²
 17 Although the fig tree shall not blossom,—neither *shall* fruit *be* in the vines ;
 The labour of the olive shall fail,—and the fields shall yield no meat ;
 The flock shall be cut off from the fold,—and *there shall be* no herd in the stalls :
 18 ^s Yet I will ^t rejoice in the LORD,—I will joy in the God of my salvation.¹³
 19 The LORD God *is* ^u my strength,—and he will make my feet like ^x hinds' feet,
 And he will make me to ^y walk upon mine high places.¹⁴
 To the chief singer on my ^z strunged instruments.

^q Nah. i. 5.
^r Ge. 49. 26 ; Judg. 5. 5 ; Rev. 6. 14.
^s Ps. 90. 2 ; Mic. 5. 2.

^t Ex. 14. 21, 22 ; Ps. 114. 3, 5 ; Is. 11. 15, 16.

^u ver. 15 ; Deu. 33. 26, 27 ; Ps. 68. 4, 17 ; 104. 3 ; Is. 19. 1.

^x Deu. 32. 23 ; Ps. 7. 12, 13 ; Lam. 2. 4.

^y Ps. 78. 15, 16 ; 105. 41.

^z ver. 6 ; Ex. 19. 16, 18 ; Judg. 5. 4, 5 ; Ps. 68. 7, 8 ; 77. 18 ; 114. 4, 6.

^a Ps. 93. 3.
^b Ex. 14. 22—28 ; Jos. 3. 16.

^c Jos. 10. 12, 13.

^d Ps. 19. 4.

^e Jos. 10. 11 ; Ps. 18. 14 ; 77. 17, 18.

^f Ps. 44. 1—3.

^g Jer. 51. 33 ; Am. i. 3 ; Mic. 4. 13.

^h Ex. 14. 13, 14.

ⁱ Ex. 19. 5, 6 ; Ps. 77. 20 ; 105. 45.

^k Ex. 12. 29, 30 ; Jos. 10. 24 ; 11. 8, 12 ; Ps. 18. 40 ; 68. 21 ; 110. 6.

^l Ex. 11. 4—7.

^m Eze. 38. 9—12.

ⁿ Ex. 1. 10—16, 22.

^o ver. 8 ; Ps. 77. 19.

^p ver. 2 ; Ps. 119. 120 ; Jer. 23. 9.

^q Ps. 94. 12, 13 ; Jer. 45. 3—5.

^r ch. i. 6 ; 2 Ki. 24. 1, 2 ; Jer. 25. 9—11.

^s Job 13. 15 ; Ps. 46. 1—5.

^t Is. 41. 16 ; 61. 10.

^u see refs. Ps. 18. 1 ; 27. 1.

^x 2 Sam. 22. 33, 34 ; Ps. 18. 33.

^y Deu. 32. 13 ; 33. 29.

^z Heb. *Neginoth*, Ps. 4. title.

1 He comes as he did of old. Comp. Mic. v. 2, and note.

2 This may refer to the deliverances of the Hebrews from their oppressors in ancient times (see Judg. iii. 8—10 ; vi., vii.), which are introduced here as pledges of future salvation.

3 Drawn out from its case, for use.

4 Various renderings have been given of this clause, of which the best appears to be, 'The spears were sworn [to thy] command ;' *i. e.* thy instruments of vengeance were certain to execute thy will.

5 See Psa. lxxvii. 16—19, and notes.

6 Or, 'Sun [and] moon, [each] stands [back] into the dwelling (*i. e.* shrinks into the chamber whence it rose, Psa. xix. 5), at the light of thine arrows [as] they went, at the bright flash of thy lance.' The lightning of God's wrath eclipses sun and moon.

7 Rather, 'for the salvation of thine anointed.'

8 Not only the 'head' of the building, but all the

rest, from 'the foundation up to the neck,' is destroyed.

9 Or, 'Thou hast pierced with his spears (see note on ver. 9) the head of his scattered tribes ;' or, perhaps, 'of his leaders.'

10 Or, 'the boiling up.' Here, as in ver. 8, Jehovah is described as riding as a conqueror.

11 Calvin thinks that the prophet here returns again to the fear which he had entertained (see ver. 2) on account of God's voice in the threatenings which he uttered ; and that what he now represents himself as hearing are the judgments with which God had determined to visit the contumacy of his people.

12 Or, 'Because I must wait for the day of calamity, for the invader to come up against my people.'

13 This triumphant close to the prophet's song most impressively illustrates the power of true religion to sustain the soul in the absence or loss of every earthly good.

14 See 2 Sam. i. 19, and note.

ZEPHANIAH.

ALL our knowledge of this prophet is derived from the title to his book, which informs us that he prophesied in the reign of Josiah, and records the names of his ancestors through four generations. Though the name of the head of the family is the same in Hebrew as that of the pious king Hezekiah, there is no reason to suppose that

he was the same person. The description which Zephaniah gives (ch. i. 4) of the disorders prevailing among the Jewish people, has led some to suppose that his messages must have been delivered before the great reformation which Josiah effected in the eighteenth year of his reign. But the prophecy may be of later date ; for

that reformation was evidently very partial; enforced by the example and authority of the monarch, but not heartily entered into by the princes and people (see note on 2 Kings xxii. 17).

This book may be divided into three parts, which are, however, intimately connected with one another:—

I. Denunciations of the sins and punishments of Judah, with a call to repentance (ch. i., ii. 1—3).

II. Exemplary judgments upon neighbouring nations (ch. ii. 4—15).

III. Severe rebukes and threatenings against Jerusalem, followed by gracious promises of restoration under the gospel (ch. iii.).

Judgments upon the Jews for their idolatry and other sins.

- 1 THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.
- 2 ^a I¹ will utterly consume all *things* from off the land,²—saith the LORD.
- 3 ^b I will consume man and beast;
I will consume the fowls of the heaven, and the fishes of the sea,³
And ^c the stumblingblocks with the wicked;⁴
And I will cut off man from off the land,—saith the LORD.
- 4 I will also stretch out mine hand upon Judah,
And upon all the inhabitants of Jerusalem;
And ^d I will cut off the remnant of Baal from this place,
And the name of ^e the Chemarims⁵ with the priests;
- 5 And them ^f that worship the host of heaven upon the housetops;⁶
^g And them that worship *and* ^h that swear by the LORD,
And that swear by ⁱ Malcham;⁷
- 6 And ^k them that are turned back from the LORD;
And *those* that ^l have not sought the LORD, nor inquired for him.
- 7 ^m Hold thy peace at the presence of the Lord GOD:
ⁿ For the day of the LORD is at hand:—for ^o the LORD hath prepared a sacrifice,
He hath bid [*or*, sanctified ^p] his guests.⁸
- 8 And it shall come to pass in the day of the LORD's sacrifice,
That I will punish ^q the princes, and the king's children,⁹
And all such as are clothed with strange apparel.
- 9 In the same day also will I punish all those that leap on the threshold,¹⁰
Which fill their masters' houses with violence and deceit.
- 10 And it shall come to pass in that day, saith the LORD,
That *there shall be* the noise of a cry from ^r the fish gate,
And an howling from the second,¹¹—and a great crashing from the hills.
- 11 ^s Howl, ye inhabitants of Maktesh,¹²
For all the merchant people¹³ are cut down;—all they that bear silver are cut off.
- 12 And it shall come to pass at that time,
That ^t I will search Jerusalem with candles,¹⁴
And punish the men that are ^u settled on their lees:
^v That say in their heart,—The LORD will not do good, neither will he do evil.¹⁵
- 13 Therefore their goods shall become a booty,—and their houses a desolation:
They shall also build houses, but ^y not inhabit *them*;
And they shall plant vineyards, but ^z not drink the wine thereof.
- 14 ^a The great day of the LORD is near,—*it is near*, and hasteth greatly,
Even the voice of the day of the LORD:—^b the mighty man shall cry there bitterly.
- 15 ^c That day is a day of wrath,—a day of trouble and distress,

^a 2 Ki. 22. 16, 17; Jer. 21. 8—10; 31. 22; Mic. 7. 13.
^b Jer. 4. 23—29; Hos. 4. 3.
^c Eze. 7. 19; 11. 3, 4, 7; Mt. 13. 41.
^d 2 Ki. 23. 4, 5.
^e Hos. 10. 5.
^f 2 Ki. 21. 12; Jer. 19. 13.
^g 1 Ki. 18. 21; 2 Ki. 17. 33, 41.
^h Is. 48. 4; Hos. 4. 15.
ⁱ Jos. 23. 7; 1 Ki. 11. 33, *Milcom*; Am. 5. 26, *Moloch*.
^k Is. 1. 4; Jer. 2. 13, 17; 15. 6; Heb. 10. 38, 39.
^l Hos. 7. 7.
^m Hab. 2. 20; Zec. 2. 13.
ⁿ ver. 14; see refs. Is. 2. 12; and 26. 21.
^o Is. 31. 6; 65. 24; Jer. 46. 10; Eze. 39. 17; Rev. 19. 17.
^p 1 Sam. 16. 5.
^q 2 Ki. 23. 30—31; 21. 11, 12, 15; 25. 6, 7; 2 Chr. 36. 6; Jer. 22. 11—19; 39. 6.
^r 2 Chr. 33. 11.
^s Jam. 5. 1.
^t Jer. 16. 17; Is. 15. 8.
^u Jer. 48. 11; Am. 6. 1.
^v Ps. 91. 7; Eze. 8. 12.
^y Dan. 28. 30, 39, 51; Am. 5. 11.
^z Mic. 6. 15.
^a ver. 7; Joel 2. 1, 11.
^b Is. 33. 7.
^c ver. 18; Is. 22. 5; Jer. 30. 7; Joel 2. 2, 11; Am. 5. 18.

1 Without preface, the prophet utters his awful threatenings. The whole land shall be devastated, and its idolatrous inhabitants shall be destroyed (vers. 2—6). The punishment is near (7); it shall fall upon the princes and their lawless menials (8, 9), and upon all parts of the city (10, 11), searching out and chastising the practical atheism of the luxurious worldling (12, 13). The punishment is very near, and it is fearful, inevitable, and utterly destructive (14—18). Let, therefore, those who would escape its horrors seek God in humility and righteousness (ii. 1—3).
2 That is, Judea.
3 See note on Hos. ii. 21.
4 That is, the idols, with their worshippers. Comp. Ezek. xiv. 3.
5 See notes on 2 Kings xxiii. 5, and Hos. x. 5. The 'priests' were probably corrupt members of the house of Aaron.
6 From the housetops the objects of their worship were clearly seen. The worship of the heavenly bodies had

become very prevalent among the Jews: see 2 Kings xxiii. 5; Jer. vii. 17, 18; xlv. 17—19, 25.
7 See Amos v. 26, and note.
8 Rather, 'He hath consecrated his called ones;' *i. e.* the Chaldean invaders. Comp. Isa. xiii. 3; xxxiv. 6, and notes.
9 The various members of the royal family, who indulged in foreign and heathen luxuries. For the fulfilment of this, see refs.
10 This refers to the violence and fraud of the retainers of the nobles, who invaded other men's houses to seize their property.
11 See note on 2 Kings xxii. 14.
12 'Maktesh' signifies a *hollow* place (Judg. xv. 19), a *mortar* (Prov. xxvii. 22); and here it probably means one of the deep valleys of Jerusalem. Comp. Jer. xxi. 13.
13 Heb., 'the people of Canaan' (see Hos. xii. 7); the Jews being so called, because they were like the heathen in their eagerness for wealth and luxury.
14 Or, 'lamps;' *i. e.* with the closest scrutiny.
15 Taking no notice of men's conduct.

- A day of wasteness and desolation,—a day of darkness and gloominess,
A day of clouds and thick darkness,
16 A day of ^d the trumpet and alarm
Against the fenced cities, ^e and against the high towers.
17 And I will bring distress upon men,—that they shall ^f walk like blind men,
Because they have sinned against the LORD:
And ^g their blood shall be poured out as dust,—and their flesh ^h as the dung.
18 ⁱ Neither their silver nor their gold shall be able to deliver them
In the day of the LORD'S wrath;
^k But the whole land shall be ^l devoured by the fire of his jealousy:
For ^m he shall make even a speedy riddance of all them that dwell in the land.
- 2 ⁿ Gather yourselves together, yea, gather together,—O nation ^o not desired;¹
Before ^p the decree bring forth,—*before* the day pass ^q as the chaff,
Before ^r the fierce anger of the LORD come upon you,
Before the day of the LORD'S anger come upon you.
- 3 ^s Seek ye the LORD, ^t all ye meek of the earth,—which have wrought his judgment;
Seek righteousness, seek meekness:
^u It may be ye shall be hid—in the day of the LORD'S anger.
- Judgments upon surrounding heathen nations—the Philistines, Moabites, Ammonites,
Cushites, and Assyrians.*
- 4 FOR ^x Gaza² shall be forsaken,—and Ashkelon a desolation:
They shall drive out Ashdod ^y at the noon day,³—and Ekron shall be rooted up.⁴
5 Woe unto the inhabitants of ^z the sea coasts,—the nation of the Cherethites!⁵
The word of the LORD *is* against you;—O ^a Canaan, the land of the Philistines,
I will even destroy thee, that there shall be no inhabitant.
6 And the sea coast shall be dwellings *and* cottages⁶ for shepherds,
^b And folds for flocks.
7 And the coast shall be for ^c the remnant of the house of Judah;
They shall feed thereupon:
In the houses of Ashkelon shall they lie down in the evening:
For the LORD their God shall ^d visit them,—and ^e turn away their captivity.
- 8 ^f I have heard the reproach of Moab,
And ^g the revilings of the children of Ammon,⁷
Whereby they have reproached my people,
And ^h magnified *themselves* against their border.
9 Therefore *as* I live, saith the LORD of hosts,—the God of Israel,
Surely ⁱ Moab shall be as Sodom,—and ^k the children of Ammon as Gomorrah,
^l *Even* the breeding of nettles, and saltpits,—and a perpetual desolation:
^m The residue of my people shall spoil them,
And the remnant of my people shall possess them.
- 10 This shall they have ⁿ for their pride,
Because they have reproached and magnified *themselves*
Against the people of the LORD of hosts.
- 11 The LORD *will be* terrible unto them:—for he will famish all the gods of the earth;⁸
^o And *men* shall worship him,⁹
Every one from his place, *even* all ^p the isles of the heathen.
- 12 ^q Ye Ethiopians¹⁰ also,—ye *shall be* slain by ^r my sword.
- 13 And he will stretch out his hand against the north,—and ^s destroy Assyria;
And will make ^t Nineveh¹¹ a desolation,—and dry like a wilderness.
- 14 And ^u flocks shall lie down in the midst of her,—all ^x the beasts of the nations:
Both the ^y cormorant¹² and the bittern shall lodge in the upper lintels of it;
Their voice shall sing in the windows;—desolation *shall be* in the thresholds:
For he shall uncover the ^z cedar work.

^d Jer. 4. 19.^e Is. 32. 14.^f See refs. Deu. 28. 28, 29.^g Ps. 79. 2, 3; see refs. Is. 26. 21.^h Ps. 83. 10; Jer. 9. 22; 16. 4.ⁱ ver. 11; see refs. Pro. 11. 4.^k Is. 24. 1—12.^l ch. 3. 8.^m vers. 2—4.ⁿ see No. 9. 1; Est. 4. 16; see refs. Is. 21. 22; Joel 1. 14; 2. 16.^o Jer. 12. 7—9.^p ch. 3. 8.^q Job 21. 18; Ps. 1. 4; Is. 17. 13; Hos. 13. 3.^r ch. 1. 18; 2 Ki. 23. 26.^s Ps. 105. 4; Am. 5. 4—6, 14, 15.^t Ps. 22. 26; 76. 9; Is. 61. 1.^u see refs. Joel 2. 13, 14.^x Jer. ch. 47; Eze. 25. 15; Am. 1. 6—8; Zec. 9. 5, 6.^y Jer. 6. 4; 15. 8.^z Jer. 47. 7; Eze. 25. 16.^a Jos. 13. 3.^b see vers. 14, 15; Is. 17. 2.^c ver. 9; Is. 11. 11; Mic. 4. 7; 5. 7, 8; Hag. 1. 12; 2. 2.^d Ex. 4. 31; Lk. 1. 68.^e ch. 3. 20; Ps. 126. 1; Jer. 29. 14.^f Jer. 48. 27—29; Eze. 25. 8.^g Eze. 25. 3—7.^h Jer. 49. 1.ⁱ Is. ch. 15; Jer. ch. 48; Eze. 25. 9; Am. 2. 1.^k Am. 1. 13.^l Ge. 19. 24, 25; Deu. 29. 23; Is. 13. 19; 31. 13; Jer. 49. 18; 50. 40.^m ver. 7; Mic. 5. 7, 8.ⁿ Is. 16. 6; Jer. 48. 29.^o see refs. Ps. 22. 27; Mal. 1. 11; Jobu 4. 21.^p Ge. 10. 5; Is. 42. 4, 10.^q see refs. Is. 18. 1; Jer. 46. 9.^r Ps. 17. 13; Jer. 47. 6, 7.^s Is. 10. 12; Eze. 31. 3—17; Nah. 1. 1; 2. 10; 3. 15, 18.^t see refs. Jon. 1. 1.^u ver. 6.^x Is. 13. 19—22.^y Is. 34. 11, 14.^z Jer. 22. 14.

¹ Or, 'Bend yourselves, yea, bend, O unfeeling nation.' The hardhearted people are called to humble themselves before God.

² The prophet enforces his call to repentance by predicting the fate of the Philistines (vers. 4—7), the Moabites and Ammonites (8—11), the Cushites (12), and the Assyrians (13—15).

³ At an unexpected time. See 2 Sam. iv. 5; Jer. xv. 8.

⁴ The very name of Ekron appears to be lost, nor is the spot known on which it stood.

⁵ The Philistines. See note on Jer. xlvii. 4.

⁶ Perhaps, 'cisterns.' The rich plains of the coast

of Palestine shall be untilled, supporting only a shepherd population.

⁷ See notes on Isa. xv. 1; Jer. xlix. 1; Amos i. 13.

⁸ By depriving them of their sacrifices.

⁹ The final result of God's judgment is here predicted. See note on Isa. xlvi. 1.

¹⁰ Rather, 'Cushites;' a general name for the southern nations, here mentioned in connection with the northern oppressors of Israel.

¹¹ See notes on the book of Nahum.

¹² Comp. Isa. xiii. 21; xiv. 23; xxxiv. 11—15, and notes.

15 This is the rejoicing city ^a that dwelt carelessly,
^b That said in her heart, I am, and there is none beside me :
 How is she become a desolation,—a place for beasts to lie down in !
 Every one that passeth by her ^c shall hiss.—*and* ^d wag his hand.

Reproofs of the sins of the Jews, and promises of future conversion and restoration.

3 WOE¹ to her that is filthy and polluted,—^e to the oppressing city !
 2 She ^f obeyed not the voice ; ^g—she ^h received not correction [*or*, instruction ^h] ;
ⁱ She trusted not in the LORD ;—^j she drew not near to her God
 3 ^k Her princes within her *are* roaring lions ;—her judges *are* ^l evening wolves ;
 They gnaw not the bones till the morrow.³
 4 Her ^m prophets *are* light and treacherous persons :
 Her priests have polluted the sanctuary,—they have done ⁿ violence to the law.
 5 ^o The just LORD ^p is in the midst thereof ; ^q—he will not do iniquity :
 Every morning doth he bring his judgment to light,—he faileth not ;
 But ^r the unjust knoweth no shame.
 6 ^r I have cut off the nations : ^s—their towers are desolate ;
 I have made their streets waste, that none passeth by :
 Their cities are destroyed, so that there is no man,—that there is none inhabitant.
 7 ^t I said, Surely thou wilt fear me,—thou wilt receive instruction ;
^u So their dwelling should not be cut off,—howsoever I punish them : ^v
^w But they rose early, *and* ^x corrupted all their doings.
 8 Therefore ^y wait ye upon me, saith the LORD,
 Until the day that I rise up to the prey.
 For my determination is to ^z gather the nations,⁷
 That I may assemble the kingdoms,
 To pour upon them mine indignation,—*even* all my fierce anger :
 For all the earth ^a shall be devoured with the fire of my jealousy.
 9 For⁸ then will I turn to the people ^b a pure language,
^c That they may all call upon the name of the LORD,—to serve him with one consent.
 10 ^d From beyond the rivers of Ethiopia
 My suppliants, *even* the daughter of my dispersed,—shall bring mine offering.⁹
 11 In that day ^e shalt thou not be ashamed ^f—for all thy doings,
 Wherein thou hast transgressed against me :
 For then I will take away out of the midst of thee them that ^g rejoice in thy pride,
 And thou shalt no more be haughty because of my holy mountain.
 12 I will also leave in the midst of thee ^h an afflicted¹¹ and poor people,
 And they shall trust in the name of the LORD.
 13 ⁱ The remnant of Israel ^j shall not do iniquity,—^k nor speak lies ;
 Neither shall a deceitful tongue be found in their mouth :
 For ^l they shall feed and lie down, ^m and none shall make *them* afraid.
 14 ⁿ Sing, O daughter of Zion ;—shout, O Israel ;
 Be glad and rejoice with all the heart,—O daughter of Jerusalem.
 15 The LORD ^o hath taken away thy judgments,—^p he hath cast out thine enemy :
^q The king of Israel, *even* the LORD, ^r is in the midst of thee :
^s Thou shalt not see evil any more.
 16 In that day ^t it shall be said to Jerusalem, Fear thou not :
And to Zion, ^u Let not thine hands be slack.
 17 The LORD thy God ^v in the midst of thee is mighty ;—he will save,
^w He will rejoice over thee with joy ;

^a Is. 47. 8 ; Eze. 28. 2, 9.
^b see Is. 41. 7, 8 ; Eze. 28. 2, 9 ; Rev. 18. 7.
^c Job 27. 23 ; Lam. 2. 15 ; Eze. 27. 36.
^d Nah. 3. 19.
^e Is. 5. 7 ; Jer. 6. 6.
^f Ne. 9. 26 ; Jer. 7. 23—28 ; 22. 21.
^g Jer. 5. 3.
^h Ps. 50. 17 ; Pro. 1. 7.
ⁱ Is. 39. 1, 2.
^j Is. 29. 13 ; 43. 22.
^k Is. 1. 23 ; Eze. 22. 6, 25—27 ; Mic. 3. 1—3, 9—11.
^l Jer. 5. 6 ; Hab. 1. 8.
^m Jer. 23. 11—17, 25—27, 32 ; Lam. 2. 14 ; Hos. 9. 7.
ⁿ Eze. 22. 26.
^o Deu. 32. 4 ; Ecc. 3. 16, 17.
^p vers. 15, 17 ; see Mic. 3. 11.
^q Jer. 3. 3 ; 6. 15 ; 8. 12.
^r see Jer. 25. 9—11, 18—26.
^s So Jer. 8. 6 ; 36. 3.
^t Jer. 25. 5.
^u 2 Chr. 36. 15 ; Jer. 7. 13 ; Mic. 2. 1.
^v Ge. 6. 12.
^w Ps. 27. 14 ; 37. 31 ; Pro. 20. 22 ; see refs. Is. 26. 21.
^x Joel 3. 2, 9—16.
^y ch. 1. 18 ; Eze. 36. 5, 6.
^z Is. 19. 18.
^a Ps. 22. 27 ; 81. 9 ; Zec. 8. 20—23 ; Ac. 2. 4, etc.
^b Ps. 68. 31 ; Is. 11. 11 ; 18. 1, 7 ; 27. 12, 13 ; 69. 4, etc. ; Mal. 1. 11 ; Ac. 8. 27.
^c vers. 19, 20.
^d Jer. 7. 4 ; Mic. 3. 11 ; Mt. 3. 9.
^e Is. 14. 32 ; Zec. 11. 11 ; Mt. 5. 2 ; 1 Cor. 1. 27, 28 ; Jam. 2. 5.
^f ch. 2. 7 ; Mic. 4. 7.
^g Is. 35. 8 ; 60. 21 ; Zec. 14. 20, 21.
^h Is. 63. 8 ; Rev. 11. 5 ; 21. 27.
ⁱ Jer. 23. 4 ; Eze. 31. 13—15, 38 ; Mic. 4. 4 ; 7. 14.
^j Jer. 30. 10 ; Eze. 39. 26.
^k Ps. 48. 11 ; Is. 12. 6 ; 35. 1, 2 ; 54. 1 ; 61. 10 ; Zec. 2. 10 ; 9. 9.
^l Ps. 85. 3 ; Is. 10. 2.
^m Mic. 7. 10.
ⁿ John 1. 49.
^o vers. 5, 17 ; Eze. 48. 35 ; Rev. 7. 15 ; 21. 3, 4.
^p Is. 51. 22 ; 60. 18 ; Eze. 39. 29 ; Am. 9. 15.
^q see refs. Is. 33. 20—22 ; 35. 3, 4 ; Hag. 2. 4, 5.
^r Heb. 12. 12.
^s ver. 15.
^t Deu. 33. 9 ; Is. 62. 5 ; 65. 19 ; Jer. 32. 41.

1 Turning again to Jerusalem, the prophet denounces woe against it as polluted, unjust, unteachable ; its rulers being cruelly oppressive, and its religious teachers faithless and deceitful (vers. 1—4). Even Jehovah's presence has not shamed, nor his judgments on other nations warned them (5—7). Therefore they must suffer in the day of vengeance (8). But, after this, a new era shall begin ; the people shall be pure, devout, accepted, humble, truthful (9—13). Let, then, the true Israel exult ; for their Divine King will come and give them joy and glory (14—20).

2 The voice of God's messengers, the prophets.

3 Rather, 'for the morning' ; *i. e.* They leave nothing for the morning, but greedily devour all immediately.

4 As they have prided themselves upon Jehovah's presence, they ought to have imitated the justice which constantly marked his doings ; but they went on shamelessly in iniquity.

5 Rather, 'I have cut off nations.' This may refer to the nations mentioned in ch. ii., or to others which had been destroyed. By their punishment the Jews should have taken warning. See note on ch. ii. 4.

6 Or, 'And her dwelling shall not be cut off, according to all that I appointed against her.' Had the Jews profited by the exemplary punishment of others, they might have escaped the doom appointed for them.

7 Both the Jews and the neighbouring nations on which judgment was to be executed.

8 The rest of this chapter is very similar to Isa. xi., xxxv., lx. ; Ezek. xxxvi., xxxvii. ; and the same general principles are applicable to its interpretation. See the notes on those chapters.

9 Comp. Isa. xi. 11, and note.

10 Thy punishment and disgrace shalt have ceased.

11 Or, 'humble' ; 'poor in spirit' (Matt. v. 3), in opposition to pride in religious advantages (ver. 11).

He will rest in his love,¹—he will joy over thee with singing.
 18 I will gather *them that* ^zare sorrowful for the solemn assembly,² *who* are of thee,
To whom the reproach of it *was* a burden.
 19 Behold, at that time ^aI will undo all that afflict thee :
 And I will save her that ^bhalteth,—and gather her that was driven out ;
^c And I will get them praise and fame
 In every laud where they have been put to shame.
 20 At that time ^d will I bring you *again*,—even in the time that I gather you :
^e For I will make you a name and a praise—among all people of the earth,
^f When I turn back your captivity before your eyes,—saith the LORD.

^z Ps. 42. 2-4; 137. 3-6; Lam. 1. 4, 7; 2. 6.
^a Is. 41. 11-16; Jer. 29. 16; Mic. 7. 10.
^b Jer. 31. 8; Eze. 34. 16; Mic. 4. 6, 7.
^c Is. 60. 14; 61. 7; 62. 7.
^d Is. 11. 11, 12; 27. 12; 56. 8; Eze. 28. 25; 34. 13; 37. 21; Am. 9. 14.
^e Is. 61. 9; 62. 12; Mal. 3. 12.
^f Jer. 29. 14.

¹ Rather, 'He will be *silent* in his love;' *i. e.* in his mercy he will mention thine iniquities no more. See Jer. xxxi. 34; Mic. vii. 19.

² That is, those who mourned the loss of public worship, and grieved for the disgrace of Zion.

HAGGAI.

HAGGAI was the first of the three prophets sent to the Jews after their return from the captivity, and began to prophesy about sixteen years after that event, in the second year of the reign of Darius Hystaspis. In the year after their arrival, the Jews had laid the foundations of the temple; but, having been interrupted by an interdict which the Samaritans obtained from the king of Persia, Pseudo-Smerdis, in opposition to the decree of Cyrus in their favour, they lost all courage, became indifferent, and neglected to resume their work, although the death of Pseudo-Smerdis appears to have given them the opportunity to do so. The time was not come, they said, to build the house of the Lord: and, meanwhile,

they gave themselves to building and adorning their own houses, cultivating their fields and vineyards, and tending their flocks. But God visited his disobedient people with stroke upon stroke, to bring them back to himself (ch. i. 4-11; ii. 15-19; Zech. viii. 9-12); and sent the prophets Haggai and Zechariah to arouse them to the performance of their duty, and to encourage them in it. See Ezra v. 1, 2.

This book contains four prophetic messages, which were all directed to this object, and were delivered in the space of about four months. They are so exceedingly brief, that they are supposed to be only a summary of the original prophecies.

Reproofs of the people for neglecting the building of the temple; with exhortations and encouragements to exertion.

1 IN¹ ^a the second year of Darius the king, ² in the sixth month,³ in the first day of the month, came the word of the LORD by Haggai the prophet unto ^bZerubabel the son of Shealtiel, governor of Judah, and to ^cJoshua the son of ^dJosedech,⁴ the high priest, saying,
 2 Thus speaketh the LORD of hosts, saying,
^e This people say, The time is not come,
 The time that the LORD's house should be built.
 3 Then came the word of the LORD ^fby Haggai the prophet, saying,
 4 ^g *Is it* time for you, O ye,⁵ to dwell in your cieled houses,
^h And this house *lie* waste?
 5 Now therefore thus saith the LORD of hosts;—ⁱ Consider your ways.⁶
 6 Ye have ^k sown much, and bring in little;—^l ye eat, but ye have not enough ;
 Ye drink, but ye are not filled with drink;—ye clothe you, but there is none warm ;
 And ^m he that earneth wages earneth wages, *to put it* into a bag with holes.
 7 Thus saith the LORD of hosts;—Consider your ways.
 8 Go up to the mountain, and bring wood,—and ⁿ build the house ;
 And I will take pleasure in it,—and I will be glorified,⁷ saith the LORD.
 9 ^o Ye looked for much, and, lo, *it came* to little ;
 And when ye brought *it* home, ^p I did blow upon it.
 Why? saith the LORD of hosts.

^a Ezra 4. 21; 5. 1; Zec. 1. 1.
^b 1 Chr. 3. 17, 19; Ezra 3. 2; 5. 2; Mt. 1. 12; Lk. 3. 27.
^c Ezra 3. 2; 5. 2.
^d 1 Chr. 6. 15.
^e Pro. 22. 13; Ecc. 9. 10.
^f Ezra 5. 1.
^g 2 Sam. 7. 2; Ps. 132. 3-5.
^h Ps. 74. 7; Lam. 4. 1.
ⁱ ver. 7; Lam. 3. 40.
^k ver. 9; ch. 2. 16; Deu. 28. 38-40; Hos. 4. 10; Mic. 6. 14, 15.
^l Job 20. 22.
^m Zec. 8. 10.
ⁿ vers. 2-4.
^o ver. 6; ch. 2. 16.
^p ch. 2. 17; Is. 40. 7; Mal. 2. 2.

¹ Haggai, addressing the leaders of the Jews (ver. 1), reproves them for neglecting the temple, whilst they rebuilt their own houses (2-4); shows them that their depressed condition is to be attributed to God's displeasure at their sinful supineness, exhorts them to exertion, and promises them a blessing (5-11). In less than a month after this appeal, the people resumed the building of the temple (12-15).

² That is, the king of Persia, of whose empire Judea was a province. This Darius was the son of Hystaspes. The events here referred to are related in Ezra v., vi., on which see notes.

³ Probably of the Hebrew year.

⁴ Josedech was son of Seraiah, the high priest who was slain when Jerusalem was taken. See 2 Kings xxv. 18-21.

⁵ Or, 'even for you.' As a contrast to the spirit here condemned, see Ps. cxxxii. 1-5.

⁶ Consider both how wrong your ways have been, and to what they have led you. You have seen how easily God can take from you what you refuse to give Him.

⁷ The meaning may be either, 'I will accept it as done for my glory;' or, 'I will display my glory in it' (see ch. ii. 9).

Because of mine house that *is* waste,—and ye run ¹ every man unto his own house.
 10 Therefore ² the heaven over you is stayed from dew,
 And the earth is stayed *from* her fruit.
 11 And I ³ called for a drought—upon the land, and upon the mountains,
 And upon the corn, and upon the new wine,
 And upon the oil, and upon *that* which the ground bringeth forth,
 And upon men, and upon cattle,—and ⁴ upon all the labour of the hands.
 12 ‘Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the
 high priest, with all the remnant ² of the people, obeyed the voice of the LORD
 their God, and the words of Haggai the prophet, as the LORD their God had sent
 him, and the people did fear before the LORD.
 13 Then spake Haggai ‘the LORD’s messenger in the LORD’s message unto the
 people, saying. ² *I am* with you,³ saith the LORD.
 14 And ⁴ the LORD stirred up the spirit of Zerubbabel the son of Shealtiel,
² governor of Judah, and the spirit of Joshua the son of Josedech, the high priest,
 and the spirit of all the remnant of the people; ⁴ and they came and did work in
 15 the house of the LORD of hosts, their God, ⁴ in the four and twentieth day ⁴ of
 the sixth month, in the second year of Darius the king.

The superior glory of the second temple foretold.

2 IN ⁵ the seventh *month*, in the one and twentieth *day* of the month, came the
 2 word of the LORD by the prophet Haggai, saying, Speak now to Zerubbabel the
 son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high
 priest, and to the residue of the people, saying,
 3 ⁶ Who *is* left among you—that saw this house in her first glory?
 And how do ye see it now?—⁴ *is it* not in your eyes in comparison of it as nothing?⁶
 4 Yet now ⁶ be strong, O Zerubbabel, saith the LORD;
 And be strong, O Joshua, son of Josedech, the high priest;
 And be strong, all ye people of the land,—saith the LORD, and work:
⁷ For *I am* with you, saith the LORD of hosts:
 5 ⁸ According to the word that I covenanted with you—when ye came out of Egypt,
 So ⁴ my spirit remaineth ⁷ among you:—fear ye not.
 6 For thus saith the LORD of hosts;—⁸ Yet once,⁸ *it is* a little while,
 And ⁴ I will shake the heavens, and the earth,—and the sea, and the dry *land*;⁹
 7 ¹ And I will shake all nations,—¹⁰ and the desire ¹⁰ of all nations shall come:
 And I will fill this house with glory,—saith the LORD of hosts.
 8 ¹¹ The silver *is* mine, and the gold *is* mine,—saith the LORD of hosts.
 9 ¹² The glory of this latter house shall be greater than of the former,
 Saith the LORD of hosts:
 And in this place will I give ¹³ peace,¹¹—saith the LORD of hosts.

Remonstrance with the people, and promise of prosperity as the reward of obedience; with a special message to Zerubbabel assuring him of Divine protection and favour.

10 IN ¹² the four and twentieth *day* of the ninth *month*, in the second year of
 11 Darins, came the word of the LORD by Haggai the prophet, saying, Thus saith

⁹ see refs. Le. 26. 19;
1 Ki. 8. 35.

⁷ Deu. 28. 22; 1 Ki. 17.
1; 2 Ki. 8. 1.

² ch. 2. 17.

¹ Ezra 3. 1, 2.

¹¹ Is. 41. 26; Mal. 2. 7.

⁷ ch. 2. 4; Is. 41. 10;
Jer. 39. 11; Mt. 28.
20; Ro. 8. 31.

¹² 2 Chr. 36. 22; Ezra
1. 1; 7. 27, 28.

² ch. 2. 21.

⁴ Ezra 5. 2, 8.

⁶ comp. with ver. 1.

⁶ Ezra 3. 12.

⁴ Zec. 4. 9, 10.

⁶ Zec. 8. 9.

⁷ ch. 1. 13.

⁸ Ex. 29. 45, 46.

⁴ Ne. 9. 20; 1s. 63. 11;

Zec. 4. 6; Mal. 3. 6

¹ ver. 21; Heb. 12. 26

—28.

⁴ Joel 3. 16.

¹ Dan. 2. 41, 45.

¹⁰ Ge. 49. 10; Zec. 9.

9, 10; Mal. 3. 1.

¹¹ 1 Chr. 29. 11—16;

Ps. 24. 1.

¹² John 1. 14.

¹³ Ps. 85. 8, 9; Is. 9. 5,
7; Mic. 5. 5; 1k.
2. 14; Ac. 10. 36;
Eph. 2. 14—17.

1 You hasten forward your own buildings.
 2 The few who had returned to Judea.
 3 To protect you from your enemies, and give you favour with the king, and success in your work. Comp. Ezra v., vi.
 4 In less than a month after Haggai’s first message.
 5 To comfort and encourage those who mourned over the inferiority of the new temple to the former, the prophet is bidden to assure them that God’s covenant and spiritual influence are still with them (vers. 1—5), and that a glory greater than that of the former temple shall rest on that which is now in building (6—9).
 6 Comp. Ezra iii. 12, and note.
 7 Though you broke my ancient covenant, I have not abrogated it, nor taken from you the teachings of my inspired prophets.
 8 There shall be *one* great change, and that *soon*. The occasion of this prophecy was the change which was now taking place in the temple and worship of God by the diminution of its outward magnificence and splendour. The prediction therefore may be understood as foretelling another great religious change, namely, that which was caused by the introduction of Christianity; which, springing out of the very system and worship now restored, shall cause a moral revolution through ‘all nations,’ and give to the service of Jehovah a higher glory than

it ever possessed before. This clearly predicts the spiritual glory of the gospel. See Heb. xii. 26.
 9 This figure is often used to signify great commotions and changes, political, social, or religious.
 10 Heb., ‘the desires,’ *i. e.* the objects of their desire. Some regard this as applying to the Messiah *personally*; but the plural form of the word in the Hebrew forbids such an explanation of the passage. The meaning may be either, that the wealth (ver. 8) which they delight in ‘shall come’ as an offering to Jehovah (comp. Isa. lx. 5; lxi. 6), or that the blessings which they desire shall come to them. There seems to have been for some time previously to our Lord’s coming a general dissatisfaction with the existing forms of religion, and a widely prevailing, though vague desire for something better. See Plato, Alcib. 2, ss. 22, 23.
 11 The worship which is now being re-established shall prepare the way for the gospel of peace.
 12 Two months after the preceding message Haggai again stirs up the people, by showing them that God will not accept their worship whilst his temple is neglected (10—11); he reminds them of God’s chastenings, and promises them prosperity upon their obedience (15—19). To this is added a special promise of protection to their pious leader amidst approaching dangers (20—23).

12 the LORD of hosts; ^q Ask now the priests *concerning* the law, saying, ^r If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered
13 and said, No. Then said Haggai, If *one that is* ^s unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be
14 unclean.¹ Then answered Haggai, and said,

^q Le. 10. 10, 11; Deu. 33. 10; Mal. 2. 7.
^r Lev. 6. 27.

^s Num. 5. 2, 3; 19. 11—13.

^t So *is* this people, and so *is* this nation before me, saith the LORD;
And so *is* every work of their hands;—and that which they offer there *is* unclean.

^t Pro. 15. 8; 21. 27; Tit. 1. 15.

15 And now, I pray you, ^u consider—from this day and upward,²
From before a stone was laid upon a stone in the temple of the LORD:

^u ch. 1. 5; Ezra 3. 10.

16 Since those *days* were,
^x When *one* came to an heap of twenty *measures*,—there were *but* ten:
When *one* came to the pressfat for to draw out fifty *vessels* out of the press,³
There were *but* twenty.

^x ch. 1. 6, 9—11; Zec. 8. 10—12.

17 ^y I smote you with blasting and with mildew and with hail
^z In all the labours of your hands;—^a yet ye *turned* not to me,⁴—saith the LORD.

^y ch. 1. 9; Deu. 28. 22; 1 Ki. 8. 37; Am. 4. 9.

18 Consider now from this day and upward,
From the four and twentieth day of the ninth *month*,
Even from ^b the day that the foundation of the LORD's temple was laid,
Consider *it*.

^z ch. 1. 11.
^a Jer. 5. 3; Am. 4. 6, 8—11.

^b ch. 1. 14, 15; Zec. 8. 9.

19 ^c Is the seed yet in the barn?⁵—Yea, as yet the vine, and the fig tree,
And the pomegranate, and the olive tree, hath not brought forth.
^d From this day will I bless *you*.

^c Zec. 8. 12.

^d Zec. 8. 11—15; Mal. 3. 10.

20 AND again the word of the LORD came unto Haggai in the four and twentieth
21 *day* of the month, saying, Speak to Zerubbabel, ^e governor of Judah, saying,

^e ch. 1. 14.

^f vers. 6, 7; Heb. 12. 26.

^f I will shake the heavens and the earth;⁶
22 And ^g I will overthrow the throne of kingdoms,
And I will destroy the strength of the kingdoms of the heathen;
And ^h I will overthrow the chariots, and those that ride in them;
And the horses and their riders shall come down,
ⁱ Every one by the sword of his brother.⁷

^g Eze. 21. 27; Dan. 2. 34, 35, 41, 45; Zeph. 3. 8; Mt. 21. 7.

^h Mic. 5. 10; Zec. 4. 6; 9. 10.

ⁱ Is. 9. 19; 19. 2.

23 In that day, saith the LORD of hosts,
Will I take thee, O Zerubbabel, my servant,—the son of Shealtiel,
Saith the LORD,
^k And will make thee as a signet:⁸—for ^l I have chosen thee,
Saith the LORD of hosts.

^k see refs. S. Song 8. 6; Jer. 22. 21.
^l Is. 42. 1; 43. 10; Zec. 4. 6—14.

¹ The holy offering does not sanctify whatever touches it; but the unclean pollutes anything that comes in contact with it: so your good works do not compensate for your neglect of my temple; but this neglect makes everything else that you do unacceptable. Hence your favour of that success which would be a mark of Divine favour towards you. Comp. James ii. 10.

² That is, *backwards*; whilst the temple had been neglected.

³ Or, 'to draw out fifty vats;' a measure doubtless large, but probably indefinite, like our 'hogshead.'

⁴ The people did not lay to heart these calamities as the judgments of God upon their sins.

⁵ This may mean either, Is not your store exhausted? yet, little as you have, you shall soon have plenty; or, 'Your grain is sown,' and you cannot tell what the

produce will be, but I promise you an abundant harvest.

⁶ See notes on ver. 6.

⁷ That is, one by another.

⁸ The seal which, according to ancient custom, contained a person's signature, was of the highest value to him, and kept with jealous care. So, amidst all the convulsions of the nations, God will preserve his faithful servant Zerubbabel. The reigns of Darius and his successor were marked by great and disastrous wars, which might have brought great trouble upon the Jewish prince, as a dependant on the Persian kings, had he not been favoured with Divine protection. This promise, like that in Matt. xxviii. 20; Mark xvi. 16, 17, may be regarded as having a further application to all God's servants who are called to similar duties, and especially to their Divine Master.

Z E C H A R I A H.

Z E C H A R I A H, like Jeremiah and Ezekiel, was of the priestly race; his grandfather Iddo being the chief of one of the classes of priests who returned from Babylon with Zerubbabel and Joshua (see Neh. xii. 4); at which time Zechariah must have been very young. He was contemporary with Haggai, and co-operated with him in exhorting and encouraging the Jews to rebuild the temple and to restore its public ordinances. But, in addition to

this, he was commissioned to deliver many important prophecies relating to the future.

The prophecies of Zechariah, like those of Daniel, extend to the 'times of the Gentiles' (Luke xxiii. 24); but in Zechariah the history of the chosen people forms the centre of his predictions; and that history is set forth both in direct prophecy, and in symbolic acts and visions.

Although the language and style of this book are by no means obscure, there is considerable difficulty in explaining its visions and prophecies. Yet some portions are very clear, and they diffuse light around them. Much, too, may be learned from a comparison with the writings of the earlier prophets, to which repeated allusions may be found.

The book of Zechariah may be divided into three parts :
 I. The first part (ch. i.—vi.) contains a series of eight visions, which were communicated to the prophet in the second year of Darius, revealing the dispensations of God's providence relative both to the Jews and to the nations which had oppressed them.

II. The next part (ch. vii., viii.) contains prophecies of prosperity and enlargement to Jerusalem; intermixed with warnings and exhortations.

III. The remaining six chapters contain a series of predictions, unfolding the future history of the people of God from that period to the end of the world; with which are mingled many prophecies relating to the person, character, and work of the Messiah, the promulgation of the gospel, the calling of the Gentiles, and the final glory and blessedness of the church of God, uniting Jew and Gentile in one holy community under their great High Priest and King (ch. ix.—xiv.)

Introductory calls to repentance.

- 1 IN¹ the eighth month,² ^a in the second year of Darius,³ came the word of the LORD ^b unto Zechariah, (the son of Berechiah, the son of Iddo,) the prophet, saying,
 2 The LORD hath been sore displeased with your fathers.
 3 Therefore say thou unto them,—Thus saith the LORD of hosts; Turn ^c ye unto me, saith the LORD of hosts,
^d And I will turn unto you, saith the LORD of hosts.
 4 Be ye not as your fathers,—^e unto whom the former prophets have cried, saying, Thus saith the LORD of hosts;
^f Turn ye now from your evil ways,—and *from* your evil doings:
^g But they did not hear,—nor hearken unto me, saith the LORD.
 5 Your fathers, ^h where *are* they?—and the prophets, do they live for ever?⁴
 6 But ⁱ my words and my statutes,⁵—which I commanded my servants the prophets, Did they not take hold of your fathers?
 And they returned and said,⁶—^k Like as the LORD of hosts thought to do unto us,
^l According to our ways, and according to our doings,—so hath he dealt with us.

Zechariah's first vision—the angel standing in the myrtle grove and the four horses; promises of the restoration of Jerusalem.

- 7 UPON⁷ the four and twentieth day of the eleventh month, (which *is* the month Sebat,⁸) in the second year of Darius, came the word of the LORD unto Zechariah, (the son of Berechiah, the son of Iddo,) the prophet, saying,
 8 I saw by night, and behold ^m a man riding upon a red horse,⁹ and he stood among the myrtle trees that *were* in the bottom;¹⁰ and behind him *were there*
 9 ⁿ red horses, speckled, and white. Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will show thee what these *be*.
 10 And ^o the man that stood among the myrtle trees answered and said, ^p These *are*
 11 *they* whom the LORD hath sent to walk to and fro through the earth. ^q And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.
 12 Then ^r the angel of the LORD answered and said, ^s O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which
 13 thou hast had indignation 'these threescore and ten years?'¹¹ And the LORD answered the angel that talked with me *with* ^u good words *and* comfortable words.
 14 So ^x the angel that communed with me said unto me, Cry thou, saying,

^a Ezra 4. 24; Hag. 1. 1.
^b Ezra 5. 1; Mt. 23. 35.
^c Deu. 4. 30, 31; Jer. 3. 12—14; 4. 1; 25. 5; 35. 15; Eze. 33. 11; Mic. 7. 19; Mal. 3. 7; Lk. 15. 18—20; Jam. 4. 8.
^d Jer. 12. 15; 29. 12—15; Lk. 15. 21, 22.
^e 2 Chr. 36. 15, 16; Jer. 25. 3—7.
^f Is. 31. 6; Jer. 3. 12; 18. 11; Eze. 18. 30; Hos. 11. 1.
^g Jer. 11. 6—8.
^h Job 14. 10—12; Ecc. 1. 1.
ⁱ Num. 23. 19; Is. 55. 1; Eze. 12. 25—28; Mt. 24. 35.
^k Lam. 1. 19; 2. 17; 4. 11, 12.
^l Is. 3. 8—11.

^m ver. 12; see refs. Jos. 5. 13; Rev. 6. 4.

ⁿ ch. 6. 2—7.

^o vers. 8, 11.
^p ver. 11; ch. 4. 10; 6. 5—8; Heb. 1. 14.
^q vers. 8, 10; Ps. 103. 20, 21.

^r vers. 8, 10, 11.
^s Ps. 71. 10; 79. 5; 102. 13; Rev. 6. 10.
^t ch. 7. 5; 2 Chr. 36. 21; Jer. 25. 11, 12; Dan. 9. 2.
^u Is. 40. 1, 2; 57. 18; Jer. 29. 10, 13; 39. 10—22; Zeph. 3. 14—20.
^x vers. 9, 13.

1 Vers 1—6 are an introductory section, renewing God's ancient calls to repentance.

2 Just two months after Haggai began to prophesy, and about one month after the temple was recommenced.

3 See note on Hag. i. 1.

4 The generation to whom God's word was revealed has passed away; but that word has still its bearing upon you. Comp. Isa. xl. 6—8.

5 Rather, 'decrees.' The things which I had decreed 'took hold of' (*i. e.* befel) your fathers.

6 That is, to Jehovah; acknowledging that their sufferings were the fruit of their sins.

7 From this verse to ch. vi. 8 we have a series of symbolical visions, which appear to have been beheld by the prophet in one night, all referring to the rebuilding of the temple and city. The first is a vision of the Angel of Jehovah as a warrior (comp. Josh. v. 13, and note), standing in a myrtle grove, and followed by others, who, after having patrolled the whole world, report that all is now at rest (8—11). He then intercedes for Jerusalem, and obtains a cheering promise of its restoration, which an interpret-

ing angel communicates to the prophet (12—17). The vision appears to refer to the state of general peace under Darius Hystaspis which followed the bloody and chequered scenes connected with the overthrow of the Babylonian monarchy and the establishment of the Persian empire. But though the whole earth had rest, and the seventy years of predicted desolation and captivity had expired, the Jews were still molested. And a consolatory reply is given to the angel's inquiry, expressing the determination of Him who controls the affairs of all nations to secure to Jerusalem the fulfilment of his promises of mercy.

8 About three months after the former message. 'Sebat' was the Chaldee name of the eleventh month.

9 Similar representations of God's controlling and protecting providence are given in Gen. xxxii. 1, Josh. v. 13; 2 Kings vi. 17. The red, piebald (or perhaps brown), and white horses, may respectively denote *sanguinary*, *unsettled*, and *peaceful* periods. See Rev. vi. 4, etc.

10 Or, 'in the deep valley,' which the myrtle prefers.

11 See note on 2 Kings xxv. 8.

- Thus saith the LORD of hosts ;
I am ^yjealous for Jerusalem—and for Zion with a great jealousy.
- 15 And I am very sore displeased with the heathen *that are* at ease :
For ^zI was but a little displeased,—and they helped forward the affliction.¹
- 16 Therefore thus saith the LORD ;—^aI am returned to Jerusalem with mercies :
^bMy house shall be built in it, saith the LORD of hosts,
And ^ca line shall be stretched forth upon Jerusalem.²
- 17 Cry yet, saying,—Thus saith the LORD of hosts ;
^dMy cities through prosperity shall yet be spread abroad ;³
^eAnd the LORD shall yet comfort Zion,—and ^fshall yet choose Jerusalem.
- Second vision—the four horns and four workmen ; prediction of the deliverance of the Jews.*
- 18, 19 THEN lifted I up mine eyes, and saw, and, behold, four ^ghorns.⁴ And I said unto the angel that talked with me, What *be* these ? And he answered me,
^hThese *are* the horns which have scattered Judah, Israel, and Jerusalem.
- 20, 21 And the LORD showed me four carpenters. Then said I, What come these to do ? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head : but these are come to fray⁵ them, to cast out the horns of the Gentiles, which ⁱlifted up *their* horn over the land of Judah to scatter it.
- Third vision—the angel with the measuring line ; promise of protection and prosperity to Jerusalem.*
- 2 I⁶ LIFTED up mine eyes again, and looked, and, behold, ^ka man with a measuring line in his hand. Then said I, Whither goest thou ? And he said unto me, ^lTo measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.
- 3 And, behold, ^mthe angel that talked with me went forth, and another angel went out to meet him, and said⁷ unto him, Run, speak to this young man,⁸ saying,
ⁿJerusalem shall be inhabited *as* towns without walls,
For the multitude of men and cattle therein :
- 5 For I, saith the LORD, will be unto her ^oa wall of fire⁹ round about,
^pAnd will be the glory in the midst of her.
- 6 Ho ! ho ! *come forth*, and flee ^qfrom the land of the north, saith the LORD :
For I have ^rspread you abroad—as the four winds of the heaven, saith the LORD.
- 7 ^sDeliver thyself, O Zion,¹⁰—that dwellest *with* the daughter of Babylon.
- 8 For thus saith the LORD of hosts ;
^tAfter the glory¹¹ ^uhath he sent me¹² unto the nations which spoiled you :
For he that ^vtoucheth you toucheth the apple of his eye.¹³
- 9 For, behold, I will ^wshake mine hand upon them,
^xAnd they shall be a spoil to their servants :
And ^yye shall know that the LORD of hosts hath sent me.
- 10 ^zSing and rejoice, O daughter of Zion :
^aFor, lo, I come,—and I ^bwill dwell in the midst of thee, saith the LORD.
- 11 ^cAnd many nations shall be joined to the LORD ^din that day,
And shall be ^emy people :—and I will dwell in the midst of thee,
And ^fthou shalt know that the LORD of hosts hath sent me unto thee.

y ch. 8. 2 ; Joel 2. 18.

z Is. 47. 6 ; 54. 8.

a ch. 2. 10, 11 ; 8. 3 :

Is. 12. 1 ; 54. 8.

b ch. 4. 9 ; Ezra 6. 14,

15 ; Hag 1. 14.

c ch. 2. 1, 2.

d Ne. 11. 3, 20 ; Ps. 69.

35 ; Jer. 31. 23 ; Am.

9. 14.

e Is. 40. 1, 2 ; 51. 3.

f ch. 2. 12 ; 3. 2 ; Ps.

132. 13, 14 ; Is. 14. 1.

g Dan. 7. 3—8.

h Ezra 4. 1 ; 4. 7 ; 5. 3 ;

Jer. 50. 17, 18.

i Ps. 75. 4, 5.

k ch. 1. 16 ; Eze. 40. 3.

l Rev. 11. 1 ; 21. 15, 16.

m ch. 1. 9.

n ch. 1. 17 ; Jer. 30. 18,

19 ; 31. 27 ; Eze. 36.

10, 11.

o ch. 9. 8 ; Is. 4. 5 ;

25. 1.

p Is. 60. 19 ; Rev. 21.

23.

q ver. 7 ; Is. 48. 20 ; 52.

11 ; Jer. 1. 14 ; 31. 8 ;

50. 8 ; 51. 6, 45, 50.

r Deu. 28. 64 ; Jer. 31.

10 ; Eze. 17. 21.

s Mic. 4. 10 ; Rev. 18. 4.

t vers. 4, 5 ; ch. 1. 16.

u vers. 9, 11 ; Is. 48. 16 ;

Mal. 3. 1.

x Deu. 32. 10 ; Ps. 17.

8 ; Ac. 9. 4 ; 2 Thes.

1. 6.

y Is. 11. 15 ; 19. 16.

z Is. 14. 2 ; Eze. 34. 10.

a ch. 4. 9 ; Jer. 28. 9.

b ch. 9. 9 ; Is. 12. 6 ;

54. 1 ; Zeph. 3. 14.

c Ps. 40. 7 ; Is. 40. 9,

10.

d ch. 8. 3 ; Le. 26. 12 ;

Eze. 37. 27 ; Zeph. 3.

17 ; John 1. 14 ; 2 Cor.

6. 16.

e ch. 8. 20—23 ; Is. 2.

2, 3 ; 49. 22 ; 60. 3, etc.

f ch. 3. 10.

g Ex. 12. 49.

h ver. 9 ; Eze. 33. 33.

1 I had indeed appointed them to execute my chastisements ; but they did it without regard to my purposes, and wantonly inflicted upon my people the greatest cruelties.

2 That is, the measuring line for rebuilding it.

3 Rather, 'My cities shall overflow with prosperity.'

4 In the second vision (vers. 18—21) Zechariah sees four 'horns,' the emblems of *power*, in this case hostile to Israel ; and four 'workmen,' who come to terrify the 'horns,' and to deliver Israel. The 'four horns' probably signify enemies from every quarter ; and the 'four workmen' in like manner seem to be God's agents for the deliverance of his people, who overpower all these foes.

5 That is, to dismay and deter them.

6 In the third vision the prophet sees an angel who is about to measure Jerusalem (vers. 1, 2), but is told that its abundant population shall need no walls, for Jehovah will protect it (3—5). Upon this the exiles who still remain in Babylon are invited to return, and the nations which have oppressed Israel are threatened (6—9). And Zion is called to rejoice in Jehovah's favour ; while all

men silently reverence him (10—13). This prophecy is evidently one of that class in which the deliverance from Babylon is regarded as an earnest of 'the great salvation' wrought by Messiah. See Isa. xlix., lx., and notes.

7 That is, as many suppose, the *first* angel said.

8 Some think that this 'young man' is Zechariah himself ; but it may be the measurer. Comp. Mark xvi. 5.

9 Within which she shall be perfectly secure. Comp. Ps. lxxxiv. 11.

10 That is, O ye that belong to Zion.

11 Probably meaning, after (*i. e.* in addition to) the glory promised (see ver. 5).

12 Many regard these as the words of 'the Lord of hosts,' who, as being 'sent' by Jehovah, must be the Divine Messiah, whose mission of deliverance includes the punishment of those who have 'spoiled' Israel. See Isa. lxiii. 1, and note. Others think that they are the words of the angel (ver. 3), and expressive simply of Jehovah's will and intention.

13 Comp. Deut. xxxii. 10, and note.

12 And the LORD shall ⁱinherit Judah his portion—in the holy land,
And ^kshall choose Jerusalem again.

13 ^lBe silent, O all flesh, before the LORD: ^l
^mFor he is raised up ⁿout of his ^oholy habitation.

Fourth vision—the High Priest standing before the angel, and Satan at his right hand; prophecy of the Messiah.

3 AND ²he showed me ^pJoshua ³the high priest standing before ^qthe angel of the LORD, ⁴and ^rSatan ⁵standing at his right hand to resist him.

2 And the LORD said unto Satan,—^sThe LORD rebuke thee, O Satan;
Even the LORD that ^thath chosen Jerusalem rebuke thee:
^uIs not this a brand plucked out of the fire? ⁶

3 Now Joshua was clothed with ^xfilthy garments, ⁷and stood before the angel.
4 And he answered and spake ^yunto those that stood before him, saying, ^zTake away the filthy garments from him. And unto him he said, Behold, ^aI have caused thine iniquity to pass from thee, ^band I will clothe thee with change of raiment. And I ⁸said, Let them set a fair ^cmitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying,
7 Thus saith the LORD of hosts;

If thou wilt walk in my ways,—and if thou wilt ^dkeep my charge,
Then thou shalt also ^ejudge my house,—and shalt also keep my courts,
And I will give thee places to walk ⁹among these that ^fstand by.

8 Hear now, O Joshua the high priest,—thou, and thy fellows that sit before thee:
For they ^gare ^hmen ^kwondered at: ¹⁰

For, behold, I will bring forth ⁱmy servant the ^kBranch.

9 For, behold, the stone that I have laid before Joshua;

^lUpon one stone ¹¹shall be ^mseven eyes:

Behold, ⁿI will engrave the graving thereof,—saith the LORD of hosts,

And ^oI will remove the iniquity of that land in one day. ¹²

10 ^pIn that day, saith the LORD of hosts,
Shall ye call every man his neighbour—^qunder the vine and under the fig tree. ¹³

Fifth vision—the golden chandelier and its supply of oil; assurance of success to Zerubbabel.

4 AND ¹⁴the angel that talked with me came again, and waked me, ¹⁵as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and, behold, ^ra candlestick all of gold, with a bowl upon the top of it, ^sand his seven lamps thereon, and seven pipes to the seven lamps, ¹⁶which ^tare upon the top thereof; ^xand two olive trees by it, one upon the right ^{side} of the bowl, and the other upon the left ^{side} thereof.

ⁱ Deu. 32. 9; Ps. 135. 4; Jer. 40. 16.
^k ch. 1. 17.

^l Ps. 46. 10; Hab. 2. 20; Zeph. 1. 7.
^m Ps. 76. 8, 9; 78. 65.
ⁿ Ps. 68. 5; 1s. 57. 15.
^o Deu. 26. 15; 1s. 63. 15.

^p Hag. 1. 1.

^q ch. 1. 8.

^r Job 1. 6—12; Ps. 109. 6; 1 Pet. 5. 8; Rev. 12. 10.

^s Ps. 109. 31; Lk. 22. 31, 32; Jude 9.

^t ch. 1. 17; Ro. 8. 33.

^u Am. 4. 11; Rom. 11. 5; Jude 23.

^x Ezra 9. 15; 1s. 64. 6.

^y ver. 7; 1 Ki. 22. 19.

^z 1s. 43. 25.

^a Ps. 32. 1, 2; 51. 9; 1s. 6. 5—7.

^b 1s. 61. 3, 10; Lk. 15. 22; Ro. 3. 22; Rev. 19. 8.

^c ch. 6. 11; Ex. 29. 6.

^d Ge. 26. 5; Le. 8. 35;

Num. 1. 53; 1 Ki. 2. 3; Eze. 44. 16.

^e Num. 12. 7; Deu. 17. 8—12; Hos. 8. 1; 9. 15; Mal. 2. 7.

^f ch. 4. 14; 6. 5.

^g Ps. 71. 7; 1s. 8. 18; 20. 3; 1 Cor. 1. 9.

^h Eze. 12. 11; 21. 21; 1 Cor. 4. 9—13.

ⁱ see refs. 1s. 42. 1; Eze. 34. 23, 24.

^k see refs. 1s. 4. 2; Lk. 1. 78.

^l Ps. 118. 22; 1s. 28. 16; Ae. 4. 11.

^m ch. 4. 10; 9. 1; 2 Chr. 16. 9; Ezra 5. 5; Rev. 5. 6.

ⁿ Ex. 28. 21, 36; 2 Tim. 2. 19.

^o ch. 13. 1; Jer. 31. 31; 50. 20; Dan. 9. 21—27; Mic. 7. 18, 19; John 1. 29; Heb. 10. 10—18.

^p ch. 2. 11.

^q 1 Ki. 4. 25; 1s. 36. 16; Mic. 4. 4.

^r ch. 2. 3.

^s Dan. 8. 18.

^t Ex. 25. 31; Mt. 5. 14; Rev. 1. 12, 20.

^u Ex. 25. 37; Rev. 1. 5.

^x vers. 11, 12, 14; Rev. 11. 4.

1 In adoration of Jehovah, who thus displays his power and grace.

2 The reparation of the city having been promised, Zechariah next beholds in vision the priesthood delivered from its degradation, its guilt removed, and all its honourable functions and privileges restored (ch. iii. 1—7). Yet this is but a partial accomplishment of God's promises; a sign of the Great Priest, Foundation, and Temple, through whom sin shall be forgiven, and the safety and happiness of the human race secured (8—10).

3 See Hag. i. 1; Ezra ii. 1, and note.

4 See note on ch. ii. 8.

5 Or, 'the accuser;' who, in ancient courts of justice, stood at the right hand of the accused: see Psa. cix. 6. Satan here appears as accusing Joshua, the representative of the Jews, in order to obstruct their deliverance.

6 That is, a remnant rescued from destruction. See Amos iv. 11.

7 Denoting the sins and pollutions of the people, and especially of the priesthood.

8 If this reading is correct, the prophet seems to interpose a request. But the Chaldee, Syriac, and Vulgate read 'he said,' which accords better with the context.

9 That is, thou shalt have free access to my palace among my favoured attendants. Some, however, render the passage, 'I will give thee guides;' and understand it as meaning that Jehovah's angelic attendants shall always render their aid to Joshua.

10 Rather, 'men of wonder,' or sign; *i. e.* men intended for signs and tokens: comp. Isa. xx. 3; Ezck. xii. 11;

xxiv. 24. You and your brethren, now restored to your country and to your priestly functions, are a sign and pledge of the fulfilment of my great promise of the Messiah. Hence he is here spoken of as 'the Branch,' a title intimating the revival in him of Israel's glory: see Isa. iv. 2; xi. 1, and notes.

11 That is, the foundation of the temple, which had been laid in the presence of Joshua (see Ezra iii. 8—13). This one building shall be specially watched over by God's omniscient providence, and shall be adorned with his glory: comp. ch. iv. 10, and note.

12 That is, speedily.

13 See 1 Kings iv. 25, and note.

14 In this vision, the prophet sees a golden chandelier, which is unfailingly supplied with oil (vers 1—3); and it is explained to him, as being designed to afford encouragement amidst the difficulties which beset the restoration of God's house: for Zerubbabel, who has commenced, shall complete the structure (4—9) under the omniscient providence of God (10), who will supply abundant grace to his people (11—14).

15 Or, 'aroused me,' from the meditations suggested by the preceding vision.

16 Heb., 'seven and seven pipes to the lamps;' meaning apparently, either twice seven pipes to the whole, or seven to each lamp. This candelabrum bears some resemblance to that in the temple; but it has only one central bowl, which feeds all the lamps, and is itself supplied by two olive-trees. These peculiarities show that it is not the temple lampstand, but an ideal object.

4 So I answered and spake to the angel that talked with me, saying, What *are*
5 these, my lord? Then the angel that talked with me answered and said unto
6 me, Knowest thou not what these be? And I said, No, my lord. Then he
answered and spake unto me, saying, This *is* the word of the LORD unto Zerub-
babel, saying,

^y Not by might, nor by power,¹—but by my spirit, saith the LORD of hosts.

7 Who *art* thou, ^z O great mountain?—^a Before Zerubbabel *thou shalt become* a plain :
And he shall bring forth ^b the headstone *thereof*
^c *With* shoutings, *erying*, ^d Grace! grace unto it!

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel ^e have laid the foundation of this house ;
His hands ^f shall also finish it ;

And ^g thou shalt know that the ^h LORD of hosts hath sent me unto you.

10 For who hath despised the day of ⁱ small things ?

For they shall rejoice,—^k and shall see the plummet in the hand of Zerubbabel
With those seven ; ^l they *are* the eyes of the LORD, which run to and fro through
the whole earth.²

11 Then answered I, and said unto him, What *are* these ^m two olive trees upon
12 the right *side* of the candlestick and upon the left *side* thereof? And I answered
again, and said unto him, What *be* these two olive branches which through the
13 two golden pipes empty the golden *oil* out of themselves? And he answered me
14 and said, Knowest thou not what these *be*? And I said, No, my lord. Then
said he, ⁿ These *are* the two anointed ones,³ ^o that stand by ^p the Lord of the
whole earth.

*Sixth and seventh visions—the flying roll and the flying ephah; the punishment of the
wicked, and the removal of sin.*

5 THEN⁴ I turned, and lifted up mine eyes, and looked, and, behold, a flying
2 ^q roll. And he said unto me, What seest thou? And I answered, I see a flying
roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.⁵

3 Then said he unto me, This *is* the ^r curse that goeth forth, over the face of the
whole earth:⁶ for every one ^s that stealeth shall be cut off, *as* on this side
according to it; and every one that sweareth shall be cut off, *as* on that side⁷
4 according to it. I will bring it forth, saith the LORD of hosts, and it shall enter
into the house of the thief, and into the house of ^t him that sweareth falsely by
my name: and ^u it shall remain in the midst of his house, and ^x shall consume it,
with the timber thereof and the stones thereof.⁸

5 Then ^y the angel that talked with me went forth, and said unto me, Lift up
6 now thine eyes, and see what *is* this that goeth forth. And I said, What *is* it?
And he said, This *is* an ephah⁹ that goeth forth. He said moreover, This *is*
7 their resemblance¹⁰ through all the earth. And, behold, there was lifted up a
8 talent of lead: and this *is* a woman that sitteth in the midst of the ephah. And
he said, This *is* wickedness.¹¹ And he cast it¹² into the midst of the ephah;
and he cast the weight of lead upon the mouth thereof.

^y Hos. 1. 7; Hag. 2. 2
—5; 1 Cor. 2. 4, 5;
2 Cor. 10. 1.
^z ch. 2. 1; Jer. 51. 25;
Mt. 21. 21.
^a Is. 40. 4; Mt. 21. 21.
^b ver. 9; Ezra 6. 14;
Ps. 118. 22; Mt. 21.
42; Eph. 2. 20.
^c Ezra 3. 11—13.
^d Eph. 1. 6, 7.
^e Ezra 3. 10.
^f ch. 6. 12, 13; Ezra 6.
15; Mt. 16. 18.
^g ch. 2. 9, 11; 6. 15.
^h ch. 2. 8; Is. 48. 16.
ⁱ Hag. 2. 3; Mt. 13.
31—33.
^k Am. 7. 7, 8.
^l see refs. ch. 3. 9;
Pro. 15. 3; Rev. 4. 5.

^m ver. 3.

ⁿ Ex. 29. 7; 40. 15;
Rev. 11. 4.
^o ch. 3. 7; Lk. 1. 19.
^p see ch. 6. 5; Jos. 3.
11, 13.

^q Eze. 2. 9, 10.

^r Mal. 4. 6.

^s see refs. Ex. 20. 15.

^t ch. 8. 17; see refs.
Le. 19. 12; Mal. 3. 5.
^u Job 18. 15.
^x see Le. 14. 45.

^y ch. 1. 9.

¹ Let not your weakness and poverty dishearten you in rebuilding the temple and re-establishing the worship of Jehovah. His providence and grace will furnish unlooked-for supplies; just as the unseen oil in the trees and in the bowl feeds the lamps. Your difficulties shall vanish, and your work shall be completed with grateful joy (ver. 7). This is evidently capable of application to the spiritual efforts both of the individual Christian and of the church collectively.

² Rather, 'And those seven eyes of Jehovah, those that run to and fro in all the earth, rejoice and see the plummet in the hand of Zerubbabel.' God's all-watchful providence (ch. iii. 9; Prov. xv. 3) beholds with joy and favour the work of Zerubbabel; and, however some may 'despise' the small beginning, He will take care that the work shall be gloriously completed.

³ Some suppose these 'two anointed ones' to be Zerubbabel and Joshua—the civil and religious leaders of the people—through whom God would revive and sustain their pious zeal. Others regard them as representing the Law and the Prophets, the two teachers of ancient Israel. Calvin thinks that they denote the abundance and constancy with which God supplies grace to his people.

⁴ In ch. v. two visions of a different character follow; namely, of a flying roll (vers. 1—4), and of a flying ephah

(5—11), each represented as charged with the iniquities of the country (3, 4, 8). The flight of these beyond its borders (11) appears to symbolize the removal from the land of all existing causes of offence.

⁵ Making the length more than ten yards, and the breadth more than five. The unusually large size of the roll indicates the great number of sins and curses which it contained.

⁶ Rather, 'of the whole land;' *i. e.* of Judea.

⁷ The roll was written on both sides (comp. Ezek. ii. 10); containing on one side the crimes against the *second* table of the Law, represented by 'theft;' and on the other those against the *first* table, represented by 'swearing.'

⁸ Utterly destroying all that he has.

⁹ The ephah was one of the largest measures used by the Hebrews, containing about a bushel. Some think that it denotes the full measure which the sins of the Jews had attained before their captivity.

¹⁰ Or, 'appearance;' *i. e.* their sin is as large as this.

¹¹ That is, This woman represents wickedness. That the size of the woman does not agree with that of the measure is not strange *in a vision*.

¹² Rather, 'cast her,' the woman. He hides and effectually imprisons her.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: ¹ and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in ^a the land of Shinar: ² and it shall be established, and set there upon her own base.

^z Jer. 29. 5, 23.
^a Ge. 10. 10; Is. 11. 11.

Eighth vision—the four chariots going forth into various countries.

6 AND ³ I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass. ⁴ In the first chariot *were* ^b red ⁵ horses; and in the second chariot ^c black horses; and in the third chariot ^d white horses; and in the fourth chariot ^e grisled and bay horses. Then I answered ^f and said unto the angel that talked with me, What *are* these, my lord?

^b ch. 1. 8; Rev. 6. 4.
^c Rev. 6. 5, 6.
^d Rev. 6. 2.
^e ch. 1. 8; Rev. 6. 8.
^f ch. 5. 10.

5 And the angel answered and said unto me, ^g These *are* the four spirits ⁶ of the heavens, which go forth from ^h standing before the Lord of all the earth. The black horses which *are* therein go forth into ⁱ the north country; and the white go forth after them; ⁷ and the grisled go forth toward the south ⁸ country. And the bay went forth, and sought to go that they might ^j walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

^g ch. 1. 10, 11; Ps. 104. 4; Heb. 1. 7, 14.
^h ch. 3. 10, 14; 1 Ki. 22. 19; Dan. 7. 10; Lk. 1. 19.
ⁱ Jer. 1. 14, 15.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my ^k spirit in the north country. ⁹

^j ch. 1. 10; Ge. 13. 17

Symbolical crowns to be made and placed on the head of the high priest; prophecy of the Messiah and the future church.

^k Judge. 8. 3; Ecc. 10. 4; Ezec. 5. 13; 16. 42.

9, 10 AND ¹⁰ the word of the LORD came unto me, saying, Take of *them* of the captivity, ¹¹ *even* of Heldai, of Tobijah, and of Jedaiah, ¹² ^l which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of ^m Zephaniah; then take silver and gold, and make ⁿ crowns, ¹³ and set *them* upon ^o the head of ^p Joshua the son of Josedeek, the high priest; and speak unto him, saying, Thus speaketh the LORD of hosts, saying,

^l Ezra 7. 14—16.

Behold ^q the man whose name is The ^r Branch;

And he shall grow up ¹⁴ out of his place,

And he shall build the temple of the LORD: ¹⁵

13 Even he shall build the temple of the LORD;—and he ^s shall bear the glory,

And shall sit and rule upon his throne;—and ^t he shall be a priest upon his throne:

And ^u the counsel of peace shall be between them both. ¹⁶

14 And the crowns shall be to Helem, ¹⁷ and to Tobijah, and to Jedaiah, and to ^v Hen the son of Zephaniah, ^w for a memorial in the temple of the LORD. And

^m 2 Ki. 25. 18.
ⁿ ch. 3. 5; Ex. 28. 36; 29. 6; Le. 8. 9.
^o ch. 3. 1.

^p ch. 13. 7; Is. 32. 1, 2; Mic. 5. 5.
^q see refs. ch. 3. 8; John 1. 45.
^r ch. 4. 9; Mt. 16. 18; Eph. 2. 20—22; Heb. 3. 3.
^s Is. 21. 5; 72. 17—19; Is. 22. 24; Dan. 7. 13, 14; Phil. 2. 7—11; Heb. 2. 7—9.
^t Ps. 110. 4; Heb. 3. 1; 6. 20.
^u Eph. 2. 13—18; Col. 1. 18—20.
^v Ex. 12. 14; Mk. 14. 9.

¹ That is, very strong. Some suppose that these two women denote the Assyrians and Babylonians; who, by carrying the Israelites into captivity, cured them of idolatry, their grossest sin. But they seem only to be accessories in the picture. It is probable that all this foreshadows the purification of the future church.

² 'Shinar' is the country around Babylon; where, as in its appropriate home, the Jews left their propensity to idolatry.

³ In this vision (vers. 1—8), the prophet beholds four chariots going forth into various countries. Its general design seems to be, to represent God's dispensations of mercy and judgment towards various nations; but the exact meaning of the several parts of the vision is obscure.

⁴ This represents solidity. What these 'mountains of brass' mean is doubtful. Some think them to be the Medes and Persians: others, with greater probability, the fixed decrees from which proceed God's providential dealings. See Psa. xxxvi. 6.

⁵ See note on ch. i. 8.

⁶ Agents of God's will. Or, perhaps, 'winds;' *i. e.* destructive agencies.

⁷ If this is the correct rendering, the meaning may be, that the 'north' (probably Assyria and Babylonia) is destined to suffer desolation, and then to enjoy peace. But it may be rendered, 'go forth westward.'

⁸ That is, towards Egypt.

⁹ The judgments which have been inflicted on Babylon have now satisfied my justice.

¹⁰ Some of the exiles living in Babylon having brought gifts for the rebuilding of the temple, the prophet is commanded to make the silver and gold into crowns;

which are first to be placed on the high priest's head, and then to be laid up in the temple as memorials of the promise that, in the Messiah, the royal dignity shall be restored and be united with the priesthood; and there shall be a new temple, in which distant nations shall present their gifts and worship (9—15).

¹¹ Rather, 'Take from them of the captivity,' etc.; 'yea, take silver and gold,' etc. (ver. 11).

¹² These were probably a deputation from the Jews still remaining in Babylon, who had sent them with contributions of gold and silver to help forward the rebuilding of the temple at Jerusalem.

¹³ As these were symbols of the priestly and royal dignities, they were probably the kingly crown, and the golden plate, or ornament on the tiara (Exod. xxviii. 36), of the high priest. Whether they were separate or combined into one head-dress is not said.

¹⁴ Literally, 'shall branch up;' *i. e.* out of the stem of Jesse, or David; his relation to whom is signified by this title. See ch. iii. 8; Isa. iv. 2; xi. 1, and notes.

¹⁵ As Zerubbabel had been assured that he should finish the temple then building (ch. iv. 9), this prophecy clearly points to another temple to be built by and for the Messiah as Royal Priest. See Eph. ii. 19—22; 1 Pet. ii. 4.

¹⁶ The meaning probably is, between the two offices just mentioned. The Messiah unites all the functions and honours of the priestly and kingly offices. All this is clearly applied to our Lord in Heb. ch. vii. Compare also Gen. xiv. 18; Psa. cx., and notes.

¹⁷ The same person as Heldai (ver. 10). 'Hen' may be the same as Josiah (ver. 10); but some render the clause, 'and to the generosity of the son of Zephaniah.'

¹ they *that are* far off shall come and build in the temple¹ of the LORD, and ² ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.²

Inquiry respecting two national fasts, and God's reply through the prophet, with reproofs and promises of mercy.

7 AND³ it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu; 2 when they had sent unto the house of God⁴ Sherezzer and Regenmelech, and 3 their men, to pray before the LORD [*Heb.* to entreat the face of the Lord], *and* to ⁵ speak⁵ unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in ⁶ the fifth month, ⁷ separating myself, as I have done these so many years?

4, 5 Then came the word of the LORD of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye ⁴ fasted and mourned in the fifth ⁶ and seventh month,⁶ ⁷ even those seventy years, did ye at all fast ⁸ unto me, *even* to me?⁷ And when ye did eat, and when ye did drink, did not ye eat ⁷ for yourselves, and drink for yourselves? *Should ye not hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited ⁸ the south and the plain?⁸

8, 9 And the word of the LORD came unto Zechariah, saying, Thus speaketh⁹ the LORD of hosts, saying,

¹ Execute true judgment,

And show mercy and compassions every man to his brother :

10 And ² oppress not the widow, nor the fatherless,—the stranger, nor the poor ;

¹ And let none of you imagine evil against his brother in your heart.

11 But ³ they refused to hearken,—and ⁴ pulled away the shoulder,¹⁰

And ⁵ stopped their ears, that they should not hear.

12 Yea, they made their ⁶ hearts as an adamant stone,

⁷ Lest they should hear the law,—and the words which the LORD of hosts hath sent ¹¹ In his spirit by the former prophets :

⁸ Therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass,—*that* as he cried, and they would not hear ;

So ⁹ they cried, and I would not hear,—saith the LORD of hosts :

14 But ¹ I scattered them with a whirlwind, among all the nations ² whom they knew not.

Thus ³ the land was desolate after them,—that no man passed through nor returned : For they laid ⁴ the pleasant land desolate.

8 Again the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts ;—² I was jealous¹² for Zion with great jealousy,

¹ Is. 56. 6—8; 57. 19; 60. 10; Eph. 2. 13, 19; z ch. 2. 9; 4. 9.

^a Deu. 17. 9—11; 33. 10; Mal. 2. 7.
^b ch. 8. 19; Jer. 52. 12.
^c see ch. 12. 12—14.

^d Is. 58. 5.
^e ch. 5. 19; 2 Ki. 25. 25; Jer. 41. 1, 2.
^f ver. 3; ch. 1. 12.
^g see Is. 58. 4—6; Ro. 14. 6.

^h Deu. 34. 2; Jer. 17. 26.

ⁱ ch. 8. 16; Is. 58. 6, 7; Jer. 7. 5—7, 23; Mic. 6. 8; Mt. 23. 23.

^k Ex. 22. 21, 22; Deu. 24. 17; Is. 1. 17; Jer. 5. 28.

^l ch. 8. 17; Ps. 36. 4; Mic. 2. 1.

^m ch. 1. 4.
ⁿ Ne. 9. 29; Jer. 7. 24; Hos. 4. 16.

^o Ac. 7. 57.
^p Eze. 11. 19; 36. 26.
^q Ne. 9. 29, 30.

^r 2 Chr. 36. 16; Dan. 9. 11, 12.

^s Pro. 1. 24—28; Is. 1. 15; Jer. 11. 11; 14. 12; Mic. 3. 4.

^t ch. 2. 6; Deu. 4. 27; 28. 64; Eze. 36. 19.

^u Deu. 28. 33, 49; Jer. 5. 15.
^x Le. 26. 22; Dan. 9. 16—18; Zeph. 3. 6.

^y Jer. 3. 19; Dan. 8. 9.

^z ch. 1. 14; Nah. 1. 2.

1 As the spiritual temple of the Messiah is the subject of the prophecy, these words predict the conversion of the Gentiles to Christ. See Eph. ii. 19—22.

2 Their disobedience could not frustrate the plans of God; but it might, and did, exclude the Jews for many ages from the blessings promised.

3 Messengers having come, as some suppose from the Jews in Babylon, to inquire of the prophet whether a national fast which had been instituted at the commencement of the captivity ought to be continued (ch. vii. 1—3), Zechariah is bidden to remind them of what had been taught by earlier prophets respecting the nature of a true and acceptable fast (4—10), and of their fathers' neglect of these teachings, which had brought punishment upon them (11—14). But he is also commanded to assure them of God's interest in Jerusalem, where he purposes still to dwell; making the city sacred, populous, and secure (viii. 1—6), and by his wonderful power gathering and blessing his people (7, 8). He further reminds them of the distress they were in before they began to rebuild the temple (9, 10): and God promises to turn the curse into a blessing (11—15), if they will obey his precepts (16, 17). Then shall their fasts be turned to feasts (18, 19), and the people of many cities shall come and join in their worship (20—22), desiring the privileges of the 'Israelite indeed' (23). It is clear that the blessedness and glory of the spiritual worship and the true Israel are the ultimate objects of this cheering prophecy.

4 Rather, 'when Bethel sent Sherezzer,' etc. 'Bethel' may perhaps be put here for the inhabitants of the town of

Bethel, or it may mean the 'house (*i. e.* the people) of God.'

5 It was the priest's duty (see Mal. ii. 7) to direct the people in the worship of God, and the observances of his law.

6 These two fasts were of merely human appointment; that of the fifth month commemorating the destruction of the temple by the Chaldeans; that of the seventh the murder of Gedaliah: see refs. The question was whether, when the seventy years of captivity were expired and the temple was rebuilt, these fasts should be continued. The Jews still retain them in their calendar.

7 Have your fasts and your feasts been seasons of true humiliation before God, or of real thankfulness to Him? The question implies that they had not, otherwise they would not have been accompanied by the sins rebuked in ver. 10. Compare Isa. i. 11—20; lviii. 3—6; to which probably ver. 7 refers.

8 This 'plain' is the low country along the coast of the Western Sea. These parts were probably at this time almost depopulated, the 'plain' being the track of the great armies passing between Egypt and Asia.

9 Rather, 'Thus spoke;' *i. e.* to your ancestors: see refs., and ver. 11.

10 See note on Neh. ix. 29.

11 Rather, 'sent.' So ver. 13, 'it came to pass.' See note on ver. 9. These allusions to the conduct and punishment of their ancestors showed the peculiar guilt of their descendants, who refused to take warning from them.

12 Rather, 'I have been jealous;' *i. e.* against the foes of Zion.

- And I was jealous for her with great fury.
- 3 Thus saith the LORD ;
^a I am returned¹ unto Zion,—and ^b will dwell in the midst of Jerusalem :
 And Jerusalem ^c shall be called a City of truth ;
 And ^d the mountain of the LORD of hosts ^e the Holy Mountain.
- 4 Thus saith the LORD of hosts ;
^f There shall yet old men and old women dwell in ^g the streets of Jerusalem,
 And every man with his staff in his hand for very age.
- 5 And the streets of the city shall be full of boys and girls playing in the streets thereof.
- 6 Thus saith the LORD of hosts ;
 If it be marvellous in the eyes of the remnant of this people in these days,
^h Should it also be marvellous in mine eyes?—saith the LORD of hosts.
- 7 Thus saith the LORD of hosts ;—Behold, ⁱ I will save my people
 From the east country,—and from the ^k west country ;²
- 8 And I will bring them, ^l and they shall dwell in the midst of Jerusalem :
^m And they shall be my people,—and I will be their God,
ⁿ In truth and in righteousness.³
- 9 Thus saith the LORD of hosts ;—^o Let your hands be strong,
 Ye that hear in these days these words by the mouth of ^p the prophets,
 Which *were* in ^q the day that the foundation of the house of the LORD of hosts
 was laid,
 That the temple might be built.
- 10 For before these days there was no ^r hire for man, nor any hire⁴ for beast ;
^s Neither *was there any* peace to him that went out or came in,
 Because of the affliction :⁵—for I set all men every one against his neighbour.
- 11 But now I *will not be* unto the residue of this people
 As in the former days,—saith the LORD of hosts.
- 12 ^t For the seed *shall be* prosperous ;—the vine shall give her fruit,
 And ^u the ground shall give her increase,—and ^v the heavens shall give their dew ;
 And I will cause the remnant of this people to possess all these *things*.
- 13 And it shall come to pass,—*That* as ye were ^y a curse among the heathen,
 O house of Judah, and house of Israel ;
 So will I save you, and ^z ye shall be a blessing.
 Fear not, *but* ^a let your hands be strong.
- 14 For thus saith the LORD of hosts ;
^b As I thought to punish you,—when your fathers provoked me to wrath,
 Saith the LORD of hosts,—^c and I repented not :
- 15 ^d So again have I thought in these days
 To do well unto Jerusalem and to the house of Judah.—Fear ye not.⁶
- 16 These *are* the things that ye shall do ;
^e Speak ye every man the truth to his neighbour ;
 Execute the judgment of truth and peace in your gates :
- 17 ^f And let none of you imagine evil in your hearts against his neighbour ;
 And ^g love no false oath :—for all these *are things* that I hate, saith the LORD.
- 18, 19 And the word of the LORD of hosts came unto me, saying, Thus saith the
 LORD of hosts ; ^h The fast of the fourth *month*,⁷ ⁱ and the fast of the fifth, ^k and
 the fast of the seventh, ^l and the fast of the tenth, shall be to the house of Judah
^m joy and gladness, and cheerful feasts. ⁿ Therefore love the truth and peace.
- 20 Thus saith the LORD of hosts ;
It shall yet come to pass, that there shall come people,
 And the inhabitants of many cities :
- 21 And the inhabitants of one *city* shall go to another, saying,
^o Let us go speedily [*Heb. going*] ^p to pray before the LORD,
 And to seek the LORD of hosts :—I will go also.
- 22 Yea, ^q many people and strong nations shall come
 To seek the LORD of hosts in Jerusalem,—and to pray before the LORD.

^a ch. 1. 16.
^b ch. 2. 10, 11.
^c Is. 1. 21, 26 ; 60. 14.
^d Is. 2. 2, 3.
^e Is. 65. 25 ; Jer. 31. 23.

^f see 1 Sam. 2. 31 ; Is. 65. 20—22 ; Lam. 2. 20, etc. ; 5. 11—14.
^g ch. 2. 4 ; Jer. 30. 19, 20 ; 33. 10, 11.

^h Ge. 18. 14 ; Num. 11. 23 ; Jer. 32. 27 ; Lk. 1. 37 ; Is. 27 ; Rom. 4. 21.

ⁱ Is. 11. 11—16 ; 43. 5, 6 ; Eze. 37. 21 ; Am. 9. 14, 15.

^k see Ps. 50. 1 ; 113. 3 ; Mal. 1. 11.

^l Jer. 3. 17, 18 ; 23. 8.

^m ch. 13. 9 ; Le. 26. 12 ; Jer. 30. 22 ; 31. 1, 33.

ⁿ Jer. 4. 2.

^o ver. 13 ; Hag. 2. 4.

^p Ezra 5. 1, 2.

^q Hag. 2. 18.

^r Hag. 1. 6, 9, 10 ; 2. 16, 17.

^s 2 Chr. 15. 5.

^t Le. 26. 4, 5 ; Eze. 34. 26, 27 ; Hos. 2. 21—23 ; Joel 2. 22 ; Hag. 2. 19.

^u Ps. 67. 6.

^v see Hag. 1. 10.

^y Dou. 28. 37 ; Jer. 42. 18.

^z vers. 20—23 ; Ge. 12. 2, 3 ; Ru. 4. 11, 12 ; Is. 19. 24, 25 ; Mic. 5. 7 ; Zeph. 3. 20 ; Hag. 2. 19 ; Gal. 3. 14.

^a ver. 9 ; Is. 35. 3, 4.

^b Jer. 31. 28.

^c ch. 1. 6 ; 2 Chr. 36. 16.

^d Jer. 29. 11—14 ; 32. 42.

^e ver. 19 ; ch. 7. 9 ; see Hos. 4. 1, 2 ; Mic. 6. 12 ; Eph. 4. 25.

^f ch. 7. 10 ; Pro. 3. 29.

^g ch. 5. 3, 4.

^h 2 Kl. 25. 3, 4 ; Jer. 52. 6, 7.

ⁱ ch. 7. 3, 5 ; Jer. 52. 12—15.

^k 2 Kl. 25. 25 ; Jer. 41. 1, 2.

^l Jer. 52. 4.

^m Est. 8. 17 ; 9. 22 ; Is. 33. 10 ; 51. 11.

ⁿ ver. 16.

^o ch. 2. 11 ; Is. 2. 3 ; Jer. 16. 19 ; Mic. 4. 1, 2.

^p ch. 7. 2.

^q Is. 55. 5 ; 60. 3, etc. ; 66. 23 ; Jer. 4. 2.

1 See Ezek. ix. 3 ; x. 4, 18, 19 ; xi. 22, 23 ; xliii. 1—7, and notes.

2 From all places, wherever they are dispersed.

3 They shall act towards me, as I have always done towards them, truly and uprightly. God's truth and justice are then illustrated by a reference to their depressed condition before they set to work at the temple, as contrasted with the great blessings which he will bestow upon them (vers. 9—17).

4 That is, no reward of labour.

5 Rather, 'the enemy;' probably their Samaritan neighbours and others.

6 My threatenings have been accomplished ; fear not, then, that I shall fail to fulfil my promises.

7 The fast of the tenth month commemorated the beginning of the siege of Jerusalem, and that of the fourth month its capture : see Jer. lii. 4, 6, 7. Respecting the other fasts, see note on ch. vii. 5.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ^r ten men¹ shall take hold ^s out of all languages of the nations, even shall ^t take hold of the skirt² of him that is a Jew, saying, "We will go with you: for we have heard ^x that God is with you.

Predictions concerning heathen neighbours; prophecy of the King of Zion, and of his triumphs and glory.

- 9 THE³ ^y burden of the word of the LORD—in the land of Hadrach,⁴ And ^z Damascus shall be ^a the rest thereof:⁵ When⁶ ^b the eyes of man, as of all the tribes of Israel,—shall be toward the LORD.
- 2 And ^c Hamath also shall⁷ border thereby; ^d Tyrus, and ^e Zidon, though it⁸ be very ^f wise.
- 3 And Tyrus did build herself a strong hold, And ^g heaped up silver as the dust,—and fine gold as the mire of the streets.
- 4 Behold, ^h the Lord will cast her out,—and he will smite ⁱ her power in the sea; And she ^k shall be devoured with fire.
- 5 ^l Ashkelon shall see *it*, and fear;—Gaza also shall see *it*, and be very sorrowful; And Ekron; for her expectation shall be ashamed: And the king shall perish from Gaza,—and Ashkelon shall not be inhabited.
- 6 And a bastard⁹ shall dwell ^m in Ashdod, And I will cut off the pride of the Philistines.
- 7 And I will take away his blood out of his mouth, And his abominations from between his teeth:¹⁰ But ⁿ he that remaineth, even he, shall be ^o for our God, And he shall be as a governor in Judah,—^p and Ekron as a Jebusite.
- 8 And ^q I will encamp about mine house because of the army, Because of him that passeth by,—and because of him that returneth: And ^r no oppressor shall pass through them any more: For now ^s have I seen with mine eyes.¹¹
- 9 ^t Rejoice greatly, O daughter of Zion;—shout, O daughter of Jerusalem: Behold, ^u thy King cometh unto thee:—^x he is just, and having salvation;¹² ^y Lowly, and riding upon an ass,—and upon a colt the foal of an ass.
- 10 And I ^z will cut off the chariot from Ephraim,—and the horse from Jerusalem, And the battle-bow shall be cut off:—and he shall speak ^a peace unto the heathen: And his dominion shall be ^b from sea even to sea, And ^c from the river even to the ends of the earth.
- 11 As for thee¹³ also, ^d by¹⁴ the blood of thy covenant I have sent forth thy ^e prisoners out of ^f the pit wherein is no water.¹⁵
- 12 ^g Turn you¹⁶ to the strong hold, ^h ye prisoners of hope: Even to-day do I declare that ⁱ I will render double¹⁷ unto thee;

^r see Num. 14. 22.
^s Is. 66. 18; Rev. 7. 9.
^t Is. 3. 6; 4. 1.
^u Ru. 1. 16, 17.
^x 1 Cor. 14. 25.
^y see refs. Is. 13. 1.
^z Jer. 49. 23—27; Am. 1. 3—5.
^a Is. 9. 8.
^b 2 Chr. 20. 12; Ps. 145. 15; Is. 17. 7, 8.
^c Jer. 49. 23.
^d Is. ch. 23; Eze. ch. 26. to ch. 28; Am. 1. 9.
^e 1 Ki. 17. 9; Eze. 28. 21; Obad. 20.
^f Eze. 28. 3—5, 12.
^g Job 27. 16; Is. 23. 8; Eze. 23. 4, 5.
^h Is. 23. 1—7; Eze. 28. 16.
ⁱ Eze. 26. 17; 28. 2, 8.
^k Eze. 28. 18.
^l Jer. 47. 1, 4—7; Zeph. 2. 4.
^m Am. 1. 8.
ⁿ ch. 8. 23.
^o Is. 44. 5.
^p Judg. 1. 15.
^q ch. 2. 5; Ps. 34. 7.
^r ch. 14. 11; Is. 60. 18; Eze. 28. 24, 25.
^s Ex. 3. 7, 9.
^t ch. 2. 10; Is. 62. 11; Zeph. 3. 14, 15; Mt. 21. 4, 5; John 12. 15.
^u Ps. 2. 6; Jer. 23. 5; 30. 9; Lk. 19. 38; John 1. 49; 19. 15.
^v Ps. 45. 6, 7.
^w Mt. 11. 29.
^x Hos. 1. 7; 2. 18; Mic. 5. 10, 11; Hag. 2. 22.
^y Ps. 72. 7, 17; Is. 11. 10; Mic. 4. 2—4; Eph. 2. 13—17.
^z Ps. 2. 8—12; 72. 8—11; Mic. 5. 4.
^a Deu. 11. 21; 1 Ki. 4. 21.
^b Ex. 24. 8; Heb. 10. 29; 13. 20.
^c Is. 42. 7; 49. 9; 51. 14; 61. 1; Col. 1. 13, 14.
^d Ps. 30. 3; 40. 2; Jer. 38. 6.
^e Nah. 1. 7; Heb. 6. 18.
^f Is. 38. 18; 49. 9; Jer. 31. 17; Lam. 3. 21, 22.
^g Is. 40. 2; 61. 7.

1 That is, many men.

2 In the manner of one who desires to go with another, and will not take a refusal. See Isa. iii. 6.

3 Here begins a series of prophecies which some expositors apply, in part, to the victories of the Maccabees over Antiochus, and other events about to occur shortly, but which evidently in their chief intention refer to a more remote futurity. The prophet commences by denouncing the destruction of the neighbouring states which have been hostile to Israel (vers 1—6), followed by a promise that the remnant of those nations shall be joined to the chosen people (7). He promises protection to Zion (8); calls her to rejoice in the coming of her King Messiah, who shall be a gentle and peaceful Prince, yet possessing universal dominion (9, 10), and in faithfulness to his covenant achieving the salvation of his captive people (11, 12). He then describes the triumphs of this King and his hosts over all opposing powers, and the glory, prosperity, and happiness that shall result from his conquests (13—17). These prophecies are very similar to those in Isa. xi., liv., lx., and are to be interpreted in the same way.

4 The name 'Hadrach' does not occur elsewhere; but it may be inferred from the context that it was either a part of Syria or a city near Damascus.

5 That is, of the burden; the place on which the impending judgment shall settle.

6 Rather, 'For the eyes of men and of all the tribes of Israel,' etc. These judgments shall compel men to acknowledge Jehovah's hand.

7 Rather, 'And Hamath also [which] borders thereby;' *i. e.* Hamath shall share in the same judgment.

8 That is, Tyre. See Isa. xxiii.; Ezek. xxvi.—xxviii., and notes, particularly Ezek. xxviii. 3, 4, 17.

9 Meaning, perhaps, a mongrel, degraded race.

10 The remnant of the people shall forsake their idolatrous and abominable practices for the worship of 'our God;' and thus be incorporated (like the ancient Jebusites in Jerusalem), with God's people.

11 While the above revolutions are taking place in the neighbouring states, God will guard his own people against the armies that march to and fro, and not suffer any enemy to injure them; for which purpose his eyes will be continually on the watch.

12 Heb., 'saved.' As to his subjects he is 'just;' as to his enemies he is 'saved' from all their designs, and therefore he becomes 'the Author of salvation' to his people. Yet he does not ride in the chariot or on the horse of the warrior (ver. 10), nor in regal state upon 'the king's mule;' but, as one who is both peaceful and lowly, upon 'the foal of an ass.' Comp. Matt. xxi. 4, etc.

13 This is addressed still to Zion.

14 That is, on account of the blood of thy covenant; *i. e.* the covenant which I have made with thee. See Exod. xxiv. 8.

15 That is, 'out of their prison;' empty cisterns being often used as dungeons (see Jer. xxxviii. 6).

16 Rather, 'return.' The stronghold is Zion, now securely guarded by Jehovah.

17 That is, abundantly. See note on Isa. xl. 2.

- 13 When I have bent Judah for me,—filled the bow with Ephraim,¹
And raised up thy sons, O Zion,—against thy sons, O Greece,
And made thee as the sword of a mighty man.
- 14 And the LORD^l shall be seen over them,
And^m his arrow shall go forth as the lightning:
And the Lord Godⁿ shall blow the trumpet,
And shall go^o with whirlwinds of the south.²
- 15 The LORD of hosts shall defend them;
And^p they shall devour, and subdue with sling stones;³
^q And they shall drink,⁴ and make a noise as through wine;
And they shall be filled like bowls,⁵—and as^r the corners of the altar.
- 16 And the LORD their God shall save them in that day—^s as the flock of his people:
For^t they shall be as the stones of a crown,
^u Lifted up as an ensign upon his land.⁶
- 17 For^x how great is his goodness, and^y how great is his beauty!
^z Corn shall make the young men cheerful,—and new wine the maids.

Promises of strength, prosperity, and glory to Israel.

- 10 ASK⁷ ye^a of the LORD⁸ b rain^c in the time of the latter rain;⁹
So the LORD shall make bright clouds [*or*, lightnings^d],
^e And give them showers of rain,—to every one grass in the field.
- 2 For the^f idols¹⁰ have spoken vanity,—and^g the diviners have seen a lie,
And have told false dreams;—they^h comfort in vain:
ⁱ Therefore they went their way¹¹ as a flock,
They were troubled,^k because there was no shepherd.
- 3 Mine anger was kindled against the shepherds,—^m and I punished the goats.¹²
For the LORD of hostsⁿ hath visited his flock the house of Judah,
And^o hath made them as his goodly horse¹³ in the battle.
- 4^p Out of him came forth^q the corner,—out of him^r the nail,
Out of him the battle-bow,—out of him every oppressor¹⁴ together.
- 5 And they shall be as mighty men, which^s tread down their enemies
In the mire of the streets in the battle:
And they shall fight,^t because the LORD is with them,
And the riders on horses¹⁵ shall be confounded.
- 6 And I will strengthen the house of Judah,—and I will save the house of Joseph,
And^u I will bring them again to place them;—for I^x have mercy upon them:
And they shall be^y as though I had not cast them off:
For I am the LORD their God, and^z will hear them.
- 7 And they of Ephraim shall be like a mighty man,
And their^a heart shall rejoice as through wine:
Yea,^b their children¹⁶ shall see it, and be glad;
Their heart shall rejoice in the LORD.
- 8 I will^c hiss¹⁷ for them, and gather them;—^d for I have redeemed them:
^e And they shall increase as they have increased.¹⁸
- 9 And^f I will sow them¹⁹ among the people:
And they shall^g remember me in far countries;

^l ch. 2. 5; 12. 8.
^m Ps. 18. 14; 77. 17;
144. 6.
ⁿ Is. 18. 3.
^o Is. 21. 1; 66. 15.
^p ch. 10. 5; 12. 6; Mic.
5. 8.
^q ch. 10. 7; Ps. 78. 65.
^r Le. 4. 18, 25; Deu.
12. 27.
^s Ps. 100. 3; Is. 40. 10,
11.
^t Is. 62. 3; Mal. 3. 17.
^u Is. 11. 10—12; Zeph.
3. 20.
^x Ps. 31. 19.
^y Ex. 15. 11.
^z Is. 62. 8, 9; Joel 3.
18; Am. 9. 13, 14.

^a Jer. 14. 22; Eze. 36.
37; Mt. 7. 7, 8.
^b Deu. 11. 11.
^c Job 29. 23; Joel 2. 23.
^d Jer. 10. 13.
^e Ps. 65. 9—13; Eze.
34. 26.
^f Is. 41. 9, 10; Jer. 10.
8; Hab. 2. 18; Heb.
teraphims, Judg. 17. 5.
^g Jer. 14. 13, 14; 27.
9, 10; Lam. 2. 14.
^h Job 13. 1; 21. 31.
ⁱ Jer. 50. 17.
^k Eze. 31. 5, 8.
^l ch. 11. 3—8, 17; Jer.
23. 1, 2; Eze. 31. 2,
10.
^m Eze. 34. 16, 17.
ⁿ Zeph. 2. 7; 1. k. 1. 68.
^o S. Song 1. 9.
^p ch. 12. 6—8; Pro. 8.
14—16; Is. 41. 14—
16; 54. 16.
^q Num. 24. 17; 1 Sam.
11. 38; Ps. 118. 22;
15. 19, 13.
^r Ezra 9. 8; Is. 22. 23
—25.
^s Ps. 18. 42.
^t ch. 9. 15, 16; Is. 41.
13.
^u ch. 8. 7, 8; Jer. 3. 18;
Eze. 37. 21.
^x Is. 11. 1; Jer. 31. 20;
Hos. 1. 7.
^y Is. 51. 4—8; Jer. 39.
18—20; Eze. 36. 11.
^z ch. 13. 9; Is. 65. 23,
24.
^a ch. 9. 15; Ps. 104. 15.
^b ch. 8. 5; 9. 17.
^c Is. 5. 26.
^d ch. 9. 11; Jer. 31. 10,
11.
^e Is. 49. 19—22; Jer.
33. 22; Eze. 36. 16,
11, 37.
^f Jer. 31. 27; Hos. 2.
23.
^g Deu. 30. 1—1.

1 Rather, 'For I will use Judah as my bow, and Ephraim as my arrow, and raise up,' etc.; making my people, now saved and led by the Messiah (ver. 14), the conquerors of the world for Him. The 'Greeks' are selected, perhaps, as the most martial people known to the prophet.

2 See Isa. xxi. 1, and note.

3 Rather, 'and shall trample upon sling-stones.'

4 That is, the blood of the slain, like a lion: see Numb. xxiii. 24.

5 Rather, 'like the bowl,' filled with sacrificial blood, which was sprinkled on 'the corners of the altar.'

6 The earth now subject to Messiah. See Isa. lxii. 3.

7 That the foregoing blessings may be enjoyed, the people must seek them earnestly from Jehovah (ver. 1), not repeating the idolatries and incurring the chastisements of their fathers (2, 3); for God yet designs to give them power and honour (3—5). Ephraim shall be blessed as well as Judah; being freed, strengthened, and multiplied (6—9), as when the Hebrews were brought from Egypt and from Assyria, and planted in Canaan (10). Nor shall any difficulty or opposition hinder their restoration (11, 12). This passage resembles Isa. xi. li. 4 (on which

see notes), in the application of God's past interpositions to his future dealings with his church.

8 Jehovah is the source of all good. If, then, you would have the blessings promised, ask Him for them. See note on Ezek. xxxvi. 37.

9 See note on Deut. xi. 14.

10 Heb., 'the *teraphim*.' See note on Gen. xxxi. 19.

11 Rather, 'departed;' *i. e.* into captivity.

12 The leaders or 'chief ones,' as in Isa. xiv. 9.

13 That is, bold and powerful. All the figures which follow show the power and dignity which Jehovah will bestow upon his people. See refs.

14 Rather, 'every ruler' (Isa. lx. 17).

15 In which their foes trusted (Psa. xx. 7).

16 Who are of tender age, not yet fit for war. Or it may mean, not only themselves, but their posterity.

17 See note on Isa. v. 26.

18 As in their most prosperous days (1 Kings iv. 29).

19 I will so multiply them, that they shall spread over the world. Some, however, render the clause, 'Though I scatter them among the people, yet they shall remember me,' etc. If I have to chastise, I will yet cause them to repent.

- And they shall live with their children, and turn again.
 10 ^h I will bring them again also out of the land of Egypt,
 And gather them out of Assyria;
 And I will bring them ⁱ into the land of Gilead and Lebanon;
 And ^k place shall not be found for them.
 11 ^l And he shall pass through the sea with ¹ affliction,
 And shall smite the waves in the sea,—and all the deeps of the river ² shall dry up:
 And ^m the pride of Assyria shall be brought down,
 And ⁿ the sceptre of Egypt shall depart away.
 12 And ^o I will strengthen them in the LORD;
 And ^p they shall walk up and down in his name,—saith the LORD.

The punishment of the impenitent.

- 11 OPEN ^q thy doors, O Lebanon, ^r that the fire may devour thy cedars.
 2 ^s Howl, fir tree; for the cedar is fallen;—because the mighty are spoiled.
 Howl, O ye oaks of Bashan;—^t for the forest of the vintage ⁵ is come down.
 3 ^u There is a voice of the howling of the shepherds;—for their glory is spoiled:
 A voice of the roaring of young lions; ⁶—for the pride of Jordan ⁷ is spoiled.
 4 Thus saith the LORD my God;—^x Feed the flock of the slaughter; ⁸
 5 ^y Whose possessors slay them,—and ^z hold themselves not guilty:
 And they ^a that sell them ^b say,—Blessed *be* the LORD; for I am rich:
 And ^c their own shepherds pity them not.
 6 For ^d I will no more pity the inhabitants of the land, saith the LORD:
 But, lo, I will deliver the men
 Every one ^e into his neighbour's hand, and into the hand of his king: ⁹
 And they shall smite the land,—and out of their hand I will not deliver *them*.
 7 And I will ^f feed the flock of slaughter, *even* you, ^g O poor of the flock. ¹⁰
 And I took unto me two staves; ¹¹ the one I called Beauty, ¹² and the other I
 8 called Bands; and I fed the flock. Three ¹³ shepherds also I cut off ^h in one
 9 month; ¹⁴ and ⁱ my soul loathed them, ^k and their soul also abhorred me. Then said I,
^l I will not feed you:—^m that that dieth, let it die;
 And that that is to be cut off, let it be cut off;
ⁿ And let the rest eat every one the flesh of another. ¹⁵
 10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my
 11 covenant which I had made with all the people. ¹⁶ And it was broken in that
 12 day: and so ^o the poor of the flock ¹⁷ that waited upon me knew that *it was* the
 13 word of the LORD. And I said unto them, If ye think good, ^p give *me* my price; ¹⁸
 and if not, forbear. So they ^q weighed for my price thirty *pieces* of silver. And
 the LORD said unto me, Cast it unto the ^r potter:—^s a goodly ¹⁹ price ^t that I was

^h see refs. Is. 11. 11, 16;
Hos. 1. 11; 11. 11.

ⁱ Mic. 7. 14.

^k Is. 49. 20; 54. 2, 3.

^l Ps 66. 10—12; Is. 11.
15, 16; 42. 15, 16;
43. 2.

^m Is. 14. 25.

ⁿ Eze. 30. 13.

^o ver. 6; Ps. 68. 34, 35;
Is. 41. 10; Eph. 6. 10.

^p Is. 2. 5; Mic. 4. 5;
Col. 2. 6; 1 Thes. 4.
1; 1 John 1. 6, 7.

^q ch. 10. 10; Jer. 22. 6.

^r ch. 14. 1, 2; Mt. 24.

^s Is. 2. 12—17; 10. 33,
34.

^t Is. 32. 19.

^u Jer. 25. 34—36.

^x ver. 7; Eze. 34. 23;
Mt. 15. 24.

^y Jer. 23. 1, 2; Eze. 22.

^z Jer. 2. 3; 50. 7.

^a Ne. 5. 8; 2 Pet. 2. 3.

^b Deu. 29. 19; Hos. 12.

^c Eze. 34. 4, 6, 18, 19,
21; John 10. 1, 12, 13.

^d vers. 9, 14; ch. 8. 10;
Jer. 13. 14; Mt. 10.

^e Dan. 9. 26; John 19.

^f vers. 4, 11.

^g Is. 61. 1; Zeph. 3.

^h Hos. 5. 7.

ⁱ Hos. 9. 15.

^k Lk. 19. 14.

^l Jer. 23. 33, 39.

^m Jer. 15. 1—3; 43. 11.

ⁿ see refs. Deu. 23. 53
—56.

^o ver. 7; Zeph. 3. 12.

^p see vers. 4, 7.

^q see Ex. 21. 32; Mt.

26. 15.

^r Mt. 27. 3—10.

^s Is. 53. 2, 3.

^t Mt. 24. 10.

1 Or, 'of affliction;' *i. e.* he shall remove the obstacles in their way, as he made a passage through the Red Sea for them. Some render it, 'He shall pass through the sea; he shall cleave and smite the waves of the sea.'

2 That is, the Nile.

3 As in the prophecies of Isaiah, the prophecy of Messiah and the true Israel is accompanied with a disclosure of the fate of the impenitent and apostate, both rulers (vers. 1—3) and people (4—6). The prophet, personating the Messiah, desires to feed them (7); but they reject him and despise his ministry; he, therefore, will no more be their Shepherd, but breaks his crooks (8—14); and in his place God will let them have false shepherds, who shall destroy the flock and be punished themselves (15—17). This has been exemplified in the rejection of Jesus by the Jews, and their readiness to follow false Christs.

4 Lebanon and Bashan, with their forests, are often put for the princes and nobles (see Isa. ii. 12, 13, and note; x. 34; Ezek. xvii. 3), here called 'shepherds' and 'lions.' Some, however, think that these terms refer to the city or the temple of Jerusalem.

5 Rather, 'the fortified forest;' *i. e.* that which seemed least liable to injury.

6 The 'shepherds,' or rulers, may be called 'lions,' because, instead of protecting, they preyed upon the people.

7 See note on Jer. xii. 5.

8 That is, the flock devoted to slaughter, and valued only for that purpose. In Palestine and Arabia the flocks are kept and prized much more for their wool and their milk than for their flesh.

9 This probably refers to the subjection of the Jews,

not only to the Romans, but also to other oppressors, through many ages.

10 Or, 'verily a most miserable flock!'

11 That is, shepherds' crooks.

12 Or, 'Pleasantness.' As the crook 'Bands' denotes the 'brotherhood' between Judah and Israel (ver. 14), this probably refers to a state of peace and comfort. The two crooks together seem to refer to God's merciful dealings with his people; who, when these fail, shall be scattered and utterly wretched. Comp. Matt. xxiii. 37, 38.

13 Rather, 'The three.' This probably means 'all;' possibly with reference to the three classes of rulers among the Jews—the priests, magistrates, and prophets. All these were unfaithful.

14 That is, within a short space of time.

15 That is, Let them suffer the worst consequences of war and famine: see 2 Kings vi. 26—29. During the siege of Jerusalem by the Romans, this was actually done. See Jos. Bell. Jud. b. 5, c. 10, s. 3; b. 6, c. 3, ss. 3, 4.

16 Restraining them from dispersing Israel.

17 Or, 'and the truly miserable flock,' etc. Those of the enfeebled nation who observed this, saw in it the fulfilment of God's threatenings.

18 I asked the rulers what they deemed the hire of a good shepherd. The contemptible sum they offered showed how little value they set both upon the shepherd and upon his work.

19 That is, 'a goodly price indeed!' The value set on a slave's life (Exod. xxi. 32)! Cast it publicly, in the temple itself, to the potter, the despised and polluted workman of Tophet (Jer. xviii., xix.) This passage is quoted in Matt. xxvii. 9, 10, on which see note.

prized at of them! And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff; *even* Bands, that I might break the brotherhood between Judah and Israel.

15 And the LORD said unto me, "Take unto thee yet the instruments of a foolish¹ shepherd.

16 For, lo, I will raise up a shepherd in the land,
Which shall not visit those that be cut off;²—neither shall seek the young one,
Nor heal that that is broken,—nor feed that that standeth still:³
But he shall eat the flesh of the fat,—and tear their claws⁴ in pieces.

17 ^x Woe to the idol⁵ shepherd that leaveth the flock!
^y The sword *shall be* upon his arm, and upon his right eye:
His arm shall be clean dried up,—and his right eye shall be utterly darkened.⁶

Destruction of the enemies of God's people; the repentance, deliverance, and purification of Israel.

12 ^z THE⁷ burden of the word of the LORD ^a for Israel,
Saith the LORD, ^b which stretcheth forth the heavens,
And layeth the foundation of the earth,
And ^c formeth the spirit of man within him.

2 Behold, I will make Jerusalem ^d a cup of trembling⁸
Unto all the people round about,

When they shall be in the siege—both against Judah *and* against Jerusalem.⁹

3 ^e And in that day will I make Jerusalem—^f a burdensome stone¹⁰ for all people:
All that burden themselves with it shall be cut in pieces,

^g Though all the people of the earth be gathered together against it.

4 In that day, saith the LORD,

^h I will smite every horse with astonishment,—and his rider with madness:

And ⁱ I will open mine eyes upon the house of Judah,¹¹

And will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart,
The inhabitants of Jerusalem *shall be* my ^k strength
In the LORD of hosts their God.¹²

6 In that day will I make the governors of Judah

^l Like an hearth¹³ of fire among the wood,—and like a torch of fire in a sheaf;

And ^m they shall devour all the people round about,

On the right hand and on the left:

And ⁿ Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first,¹⁴

That the glory of the house of David

And the glory of the inhabitants of Jerusalem

Do not magnify *themselves* against Judah.

8 In that day shall the LORD ^o defend the inhabitants of Jerusalem;

And ^p he that is feeble among them at that day shall be as David;¹⁵

And the house of David *shall be* as God,—^q as the angel of the LORD before them.

u Is. 56. 10; Eze. 31. 2

x Jer. 23. 1; Eze. 13. 3; 31. 2; John 10. 12, 13.
y Mic. 3. 6, 7.

z see refs. Is. 13. 1.
a Jer. 30. 10, 11, 16, 17.
b Is. 42. 5; 41. 24; 45. 12, 18; 48. 13.

c see refs. Num. 16. 22.

d Is. 51. 17, 22, 23.

e vers. 4, 6, 8, 9, 11;
ch. 13. 1; 11. 4, 6, 8,
9, 13; Is. 2. 11.
f Mt. 21. 41.
g Mic. 4. 11—13.

h Ps. 76. 6; Eze. 38. 4.
i ch. 9. 8; Jer. 21. 6.

k Joel 3. 16.

l Obad. 18.
m ch. 9. 15.

n ch. 1. 16; 2. 4; Jer. 30. 18.

o ch. 2. 5; 9. 8, 15, 16.

p Joel 3. 10.
q Ex. 32. 31; Is. 63. 9;
Mat. 3. 1.

1 That is, 'wicked;' for 'folly,' in the Scriptures, is equivalent to *wickedness*.

2 Rather, 'He will not attend to those that are perishing, the strayed he will not seek,' etc.; 'that which standeth (is healthy) he will not feed,' etc. Christ, the 'Good Shepherd,' being rejected, the people shall be given over to selfish deceivers.

3 This probably denotes the sound portion of the flock—those which, instead of being prostrated by disease, retain sufficient strength to continue standing.

4 Rather, 'and break their hoofs.' Instead of keeping his flock from harm, he will injure and destroy them.

5 Rather, 'the worthless shepherd.'

6 God will justly deprive him of the power and understanding which he has abused.

7 Ch. xii., xiii. 1—6 appear to form one prophecy; in which Jehovah, the Almighty Creator (ver. 1), promises to deliver and to purify Jerusalem. He will make her terrible to her foes (2), destructive (3), and confounding (4), by his Divine strength (5), so that she shall consume them (6); whilst the feeblest of her sons and dependants shall become mighty (7—9). He will also give the people a deeply contrite spirit, especially on account of their rejection of Him (10—14); will cleanse away all their

guilt (xiii. 1); and will teach them to hate the sins which they once cherished (2—6). Many interpret this as a prophecy of a national restoration of the Jews; but it seems better to regard it as a representation of the salvation and purity of God's true Israel. See note on Ezek. xxxvi. 16.

8 Compare Isa. li. 17. Some render the words, 'a threshold of bruising;' i. e. that all who come to attack her shall stumble at the very threshold.

9 Rather, 'And against Judah also shall it be, in the siege against Jerusalem.' This may refer either to the 'trembling' which is to afflict Judah as well as other nations; or to the 'burden' (ver. 1) which is 'against Judah' as well as 'against Israel.'

10 A stone so heavy, that any who attempt to carry it shall be lacerated or bruised. Comp. Matt. xxi. 44.

11 Constantly guarding it.

12 Or, 'My strength, O inhabitants of Jerusalem, is in the LORD of hosts their God.'

13 Rather, 'Like a firepan among logs of wood.'

14 That is, the rural population. The more obscure and feeble shall be first delivered, that the princes and the citizens may not despise them.

15 The hero of Israel (2 Sam. xvii. 8; xviii. 3).

- 9 And it shall come to pass in that day,
That I will seek to ^r destroy all the nations that come against Jerusalem.
- 10 ^s And I will pour upon the house of David,—and upon the inhabitants of Jerusalem,
The spirit of grace and of supplications:
And they shall ^t look upon me whom they have pierced,¹
And they shall mourn for him,—“as one mourneth for *his* only son,
And shall be in bitterness for him,—as one that is in bitterness for *his* firstborn.
- 11 In that day shall there be a great ^x mourning in Jerusalem,
^y As the mourning of Hadadrimmon in the valley of Megiddon.²
- 12 ^z And the land shall mourn, every family apart;
The family of the house of David apart, ^a and their wives apart;
The family of the house of ^b Nathan apart, and their wives apart;
13 The family of the house of Levi apart, and their wives apart;
The family of ^c Shimei³ apart, and their wives apart;
- 14 All the families that remain,—every family apart, and their wives apart.
- 13 In ^d that day there shall be ^e a fountain opened
To the house of David, and to the inhabitants of Jerusalem,
For sin and for uncleanness.⁴
- 2 And it shall come to pass in that day,—saith the LORD of hosts,
That I will ^f cut off the names of the idols out of the land,
And they shall no more be remembered:
And also I will cause ^g the prophets and the unclean spirit⁵ to pass out of the land.
- 3 And it shall come to pass, *that* when any shall yet prophesy,
Then his father and his mother that begat him shall say unto him,
Thou shalt not live;—for thou speakest lies in the name of the LORD:
And his father and his mother that begat him
^h Shall thrust him through when he prophesieth.⁶
- 4 And it shall come to pass in that day,—*that* ⁱ the prophets shall be ashamed
Every one of his vision, when he hath prophesied;
Neither shall they wear ^k a rough garment to deceive:
- 5 ^l But he shall say, I *am* no prophet,—I *am* an husbandman;
For man taught me to keep cattle⁷ from my youth.
- 6 And *one* shall say unto him,—What *are* these wounds in thine hands?
Then he shall answer,
Those with which I was wounded *in* the house of my friends.⁸
Suffering of the Messiah; the punishment of his enemies, and the glory of the church.
- 7 AWAKE,⁹ O sword, against ^m my Shepherd,
And against the man ⁿ *that is* my fellow,¹⁰—saith the LORD of hosts:
^o Smite the shepherd, and the sheep shall be scattered:
And I will turn mine hand upon ^p the little ones.
- 8 And it shall come to pass, *that* in all the land,—saith the LORD,
Two parts therein shall be cut off *and* die;—^q but the third shall be left therein.
- 9 And I will bring the third part ^r through the fire,
And will ^s refine them as silver is refined,—and will try them as gold is tried:
^t They shall call on my name, and I will hear them:
^u I will say, It *is* my people:—and they shall say, The LORD *is* my God.

^r vers. 2–6; Hag. 2.

^s Jer. 31. 9; 50. 4; Eze. 39. 29; Joel 2. 28, 29; Ro. 8. 15, 26, 27.

^t John 19. 31–37; Rev. 1. 7.

^u Jer. 6. 26; Am. 9. 10.

^x Ac. 2. 37.

^y 2 Ki. 23. 29; 2 Chr. 35. 21.

^z Mt. 21. 30; Rev. 1. 7.

^a Joel 2. 16; 1 Cor. 7. 5.

^b 2 Sam. 5. 14; Lk. 3. 31.

^c Num. 3. 18.

^d ch. 12. 3.

^e Eze. 36. 25; Heb. 9. 13, 14; 1 Pet. 1. 19; 1 John 1. 7; 5. 6; Rev. 1. 5.

^f Ex. 23. 13; Jos. 23. 7; Ps. 16. 4; Eze. 30. 13; 36. 25; Hos. 2. 17; Mic. 5. 12–11.

^g 2 Pet. 2. 1.

^h Deut. 13. 6, 8; 18. 20.

ⁱ Mic. 3. 6, 7.

^k 2 Ki. 1. 8; Is. 20. 2;

Mt. 3. 4.

^l Am. 7. 14.

^m see refs. Is. 40. 11.

ⁿ John 10. 30, 38; 14.

10, 11; Phil. 2. 6;

Heb. 1. 6–12.

^o Is. 53. 4–10; Mt. 26.

31, 56; Mk. 14. 27.

^p Mt. 18. 10, 14; Lk.

12, 32; John 18. 8, 9.

^q Is. 6. 13; Ro. 11. 1

–5.

^r Job 23. 10; Is. 48.

10; Mal. 3. 2, 3.

^s 1 Pet. 1. 6, 7.

^t ch. 10. 6; Ps. 50. 15;

91. 15; Is. 58. 9.

^u ch. 8. 8; Ps. 144. 15;

Jer. 30. 22; Eze. 11.

20; Hos. 2. 23.

1 See John xix. 37, and note.

2 On account of the death of Josiah: see 2 Kings xxiii. 30; 2 Chron. xxxv. 25, and notes. ‘Hadad-rimmon’ was the name of a place near Megiddo.

3 Nathan and Shimei are probably the son and grandson of David and Levi (see 2 Sam. v. 14; Numb. iii. 18), and are mentioned to show that families as well as tribes shall mourn apart.

4 This promise includes both the remission of sin, and the gift of sanctifying grace.

5 This may refer to the ‘spirit of impurity’ which dwelt in and prompted the ‘false prophets:’ see Rev. xvi. 13.

6 Fulfilling the law in Deut. xiii.

7 Rather, ‘one purchased me,’ *i. e.* as his servant. A man will rather be thought a slave than a false prophet.

8 These are either marks of punishment, or more probably superstitious marks, the blame of which he attempts to throw upon his friends.

9 In order to the accomplishment of the foregoing deliverance and purification, there must be a manifestation of Divine justice. This shall be, first, in the death of the Royal and Divine Messiah, and then in the

slaughter of God’s ancient people (vers. 7, 8); part of whom, however, shall be purified and numbered with the true Israel (9). And the day of this terrible destruction is near, when Jerusalem shall be destroyed and her people enslaved (xiv. 1, 2), but the people of God shall be wonderfully delivered (3–5); so that after this dreadful darkness (6) there shall come a day that shall have no evening (7). From the Jerusalem of that new era shall go forth streams of life all around (8); her Divine King shall be universally acknowledged (9); she shall be exalted, populous, and safe (10, 11). Whilst her enemies shall suffer plague and blindness, her people are enriched with their spoil (12–15). All shall submit to her King and join in his service, or, if they will not, shall perish (16–19); and she shall become peculiarly holy to Jehovah (20, 21). This passage is very similar to Isa. lxxv., lxxvi., in its references to the ancient and the new Jerusalem, which appear in combination and in contrast; and a comparison with those chapters greatly assists in its correct interpretation.

10 See note on Psa. xlv. 7. The Messiah is here represented as a Ruler. If he, the Shepherd, is cut off, the sheep and lambs (‘the little ones’) must expect to suffer.

14 Behold, ^r the day of the LORD cometh,
 And thy spoil¹ shall be divided in the midst of thee.
 2 For ^y I will gather all nations against Jerusalem to battle;
^z And the city shall be taken,—and ^a the houses rifled, and the women ravished;
 And half of the city shall go forth into captivity,
 And the residue of the people ^b shall not be cut off from the city.
 3 Then shall the LORD go forth,
^c And fight against those nations,—^d as when he fought in the day of battle.²
 4 And his feet shall stand in that day
^e Upon the mount of Olives, which *is* before Jerusalem on the east,
 And the mount of Olives shall cleave in the midst thereof
 Toward the east and toward the west,—^f and there shall be a very great valley;
 And half of the mountain shall remove toward the north,
 And half of it toward the south.³
 5 And ye shall flee to the valley of the mountains;⁴
 For the valley of the mountains shall reach unto Azal:⁵
 Yea, ye shall flee, like as ye fled from before the ^s earthquake⁶
 In the days of Uzziah king of Judah:
^h And the LORD my God shall come,—and ⁱ all the saints⁷ with thee.
 6 And it shall come to pass in that day,
 That the light shall not be clear,—nor dark.⁸
 7 But it shall be ^k one day—^l which shall be known to the LORD,
 Not day, nor night:⁹
 But it shall come to pass, that at ^m evening time it shall be light.
 8 And it shall be in that day,—that living ⁿ waters shall go out from Jerusalem;
 Half of them toward the former ^o sea,—and half of them toward the hinder sea:¹⁰
 In summer and in winter shall it be.
 9 And the LORD shall be ^p king over all the earth:
 In that day shall there be ^q one LORD,—and his name one,¹¹
 10 All the land shall be turned ^r as a plain from ^s Geba to ^t Rimmon
 South of Jerusalem:—and it shall be lifted up,¹²—and ^u inhabited in her place,
 From Benjamin's gate unto the place of the first gate, unto the corner gate,
^v And from the tower of Hananeel¹³ unto the king's winepresses.
 11 And *men* shall dwell in it,—and there shall be ^y no more utter destruction;¹⁴
^z But Jerusalem shall be safely inhabited.
 12 And this shall be the plague wherewith the LORD will smite all the people
 That have fought against Jerusalem;
 Their flesh shall consume away while they stand upon their feet,
 And their eyes shall consume away in their holes,
 And their tongue shall consume away in their mouth.
 13 And it shall come to pass in that day,
 That ^a a great tumult from the LORD shall be among them;
 And they shall lay hold every one on the hand of his neighbour,
 And ^b his hand shall rise up against the hand of his neighbour.
 14 And ^c Judah also shall fight at Jerusalem;¹⁵
^d And the wealth of all the heathen round about shall be gathered together,
 Gold, and silver, and apparel, in great abundance.
 15 And ^e so shall be the plague of the horse,
 Of the mule, of the camel, and of the ass,
 And of all the beasts that shall be in these tents,—as this plague.¹⁶

^r see refs. Is. 2. 12; and 26. 21; Joel 2. 31; 3. 14; Mal. 4. 5; Ac. 2. 20.
^y see refs. Is. 24. 22.
^z Lk. 21. 20—21.
^a Is. 13. 16.
^b ch. 13. 8, 9; Mt. 24. 22.
^c Joel 3. 2, 9—17.
^d Ex. 15. 1—6.
^e Eze. 11. 23; see refs. 38. 19—22; 43. 2; Ac. 1. 11, 12.
^f ver. 10; Joel 3. 12, 11.
^g Am. 1. 1.
^h Is. 66. 15, 16; Dan. 7. 9—11, 21—27; Mt. 16. 27; 21. 30, 31; 25. 31; Jude 14; Rev. 1. 7.
ⁱ Deut. 33. 2; Joel 3. 11; 1 Thes. 3. 13.
^k Rev. 21. 23; 22. 5.
^l Mt. 24. 36.
^m Is. 30. 26; 60. 19, 20; Rev. 20. 1—7; 21. 23.
ⁿ Ezo. 47. 1—12; Joel 3. 18; Rev. 22. 1.
^o Joel 2. 23.
^p Dan. 2. 41; see refs. 7. 27; Rev. 11. 15.
^q Mt. 28. 19; Eph. 3. 14, 15; 4. 5, 6.
^r Is. 40. 3, 4; Lk. 3. 4—6.
^s Jos. 21. 17.
^t Jos. 15. 32.
^u ch. 2. 4; 12. 6.
^v Ne. 3. 1; 12. 30; Jer. 31. 38.
^y Jer. 31. 40.
^z Jer. 23. 6.
^a ch. 12. 4; 1 Sam. 11. 15—20.
^b Judg. 7. 22; 2 Chr. 20. 23; Eze. 38. 21.
^c ch. 10. 4, 5; 12. 5—7.
^d Is. 23. 18; Eze. 39. 9—22.
^e ver. 12.

1 That is, the spoil of Jerusalem.
 2 As he formerly fought against the enemies of Israel—the Egyptians, Canaanites, and others.
 3 The marvellous salvation of God's people from the punishment of ancient Israel appears to be here figuratively represented by the opening of a way through the mountain, as God anciently opened one through the sea.
 4 Or, 'Ye shall flee by the valley of my mountains;' i. e. those which I make by cleaving the Mount of Olives.
 5 Probably the name of a place close to Jerusalem.
 6 See note on Amos i. 1.
 7 Or, 'holy ones;' perhaps angels, as in Deut. xxxiii. 2.
 8 Rather, 'And it shall be in that day, there shall not be light; the splendid [luminaries] shall withdraw.'
 9 Some think this means a kind of twilight; representing a mixture of knowledge and ignorance, of prosperity and adversity. But others render the verse, 'And there shall be one day—it is known to Jehovah—not day and

night (i. e. day succeeded by night), but at evening there shall be light;' referring to an eternal 'day' of glory, which shall arrive at a time known only to Jehovah: see Matt. xxiv. 36.
 10 Half toward the Dead Sea, and half toward the Mediterranean. No permanent stream flows by Jerusalem; but it is to be the source of living waters flowing in all directions. Comp. Ezek. xlvii. 1, and note.
 11 Jehovah alone shall be regarded as God.
 12 Jerusalem, though built on hills, is surrounded by hills still higher: but the new city is to be conspicuous from afar. Comp. Isa. ii. 2.
 13 See note on Jer. xxxi. 38.
 14 Or, 'there shall be no more curse:' see Rev. xxii. 3.
 15 Or, 'in Jerusalem,' against those who in ver. 12 are said to fight 'against Jerusalem.'
 16 The plague upon the enemies of God's church shall be as extensive as those of Egypt: see Exod. ix. 1—7.

- 16 And it shall come to pass,
That every one that is left of all the nations which came against Jerusalem
 Shall even *f* go up from year to year
 To worship the King, the LORD of hosts,—and to keep *g* the feast of tabernacles.¹
- 17 ^h And it shall be, *that* whoso will not come up of *all* the families of the earth
 Unto Jerusalem to worship the King, the LORD of hosts,
 Even upon them *i* shall be no rain.²
- 18 And if the family of Egypt go not up, and come not,—^k that *have* no rain;
 There shall be the plague,³—wherewith the LORD will smite the heathen
 That come not up to keep the feast of tabernacles.
- 19 This shall be the punishment of Egypt,—and the punishment of all nations
 That come not up to keep the feast of tabernacles.
- 20 In that day shall there be upon the bells [*or*, bridles] of the horses,
 'HOLINESS UNTO THE LORD';⁴
 And the pots in the LORD's house shall be like the bowls before the altar.
- 21 Yea, every pot in Jerusalem and in Judah—shall be holiness unto the LORD of hosts:
 And all they that sacrifice shall come—and take of them,⁵ and see the therein:
 And in that day there shall be no more the *m* Canaanite⁶
 In *n* the house of the LORD of hosts.

f ch. 8. 20—23; Is. 60. 6—9; 66. 23.
g Le. 23. 34—36, 43; Ne. 8. 14; Hos. 12. 9; John 7. 2, 37—39.
h Is. 60. 12.

i see Deu. 11. 17.

k Deu. 11. 10, 11.

l Ex. 28. 36—38; Is. 23. 18; Obad. 17; 1 Cor. 3. 16, 17; Heb. 12. 14; 1 Pet. 2. 5, 9.

m Is. 35. 8; Eze. 44. 9; Joel 3. 17; Rev. 21. 27; 22. 15.
n Eph. 2. 19—22; 1 Tim. 3. 15.

¹ They shall join as God's people in his worship. That no literal observance of a feast is intended may be argued from the unreasonableness of supposing that all nations shall come every year to Jerusalem. Comp. Isa. lvi. 23, and note.

² One of the heaviest national curses, entailing famine and lingering death. See 1 Kings xvii.

³ That is, the punishment. For those who think that one threatening cannot touch them, God has other punishments.

⁴ This was formerly written only on the tiara of the high priest. What has hitherto been common shall now

be sacred, and what has been sacred shall be more holy still. And this shall extend to all, even the meanest things, in this blessed city of God.

⁵ That is, the common vessels in Jerusalem. This shows the large number of worshippers.

⁶ Whom the Israelites were commanded to exterminate. The imagery and the expressions used in the latter part of this chapter are evidently derived from the Jewish ritual and polity; the rewards and punishments of the new dispensation being described, as they often are in the prophetic writings, under figures borrowed from the old.

MALACHI.

MALACHI was the last of the Old Testament prophets, and is supposed to have prophesied about a hundred years after Haggai and Zechariah. As the word 'Malachi' means *my angel*, or *my messenger* (*i. e.* of the Lord), it has been supposed by some to be rather an appellation than a proper name. Nothing is known of his personal history: but he evidently lived after the second temple had been built, and its offerings and sacrifices had been re-established; for it is an insincere and mercenary spirit in those services, especially among the priests, which he labours to correct. It is probable that he was contemporary with Nehemiah, or immediately followed him. The offences which he particularly censures are those which excited the indignation of that pious governor, and called forth his earnest endeavours for their removal.

It appears from this book that the moral and religious state of the people had greatly declined since the time of Haggai and Zechariah. For whereas at the former period they were addressed chiefly in the language of promise and encouragement, in the time of Malachi they

had more need of reproofs and warnings. They were the slaves of formalism and self-righteousness; satisfied with themselves; complaining of God; irritated at the afflictions which he sent them; and not hesitating even to accuse him of injustice, and to blaspheme his name.

Malachi reproves both the priests and the people; announces the unexpected appearance of the Lord for whom they looked, preceded by his harbinger to prepare his way; declares the distinction that shall be finally made between the righteous and the wicked; and concludes with an assurance of approaching salvation to those who fear God, upon whom 'the Sun of righteousness shall arise with healing in his wings;' and with a solemn injunction to the people of God to observe the law of Moses, while expecting the promised Saviour.

The manner in which this book concludes implies that the Jewish people were to expect no more prophets till the Messiah's forerunner should come: and from this period the spirit of prophecy appears to have ceased until the commencement of the New Testament era.

Israel's ungrateful returns for God's peculiar mercies; and special reproofs of the priests.

1 **THE**¹ BURDEN OF THE WORD OF THE LORD TO ISRAEL² BY MALACHI.

a see refs. Is. 13. 1.

2 ^b I have loved you, saith the LORD.—Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD:

b Deu. 7. 6—8; 10. 15; Is. 41. 8, 9; Jer. 31. 3.

¹ The Jews, forgetful of their obligations to God, are reminded of his peculiar mercy towards them in preferring them to their kinsmen and neighbours of Edom (vers. 1—5): and the priests, who bear a special relation to Jehovah (6), are severely reprov'd for their scandalous contempt of his worship and disregard of his honour; which he will yet maintain, though he will

reject their offerings as worthless and offensive (7—14). As they have neglected their spiritual duties, and perverted their judicial office, notwithstanding God's covenant and the example of their pious ancestors; they shall be made contemptible in the sight of all (ii. 1—9).

² The Jews of Malachi's time are addressed as 'Israel,' though consisting, for the most part, of descendants of

- 3 Yet ^c I loved Jacob,—and I hated Esau,¹
And ^d laid his mountains and his heritage waste—for the dragons of the wilderness.²
- 4 Whereas Edom saith, We are impoverished,
^e But we will return and build the desolate places ;
^f Thus saith the LORD of hosts,—They shall build, but I will throw down ;
And they shall call them, The border of wickedness,
And, ^g The people against whom the LORD hath indignation for ever.
- 5 And your eyes shall see, and ye shall say,
^h The LORD will be magnified from the border of Israel.³
- 6 A son ⁱ honoureth his father,—and a servant his master :
^k If then I be a father, where is mine honour ?
And if I be a master, where is my fear ?
Saith the LORD of hosts unto you, ^l O priests, that despise my name.⁴
^m And ye say, Wherein have we despised thy name ?
- 7 Ye offer ⁿ polluted bread⁵ upon mine altar ;
And ye say, Wherein have we polluted thee ?
In that ye say, ^o The table of the LORD is contemptible.
- 8 And ^p if ye offer the blind for sacrifice, is it not evil ?
And if ye offer the lame and sick, is it not evil ?
Offer it now unto thy governor ;
Will he be pleased with thee, or ^q accept thy person ?—Saith the LORD of hosts.
- 9 And now, I pray you, beseech God that he will be gracious unto us :
^r This hath been by your means :
Will he regard your persons ?⁶ saith the LORD of hosts.
- 10 ^s Who is there even among you that would shut the doors for nought ?⁷
^t Neither do ye kindle fire on mine altar for nought.
I have no pleasure in you, saith the LORD of hosts,
^u Neither will I accept an offering at your hand.
- 11 For ^v from the rising of the sun even unto the going down of the same
^w My name shall be great ^x among the Gentiles ;
^y And in every place ^z incense⁸ shall be offered unto my name,—and a pure offering :
^a For my name shall be great among the heathen, saith the LORD of hosts.
- 12 But ye have profaned it, in that ye say,
^b The table of the LORD is polluted ;
And the fruit thereof, even his meat, is contemptible.
- 13 Ye said also, Behold, ^c what a weariness is it !
And ye have snuffed⁹ at it, saith the LORD of hosts ;
And ye brought that which was ^d torn, and the lame, and the sick ;
Thus ye brought an offering :—^e should I accept this of your hand ? saith the LORD.
- 14 But cursed be ^f the deceiver, which hath in his flock a male,
And voweth, and sacrificeth unto the Lord a corrupt thing :
For ^g I am a great King, saith the LORD of hosts,
And my name is dreadful among the heathen.
- 2 And now, ^h O ye priests, this commandment is for you.
2 ⁱ If ye will not hear, and if ye will not lay it to heart,
To give glory unto my name, saith the LORD of hosts,
^j I will even send a curse upon you, and I will curse your blessings :
Yea, I have cursed them already,¹⁰—because ye do not lay it to heart.

^c Ge. 25. 23; Ro. 9. 10—13.^d Jer. 49. 16—18; Eze. 25. 13, 14; 35. 3, 4, 7, 9, 14, 15; Obad. 10, etc.^e Jam. 4. 13—16.^f Lam. 3. 37.^g Eze. 35. 9.^h Ps. 35. 27.ⁱ Ex. 20. 12.^k Ex. 4. 22, 23; Is. 1. 2; Lk. 6. 46.^l ch. 2. 8; Hos. 5. 1.^m ch. 2. 14, 17; 3. 7, 8, 13.ⁿ Deu. 15. 21.^o ver. 12; Eze. 41. 22.^p ver. 14; Le. 22. 19—25; Deu. 15. 21.^q Job 42. 8.^r Hos. 13. 9.^s Jer. 6. 13; Phil. 2. 21; 1 Pet. 5. 2.^t 1 Cor. 9. 13.^u Is. 1. 11—15; Jer. 6. 20; Am. 5. 21—23.^x Ps. 113. 3; Is. 45. 6; 59. 19.^y see refs. Ps. 22. 27—31; 67. 2; 98. 1—3; Is. 45. 22, 23; Zec. 8. 20—23.^z Is. 60. 3, 5.^a Zeph. 2. 11; John 4. 21—23; 1 Tim. 2. 8.^b Ps. 141. 2; Is. 60. 6;

Lk. 1. 10; Heb. 13. 15, 16; 1 Pet. 2. 5;

Rev. 8. 3.

^c Is. 66. 19, 20.^d vers. 6—8.^e Is. 43. 22; Mic. 6. 3.^f ver. 8.^g Lev. 22. 20, etc.^h ver. 8; 2 Cor. 8. 12.ⁱ Ps. 47. 2; 1 Tim. 6. 15.^k ch. 1. 6.^l Le. 26. 14, etc.; Deu. 28. 15, etc.^m Joel 1. 17.

the people of Judah; for Israelites of all the tribes had been invited to return to Palestine; and all who did return were regarded as the covenant-people.

¹ From the context it is clear that the posterity rather than the persons of the brothers are here intended; and that the word 'hate' is to be taken in its full sense; for against Edom 'the Lord hath indignation for ever' (ver. 4). Comp. Isa. xxxiv., lxiii. 1—6, and notes.

² Comp. Isa. xiii. 21, 22; xxxiv. 13. But the passage may be rendered, 'And I made his mountains a waste, and his heritage abodes of the desert.' According to either rendering, utter and irrecoverable desolation (ver. 4) is meant. Respecting the accordance of historical facts with this prediction, see notes on Isa. xxxiv.; Jer. xlix. 7—22; and on Obadiah.

³ Or, 'above the border of Israel;' probably as its protector.

⁴ The glory of which they were set apart to maintain.

⁵ One kind of offering is specified as including all. Instead of presenting the best, they gave the worst, such

as they would not have dared to offer to their earthly ruler (ver. 8).

⁶ Try now whether such offerings will appease Jehovah's anger, which you have brought upon us. Nay, he will not regard you.

⁷ Or, 'Who also among you will close the doors (of my temple)? And kindle ye not the fire on my altar fruitlessly;' *i. e.* Let my worship be discontinued altogether, rather than conducted in a manner which gives me no pleasure.

⁸ The spiritual services of the new dispensation are described in figures borrowed from the institutions and worship of the old, which the priests had so grievously perverted. You have dishonoured me, and I reject you; but I shall be glorified through the whole earth by a pure and holy worship. Comp. John iv. 23, 24; Matt. xxi. 13.

⁹ That is, You have contemned it.

¹⁰ Rather, 'Yea, I will surely curse it;' *i. e.* everything that should have been a blessing to you.

- 3 Behold, I will corrupt your seed,—ⁿand spread dung upon your faces,
Even the dung of your solemn feasts;¹—and *one* shall ^otake you away with it.
- 4 And ye shall know that I have sent this commandment unto you,
That my covenant might be with Levi,²—saith the LORD of hosts.
- 5 ^pMy covenant was with him of life and peace;—and I gave them to him,
^qFor the fear wherewith he feared me,—and was afraid before my name.
- 6 ^rThe law of truth was in his mouth,—and iniquity was not found in his lips;
He walked with me in peace and equity,
And did ^sturn many away from iniquity.
- 7 ^tFor the priest's lips should keep knowledge,
And they should seek the law at his mouth:³
^uFor he *is* the messenger of the LORD of hosts.
- 8 But ye are departed out of the way;
Ye ^xhave caused many to stumble at the law;⁴
^yYe have corrupted the covenant of Levi,—saith the LORD of hosts.
- 9 Therefore ^zhave I also made you contemptible and base before all the people,
According as ye have not kept my ways,—but have been partial in the law.⁵
- Intermarriages with idolaters and unlawful divorces condemned.*
- 10 ^aHAVE⁶ we not all one father?—^bhath not one God created us?
Why do we deal treacherously every man against his brother,
By profaning the covenant of our fathers?⁷
- 11 Judah hath dealt treacherously,
And an abomination is committed in Israel and in Jerusalem;
For Judah hath profaned ^cthe holiness of the LORD—which he loved,⁸
^dAnd hath married the daughter of a strange god.
- 12 The LORD will cut off the man that doeth this,—the master and the scholar,⁹
Out of the tabernacles of Jacob,
^eAnd him that offereth an offering unto the LORD of hosts.
- 13 And this have ye done again,¹⁰
Covering the altar of the LORD with tears,—with weeping, and with crying out,
^fInsomuch that he regardeth not the offering any more,
Or receiveth *it* with good will at your hand.
- 14 Yet ye say, ^gWherefore?
Because ^hthe LORD hath been witness between thee and ⁱthe wife of thy youth,
Against whom thou hast dealt treacherously:
^kYet *is* she thy companion, and the wife of thy covenant.
- 15 And ^ldid not he make one?¹¹—Yet had he the residue ^mof the spirit.
And wherefore one?—That he might seek ⁿa godly seed.
Therefore take heed to your spirit,
And let none deal treacherously against the wife of his youth.
- 16 For ^othe LORD, the God of Israel, saith that he hateth putting away:
For *one* ^pcovereth violence with his garment,¹²—saith the LORD of hosts:
Therefore take heed to your spirit,—that ye deal not treacherously.

ⁿ ver. 9; Nah. 3. 6.^o 1 Ki. 14. 10; Jer. 16. 1.^p Num. 3. 45; 25. 12, 13; Eze. 34. 25; 37. 26.^q Ex. 32. 26—29; Deu. 33. 8, 9.^r Deu. 33. 10.^s Jer. 23. 22; Dan. 12. 3; Jam. 5. 19, 20.^t Lev. 10. 11; Deu. 17. 8—11; 24. 8; Ezra 7. 10; Jer. 18. 8; Hag. 2. 11—13.^u Is. 41. 26; Hag. 1. 13; 2 Cor. 5. 20; Gal. 4. 14.^x 1 Sam. 2. 17, 24; Is. 9. 16; Jer. 18. 15.^y Ne. 13. 29.^z ver. 3; 1 Sam. 2. 30.^a Ac. 17. 24—26; 1 Cor. 8. 6; Eph. 4. 6.^b Job 31. 15.^c Ex. 19. 5, 6; Le. 20. 26.^d Ezra 9. 1; 10. 2; Ne. 10. 30; 13. 23—27.^e 1 Sam. 15. 22, 23; Ne. 13. 28, 29; Is. 66. 3; Am. 5. 22.^f Pro. 15. 8.^g Pro. 30. 20; Is. 58. 3.^h ch. 3. 5; see refs. Ge. 31. 50.ⁱ Pro. 5. 18; Ecc. 9. 9.^k Ge. 2. 18; Pro. 2. 17.^l Ge. 1. 27; 2. 20—24; Mt. 19. 4—6.^m Ge. 2. 7.ⁿ Ezra 9. 2; 1 Cor. 7. 14.^o Deu. 24. 1; Mt. 5. 32; 19. 8.^p Pro. 28. 13.

1 That is, the offal of your sacrifices, which shall bring you only disgrace instead of benefit.

2 Then you shall know that all these rebukes, warnings, and chastenings were sent that I might not cast off the house of Levi, but might fulfil the covenant of 'life and peace' which I made with the faithful priests of his house. Comp. Numb. xxv. 12, 13.

3 The spiritual duties of the priests (comp. Deut. xxxiii. 10) are here exclusively dwelt upon, as being the most important, and the most opposed to the perfunctory formalism of the age.

4 That is, to violate it. Comp. Jer. xviii. 15.

5 When acting as judges (Deut. xvii. 8—13).

6 The prophet forcibly upbraids and threatens the people for marrying idolaters (vers. 10—12) and divorcing their Hebrew wives in order to gratify their passions (vers. 13—16). Ezra had before attempted to correct this abuse (Ezra ix., x.); and now Malachi seconds the efforts of Nehemiah for the same object (Neh. xiii. 23, etc.)

7 The covenant which God made with our fathers: comp. Ezra ix. 11, 12.

8 That is, that which was holy to Jehovah, which he loved. Comp. Jer. ii. 3; Ezra ix. 2. They profaned their sacred character by marrying the daughters (*i. e.* the votaries) of idols.

3 X 3

9 Rather, 'him that waketh and him that answereth;' a proverbial expression, derived probably from the calls and replies of watchmen, and signifying *every one*. See Psa. cxxxiv.; Isa. lxii. 6.

10 This probably means, 'And this *second* thing have ye done;' *i. e.* beside taking idolatrous wives, ye have divorced your Hebrew wives, whose tears cover my altar and make your offerings distasteful to me.

11 That is, Did he not make one man for one woman, though his Divine power was not exhausted, and he could have created many for one? And why did he appoint the one for the one? Because he desired a holy race. And, in fact, polygamy and facility of divorce have always had the most deteriorating effects upon families and upon nations. Some, however, consider the 'one' to refer to Abraham, thus: 'But ye say, Did not the one (Abraham, Isa. li. 2; Ezek. xxxiii. 24) practise polygamy? yet the Spirit was not withdrawn from him. Granted; but wherefore did he do it? In order to obtain the 'holy seed' promised to him. Whereas you do it to gratify your lusts.'

12 Rather, 'covereth his garment with violence;' *i. e.* is cruel to his wife by divorcing her. The word 'garment' seems to have acquired the meaning of conjugal protection (see Ruth iii. 9; Ezek. xvi. 8), and even to be used for 'a wife,' as it is among the Orientals now.

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Reproofs of the murmuring and disobedient, exhortations to reformation, and promises of peculiar mercy to the humble and godly; and a prophecy of the speedy advent of Messiah as the Purifier and Saviour of his people.

- 17 ^q YE¹ have wearied the LORD with your words.
 Yet ye say, Wherein have we wearied *him*?
 When ye say, ^r Every one that doeth evil
 Is good in the sight of the LORD, and he delighteth in them;
 Or, Where is the God of judgment?
- 3 Behold, ^s I will send my messenger,²—and he shall ^t prepare the way before me:
^u And the Lord, whom ye seek, shall suddenly come to his temple,
^v Even the messenger³ of the covenant, whom ye delight in:⁴
 Behold, ^w he shall come, saith the LORD of hosts.
- 2 But who may abide ^x the day of his coming?
 And ^y who shall stand when he appeareth?
 For ^z he is like a refiner's fire,—and like fullers' soap:⁵
- 3 And ^a he shall sit as a refiner and purifier of silver:
 And he shall purify ^b the sons of Levi,—and purge them as gold and silver,
 That they may ^c offer unto the LORD an offering in righteousness.
- 4 Then ^d shall the offering of Judah and Jerusalem be pleasant unto the LORD,
 As in the days of old,—and as in former years.⁶
- 5 And I will come near to you to judgment;
 And I will be ^e a swift witness against the sorcerers,⁷
 And against the adulterers,—^f and against false swearers,
 And against those that oppress the hireling in *his* wages,
 The widow, and the fatherless,—and that turn aside the stranger *from his right*,
 And fear not me, saith the LORD of hosts.
- 6 For ^g I am the LORD, ^h I change not;—ⁱ therefore ye sons of Jacob are not consumed.
- 7 Even from the days of ^j your fathers
 Ye are gone away from mine ordinances, and have not kept *them*.
^k Return unto me, and I will return unto you,—saith the LORD of hosts.
^l But ye said, Wherein shall we return?
- 8 Will a man rob God?—Yet ye have robbed me.
 But ye say, Wherein have we robbed thee?—^m In tithes and offerings.
- 9 ⁿ Ye are cursed with a curse:—for ye have robbed me, *even* this whole nation.⁸
- 10 ^o Bring ye all the tithes into ^p the storehouse,
 That there may be meat in mine house,⁹
^q And prove me now herewith,—saith the LORD of hosts,
 If I will not open you the ^r windows of heaven,
 And ^s pour you out a blessing,—that *there shall not be room enough to receive it*.
- 11 And ^t I will rebuke ^u the devourer¹⁰ for your sakes,
 And he shall not destroy the fruits of your ground;
^v Neither shall your vine cast her fruit before the time in the field,
 Saith the LORD of hosts.
- 12 And ^w all nations shall call you blessed:
 For ye shall be ^x a delightsome land,—saith the LORD of hosts.

^q Is. 43. 24; Am. 2. 13.

^r ch. 3. 13—15; Ps. 73. 3—15.

^s ch. 4. 5; Mt. 11. 10—11; Mk. 1. 2; Lk. 1. 76; 7. 27.

^t see refs. Is. 40. 3—5.

^u Is. 7. 11; 9. 6.

^v Ge. 48. 15, 16; Is. 63. 9; Ac. 7. 38.

^w Hag. 2. 7—9.

^x ch. 4. 1.

^y Rev. 6. 17.

^z see refs. Pro. 17. 3;

Is. 4. 4; Mt. 3. 10—12.

^a see refs. Is. 1. 25;

Zec. 13. 9.

^b Jer. 33. 18, 22; Eze. 41. 15, 16.

^c 1 Pet. 2. 5.

^d ch. 1. 11.

^e ch. 2. 14; Jer. 29. 23.

^f Zec. 5. 4; Jam. 5. 4, 12.

^g Is. 42. 5—8.

^h see refs. Num. 23. 19.

ⁱ Ps. 103. 17; Lam. 3. 22, 23.

^j Ac. 7. 51.

^k Is. 26. 40—42; Is. 55. 6, 7; Zec. 1. 3.

^l ch. 1. 6.

^m ch. 1. 8, 13; Ne. 13. 10—12.

ⁿ ch. 2. 2.

^o Pro. 3. 9, 10.

^p 1 Chr. 26. 20; 2 Chr. 31. 11; Ne. 10. 38; 13. 12.

^q Ps. 37. 3; Mt. 6. 33;

2 Cor. 9. 6—8.

^r Ge. 7. 11; Deu. 28. 12; 2 Ki. 7. 2.

^s 2 Chr. 31. 10.

^t Joel 2. 20.

^u Am. 4. 9.

^v see Jer. 8. 13; Joel 1. 7, 12.

^w Jer. 33. 9; Zeph. 3. 19, 20.

^x Dan. 8. 9.

¹ As many of the people profanely questioned the justice of God's threatenings (ver. 17), the prophet announces the speedy coming of the Messiah, not for such purposes as they hoped, but to judge these sceptics, and thoroughly to sift and purify his people (ch. iii. 1—5); and shows that their preservation hitherto has been owing entirely to Divine forbearance (6). He exhorts the people to return to God, and to bring the tithes and offerings which they have withheld; and promises them a correspondent blessing (7—12). He then reproves their presumptuous arraignment of the dispensations of Providence; and declares that those who encourage one another in humbly trusting and serving God shall be acknowledged and protected by Him in the day of trial, and shall see the difference that He will make between the righteous and the wicked (13—18). And he concludes by describing the terrors and the blessings of the approaching time of sifting and trial, and announcing again the harbinger of the Judge Messiah (iv. 1—6).

² The Elijah of the gospel (ch. iv. 5; Matt. xi. 14), John the Baptist, the forerunner of Christ, who came 'in the spirit and power of Elijah.' On his ministry, see Matt. iii.; xi. 7—19; Luke i. 13—17, and notes.

³ Or, 'angel.' On the application of this name to the Messiah, see Gen. xvi. 7; Judg. ii. 1; Isa. lxiii. 9, and notes.

⁴ For whom you eagerly look, expecting him to give you the full enjoyment of all the blessings of God's covenant with Israel; little imagining that when he comes he will abrogate the national and ceremonial, which alone you value (Jer. xxxi. 31—34; Heb. viii. 6—13); and will establish the moral and spiritual (Matt. v. 17—48), which you despise and hate.

⁵ Testing all, and separating the precious from the vile, especially among the ministers of the sanctuary (ver. 3). See Matt. iii. 7—12.

⁶ See ch. ii. 4, and note.

⁷ The sins here enumerated were very prevalent among the Jews at this time. See Zech. v. 4; x. 2; Neh. v. 3—13; vi. 12—44.

⁸ Beside their original consent to God's covenant, which included this, the people had solemnly bound themselves to it recently (Neh. x. 28—39); but had broken their promises.

⁹ For my sacrifices and my ministers.

¹⁰ Locusts and other destructive animals.

- 13 ^d Your words have been stout against me, saith the LORD.
Yet ye say, What have we spoken *so much* against thee?
- 14 ^e Ye have said,—It is vain to serve God:
And what profit *is it* that we have kept his ordinance,
And that we have walked mournfully before the LORD of hosts?
- 15 And now ^f we call the proud happy;—yea, they that work wickedness are set up;
Yea, *they that* ^g tempt God are even delivered.
- 16 Then they ^h that feared the LORD ⁱ spake often one to another:
And ^k the LORD hearkened, and heard *it*,
And ^l a book of remembrance was written before him,¹
^m For them that feared the LORD,—and ⁿ that thought upon his name.
- 17 And ^o they shall be mine, saith the LORD of hosts,
In that day when I make up my ^p jewels;²
And ^q I will spare them,—as a man spareth his own son that serveth him.
- 18 ^r Then shall ye return, and discern between the righteous and the wicked,
^s Between him that serveth God and him that serveth him not.
- 4 For, behold, ^t the day cometh, ^u that shall burn as an oven;
And all ^v the proud, yea, and all that do wickedly, shall be ^w stubble:
And the day that cometh shall burn them up,—saith the LORD of hosts,
That it shall ^x leave them neither root nor branch.
- 2 But unto you that ^y fear my name
Shall the ^z Sun of righteousness³ arise with ^a healing in his wings;
And ^b ye shall go forth, and grow up⁴ as calves of the stall.
- 3 ^c And ye shall tread down the wicked;
For they shall be ashes under the soles of your feet
In the day that I shall do *this*, saith the LORD of hosts.
- 4 Remember ye the ^d law of Moses⁵ my servant,
Which I commanded unto him ^e in Horeb for all Israel,
With ^f the statutes and judgments.
- 5 Behold, I will send you ^g Elijah⁶ the prophet
^h Before the coming ⁱ of the great and dreadful day of the LORD:
- 6 And ^j he shall turn the heart of the fathers to the children,⁷
And the heart of the children to their fathers,
Lest I come and ^k smite the earth with ^l a curse.

^k Joel 2. 31.^l ver. 1.^m Lk. 1. 16, 17, 76.ⁿ Deu. 29. 19, etc.; Zec. 14. 12.^o Zec. 5. 3.

^d ch. 2. 17.
^e Job 21. 14, 15; 22. 17;
Ps. 73. 13; Is. 58. 3;
Zeph. 1. 12.
^f ch. 2. 17; Ps. 73. 12;
Hab. 1. 13—17.
^g Ps. 95. 9.
^h ch. 4. 2; Ps. 66. 16;
Ac. 9. 31.
ⁱ Deu. 6. 6—8; Eze.
9. 4; Lk. 24. 14—31;
1 Thes. 5. 11; Heb.
3. 13; 10. 24, 25.
^k Mt. 18. 19, 20.
^l Ps. 56. 8; Is. 65. 6;
Rev. 20. 12.
^m Ps. 33. 18; 147. 11.
ⁿ Ps. 94. 19; Is. 26. 3,
8, 9.
^o Ex. 19. 5; Deu. 7. 6,
Ps. 135. 4; see refs.
Jer. 31. 33; 1 Cor. 6.
20; 2 Thes. 1. 7—10;
Tit. 2. 14; 1 Pet. 2. 9.
^p Is. 62. 3.
^q Ps. 103. 8—13; Is.
26. 20, 21.
^r Ge. 18. 25; Ps. 58. 10,
11; Mt. 25. 46; Ro.
2. 5, 6.
^s Ro. 6. 16—22.
^t ver. 5; ch. 3. 2;
Joel 2. 31.
^u Ps. 21. 9; Zeph. 1.
18; 2 Pet. 3. 7.
^x ch. 3. 15, 18.
^y Obad. 18.
^z Job 18. 16; Am. 2. 9.
^a ch. 3. 16; Ps. 85. 9;
Lk. 1. 50; Ac. 13. 26.
^b Is. 9. 2; 49. 6; Lk.
1. 78; John 1. 9; 8.
12; Eph. 5. 14; 2
Pet. 1. 19; Rev. 2. 28.
^c Is. 53. 5; Eze. 47.
12; Rev. 22. 2.
^d Ps. 92. 12—14; Is.
49. 9, 10; Hos. 14. 7;
John 15. 2—5.
^e 2 Sam. 22. 43; Dan.
7. 18, 27; Mic. 5. 8;
7. 10; Zec. 10. 5;
Ro. 16. 20.
^f Ex. 20. 3, etc.; Deu.
4. 5, 6; Mt. 5. 17—
20; John 5. 33—47;
Ro. 13. 1—10.
^g Deu. 4. 10.
^h Ps. 147. 19.
ⁱ see refs. ch. 3. 1;
Mt. 11. 14; 17. 11—
13; Mk. 9. 11; Lk.
1. 17; 9. 30.

1 As a king records the services of his faithful subjects.
Comp. Esth. vi. 1.

2 Rather, 'And they shall be to me a peculiar treasure, saith Jehovah of hosts, against the day which I make;' *i. e.* when the day of sifting comes (ver. 2), I will take especial care of them. And 'then (ver. 18) you shall again see the difference between the righteous,' etc.

3 The glorious Source of righteousness, whose beams convey spiritual health showing itself in buoyant and joyful vigour. Comp. 2 Sam. xxiii. 4; John i. 9.

4 Or, 'spread;' *i. e.* wander freely.

5 You are not now to expect any further succession of prophets, nor indeed any other prophet till the Messiah and his forerunner. Therefore let your chief care till

then be to observe the institutions and obey the precepts which Moses has given to you in the law, as preparatory to the fuller revelation of the gospel.

6 See note on ch. iii. 1.

7 Family discord was the natural result of those divorces and foreign marriages which the prophet had denounced. Hence its removal is selected to describe the change produced by the preaching of John the Baptist: see Luke i. 17. Thus the last prophecies of the Old Testament, like the earliest, rebuke corruption and promise deliverance; they uphold the authority of the first dispensation while they reveal the second; combining the establishment of the law and of spiritual obedience with the assurance of approaching salvation.

NOTE ON THE FULFILMENT OF PROPHECY.

UPON this extensive and important subject, nothing more can be attempted here than to notice very briefly two of its principal branches: (1) the prophecies relating to the coming of the *Messiah*, and the establishment and diffusion of the *Christian religion*; and (2) those which refer to the future destinies of the *Jewish nation*.

I. Among the particulars foretold respecting the promised MESSIAH were, the time when he was to appear (Dan. ix. 25, etc.); the nation, tribe, and family from which he was to descend, and the place of his birth (Isa. xi. 1; Jer. xxiii. 5, 6; Mic. v. 2, etc.); his Divine as well as his human nature (Isa. vii. 14; ix. 6, 7, etc.); the poverty and meanness of his external condition (Isa. xlix. 7; lii. 14; liii. 2, etc.); and the unparalleled excel-

lence and dignity of his personal character, combining wisdom and knowledge, purity, righteousness, and invincible courage, with meekness, kindness, compassion, and humility, more than human forbearance, unfaltering trust in God, and complete resignation to his will (Isa. xi. 2—5; xl. 10, 11; xlii. 2, 3; l. 5—7; Dan. ix. 26, etc.) The prophecies are also as minutely descriptive of his work and sufferings. They set forth the greatness and the benignity of his miracles, and the gracious character of his ministry (Isa. xxv. 6; liii. 4; lxi. 1, etc.); they foretel his rejection by his countrymen, and his judicial condemnation; they describe him as 'bearing the sins of many;' 'healing by his stripes;' 'giving his soul an offering for sin;' and 'making intercession for transgressors'

(Isa. lii. 13—15; liii.; Zech. xiii. 7; xii. 10, etc.) To all this they add the most glowing descriptions of his subsequent exaltation and glory, and his success in his great enterprise, as the consequence and reward of his sufferings (Isa. ix. 6, 7; lii. 13—15; liii. 10—12, etc.) That all these predictions were fulfilled in our Lord Jesus Christ, the whole history of his life and death, his resurrection and ascension, abundantly testifies; as will be clearly seen by turning to the passages to which references are given in the margin.

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

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

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

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

2. It was further foretold of them, that they should become 'an astonishment, a proverb, and a by-word among all the nations whither the Lord should lead them' (Deut. xxviii. 37; Jer. xxiv. 9, 10; xxix. 18, etc.) Here

a circumstance apparently dependent upon the capricious judgment of men was made the subject of a specific prediction. But is it not one of the most observable things, among all which this outcast people has been made to endure, that over and above spoliation of property, civil disfranchisement, and severe persecutions under the name of law, their cup of suffering has had that last ingredient largely infused,—that they have been marked out for the scorn and contempt of the world?

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

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

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

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

Beside the above two great subjects of prophecy, we have many predictions concerning HEATHEN STATES AND KINGDOMS which surrounded the Holy Land, or came into contact with the covenant people. Some of these had reference to the most powerful empires of antiquity;—*Nineveh*, *Babylon*, *Egypt*, and *Tyre*. Others related to states and kingdoms of less note, and of which we know scarcely anything but from their connection with the Israelites, to whom they were jealous neighbours or active enemies;—*Ammon*, *Moab*, *Philistia*, and *Edom*. The exact accomplishment of these prophecies, as recorded in many instances in the pages of history, and as exhibited in numerous others in the present condition of those countries, or the existing remains of their cities, is too large a field to be entered upon here: but this subject will be found fully and strikingly illustrated in *Keith's Evidence of Prophecy*, *Wilson's Lands of the Bible*, *Layard's Nineveh and Babylon*, *Davison's Lectures on Prophecy*, and other works.

SKETCH OF THE HISTORY OF THE JEWS DURING THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

ALTHOUGH we have not in Scripture any history of the events of these four hundred years, many of them are referred to in prophecy. Some important predictions which the prophets had delivered respecting Babylon, Tyre, Egypt, and other nations, received their fulfilment during this period; and the accounts which the best heathen historians give of the principal events wonderfully agree with the inspired prophecies. The following sketch will, however, be limited to the Jewish history.

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

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

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

Egypt was not the only foreign country in which the Jewish people found protection. Seleucus, having become possessed of the kingdom of Syria, about 300 B. C., built numerous cities in Syria and Asia Minor; and regarding the Jews as good and faithful citizens, he endeavoured to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers; especially at Antioch in Syria, where, in process of time, they formed almost as large a proportion of the population as they did at Alexandria.

It is worthy of notice, that by these events the Jews were brought into contact with a new form of heathenism.

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

During the reign of Ptolemy Soter, the prosperity of the Jews was much promoted by the internal administration of an excellent high priest, Simon the Just. He repaired and fortified their city and temple; and made a spacious reservoir of water, 'in compass as a sea.' He is said to have completed the canon of the Old Testament, by the addition of the books of Ezra, Haggai, Zechariah, Nehemiah, Esther, and Malachi. The Jews also affirm that Simon was 'the last of the Great Synagogue,' which is said to have consisted of one hundred and twenty patriotic and devoted men (comprising, among others, Ezra, Haggai, Zechariah, Nehemiah, and Malachi), who appear to have distinguished themselves by their labours in collecting the sacred books, and in settling and improving the civil and religious institutions of their country. Simon died in the year 291 B. C.

After the Jewish nation had been tributary to the kings of Egypt for about eighty years (during which time it enjoyed almost uninterrupted tranquillity), it became, by the conquest of Antiochus the Great, subject to the kings of Syria: but the Jews were still governed by their own laws, under the high priest and council of the nation.

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

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

At length, God raised up a deliverer for his people in the noble family of the Asamoneans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, 'to stand up for the law;' and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he

SKETCH OF THE HISTORY OF THE JEWS.

engaged in this arduous work, he did not live to see its completion. At his death, his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was, Exod. xv. 11, 'Who is like unto thee among the gods, O Jehovah?' the Hebrew words being, *Mi Camoka Baalim Jehovah*: and from the initial letters of these words, M C B I, is said to be derived the word *Maccabi* or *Maccabee*, which became the surname of the family.

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

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

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees; which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation; and it was ill prepared to withstand the extending power of Rome, which in the year 65 B. C. subjugated Syria, and soon afterwards conquered Egypt. In the year 63 B. C. Pompey marched his army into Judea, besieged and took Jerusalem, and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land; and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. But he came against Jerusalem with a Roman army of 60,000 men; and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterwards he put to death Antigonus; and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-six years.

Herod was a man of great abilities, and of indomitable resolution; but an ambitious and cruel tyrant, a slave to his passions, and utterly unscrupulous as to the means by which he gained his ends. With cruel jealousy he persecuted to death all the members and adherents of the Asamonean house; and he even put to death his wife and two of his own sons. He degraded the high priesthood by making the tenure of the office dependent on his

own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem at vast expense; making it, in some respects, more magnificent than that of Solomon. He also erected in neighbouring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts, and harbours, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, the SAVIOUR of the world was born.

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

During the period comprehended in the preceding sketch, the Jews had become very extensively dispersed among the nations; carrying with them their Divine law and prophecies, and establishing everywhere their synagogues and their worship. Many thousands of them had at different times gone to Egypt, Syria, and Asia Minor; sometimes as captives, and at other times as voluntary settlers. They had become a very numerous body at Alexandria in Egypt, at Antioch in Syria, and at Ephesus and other cities of Asia Minor; whence they went to Corinth, Rome, and other remoter places, where many of them became by trade rich and powerful. So that there was scarcely a country in the whole Roman empire in which there were not Jews living. A few only of the Gentiles had become complete converts to the Jewish religion, so as to observe strictly the Mosaic law; but many more, particularly of the female sex, had embraced it so far as to renounce their national idolatries and to worship Jehovah as the only true God.

All these widely dispersed Jews, and many of the Gentile proselytes, regarded Jerusalem as their common capital; and not only sent yearly contributions and offerings to the temple, but also frequently repaired thither to the great festivals. Thus it came to pass, that on that memorable day of Pentecost (Acts ii. 5, 9—11) 'there were assembled at Jerusalem Jews' (either by birth or proselytes), 'devout men out of every nation under heaven.' Thus also it was that in almost every city of the Roman empire where Paul preached he found a body of his countrymen, many of whom were waiting for the 'Consolation of Israel.'

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





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